

O'CONNELL.

The following Letters are addressed to a Clergyman in Boston by the Apostolic Administrator of Derry:

Buncrana, 13th August, 1847.

Very Rev Dear Sir,—I have to crave your indulgence for not having replied to your favor at an earlier date. You will, I am convinced, find my apology in the circumstances giving occasion to the delay. I was in Dublin for the last fortnight discharging my part of the duty which a faithful nation owed to its departed Benefactor—its Liberator—Emancipator, and under Providence, its Saviour. Never did our afflicted country stand forth in a nobler or more interesting attitude than on this sad occasion which brought her mourning children together. Thousands—millions gathered around the bier of their departed "Christian Hero," mingled their tears and cries with the plaintive strains of their holy religion, and joined their prayers to those of the Spouse of Christ, clad in her garments of black, as she presented the brightest ornament of the household of her faith—

one of the greatest souls of God's Creation, before the throne of its Merciful Redeemer. Never did a nation in its gratitude more generously acquit itself of the deep debt which half a century of brilliant and honorable services imposed upon it. Kings and Emperors and Heroes were of course escorted to their cold homes with a regal pomp, but never did any triumph in death like the great O'Connell. His sepulchre, like his life, was as ascetically glorious, and he had what but few of the great that went before him enjoyed in their last obsequies, this magnificent testimony to his worth—the sympathies and tears of millions. I will not attempt to describe it for you, for no pen nor tongue could express it. This much I would not have written were I not full of the subject, and notwithstanding the calamity that has oppressed our people, justly proud of my country and big with a hope from the event I witnessed that Providence must have reserved for such a people as ours brighter and happier days. You will excuse me for having placed in abeyance even so far the expression of the deep sense of gratitude we feel towards you and yours for the munificent contribution of £50 to the relief of our destitute poor. May the God who is essentially charity bless you and the noble people of Boston for it. At present we can only offer you our prayers and good wishes. A kind Providence may enable us hereafter to present to generous America a more condign remuneration—a remuneration of deeds, should her liberties be impinged or an attempt be made by European despotism to check the proud soaring of her "Bird of the Sun," under whose wing we have been sheltered in this hour of our adversity—grateful Ireland shall not, I fondly hope, stand by with arms folded whilst her benefactress requires her aid. Ireland and America henceforth are friends and allies—"Siamese youths," bound together by a stronger ligament than human policy has ever invented or human tyranny devised—by the union of hearts. I am happy to be able to inform you that the prospect is brightening for us a beautiful season—a most abundant crop, weighed down by its luxuriance and ready for the sickle, are cheering up our hitherto afflicted people. The spirit that appeared to have fled from them is fast returning, and the triumph of nationality in the recent elections proves that our country was not dead but sleeping. The soul of the great O'Connell would seem to be again moving the mass and inspiring them on to the achievement of national independence. My own humble belief is, that never was there more determination on the part of the clergy and people to work for their country than at the present moment. All now consider it a duty—a Christian duty, no matter at what risk, to endeavour to prevent the recurrence of the scenes of last year—to have that alien legislation dispensed with which brought Ireland to a pass unparalleled in the annals of the world. A domestic Parliament is the thought and wish of almost all. The Protestants who hitherto kept aloof from the agitation through a foolish idle sense of their Catholic brethren, begin at length to feel that they have a country, and that Irishmen of every creed have a common interest in its happiness and independence. If the calamity which befalls us produced no other good, this is a great one—indeed, the one thing necessary for the redemption of our country. Irish liberties perished by dishonour, they will hereafter grow and strengthen by concord, and what England always refused to a divided weakened nation, she will not dare to

refuse to a united one. The old Repeal Association is flourishing under the sons of O'Connell, and promises to achieve what the father left unfinished. The honest among the Young Ireland party are fast returning to their former allegiance. They at length see the folly of their ways, and that they have been only playing into the hands of the enemies of their country. The day, I trust, is not far distant when a good God will say to this His most beautiful as it is to Him the dearest portion of His creation—"Surge illumine Jerusalem! in solis riuicula colli tui capite ro illis Sion." I expect Father Matthew here from Cork to-morrow, to preach the dedicating sermon in our new Church. We are, of course, making preparations to receive with all due honors the worthy Apostle of Temperance. This will plead our apology for this hurried scrawl—Receive, Rev dear sir, the assurance of our deepest gratitude for your kind and charitable notice of us, and you will have the goodness to convey to the good people of Boston who remembered us in the hour of our need, the warmest expression of our heartfelt thankfulness. May God for ever bless them.

I remain, Rev dear Sir, your most faithful and obliged servant in Jesus Christ

✠ E. MAGINN.

Very Rev Mr O'Reilly.

Buncrana, 29th October, 1847.

My Dear and Very Rev Sir,—I cannot express to you how much I was surprised and grieved to find by your communication that my letters bearing date the 13th of last August, and acknowledging with all gratitude the splendid contribution towards the relief of our poor of £50 stig, had not reached you.

I herewith send you a copy of it, which, fortunately, I had transcribed previously to my sending the original to you. It but feebly expresses our gratitude for the assistance afforded us in the hour of our need. I wrote it immediately on my return from Dublin after having assisted at the obsequies of the great and good O'Connell.

In every sentiment of your first and last favors—the splendid effusions of a truly Irish heart, I unreservedly concur. Never was there a country since the creation so wantonly and so maliciously persecuted, degraded, and I would say—worse if not for the buoyancy of the Irish character—brutalized as Ireland has been by England. In the annals of Paganism, we have nothing like it. Even Nero himself was an angel of mercy in comparison with some of our rulers. For it was undoubtedly much more humane to burn Rome once and put an end to her slavery, than to keep her for centuries pining away through want in her chains, and make her a miserable skeleton, an object of scorn or of pity to the world. As there is justice in heaven we must believe that a vial of wrath is in store for her, to be poured upon her in God's own good time, except her repentance equal her iniquity, which but rarely happens in the case of cruelly and perseveringly oppressive nations.

As the copy of my former letter expresses, in some manner, our gratitude to the good people of Boston, and the intense interest we take in every thing that concerns the welfare of our benefactress, America, I shall not trespass on your time by a repetition of the same sentiments. Suffice it to say that there shall be henceforth between us a union of hearts and, if necessary, a union of hands, which no time shall sever, nor any circumstance in human events shall weaken or in the least impair. With them and with us, I rest assured that the sentiment of the bard of Mantua shall have its practical and perfect accomplishment—"aeterna geritas in pace futurus."

Receive, Very Rev. dear Sir, the assurance of our undying gratitude towards you and our benefactors of Boston; and believe me, with the warmest wishes and prayers of my heart for your and their spiritual and temporal welfare, your most faithful and obliged servant in Jesus Christ.

✠ E. MAGINN.

The Very Rev James O'Reilly.

FRANCE.—"For the first time since 1830," says the Constitutionnel,—"a mass was offered to the Holy Ghost, and a Veni Creator was chanted by the Archbishop of Paris, on the occasion of the opening of the Chambers. But, instead of celebrating that mass at Notre Dame, as was the custom under the Restoration, it was performed in the chapel of the Palace of the Luxembourg. The Duke Pasquier, the Chancellor, the Duke Decazes, the Grand Referendary, and about 100 peers assisted at the ceremony."

The pupils who were in the schools of the Jesuits at Friburg have been installed in a school at Tourinay, in Belgium, which is also under the direction of the revered Fathers.

ARCHDIOCESE OF BALTIMORE.

For the following letter, we thank our Alexandria correspondent. His communication will be read with interest:

ALEXANDRIA, Va., Jan. 18, 1848.

Dear Sir,—The Most Rev. Archbishop Eccleston administered the sacrament of Confirmation in St. Mary's Church, Alexandria, on the 10th January, the festival of the Holy Name of Jesus. I am informed that one hundred and two persons were confirmed, of whom twenty eight are converts. Among the latter is, perhaps, the oldest citizen of Alexandria, Mr. Laurence Hurdle, who was a soldier in the Revolution. It was truly an affecting spectacle to witness this aged veteran, of the few survivors of that magnificent band of patriots, to whom we are so deeply indebted, kneeling devoutly before a successor of the Apostles, to receive on his forehead the sign of his enlistment as a soldier of Christ. All present were deeply impressed with the scene, some were even affected to tears. Mr. Hurdle is said to be in his ninety-fifth year, but has only recently been received into the Church. The Most Rev. Prelate delivered a beautiful and impressive discourse on the occasion of the administration of the sacrament. I had almost forgotten to mention that we had a procession of the confraternity, clad in white, who walked before the clergy to the church. This it may be truly said, (it being the first ceremony of the kind ever seen in our city, particularly astonished the natives. Yours, respectfully. X.

—Cath Magazine.

AGRICULTURAL IMPROVEMENTS OF THE MONKS.

—The estates of the lay proprietors were cultivated by the compulsory labor of bondmen and theowas, or slaves; but in every monastery the great number of the brotherhood was devoted to the occupation of husbandry and the superior cultivation of their farms quickly demonstrated the difference between the industry of those who worked through motives of duty, and those whose only object was to escape the loss of their holdings, or the lash of the purveyor. Of the lands bestowed on the monks, a considerable portion was originally wild and uncultivated, surrounded by marshes, or covered with forests. They preferred such situations for the sake of retirement and contemplation; and, as they were of less value, they were more freely bestowed by their benefactors. But every obstacle of nature and soil was subdued by the unwearied industry of the monks. The forests were cleared, the waters were drained, roads were opened, bridges erected, and the waste lands reclaimed. Plentiful harvests waved on the coast of North Africa, and luxuriant meadows started from the fens of the Gironi. The superior cultivation of several counties in England, is originally owing to the labors of the monks, who, at this early period, were the parents of agriculture as well as of the arts.

—History and Antiquities of the Anglo-Saxons.

Correspondence.

[For the Cross]

GENTLEMEN— Oftentimes, in the midst of troubles here surrounding me, I meditate upon the peace and tranquility which reign in Nova Scotia as regards matters of religion. There I know that a great deal of good feeling exists among individuals of every creed. Though there are many even in your Province who are heedless, and heartless enough to establish, if they could, a different order of things, yet in general I am well assured that what I have stated is correct. But what a difference is there here! One would scarcely believe that in a few short miles such a change could be found. Unfortunately, however, 'tis too true; and I fear, that instead of better, we must expect worse. I begin with St. John's itself. In this locality society is completely overturned by the evil purposes of a few abandoned individuals, who, with all their might and main, are endeavoring to uphold Orange Lodges, and thus arouse the worst passions of the populace. Several murders have been committed during the past summer, and yet not one of the delinquents have been brought to punishment. Every successive outbreak is only an increase of this evil spirit; every slaughter adds fuel to the fire of the infuriated parties. Affairs have taken so horrible a turn, at length, that it is a brave soul indeed who will venture out after dark into a certain portion of the city. We may talk with terror of a New Orleans, famous for such misfortunes as these, but now we have one of our own, the thought of which must fill all the cellars of our hearts with horror upon the capital of Mississippi.

Alas! this age of boasted enlightenment is not abate, with all its power, to scatter the darkness of these bad minds, and pour in a ray that may discover to them their deformity.

Some of the principal leaders in this diabolical movement are no less than professional gentlemen whose motions cannot be other than selfish. Not ten days have passed since a Justice of the peace (proh pudor) resigned his office because he imagined that an attempt was being made to put down this work of Orangism. He was presented, of course, with an address by the confraternity and lauded highly for his consistency and honour. This appeared in the public papers in this free land and age! Yet the rank and file of nothing better than the most ignorant ruffian, and the commonest ruffians. I am a witness of the truth of this. If you were to ask them to what tended all this organization of theirs, I would venture to protest that not one out of every hundred would be able to give you an answer. I really believe, that the chief part of them are totally ignorant of the origin of their Society. For this latter I can vouch without fear of contradiction, because, having on several occasions enquired I found them deficient even in this knowledge. 'Tis said, however, that their leading notion is a manifestation of loyalty. They were to maintain a force by which Catholics may be kept in subjection. They affect to have a fear of the progress of our faith in this place. What will not the silly multitude be made to believe!— give them half an idea, if I may so speak, and they are all in a blaze to espouse the worst of causes. Yes, they wish by an occasional awkward march, and a waving of dirty banners to show the fealty they bear the Queen and her government. By these means they endeavor to display, as it were, their warmth over Catholics in this particular. But shallow headed fellows as they are, can they not clearly see how sadly the result of their doings contradicts and opposes their intentions? In the first place, do the murderous deeds which follow their days of Parade go to maintain the laws of the kingdom? Does loyalty consist in the violation of the peace? If to strike down an unfortunate man to a premature grave in the midst of his sins—if to snatch the husband from his defenceless wife—the parent from starving children—if to fill many a heart and home with tears and wretchedness be loyalty, then save us, we pray from such fidelity, for ever! And this is the real state of things! In justification of their misdeeds they say that they mean no harm, and therefore brand Catholics with the base name of rioters, if the latter dare show any resistance. Well, altho' forbearance is a virtue to be recommended and practised, yet considering the bent of human nature, how can those innocent Orangemen expect such a return? By their annual turn-out they openly avow hostilities to us, and then rage if none will brook the insult. What liberality do they expect!— There is an unprincipled paper in this Province with an Orangeman for Editor who invariably charges, in the worst of terms, the Catholics with every outrage that is committed here. Without proof, as well as otherwise, he abuses them, derides them. And when, on a recent occasion, his last anathema of censure was passed and pronounced upon them, he concludes by proposing the scindish suggestion that in future no Protestant should have dealings with Catholics. If this fellow had any character in the community respectable Protestants might give him some countenance. but he has none whatever, except a bad one, and therefore with such individuals he has no influence. However, with the "rabble rout" he is an Evangelist—and hence it is that he is the promoter of an intolerable amount of misery and misfortune. To shew you more satisfactorily the false position assumed by this disturber, I will relate to you something of late occurrence.

Some time ago a committee was appointed to enquire into the professions of several 'rascals' in and about St. John. Of course it was expected, nay believed, as publicly reported, that all were Catholics—but guess their chagrin and disappointment when actually more than two-thirds of them were found to be Protestants! Of one male or another. For a while the truth was secreted by the faithless gentlemen of the committee, until at last an honest member of it disclosed the fact, and so ceased the strugglings of his conscience.

If these items be of any service to you, you are heartily welcome to them. You shall hear from me again shortly. Yours, &c. A. PHOENIX.