

Conway, John Fitzgerald, Gerald Dennis, Mark Mularkey, William Leonard, Michael O'Donohoe, and Mark Conway.

## ADDRESS.

To the Rev. John Corry, late Catholic Pastor of Sts. Peter and Paul's Church, of the City of Providence, R. I. and now of Arkansas.

REV. SIR—We, the undersigned committee on behalf of the Catholic Congregation of Pawtucket, North Providence, who have been formerly your parishioners in the various missions established by you throughout this State, as well as of Taunton, Massachusetts; knowing and appreciating your pastoral services for many years, cannot permit you to depart for your new mission without paying you some tribute of respect as a testimonial of esteem and regard for your invaluable labors in the cause of religion and humanity—in the erection of churches—in the promotion of the temporal and spiritual welfare of those confided to your paternal solicitude—in the zealous and fruitful advocacy of the great and good cause of Temperance, which enables us all to live in comparative peace and independence—but above all, in the success of your labors during the last Jubilee when, between thirteen and fourteen hundred penitents were admitted to the sacred banquet of the thrice blessed sacrament of the Eucharist. When you arrived in the city of Providence, on the 3rd of November, 1830, you took charge of your difficult mission under very trying circumstances indeed, as well as of the missions of Taunton, New Port and Fall River, without a single Catholic church in all these towns, and with many difficulties to contend, you entered on the holy work of preaching the word of God, and erecting churches, where there had been very slender hopes of success, by reason of the paucity of Catholics and their circumscribed means of subsistence, and where no other clergyman could have succeeded, unless endowed with the like firmness, prudence and talents, with which you are so abundantly gifted. Your first effort was to build a church in Taunton, Mass. and in the short period of eighteen months you succeeded beyond expectation; a few months after you succeeded in getting a lot of land in Providence, R. I. upon which the present church of SS. Peter and Paul now stands—in Newport, R. I. you paid off a heavy debt which was on the old school house, not worth half what was due on it, and bought a lot of land upon which Almighty God enabled you to erect the beautiful church of St. Joseph, that now ornaments that most healthful city. You then turned your charitable thoughts to Fall River—you anticipated the advantages of the place, though, at that period, the number of Catholics did not exceed seventy or eighty, you foresaw from your success elsewhere, that a large congregation would follow the erection of a new church, and your expectations have been verified—and in order to encourage Catholics to settle in these places, you celebrated two Masses alternately in Taunton and Fall River—Fall River and Newport. After the dedication of the church in the latter city, which took place on the 20th of April, 1837, your respected Ordinary then gave you charge of the city of Providence, where there was no Catholic church, still retaining Fall River, and continuing to celebrate two Masses each Sunday, one there and the second either in Providence or in our present church of Pawtucket, and vice versa, though the distance between Providence and Fall River, from church to church, be twenty-one miles—thus you continued till the year 1839, when you gave up Fall River to devote your time exclusively to the city of Providence and its dependencies—and from which place you now retire, and having therein erected that rich, substantial and respectable church Sts. Peter and Paul's.

You are now about to enter on the poor uncultivated vineyard of Arkansas, where, as appears from the two excellent discourses with which you favored us yesterday, you are determined to finish your course in imitation of the two great Apostles, under whose tutelage it seems you have placed yourself as well as your church in this city. Surely then we cannot but respond to the importunities of the crowded congregation, who had the pleasure of hearing you yesterday, and who had profited by your prudent advice on every occasion and in every difficulty on which they consulted you. We cannot but feel flattered at the idea of being constituted the organ of communication between them and you, and of expressing their heartfelt sorrow at your departure from them. But though their exist painful feelings on the one hand, their exist pleasing emotions on the other,—so that we might be permitted to say that mingled sensations of pleasure and pain prevail alternately; pain, at the idea of our separation, perhaps forever in this world, and pleasure at the thought of the many consolations you are carrying to our poor fellow Christians and countrymen in the wilds of Arkansas, who are pining away for want of spiritual food and comfort, so necessary

New England States, that was entrusted to my care. But what is it at the latter end? what have I done but what I should do? and having done that, what am I but a useless servant? God who has been an eyewitness of my motives, intentions, and labours, sees whether they were for my own aggrandizement, or for His honour and glory, it is for Him to judge, and not for man. If I have acted for Him with a right spirit, He will reward me; but if not, my time and labours are all lost; and instead of being rich before Him, I am poor and naked—for in vain does the Catholic Priest work even in the vineyard of the Lord, if he do not work for a higher and more noble end, than mere human applause or temporal gain—I have been aware of this—I have been taught it by the sainted "Brute," previous to my entering the Priesthood, and ever since it has pleased Almighty God to call me to His sacred ministry, I do not know that I have lost sight of it, and I trust and hope, that I will be guided by the same spirit in the new and poor mission upon which I am about to enter. I will endeavour to keep that motto of St. Paul before my eyes, "I willing to spend and be spent for the good of religion." In my ministerial operations, I hope, I shall not be found to envy my fellow-labourers, nor live at my ease at their expense, but rather emulate them in doing good. I have now a wide and ample field before me—a field where I expect no bed of roses or paths strewn with flowers—I look upon it as truly the way of the cross, and consequently the road to Heaven, not only for myself, but also for those who will bear their cross, for Christ's sake, with christian fortitude and resignation. It is but just and right that I should be another Simon to help my Saviour, if not to bear the load of the actual cross, at least, to bear the load of my own sins—then indeed I may hope to be the humble instrument in the hands of God to elevate five times as many crosses as I have erected elsewhere. Then I may be able to secure a home for you and for your children, and their after generations as an asylum, where, shut out from the reigning and fashionable vices of the world, their purity and innocence may be preserved for Heaven. Poor human thank I do not pretend to return for so valuable a gift. No—it would be to trifle. I must, therefore, endeavour to make a more suitable return, strive to obtain for the donors a more permanent reward—I will then offer the holy sacrifice of our Altars for them—my thanks and my prayers God may despise and reject; but I will offer Him a victim that he cannot reject. I accept then, with lively gratitude, the chalice presented to me by you, gentlemen, in behalf of the R. C. Congregation of Pawtucket. I will esteem it as a memorial of the affection of that good people, and when at the holy altar I elevate it to Heaven, with the blood of the God made man, I will think of them and will pray for them and for you also. Believe me, gentlemen, I remain with a lively sense of gratitude and respect,

Yours, truly, in Christ,

JOHN CORRY.

To Messrs.

John Devlin,  
Mark Mularkey,  
Patrick Birney,  
William Smith,  
Wm. Leonard,

Deputation of Presentators  
for the Committee.

"THE PHILADELPHIA RIOTS.—The peace of Philadelphia seems to have been restored for the present, but how long it will continue under the existing state of feeling, is not certain. There is a good deal of excitement still pervading the belligerent parties, the members and journals of which do not use language likely to conciliate their opponents.

As to the actual damage done, it may be stated, as near as we can gather from the different Philadelphia papers, at 14 persons killed, 33 more or less dangerously wounded, an unknown number missing, either burned up with the buildings or wandering shelterless in the fields, and the destruction of about two hundred thousand dollars worth of property. The most serious injury occasioned by these disgraceful proceedings, however—the stain inflicted upon the honor of the country and the pernicious effect upon its morals—cannot be estimated.

The newspapers of the day in accounting for the origin of these dreadful outrages, have overlooked one cause which appears to us to have been very effective in producing that state of the public mind in which they begun. We refer to the peculiar acrimony and violence which has marked for several years past the great controversy between the Protestants and the Catholics.—The assaults made by a portion of the Protestant clergy upon the most cherished and deep seated convictions of the Roman Catholics, have been of the most ferocious and provoking kind. All the ordinary dictates of common courtesy, not to speak of Christian kindness, seem to have been forgotten and the heated polemics who have taken the lead in the contest, have indulged in a severity and bitterness of denunciation that was scarcely surpassed in the fourteenth century. We have occasionally seen the papers which are devoted to this controversy, and we must say that our heart sickened at the malignity and intolerance which the writers seemed to take pleasure in displaying. In some of them, we saw wood-cuts representing the horrible iniquities of the Spanish Inquisition, in the days of its worst power, with paragraphs, in which the whole was upon the Catholics of the present day. Every body, too must have remarked the kind of language in which the Catholics are spoken of in our popular "religious" meetings—language the most abusive, bitter and insulting.

We have no desire to take part in any theological controversy, but we are compelled to say that the methods adopted by our Protestant champions, are not methods well adapted to make