

citizens. A great number of Catholics, and especially the descendants of ancient families, quitted England, and settled in America, towards the year 1630, under the conduct of Lord Baltimore. With them came Father Peter White, an English Jesuit. This band of emigrants chose for their residence a district of country near the junction of the Potomac and St. Mary's river: the latter afterwards gave its name to the first town that was built there, and which continued to be the capital of the country, during seventy or eighty years.

Father White, finding himself unequal to the duties which pressed upon him, returned to Europe, in order to procure missionaries: and, from the very imperfect memoirs before us, it appears, that he brought over with him Fathers Copley, Harkey, and Perret. Their principal residence was a place which they called *St. Inigo*, a Spanish word which signifies Ignatius. They acquired there a considerable tract of land, a part of which is still in possession of the Jesuits.

All historians, Protestant as well as Catholic, speak in favorable terms of the first Catholic emigrants, who faithfully observed the laws of justice, and, by their humane deportment, gained the confidence of the Indians. Not an inch of land did they take by violence from the aboriginal inhabitants; but they purchased a large district, and honorably confined themselves within the limits traced out in the charter, insomuch that neither fraud nor bloodshed disgraced the birth of this rising colony.

In proportion as it increased, (and its progress was rapid,) the heads of the establishment advanced into the country, accompanied by some clergymen: who, for their subsistence, and that of their successors, made several acquisitions of lands.

Towards the year 1640, a design was formed to carry the Gospel to the Indians of the neighboring parts. In the MS. which was lent us, we find that the Provincial Jesuits wrote, this year, to the young men at Leige, exhorting them to consecrate their services to this difficult and perilous enterprise. In consequence of this invitation, more than twenty requested, in urgent language, to be associated in the new missions: but, from what we can learn from contemporary monuments, it does not appear that they ever crossed the ocean: prevented, in all probability, by the influence of the Protestants who inhabited the district of Virginia; and who saw with a jealous eye, the incomparably better understanding that existed between the Catholics and the Indians, than between themselves and the tribes around them. Add to this the troubles which arose, the same year, (1640) in England, and ended in the deposition and decapitation of Charles I. in 1649. The incredible hatred which the dominant party of that kingdom entertained against the Catholics, and the umbrage which was taken by the factious, at any enterprise that could further the promotion of the Catholic religion, rendered it necessary for the emigrants to break off all communication with the Indians.

As long as Cromwell was in power, the Catholics of Maryland were cruelly harassed: Lord Baltimore was removed from the Government, the Catholics were excluded from all the offices of trust which they had held before, and the clergy were reduced to the necessity of exercising their functions in secret, and with great circumspection.

From this epoch, I cannot discover any steps taken to diffuse the knowledge of the Gospel among the Indians. Before the death of Cromwell, it is probable they removed into the interior to a very great distance, and in Maryland, there were hardly clergymen enough to discharge the duties towards the Catholics. The power and influence of the Protestants, supported by the English Government, and favored by the colonies that surrounded them, had greatly increased: and the jealousy, formerly occasioned on the part of the Catholics by their correspondence with the Indians, was still alive.

After the restoration of Charles the Second, Maryland again flourished under the general government of Lord Baltimore, and his representatives. Pious establishments were formed, and the clergymen were scattered through the different sections of the province. They subsisted not on the contributions of the faithful, but on the products of the lands which they had obtained.

But after the revolution which followed in England, the Catholics were again deprived of public offices, and of the exercise of their religion, contrary to the privileges granted in their charter. In consequence of this intolerance, Lord Baltimore would again have been stript of his authority, had he not unfortunately yielded to the times, and conformed to the Protestant religion.—From this era, a tax was levied on all the colonists without distinction, for the support of the ministers of the Anglican Church. Many attempts were made to enforce the penal laws; and if they were not generally carried into execution, but only in certain places, and that, too, by intervals, it was, according to all appearances, less through a spirit of toleration, than through policy. The most distinguished families, impatient of the restrictions, and induced, perhaps, by the example of Lord Baltimore, forsook the Catholic Church. By this means, the Protestant party became strengthened: the seat of government was transferred from St. Mary's to Annapolis, where the Protestants were most numerous: and the Catholics, oppressed and persecuted, were reduced to poverty and contempt.

To be continued.

**PROTESTANT CHARITIES.**  
THE GREENWICH UNION.

On Saturday, at Greenwich Police-court, John Vessey, aged 35, a laborer, was charged with breaking the windows of the vagrant ward of the Greenwich new union house.

M'Kay, the porter, stated that the defendant, who had previously been sleeping in the vagrant ward, applied to be admitted into the house. He was told he might go into the vagrant ward, which, however, he refused to do.—Shortly afterwards he (witness) heard a smash, and, on going to the spot, the defendant said, "Send for a policeman, for I have broken the window, and I want to be sent to Maidstone." Witness offered to forgive

him if he would go into the ward, but he again refused, and broke another window. He was given into custody.

Mr. GROVE.—Had he been relieved?

M'Kay.—He earned 10d. during the day at stone-breaking.

Mr. GROVE.—But what subsistence had he?

M'Kay.—Nothing that day. Bread and water the day before.

Mr. GROVE (indignantly).—Bread and water for a man who has a settled relief! No wonder he should wish to get into a prison.

Defendant.—I worked in the snow all day. I began at 8 o'clock, and never saw a bit of fire till half-past 12, when they gave me 4d., and I went and got my dinner.

Mr. GROVE.—Had you any breakfast?

Defendant.—No, Sir. I asked the foreman of the stonebreakers, Mr. Gardiner, for some, but he refused.

Mr. GROVE.—If this is the way the relief is administered, the sooner it is put a stop to altogether the better.—There must be something essentially wrong in this union, or we should not have persons so continually before us charged with breaking windows to shelter themselves by being sent to prison, and better it is no doubt. If you imagine I will punish any person for breaking your windows after treating them in such a manner you are very much mistaken.

Defendant.—I have had nothing but bread and water since Tuesday, and I slept every night in the vagrant ward, which is full of vermin. I applied to Mr. Stronger, the relieving officer, on Tuesday, about 4 o'clock. I didn't get any relief then, because the servant said Mr. Stronger was at dinner, and I had better call again. I called about 8 o'clock, and got an order to go into the vagrant ward for the night.

Mr. GROVE.—What had you to sleep on?

Defendant.—Straw, and a rug to cover us. The straw was clean, but the rug was lousy, and the mice were running about under the straw. On Wednesday morning I had a pound of oakum to pick. The man brought it in at half-past 7 and it took me till half-past 10. Then I had my breakfast, and afterwards I went to the doctor's, for my eyes were bad.

Mr. GROVE.—What had you for breakfast?

Defendant.—Bread and water. I hadn't anything for dinner, but at 8 at night I had some more bread and water. I slept on the straw at night. There were 16 of us in a little bit of a place: The next morning I had some oakum to pick, but I didn't finish it till 12 o'clock, because my hands were so cold and the oakum was so hard to pick.

M'Kay here intimated that he had given the defendant some meat for his dinner on that day. It was not allowed by the rules of the house.

Mr. GROVE said it was a private act of kindness on his part which did him great credit. He desired the man to go on with his story.

Defendant.—On Thursday I went before the board of guardians. I had to wait from 12 till 6 o'clock at night.—

They asked me if I was willing to work and I told them I was. I then got an order for the night, and the next day I went and broke stones. At 12 o'clock I had 4d. given me, and at night I had 6d. and I ate it all in 10 minutes, I was so hungry. When I went back again I told them I should like to go into the house. They said I might go into the vagrant ward, so I took up a stone and broke the window.

Mr. GROVE.—I should like to know what business they had to place this man, who has a settled claim upon them, in the vagrant ward all night. His condition in a prison would have been infinitely preferable. I shall most assuredly send this case to the Poor Law Commissioners.

Defendant.—It was very cold too in the ward; there was no fire, and the frost came through the slates in the roof, so that we could see it upon the clothes.

Mr. GROVE [to the clerk].—I think we had better relieve this poor man ourselves. [To the prisoner.]—You are discharged. If it is imagined that I will punish him after such a statement persons will be greatly mistaken.

The poor fellow was then ordered to be immediately relieved, and measures were ordered to be taken to provide him with a lodging. Ultimately the master of the union and Mr. Stronger attended, but Mr. GROVE said the case was ended, and he should most assuredly lay the whole of the proceedings before the Poor Law Commissioners.

REMITTANCES RECEIVED SINCE OUR LAST.

- Hamilton—Capt Milne, Peter Cronan, and Edwd Alton, each 7s 6d.
- Otterville—Arthur McElhone, 15s.
- Beaverton—Wm McRue, 10s
- Williamstown—Col Fraser, 20s.
- Perth—Rev Mr McDonough, \$15;—being the 2nd half-year's subscription of Edwd O'Hearn, Danl Kerr, James Freeman, Bernard McIlroy, Patrick Dowdal, Denis O'Connor and Angus McDonell;—also, Michael Murphy, James Shanly, and Edwd Doolin, Carleton Place; each 7s 6d
- Montreal—Mr M. McDonell, \$26.

SPRING AND SUMMER FASHIONS  
For 1842

HAVE BEEN RECEIVED BY THE SUBSCRIBER

HE ALSO wishes to acquaint his Patrons, that he has REMOVED to his New Brick Shop on John Street, a few yards from Stinson's corner, where they may rely on punctuality and despatch in the manufacture of work entrusted to him.  
S. McCURDY.

Hamilton, 1st April, 1842.

REMOVAL.

Saddle, Harness and Trunk Factory.

McGIVERN respectfully announces to his friends and the public, that he has removed from his old stand to the new building, opposite to the retail establishment of Isaac Buchanan & Co., on King street. In making this announcement to his old friends, he most respectfully begs leave to express his grateful thanks for past favors, and hopes that unremitting attention to business will insure him a continuance.

Hamilton, Feb. 22, 1842.

SAMUEL McCURDY,  
TANNER,  
JOHN STREET, HAMILTON