

strous injustice to which the nation was a party in the expulsion of the old Spaniards, and the evil effects produced by the intermarriage of the various races, have all helped to make the people of Mexico, a victim to the ambition of their hardy northern conquerors. The work, in all probability, is accomplished, the great battles are over, and the historian will have nothing more to relate but the ravages, murders and broils which will henceforth diversify the news from the seat of war.

A Catholic nation has been overthrown : the altars of our holy Faith have been profaned and the hope of plunder, often loudly proclaimed by many, will doubtless be gratified, notwithstanding the warnings of Generals, and of those who regard the honor of their country. Well, let it all happen! Let Mexico be humbled to the dust, let her factions be destroyed, her military chieftans struck down, her resources dissipated, and her cannon from her fortresses be forwarded to the United States to perpetuate the memory of her downfall. This is what was expected, but what will be the moral effect of all this bloodshed and lust of territory? What will be its operation on the mind of Mexico? A hostility like that which has so long subsisted between Protestant England and Catholic Ireland.— They talk of opening a field for modern religions, but no power of the sword can subdue the reason and conscience of a Catholic people. Whether Mexico be annexed, or left independent, the Church, will gain by the late terrible vicissitudes. If annexed, the zeal and vigorous action which has heretofore prevailed in our Church in the United States, will pass into the new territory. A new life will be infused, the Church will rely on her own capacities. She will place no dependence upon the State, she will be free to consult and provide a more thorough education, not only of the masses of the people, but also of her clergy. It would be impossible for any part of the population of the United States to remain stationary, and hence, if the Mexicans be incorporated in the great Republic, the wealth of her churches, which the imagination of mercenaries has so vividly described, will be insignificant when compared with that more solid wealth which springs from religion and imparts true glory to mankind. There is not the slightest danger to be apprehended that the Catholic Church will suffer any loss in its conflicts with error on Mexican territory. If she has withstood every attack here, with such fearful odds against her, she will be impregnable amidst the Spanish people, whose mind can form no idea of Christianity apart from the Church of Jesus Christ.

Should Mexico retain her independence, the late events, however they may be deplored on account of the blood that has been shed, will strengthen the Catholic Faith. God can bring good out of evil. The military chieftans whose incessant contro-

versies have inflicted so much injury on their native land, have received such heavy chastisement that they will probably disturb its people no more. In the perpetual clash of arms, the voice of religion was unheard or unheeded. There was no bond of union but that which existed between the more humble classes and the clergy. The devotion of the latter to the former is in every land the same, but henceforth we may justly hope, peace being restored, and the ambitious brought low, that the Bishops and Clergy who are the safety of a Catholic people, will be allowed to enforce the observance of discipline, elevate the standard of morals, and give to the Sunday that holy calm and rest which God had intended for his own honor and the people's spiritual and temporal happiness. Some dread convulsion was required to force reflection upon the Mexican people, and whether guilt has been incurred or not in the infliction, the consequences, through the favor of heaven, will be most productive of good. We all know what was the condition of Mexico; we all know how the influence of religion has been weakened, notwithstanding the high character which travellers freely give to the natural kindness of the people and the noble hospitality of the clergy, and their mercy to the Texan captives. It will now be a blessing if the good qualities of mind and heart, inherited by the Spaniard, be henceforth developed under the sacred care of the church.

‘Alas! alas, for our poor church,’ exclaims the Rev. Mr. Wilson, of the Church of England, in his letter to the Bishop of London. ‘Could you not have gone yourself to the chapel and seen the huge Cross on the table which I saw, and many of the early worshippers, before the service commenced, evidently aiding their private devotions by occasionally lifting up their eyes to it; and might not your Lordship have seen, as I saw, the clergy reverently making obeisance as they passed the chancel, and the readers turning from the people during the prayers; and moreover, the Popish book of devotion, entitled ‘The Garden of the Soul,’ lying on the shelves of the pews? And could you not have heard, as I did, the heterodoxy of the pulpit: the merit ascribed to penance, &c.; and was there nothing tangible for a Bishop in all this? . . . The Pastors of Margaret chapel are gone over to Rome, with many of the congregation. . . . There is Mr. Dodsworth—his curates are already gone over to Rome, and his congregation are fast following. And yet, my Lord, you do nothing to arrest the mischief!’

Your lordship must excuse me if I write strongly, for I write with wounded feelings, having just learned that a dear cousin of my own, and for many years a constant and devoted member of Mr. Dodsworth's congregation, has followed the example of the curates of that church.