

to pay for it. Ireland, we trust, will now be a bit in the mouth of British fanaticism. A body of one hundred and five Members, united exclusively for the protection of their country and of their self-respect, will seize the balance of party, and make faction kick the beam as they list. The No-Popery cry will be found to be a very expensive amusement; and, in fact, to secure the ascendancy of the party it was intended to crush. The Irish Brigade will, in turn, join itself to any discontented party to beat its enemies in detail. The Dissenter will probably find no hesitation now among Catholics in voting for the separation of Church and State—the Chartist, in letting in Democracy upon the constitution. The Papist will tell Churchman and Tory—"If that I be a dog, beware my fangs."

If anything were wanting to confirm this resolution, and to add the bitterness of a wounded sense of injustice to the zeal of faith and the enthusiasm of self-respect, it would be the conduct of all parties in the debate on Mr. Horsman's motion, for an address to the Queen on the subject of the institution of Mr. Bennett, to the rectorate of Frome.

Let us say to begin with, that we have no sympathy with an attack on such small deer, when the Bishop of Exeter and his brother of London or Oxford are suffered to carry on their practices unmolested. Indeed we regard Mr. Bennett as a consistent professor and practical exponent of that rank Popery of which Church of Englandism is but a beggarly disguise. The least thing a man can do who believes that God had a mother, is to worship her. If he has faith in apostolical succession, why should he deny the supremacy of the Church, or its infallibility? If he swallows consubstantiation, why should he hoggle at transubstantiation? If he is sure that God had brothers, what should deter him from praying to them to make intercession with the Lord? If he subscribes to the service at the visitation for the sick, how can he deny the doctrine of absolution? If he asserts, which, as a Churchman, he is bound to do, that an Anglican priest, by virtue of the sacred tradition of the virtues of the inspired times to his office by an electric spiritual chain, can wash away original sin; but that no other sort of priest can, or, at least, none other but the Popish priest against whom, on that very account, apparently, his *odium theologium* is all the deeper, where is there room or reason for such a believer stopping short of Rome?

Yet, look at the handling which this subject received from the leaders of the factions into which the House of Commons is divided. Here was a Parson driven from London for his Romanism, which was too great even for the Bishop of that ilk—convicted of pure apostasy on the Continent—introduced into another diocese by declarations on the part of his clerical sponsors which they knew to be absolutely false, and even helped on by a certificate from Fulham Palace—set over the care of so many Protestant souls against their earnest protest, and having the sole patronage and regulation of five or six supplementary curacies. Here was the lady patroness of the living, and the Bishop of Bath and Wells, forcing this man upon a Protestant people and half the clergy of his diocese, in defiance and spite of their most solemn remonstrances. The Papal Aggression was nothing to this. That was an advance from without: this was a betrayal from within. But

"That in the captain's but a choleric word
Which in the soldier is rank mutiny."

Cardinal Wiseman is to be a Papist at the peril of penalties, imprisonment, banishment. When the Bishop of Bath is the culprit, the Chancellor of the Exchequer proclaims the inability of the law to reach him, and declines to interfere to make a law for the purpose. So Lord John Russell, who could write a studied epistolary insult to the Catholics, and frame Bills of pains for their hierarchy for exercising the functions of their faith, tries hard to quash the investigation into the conduct of the Protestant Countess and her Right Reverend Father in God; and, that manœuvre failing, he suggests "an inquiry, in a friendly spirit." There was no inquiry precedent to the Ecclesiastical Titles Bill. *The law not being able to meet the case, a law was expressly made to meet it.* How is it possible to conciliate the goodwill and loyalty of Irishmen when they mark the scandalous partiality of those diverse modes of treating Anglican Episcopacy and Milesian Popery? Who can exonerate the Whig leader and the Tory back from the charge of the most palpable bigotry and glaring prejudice, when it is seen that such different measures are meted to Mr. Bennett and Dr. Hendren—to Wiseman and to Wells?

We say, then, heartily and earnestly, that we wish all success to "the Catholic Defence Association." We hope it will return every Irish Member; and that, when they have reached Saint Stephen's, they will so stick by one another, their country, and their creed, that they will for ever cure Episcopal bigotry and Scotch fanaticism of their itch for persecution. We need Irish fire to rid us of cant and hypocrisy; and, as one fire eats out another, we are not sorry to pull rival creedmongers by the ears.

RELIGION IN INDIA.

(From the Catholic Miscellany.)

The following is an extract of F. Strickland's new work, entitled the "Jesuit in India." He speaks of the Protestant plan of making proselytes:—

"The sums spent in printing and distributing all these books are almost incredible; the Protestants themselves are obliged to acknowledge how few converts they have made, for in one of their tracts they say that perhaps not one in ten thousand is ever read, and of late years they lessened the issue of them. Father St. Cyr, who has traversed the district of Madura in almost every direction, says that he never but once met a Hindoo who said he had been converted by reading; he was not then baptised, but had been promised a small pension by the Protestant missionary on declaring himself a Christian. This purchasing of converts is common among the Protestant ministers, and it is curious that it should not have won over more of the natives. The majority of their converts, except in Timmelvaly alone, were already Christians, and in Tanjore, Pratacendi, and Madura proper, they have gained many—some of these by carefully assuring them that their religion was not in any degree different from that of St. Francis Xavier! To maintain this delusion, they have in some places actually returned to Catholic practices, which they had at first condemned, as for instance, at Amapaty, where about fifteen families turned Protestant; the minister at first assured them that confession was a modern innovation, but finding how much they clung to it he yielded, and for a time heard the confessions of those who chose! In the same way the sacrament of the Lord's supper, as they call it, was at first administered by distributing

pieces of bread dipped in wine; but after a time they, in some places, made the bread like the hosts used by the Catholic clergy. Yet this imitation is by no means general, on the contrary many of the Protestant ministers exhaust the usual topics of abuse and misrepresentation of Catholic doctrines and practices; and though confuted again and again, they persist in their assertions, as if they knew the realities of the Catholic creed better than those who profess it. In many of the small stations their efforts are directed rather to make the Catholics become Protestants than to win the heathens to Christianity. Several of their schools are in Catholic villages; their catechists are much more often sent to these than to those inhabited by pagans, nor, as has been already said, do they hesitate to give money as a motive for the desired change."

The author mentions many curious illustrations of this mode of making Christians, and shows that not only money but patronage of every kind is freely distributed to the natives who nominally embrace Christianity, even though few of them may be ever baptised. The pains taken to induce the Catholic children to attend at Protestant schools, and the obstructions put in the way of Catholic missionaries in endeavors to afford instruction to the children of Catholic soldiers, are succinctly mentioned. As to the very different kind of incomes which the two classes of missionaries have to subsist on, we find that while those Catholic clergymen who are paid as chaplains to the army received no more than 50 to 100 rupees (£5 to £10) per month; and those who are not so paid are obliged to exist with extreme difficulty on the poor pittance which the Society for the Propagation of the Faith is able to afford them; the salaries paid by government to the Protestant chaplain vary from 300 to 700 rupees (£30 to £70) per month; and others who are supported by the various missionary societies have 200 rupees, if unmarried, and 250 rupees or £25 per month, if married, allotted to them. The author estimates that within the last thirty years no less than 200 lakhs of rupees, or about two millions sterling, have been spent in the Protestant missions in India, while according to their own exaggerated accounts they have not more than 32,000 converts from heathenism, being at the rate of about £60 a head.

Let the reader now turn to the picture which the author draws of the position of the Catholic priest in India. We extract only a few sentences out of several pages to the same effect:—

"Often has the missionary been obliged to deprive himself of even the most necessary things for a European in order to support his catechist, whose services were indispensable for the cure of his flock. The poor missionary of Madura, from his cabin in some plain of India, where a mat and a straw pillow are his only bed, whose furniture consists of a chair and a table (if he have one), after a long day spent in toil and privation, raises his voice to the Catholic of Europe, and begs him, by the compassion of Christ, to send him the means of supporting his catechists and servants, whose self-devotion is often tasked far beyond the bounds of ordinary virtue. Though the missionary's own strength of mind is often brought low by the lassitude of his body, produced by too much privation, he feels his own wants less than the wants of those about him; for in India, as in every other country, it is next to impossible to command the zealous co-operation and help of ill-paid attendants. Devout reader, believe that there is no exaggeration when you are told by the missionary that your alms would materially contribute to the prolongation of his life of usefulness. There is, perhaps, no part of the world where the Catholic Church does not more or less stand in need of the charitable alms of her children for her support; but still the startling mortality amongst the missionaries of Madura, which can scarcely be attributed to any other cause than the privations endured, sufficiently proves that at present no other foreign mission is in the same want and need of assistance; for in no other part of the Church has the mortality of the clergy been so great as one in about two and a-half within ten years. The wants in England are uncontestedly immense, but at least the personal wants of the Catholic clergy are in general tolerably supplied: this is not the case in Madura, where there is no sort of fund to fall back upon, and where, if by wars in Europe, or other causes, the Association for the Propagation of the Faith should come to fail, both the bishop and every one of his missionaries would be exposed to literal starvation."

PROTESTANT GRATITUDE TO CATHOLICS.

(From the Dublin Telegraph.)

For three long centuries there has lived in Protestant England a body of men whose unflinching energy and inflexible fidelity have been tested and tried in a thousand ways, and who, though they have seen both themselves and their religion, during that time, treated with systematic scorn and contempt by the majority of their countrymen, have ever proved themselves true to their sovereign and their country. It was a Catholic who, under the Protestant Elizabeth, commanded the naval force with which the Armada was driven from off our shores, though it had set out from Catholic Spain; and in the times of the Great Rebellion, the Catholic gentry and aristocracy of England fought side by side with their Protestant fellows in the service of that king, who, above all others, is identified with the cause of the Anglican reformed Episcopate. In short, whether it be the "chaste" Elizabeth who is on the throne, or the Puritan James, or the Hanoverian George, the Catholic body in England have required their exclusion from posts of honor, wealth, and command, by proving themselves, the most faithful and devoted of England's subjects. And how has England rewarded them? What has been her line of policy towards this portion of her citizens? At all times she has used her best and utmost efforts to root out their religion; and when this has been found impracticable, she has placed its professors under every possible disability, civil and religious; for a long time she debared them as a body, from the magistracy, from the law, and from the English army and navy, on the plea, forsooth, that a belief in the spiritual jurisdiction of the Bishop of Rome is incompatible with a firm and hearty allegiance to the Temporal sovereignty of the reigning monarch—a position which every page of history, we affirm abundantly disproves. And here we say nothing of the still more cruel, though, perhaps, not more insulting, measures of the "thumb-screw," and the "gibbet," and the constant fines and imprisonments with which the English sovereign and people thought fit to visit all who refused to acknowledge such beings as Henry VIII. and Elizabeth for the "heads of the Church," and declined to recognise in a Parliamentary State Establishment, the lineaments

and features of the divine Church of Christ. . . . And yet, to speak only of the present country—of America, of the Peninsula, and of Waterloo (we use the words of a cotemporary here)—England "must own that Catholic Ireland was her sword-arm; that Catholic Ireland furnished her bravest, truest, and most daring troops; and that Catholic Ireland gave her the wisest, the most skilful, the most successful generals that ever led the British flag to victory; and that for her hearty and devotion Britain has repaid her . . . with gratuities and wanton insult—with proscription and chains."

It was but the other day that we chanced to be glancing over the pages of the *United Service Journal* for 1848, and to find a very marked instance, so exactly to the point of our remarks above, that we cannot forbear quoting its substance. A gallant officer, Lieutenant Colonel Macdonnell, a near relative, we believe, of that Catholic nobleman, Lord Arundell, of Wardour, so long ago as the year 1813 had the misfortune to be a Catholic, and the good fortune to raise, by his spirited exertions, a Catholic troop in French Canada, with which he contrived to render England signal service on two occasions; first, by the capture of the fortress of Ogdensburg, under circumstances of peculiar hazard and difficulty; and soon afterwards by driving from the field at Chateaugay, with only six hundred men, the enemy's force of nearly twelve times their own number—a force, be it remembered, who, though they were enemies of England, were disciplined troops, and men with English blood flowing in every vein. Now, had these two actions been fought upon the more lucrative and dazzling arena of the Peninsula, or, what is more, had they been gained by a Protestant officer, they would not have gone unrewarded. They would have gained a riband and a title too. But it did not suit the taste of Protestant officials thus to reward a Catholic officer, though England probably owes the possession of Canada now, in the year 1852, to the successful and hazardous enterprise of Lieutenant Colonel Macdonnell, in 1813.—That gallant officer never was rewarded with honors or pension; and why? The answer is plain,—he was a Catholic. Here is the gist of the matter—"hinc ille lachryma." The Governor General in America, and the Commander-in-Chief at home, both agreed in representing the gallant Colonel's services as deserving of reward; and both felt that but sorry justice was done him by the Tory bigot, Earl Bathurst, then in office, who refused to meddle with the matter in England, or by the more plain-spoken Puritan Speaker of the House of Assembly in Canada, who, when a motion was made to present Lieutenant-Colonel with a sword of a hundred guineas value for the capture of Ogdensburg, "quashed the motion by showing that the Lieutenant Colonel was a 'Papist,' and, as such, ought not to receive from a Protestant Government any reward for any victory. And to mark the bigotry more strongly, two such swords were voted to Irish Protestants; gallant fellows indeed, but men who had never held a separate command in any action." (*United Service Journal*, March, 1848, p. 439.) Surely Catholic loyalty has often been cruelly rewarded in England, and that land of boasted toleration and liberty, and miserable fanaticism oftentimes has held sway in high places; but seldom, indeed, can we find a more cool and deliberate insult to the Catholic religion, in the person of one of its members, than that offered by Tory bigotry to the captor of Ogdensburg. Can the paid officials of the Crown call this a distribution of even-handed justice? And, if such were the systematic treatment of Catholic merit by Protestant intolerance, could we wonder if, in the course of time, Catholic Ireland at least should call to mind an ancient proverb which says that "England's difficulty is her own opportunity."

DIPLOMATIC RELATIONS WITH ROME.—The *Times* takes up with favor Lord Malinesbury's remark, recalling the question of having a diplomatic agent at Rome, and regrets the adoption in the bill of 1848 of the clause providing that any agent sent by the court of Rome must not be in Holy Orders:—"We do not hesitate (says the *Times*) to avow our conviction that if the Diplomatic Relations Bill had received the sanction of parliament as it was introduced by the Marquis of Lansdowne, and without Lord Eglington's clause, and if a discreet and influential minister of the crown of England had at once been accredited to the Papal court, the disastrous consequences of Lord Miinto's mission might have been repaired, and the Papal government might have been so informed and enlightened as to the policy which it was then the earnest wish of her Majesty's government to pursue towards the Roman Catholic subjects of the crown, that the acts of provocation and retaliation we have since had to deplore would have been altogether avoided, and we should have had less reason to denounce a course of aggression and intolerance on the part of Rome that drives us back to the defensive weapons of past ages. Far from increasing the spiritual power of the Pope by a recognition of his temporal power as Sovereign of the Roman States, it is precisely by effecting to ignore his existence as a temporal power that we have left his spiritual authority wholly uncontrolled." The case of Murray is then quoted as an instance of the difficulties which arise from the want of diplomatic relations. It appears Murray was an officer of police at Ancona, and in that post had formed a connection with a gang of criminals. "The weightiest charge against him is, that Count Severido, and another partisan of the Pope, who had been imprisoned by the Republican faction, were murdered in prison while they were in the custody of Murray, and this at the very time when an order had been given by the governor of that place that they should be released. The appeal made to the Pope by the English residents in Rome is merely a supplication for mercy made in favor of Mr. Murray, and we observe that no attempt is made in that document to dispute his guilt."

A GENEROUS REVENGE.—If Sir Harry Smith had been a cunning master of rhetoric, he could not have devised a more bitter rejoinder to the despatch of Earl Grey. Failing in his colonial policy, badgered about this Caffre war, determined to confess or concede nothing, Lord Grey turned round upon his servant in the colony, dismissed him, and in a scolding despatch upbraided him for his deficiencies. Sir H. Smith replies by acknowledging the receipt of a despatch "intimating to me that her Majesty's government had deemed it an unavoidable duty to relieve me from my present position; that my Sovereign had approved of the measure, and that my successor was immediately to leave England." The eloquent dignity of this simple acknowledgment is

enhanced by the sequel. No sudden throwing-up of a duty so suddenly withdrawn; his "sense of duty" made him persevere in the expulsion of the rebels from their strongholds; and, still under the ban of disgrace, he realised a striking success—probably the greatest of the war. Disgraced, told to bear the whole burthen of the failure, the veteran seeks no vent for spleen, no transfer of blame by scolding his subordinates. On the contrary, although accused of hyperbole before in praising his officers and men, with a cordial obstinacy he now insists that the praise had been fairly and hardy earned; and he clenches it with repetition. We can imagine the feelings of the late Colonial Secretary on reading the passage in which Sir Harry vindicates the justice of giving the soldier his meed of applause; "he does his duty, but human nature renders even the soldier's intrepid heart sensible of the approbation of his superior"—*Spectator*.

MR. JOSEPH HUME, M. P., ON WHISKEY AND BEER.—Mr. Joseph Hume, in a letter to a Scotch correspondent, (quoted by the *Arbroath Guide*), enters into a statement of his views on the intemperance of Scotland, and the best mode of suppressing it, which he conceives to be by washing out the whiskey with abundance of beer. He says—"The population must and will have some other beverage than water; and you should give them, if by law you can give them, a beverage that will nourish them, and not drive them mad as spirits do—a drink that will never inebriate to cause acts of violence, nor leave the desire to repeat the excess—if at any time there should be an excess—so strong as excess in spirits does. In Scotland there is more of spirits used, in proportion to the population, than in either England or Ireland, or in any country in the world; and as I believe the change from a moral, religious, and thrifty, to an immoral, irreligious, inconsiderate people, has been chiefly caused by the high price of beer—a price, in fact, that has put an end to the use of beer in the working man's family, and introduced strong drink—I desire, by taking off the duty on malt and hops, to throw the trade open, and to bring back good wholesome beer and porter at 6d. the gallon, or 1½d. the quart, instead of at the present price of 1s. 4d. the gallon for indifferent beer. Prepare a cheap and wholesome drink for the laboring man, and the habits of drunkenness—now caused and continued by high duties on malt and hops, by public-house monopolies, and other means that prevent the working man from getting any wholesome beer with men and for his family—will cease. Let us have a relief from that taxation; and as we have now cheap food let us have cheap drink, and moderation will then be the rule of conduct of the population now driven to excess."

DRINKING AT FUNERALS.—This barbarous and most unnatural practice is still continued in some districts of the north to a serious and demoralising extent. It is chiefly, if not exclusively confined to the laboring classes, with whom education has made little progress. A respectable and very worthy man, a tenant on the estate of Brahan, died there the other day, leaving a young family from whom he has been prematurely cut off. His remains were interred in the churchyard of Urray. The company were entertained with whiskey in abundance, and not less than half an anker of it was taken to the churchyard, and quaffed beside the grave of the deceased. Some of those present, it is said, took not less than six or seven glasses of raw whiskey—a quantity which the drouthiest Highlander might, without violation to his feelings, call by another name than a proper refreshment. It is singular how, with the proper feelings which the Highland people almost invariably show at other times, a custom so bad should have been permitted to attain the height to which it has reached.—*Inverness Courier*.

SCIENTIFIC WRITING.—The *Polynesian* gives a formidable, and most learned description of the eruption of Mauna Loa, and the condition of the city. "It seems," says the writer, "as if the bowels of Pluto were being disgorged. . . . The horizon is hung with murky drapery; detonations like distant thunder are heard from the mountain, and capilliform silaceous vitrefactions are filling our streets." Very annoying to the corporation, if there is one, must be these same "capilliform silaceous vitrefactions."

Some poetaster wrote the following:—"Long is that morn that brings no eve; tall is the corn that no cobs leave; blue is the sky that never looks yellier; hard is the apple that never grows meller; but longer, and bluer, and harder, and tall, is my own lady love—my adorable Poll." P.S.—The author has since died in great agony.

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