

confessional assures her to be the wise and holy guide of every character and in every class of life. Her religious houses afford to aged piety a retreat from the world, and a lodging at the very gate of heaven ere they are called to enter; to mature zeal, and early singleness of dedication to God of female virtue, shrinking from the contagion of a frivolous and vicious age, they give scope for the most ardent love of God to be exercised, in union with every charity that the wants and woes of man require at the hand of the gentle and the good.

"Oh, land of our fathers, torn with political strife, yet lifted up into proud confidence of thy own strength; impatient of any restraints, yet ready to interfere with all other nations; burdened with an excessive, unemployed, dissatisfied population, where ignorance, almost heathenish, pervades the rural districts, and infidelity, disloyalty and vice lurk in the crowded cities and manufacturing towns: what shall preserve thee safe and unscathed in these times of change and trouble,—of distress of nations with perplexity; what restore thy beauty among the people of the earth, and give peace, plenty, cheerfulness, and contentment to thy own people? That church, still upheld amid thee, it may be for thy final, as it was given thee for thy earliest blessing. Thy best laws, thy free constitution, thy splendid though restricted monarchy, thy noblest fame for deeds of arms, thy most splendid edifices, thy most hospitable usages, thy thickly-strewed churches, thou owest to her. What shall restrain the bold license of anarchy mingled with infidelity, that threatens like a flood, to lay thee waste, and thy children within thee? What shall stay the decay of thy strength, which to many seems advancing, or if in the divine appointment it comes, enable thee to sustain the humiliation and the trial? What shall remove from thy laboring population the thickening gloom of discontent? or shut up the haunts of darkness and low vice, and open instead thereof, all day long, the houses of God? What shall rear again the cross and the crucified through thy length and breadth, triumphant over our revilers? What and who but she, who first raised them upon thy soil; through whom God of old time smiled on thee; she whose devotions made hill and valley vocal with his praise, and with whose well-being He has connected all his choicest favors? Let England become again a portion of the Lord's own heritage, be knit again in sincere godliness into the Catholic family, and He will bless us! *He will exchange for us the garment of praise for the spirit of grief; when they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities that were destroyed for generation and generation*—I remain, my dear friend, yours, very faithfully,

"RICHARD WALDO SIMTHROP.

St. Mary's College, Oscott,
Ash Wednesday, 1842."

THE LADIES' MEMORIAL TO THE QUEEN ON THE CORN LAWS.—we understand that this memorial has already received upwards of 50,000 of the signatures of the women of Manchester.—*Manchester Times.*

THE JESUITS AND THEIR CALUMNIATORS.

Some anonymous writer in the St. Louis Bulletin, alleges that one of the Professors of the University, required a Protestant student to study the Catholic Catechism, and indulges in very severe strictures on the Jesuits for this violation of the pledge which they had given, not to interfere with the creed of their pupils. If the statement be true, we agree in opinion with the writer, that the Professor acted improperly, and in direct opposition to the rules of the University and the commands of his Superiors. A single occurrence of the kind, ought not, however, to be considered sufficient evidence to destroy the character of the Institution. For twelve years the school has been flourishing, and during that time no charge of a similar nature has been brought forward against it. The Jesuit College in this city is governed by the same general rules which prevail in the University of St. Louis, and we know well, that no interference with protestant pupils is thought of, nor would it be permitted. Any such conduct would be inimical to their own interests, and as the world has very generally concluded that the Jesuits are not fools, we do not think it likely that they would now pursue a course which would be so prejudicial to their welfare.

The credit which is claimed for the accusation inserted in the Bulletin, is weakened by the vulgarity with which the editor abuses the Professors of the University. He publishes a blasphemous article extracted from "McGavin's Protestant," the most lying book that ever appeared, purporting to be an oath sworn secretly by the Jesuits, and inconsistent with the oath of allegiance taken by a naturalized foreigner, to support the Constitution and Laws of the United States. We have nothing to do with the Jesuits in this matter as a religious order; we only look upon them as Catholics and members of our religion. Here then we have an accusation brought against Catholics charging them with perjury, and swearing one thing, whilst they are already determined to do the contrary! Such a gross calumny as this, can only be met by an indignant denial. To argue the case would be ridiculous; there is but one answer to the slander and every Catholic is ready to give it. It is a base lie.

The Bulletin asserts, that there is no intention on the part of the native American party to interfere with religious toleration! Indeed! Is it no interference to accuse a man with the profession of a religion which sanctions perjury? Is it no interference with the rights of conscience, to publish to the world and prevail on our fellow citizens to believe, that a Roman Catholic is a prevaricator, a villain, an enemy of the gospel and a scandal to Christ? If the charge be true, strike the name of Carroll from the Declaration of Independence. If a trader should enter the counting-house of a Catholic merchant, and happen to see this St. Louis Bulletin, would he not refuse to trade with him, or if he purchased his goods, would it not be with the impression, that he was entering into a contract

with a scoundrel? If a Catholic parent should be so degraded as to admit the Bulletin into his house, would not his children learn to regard their father as a rascal, and his religion as an abomination? But above all, how insulting is it to Catholic females, to be charged with the profession of a religion, which sets all morality and the solemn obligation of an oath at defiance? This is not a matter in which the Jesuits alone are interested; every Catholic has a right to speak out, and to appeal to the laws of the country for redress, should an opportunity offer.

The professors of the University of St. Louis belong to a religious order, which has been assailed with a degree of virulence unparalleled in the history of falsehood; and if we had no better reason for veneration for the society, than the vindictive spirit with which it is attacked, we would have ample cause to justify the highest eulogy in its regard, which words cannot utter. The fury with which the members of that illustrious order have been pursued, is like to nothing but the hate which persecuted Him, by whose holy name they are distinguished and for whose glory they live. Since the origin of their institution they have been honored by the opposition of the foulest infidels who ever libelled God and his Revelations, and have had to encounter the assaults of every Sectarial Historian, who imagined that the Spirit of Truth was to be treated like a Devil, when its testimony would brighten the fame of a Jesuit.—Hence every thing wicked, every thing base has been attributed to those persecuted men. Homer represents one of his heroes contending with a river god, who vainly poured out a deluge from his hundred sources to overwhelm him; it is thus that slander has been accumulated to destroy the brethren of St. Ignatius, but Providence guards them from the evils which are invoked for their destruction. Had any other society accomplished half as much for humanity their fame would be proclaimed in every part of the Globe. They have sent forth their intrepid missionaries to every clime under heaven, they have made the noblest efforts for education; had they not been deserted by those who should have been their patrons, the deluge of infidelity would not have swept over Europe; light has fallen from their minds on every art and science, until the wide field of knowledge sparkled like verdure in the morning's dew, but they are Catholics—hence the animosity of their opponents. Their patience under insult will be finally triumphant, and it is consoling to know that they have friends in St. Louis, numerous, devoted and learned, who will stand by them in their difficulties, because they are well aware, that the foes of the Jesuit society, are foes to all who profess Catholicism.—*Telegraph.*

MIXED MARRIAGES.—When the difficulties on this subject were at their height between the Pope and King of Prussia and Emperor of Russia, his Holiness was bitterly assailed by the Protestant press. He was all that was bad. Now the scene

is changed. Ten of the twelve judges of Ireland have filled the Province of Ulster with consternation, by deciding that all marriages solemnized by Presbyterian ministers between members of their own flocks and Episcopalians were *invalid!* Here is illegitimacy with a vengeance! The Pope is left far behind! Oh! the consistencies of Protestantism! Sir Robert Peel with his pious omenical Council of Parliament, intends to pass an act to cure the defect, because it is well known, that Parliament is omnipotent in theology as in every thing else.—*Id.*

TRIAL FOR BLASPHEMY.—*Bristol, Saturday.* Considerable excitement has prevailed in this city for the last few days in consequence of its being known that a person named Chas. Southwell, late one of the principal 'Social Missionaries,' was to take his trial for a series of blasphemies of the very worst character, published in a periodical edited by himself, and entitled the *Oracle of Reason*. The trial as was expected, lasted nearly the whole of yesterday, and was not concluded until nearly 5 o'clock this afternoon, the defendant's address to the jury occupying upwards of ten hours. The indictment contained the extracts from the defendant's works, which formed the subject of the charge. In these he denied the existence of our Saviour in the most revolting terms; denounced the Holy Bible as a revolting odious Jew production, which 'appeared to be the outpouring of some devil; and expressed his belief that no such being as a God had ever existed. Mr. Grace Smith conducted the prosecution, and the publication of the blasphemies having been brought home to the prisoner, the jury returned a verdict of *Guilty*, and he was, after an impressive address from Sir Charles Wetherell, the Recorder, sentenced to 12 month's imprisonment.—*London Phalanx.*

From the Catholic Expositor.

ESTABLISHMENT OF THE CATHOLIC RELIGION IN THE U. STATES.

The following interesting particulars, relating to the establishment of the Catholic Religion in the United States are selected from an old French MS. preserved in the library of the Archbishop of Baltimore. From certain passages we are inclined to believe, that it was originally written in English by Archbishop Carroll, and translated into the language in which we find it. To all who feel an interest in such details, this notice will be pleasing and valuable.

Towards the end of the reign of James I. king of England, who died in 1625, the Catholics, oppressed by the penal laws of that kingdom, sought after an asylum from the persecutions which they suffered at home. Lord Baltimore, a Catholic, obtained from the king a grant of all those lands which now form the state of Maryland. This grant was confirmed to him by a charter issued in form immediately after the accession of Charles I. to the throne of his father. By this same charter, the king granted to all who should emigrate to the new Province, the liberty of exercising their religion, and the rights of