

instructing and reforming these youthful culprits.

In addition to these societies, there is also another, called the "Compassionate Society," who occupy themselves in preventing, by every kind of office, the creditors of poor workmen from enforcing the law of imprisonment against them. They also inspect the provisions supplied to the establishment, and take care that it is of a wholesome quality. The beds, the linen, in short, every thing connected with the health of the inmates, is under their particular care. Other associations give their aid and consolations in the prisons in which prisoners accused of serious crimes are detained, and convicts sentenced to undergo the penalties of the law are kept previously to their being subjected to the punishment pronounced against them.

But we have no space left to pursue these subjects any further. The enumeration we have given of the charitable institutions in Rome falls very short of the number which might be added; but we might challenge the world to produce a list of charities so ample even as that we have given, sustained by private endowment and the assistance of the state itself, without any aid from a poor-law system, and applied to so many of the exigencies of human life.

We cannot conclude without giving a just meed of praise to the original author and the translator of the work, which has enabled us to lay these interesting details before our readers. They will at least serve to shew that Rome is not behind hand in the work of practical charity—nay, that, in that respect, it may well challenge a comparison with any nation upon earth.

All letters and remittances are to be forwarded, free of postage, to the Editor, the Very Rev. Wm. P. McDonald, Hamilton.

## THE CATHOLIC.

Hamilton, G. D.

WEDNESDAY, DECEMBER 7.

"INCREASE THE NUMBER OF FEMALE COLLECTORS."—*Chris. Guardian, Nov. 22.*

These are the winning beggars for the money hunting sect, the Yankee Methodists in Canada; whose motto in one of their former numbers is, "A BEGGING WE WILL GO!" A pious plodding female, Dr. Clarke beggar, makes a speech (says the Editor), at the end of the year, quite as, if not more, effective than the most eloquent one on the platform.

OBTAIN THE CO-OPERATION OF CHILDREN; they cannot too soon be taught their duty towards others destitute of the benefits they possess. Such are the cat-paw tools of the Wesleyan, ever changeable orthodoxy; ever changeable, save on two heads: first, on money, which makes the missionary's mare to trot; and next, against Popery, the dread opponent to their swindling practices. And where goes all the cash collected? The giver gets back the shell; and the receiver eats

the kernel. How very simple must their followers be not to perceive, by such open cajolings, that all that is coveted by these preaching mendicants is the people's cash, the palpable pledge and sure proof of their conversion. Is not the character of such stroking gossellers clearly revealed to us in the sacred scriptures? Who are those, but such, through whom the way of truth shall be evil spoken of; and who through covetousness with feigned speeches shall make merchandize of you. (2 Pet. ii. 23.)

(Correspondence.)

Bytown, Nov. 1847.

VERY REVEREND SIR,

Hoping that you will be able to devote some small space in the columns of your truly Catholic paper, to convey to your readers a short account of the cheering prospects of religion in this part of the Province; to propagate and defend the religious interests of which, at large, the *Catholic* has always been ably devoted. I venture to send you a few lines on the subject of the planting of a cross here, on the 18th, to commemorate the Jubilee, which was brought to a conclusion on that day; and I doubt not but that it will be a source of edification to your readers, both here and at a distance.

To those who are immediately around us, and whose moral and religious welfare is, as it were, bound up in ours, every thing that can in any way tend in itself to reclaim the strayed sheep, or by example extend the general influence of religion in these Provinces, is no doubt a source of the deepest gratification. While to those of your readers who are at a distance, whether in the mother country or elsewhere,—apart from that general joy which every good christian must feel for the advancement of his holy faith—it will be a source of no less gratification to know that their friends and relatives, who have sought the distant shores of the new world, are not destitute of the aids of that religion which they have been taught to venerate, as the guide which, if they obey its dictates, will lead them safe through the shoals and quicksands of a stormy life, to the quiet haven of eternal rest! That the unbloody sacrifice is offered up in the far, far west; where the lofty pine tree stood erewhile, and the wolf and the wild deer were the only tenants! That, borne upon the evening air, the pealing of the vesper bell awakes the echoes of our woody vales; and that, fast as the primeval forests recede before the woodman's sturdy stroke, the cross, the sacred emblem of our redemption, is planted in hamlets and villages, towns and cities.

The Very Rev. P. Phelan, to whose care the spiritual welfare of this portion of the Lord's vineyard is now entrusted, announced the Jubilee on the first Sunday after his arrival here; which was brought to a conclusion on Friday, the 18th ult., by the planting of a cross in memorial thereof. It would be needless for me to say that Mr. Phelan delivered on that occasion a feeling and impressive discourse; his eloquence is too well known, and his reputation too well established, to

need the aid of any feeble effort of mine. I cannot, however, omit remarking that I felt particularly edified by the manner in which he concluded, when he said—in language far more eloquent than I can call to my recollection—that he had come among them, persuaded that his exertions, seconded by theirs, would effect much good in Bytown. He called upon them, in joy or sorrow, poverty or wealth, under all circumstances, to come to him as their friend and adviser; he would laugh with the gay, he would weep with the sad; he would be with them in prosperity, he would seek them out in adversity, and in all cases he would endeavour to be their consolation, as he hoped they would be his.

On Friday morning great numbers began to collect to witness the raising of the cross. From a large cedar tree, apparently upwards of fifty feet in length, the cross had been already formed, under the direction of the Rev. Mr. Martin of Laprairie. And now when it is beheld from the street which it looks down upon, it really presents a handsome object to the view. There it stands, erect and glittering in the morning beam; its arms extended, as if inviting the inhabitants of Bytown to seek for shelter beneath the shadow of its wings! or rather, extended as they are from east to west, inviting ALL, even the most distant and discordant, to come and be united there in the one fold! After the celebration of high mass, the Very Rev. Mr. Phelan, accompanied by the members of the choir and a number of boys and others, dressed in white robes and bearing principally white flags, with crimson or scarlet crosses, proceeded with the cross, marching four deep. After these came a number of the members of the temperance or teetotal society. In this manner the cross was borne from the old to the front of the building which is now progressing. During the time it was being put in the proper position for being raised, and while the ropes and tackle were putting in order, the crowd of people that had been present at the service in the church, was fast augmenting; so that by the time that the cross had begun slowly to ascend, and had appeared above the heads of the people, it was hailed with the deafening shouts of a dense multitude, among whom were to be remarked numbers of different religious persuasions. It continued to ascend gradually, without any accident occurring, until it stood straight in the position assigned for it, when it was again saluted with three hearty cheers from a still increased number of spectators. Mr. Phelan having blessed the cross, the Rev. Mr. Martin addressed the public in French, in an animated speech, in favor of which I must allow the hearty applause of those who understood it to testify. Mr. Phelan then addressed the people in his usual eloquent and powerful manner. I have already trespassed too largely on your columns to think—even were I capable—of giving you the slightest sketch of what he said; and it is needless for me to say that his speech was in the highest degree appropriate for the occasion and hailed

with shouts of applause. But I must not omit to mention that the cedar tree of which the cross is made, was the gift of a Protestant gentleman of this town, who generously came forward as soon as he knew it was required, and offered it for the purpose. Mr. Phelan, in publicly thanking this gentleman for his kindness, took occasion to compliment the people of Bytown on the unanimity and good feeling that seemed to exist among persons of different religious persuasions; a feeling, he said, which his zealous efforts should not be wanting to encourage and promote.

The people then returned to the church, much in the same order they had left it, and the Te Deum was sung by the choir, after which the service concluded with the benediction of the blessed sacrament. Before exposing the host, Mr. Phelan turned round and again addressed the people in French and English. He said that he had every reason to be well satisfied with the manner in which the Jubilee had been attended, and that, with a very few exceptions, they had all presented themselves. The service then concluded, and the people dispersed replenished, it is to be hoped, with an abundance of grace to keep them in the paths of truth and virtue!

I remain, Very Rev. Sir,  
Your obedient servant,  
A SPECTATOR.

### FIRST ANGLICAN CONVOCATION.

With regard to the "first meeting of the present [Anglican] Convocation," given in the Toronto Church of the 18th ult., we give the following article, taken from the *Catholic Herald*, on the Queen's authority in the days of Queen Bess; at the same time observing, that the authority of our present gracious sovereign is just as great, and legal, as that of the first female head and mother of the English church;—and that she can as legally subject to *præmunire* the present members of the Convocation, for holding it without her authority, as Queen Elizabeth threatened to do to Archbishop Whitgift.

QUEEN'S AUTHORITY.—Let none of our readers be startled. We are not going to propose submission to the sceptre of Victoria, but simply to an instance of the exercise of the Queen's prerogative as Head of the church. In the golden days of good Queen Bess, two professors of the Cambridge University happened to teach opposite doctrines; Whitaker, the Regius Professor, being a thorough Calvinist, and Barrow, the Lady Margaret Professor, inclining to Pelagianism. An assembly of Bishops and Divines was held in November, 1595, to consider the theological theses of Whitaker, which with some modifications were adopted. The Prime Minister, who partook of the Queen's solicitude for the church, hastened to inform her Majesty of the result, and remonstrated on the infringement of her Ecclesiastical supremacy, by the unauthorized discussion and decision of questions so momentous. Elizabeth, though in the decline of life, possessed sufficient energy to vindicate her rights, and accordingly commanded the archbishop of Canterbury to appear before her. Whitgift, she said jocularly, I hear you are amassing great wealth, to add to my treasures. May it please your Majesty, replied the astonished dignitary; my wealth is not great, but is entirely at your Majesty's disposal. You fancy, said she, you are very dutiful in placing it at my service; but I consider it already my own by the laws of the land, since you have incurred a *Præmunire*. The Archbishop undeterred by the allusion, humbly stated, that prelates had not meant to decide any thing authoritatively; but the Queen's council insisted that their proceedings were utterly irregular, for want of the Queen's licence. On his asking pardon, and promising to suppress