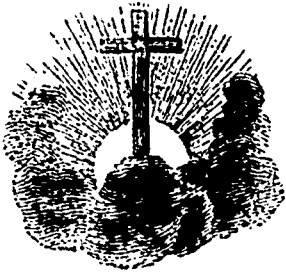


draw together mendicants, idlers, and criminals, to profess Christianity for temporal ends.

**APOSTATES.**

Of the various individuals as mentioned encouraging in the published journals of Messrs. Gutzlaff and Julins, none have continued so. None attend worship, or are particularly friendly to the missionaries. Buntz, who was baptized in 1833, and who for a while seemed a true disciple, grew cold, and about a year ago left the ministry to go into business, not without bitter feelings against the missionaries. He led away another disciple who has now fell into the deadly habit of opium-smoking—Mr. Malcolm, deputy of "one of the great American Missionary Societies."

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



**THE CATHOLIC.**

Hamilton, G. D.

WEDNESDAY, AUGUST 2, 1843.

After all the mischief which Orangeism has caused, and every where causes, wherever it rears its plague-stained crest, can our Government—can any wise Government—countenance or tolerate so baneful a nuisance? In the Canadas, at any rate we have nothing to do with this outlandish, hated stirring, broil-making, and insolent, overbearing, institution. It is proper that the country should know who those are who have sworn to keep alive this perpetually recurring dangerous excitement.—Will a Government, wishing to promote and establish peace among our people, continue to bestow *plac, pension, and preferment*, on such leagued disturbers of the public tranquility?

That all may know who such are, we give their names in the following list, as published by themselves, in a pamphlet, entitled, "The Laws and Ordinances of the Orange Association of British North America," printed in 1840, at Toronto. There is nothing judicious that shall not be revealed.—L. G. W. 17.

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- Thomas Young, Esq., Toronto.
- William Young, Esq., Portland—143.

From the Dublin Review.

**SUPERFICIAL TRAVELLING.**

We know not whether Mr. Dickens will follow Mrs. Trollope from America to Italy; they served their travelling apprenticeship in the same country; but we hope the ill success of the one, in her further prosecution of the business, will deter the other from continuing it. Before, however, taking leave of Mr. Dickens, with what probability is the extent of acknowledgement which he expects from his readers, that we have been, if not instructed, at least amused, by his book, we must express feelings of the most decidedly opposite character, regarding one passage of his work, which is a dark blot upon it, an odious contradiction to the general humane and good natured tone of this as of his other writings. The passage to which we allude is the following:—

—"Looming in the distance, as we rode along, was another of the ancient Indian burial places, called the Monk's Mound; in memory of a body of fanatics, of the order of La Trappe, who founded a desolate convent there, many years ago, when there were no settlers within a thousand miles, and were all swept

off by the pernicious climate: in which lamentable fatality few rational people will suppose, perhaps, that society experienced any very severe deprivation."—vol. ii. p. 130.

**And again:**

—"In due time we mustered once again before the merchant-tailor's, and having done so, crossed over to the city in the ferry boat; passing, on the way, a spot called Bloody Island, the dwelling ground of St. Louis, and so designated in honor of the last fatal combat fought there, which was with pike, breast to breast. Both combatants fell dead upon the ground; and possibly, some rational people may think of them, as of the gloomy madmen on Monk's Mound, that they were no great loss to the community."—p. 140.

So that, in Mr. Dickens' estimation, there is little difference between the man, who murdering is murdered, and the inoffensive recluse who is willing to act as the pioneer of civilization and devotedly throws himself forward, as the forlorn hope of an advancing colony. Whatever Mr. Dickens' notions may be about "lazy monks" &c., he knows or ought to know, that the Cistercian, or Trappist order, is essentially an agricultural one; consists, in fact, of a monastic peasantry, who differ from the ordinary cultivators of the soil, not by less diligence or intelligence, but by their expressing no profit: by their selecting always those very spots from which money-seeking enterprise would turn away in disdain; by their ever feeding the poor around them, and receiving hospitably every stranger; and in fine, by their sanctifying the labour of their hands by prayer and sacred psalmody.\* For the "merchant-tailor," who sets upon his watch-box on the edge of a noisome morass, Mr. Dickens has not a word of reprobation; for the settlers who go, axe in hand, into the backwoods, and clear them, in order to make a fortune, he has no hard words: but for the representatives of those who, by patient toil, made Crowland from a fen become a garden; who are now, with thankless labour, driving the rough into the granite ribs of the Charnwood forest, he has no better name than "fanatics"—no more sympathy or regrets, than for the double murderer! In humanity's name, let Mr. Dickens never again write anything but fiction. In that, at least, he shows he has better feelings.

But now let us return over the Atlantic, and follow Mrs. Trollope over the beauties of Italy. We never read a work which, professing to be gossip, seemed to us to be more an effort than her's. She has, as we before remarked, chosen the beaten track; and yet she always wants to say something new on it. The moment she gets before a statue or a picture—a hundred times described—her mind seems thrown into a working fermentation, out of which issues a world of frothy crudities, generally composed either of exaggerated amazements or of unexpected disappointments. She owns herself ignorant—very ignorant; her senses are quite bewildered; she trembles, or shudders, or weeps, before the production of art; and words heaped together in every ejaculatory variety of phrase, are all that we, at a distance, can get for our sympathy.

Now, were Mrs. Trollope's peculiar mode of seeing and describing confined to such objects as the Medicæan goddess (which, in a manner to us sounds profane, she compares with a representation of the purest and holiest of Eve's daughters—vol. i. p. 160), we should never have thought it worth while speaking so severely. But when we find her carrying her light and supercilious observations into more sacred grounds, and talking of the religion which forms our happiness, at once with ignorance and slippancy, we must not allow ourselves the pleasure of being lenient, but must speak out plain.

Thus she writes of the sacred temples of the living God: "The pleasantest morning lounges are the churches, for there, comparatively speaking, the air is cold; and it is possible, when you can stand no longer, to sit down, which is not the case at the Medicæan gallery." (Ibid. p. 201.) Again; describing a picnic party to the convent of St. Gallienne, she tells us of one young lady who retreated into the church for shade, "with such an air of lovely, languid gentleness, that could the remote shrine have been possessed of such an image, a vast deal of pilgrim idolatry must

\* The French government is at this moment sending out a community of Trappists into Algeria, as the best way of establishing an agricultural colony. The Sardinian government has taken a similar step in regard to the island of Sardinia.