

services and influence—peradventure, too, because he may be the guardian and custodian of some secrets it were perilous to disclose. At all events, he aimed a deadly blow at Catholic Austria, which Lord Palmerston abhors, and this, of course, ensures him the warm admiration of the Globe.

The Protestant Smith O'Brien intended the exaltation of the Catholic Ireland, and he is reproached by the Whigs, their Journals, and the Protestants par excellence: the Protestant Kossuth intended the humiliation of Catholic Austria, and he is loaded with the caresses of the same parties.

**PROTESTANT PROSELYTISM.**  
(From the Hull Advertiser.)

The "Reformation" game of 1825 is now playing over again in Ireland. All the old machinery employed in the famine of that disastrous period has again been put in requisition; and the old legends about Irish peasants worshipping stone idols are revived. We have all heard within the last month that much excitement has been created in the diocese of Cashel by the conversion of a great number of Roman Catholics to the Protestant faith. The converts, we learn, are all poor people in the receipt of weekly relief from funds provided by the proselytising zeal of persons in this country; and as it was apprehended that few of them would be found to stand the test of confirmation by the Protestant Bishops, new clothes were promised in the event of their going through such an ordeal with becoming gravity. On both sides the contract appears to have been strictly performed. The Right Rev. Dr. Daly, Lord Bishop of Cashel, found the Church of Dromkeen filled with converts, sighing for the imposition of his Episcopal hands, and eager to profess their detestation of Popery; and after the confirmation, the Rev. Mr. Darby, whose fold they professed to join, distributed among them plenty of warm clothing for the winter, not omitting some rather gay dresses for the female brands snatched from the burning. So far the work of conversion was successful. But here begins the really painful part of the affair. On the following Sunday the greater proportion of the converts, well clad at the expense of their proselytising friends, presented themselves in the Roman Catholic Chapels of Doon, Coppamore, and Nieker—all chapels in the vicinity of Dromkeen Church—and solemnly declared, in the presence of the Roman Catholic congregations there assembled, that they only yielded to the pressure of cold and hunger in feigning to be converted, and that in their hearts they were as much Roman Catholics the hour of their Confirmation, as ever they had been in their lives. On their expressing their sincere sorrow for what they had done, numbers of them were re-admitted into the Communion of the Church of Rome. And now we come to the ridiculous portion of the business. On ceasing to attend church, the Protestant clergyman demanded a restoration of the garments with which he had clothed them, contending that they were given to cover Protestants and not Roman Catholics. This the pretended converts refused on the ground that the clothes were the reward of submitting to the rite of Confirmation. The *Limerick Examiner* tells us that the Rev. Mr. Darby has threatened to take legal proceedings for the recovery of the clothes, unless the graceless converts return to Church—a threat which there is very little apprehension of his carrying into effect. But were he to do so, the peasants are prepared to resist this claim on the basis of equity. They maintain that, having acted up to the letter of their agreement, the clothes belong to them—being the price not of their souls, but of the scandal which they gave to their co-religionists throughout the world.

Now, is this altogether very lamentable? Is it not humiliating to see the contributions of a zealous and charitable and generous people wasted in making men hypocrites and impostors, and inducing them to trample upon the most sacred forms of Christian fellowship? We greatly fear that many of our so-called Missionaries are about the most unscrupulous persons under the sun. If they can only make such a show of success as will enable them to extract money out of the pockets of a credulous people to support themselves in luxury and ease, they are marvellously indifferent to the conditions of mind required in those to whom they give the name of converts. In Ireland, the "Biblicals" as they are called, are regarded as fair game by a class of hypocrites who make a trade of being converted. With them the whole affair assumes the practical joke. It is, in their view of the subject, the turning of the tables upon a set of Maw-worms in whose sincerity the only believers are the dupes who subscribe the funds by which they are supported? And how is this? Entirely because the madness of sectarian fanaticism rages on every side; and people struggle, not to make men Christians, but to inspire them with a hatred of the religion in which they were brought up. Instead of making war on drunkenness and lying, and debauchery, and dishonesty—instead of teaching men to love each other, and to bear meekly and patiently the burdens of each other, the ministers of religion in this land are never happy but when they are making war on another form of their common Christianity. This land swarms with multitudes to whom the gospel is never preached—with men, women, and children, who have never heard of the mercies of a Redeemer, and who live steeped to the lips in sensuality and vice; but through funds are provided to convert the piously superstitious Irish peasant into a scoffer, and not unfrequently, an infidel, not a thought is given to the spiritual destitution of Leadenhall-square and similar localities in this self-righteous town of Hull. Much of the subscribing for distant missions of this questionable kind are a compounding for a fearful neglect of duty at home. Hull is at this moment without an hospital in which to receive the victims of fever or pestilence; but Hull can boast of having cast as much money as would build an hospital into the unfashionable Melstom of Irish anti-Romanist missions. It is surely an easier matter to convert an Irishman in Mill-street than in the province of Connaught; and yet the men who can make no impression upon his faith in Hull, are credulous enough to believe that it is an easy matter to change his religion in the sight of the altar before which he knelt from infancy, and in opposition to the persuasion of the only friend that ever adhered to him in sickness and in health—his Parish Priest. We say nothing of the practical satire which these proselytising missions are upon the assumed existence of a real Established and richly endowed Church in Ireland. All we know is that either the Irish Church is the worst of shams, or the reports of the missionaries engaged in the West of Ireland are mere moonshine. But, whether true or false, a system which numbers converts in proportion to the quantity of bread, beef, calico, and blankets distributed, is a

deplorable one, and ought to receive no countenance from a really Christian people. The poor Irishman is starving, and renunciation of his faith is the only condition upon which he can obtain the means of prolonging life! And we call this converting the people of Ireland! What a profanation of holy things!

**A NEW REFORMATION IN THE "REFORMED CHURCH."**

Alas! for the Church of shreds and patches. In despite of the labors of the great Reformers—of Luther, Henry the Eighth, Queen Bess, and the first James, it is now discovered that Episcopal Protestantism is but Popery in disguise! The light which Protestantism shed on the world was but an ignis fatuus—a mere will-o'-the-wisp, leading poor souls through brier and bramble, bog and brake, and leaving them at last in the mire, from which they so confidently believed they had emerged for ever. Really, the poor Protestant wanderer is to be pitied—he knows not whether Baptism is necessary to salvation, or a mere Popish ceremony—he cannot, for the life of him, tell whether the Ministers of his Church require ordination or not—and now it appears that the book of common prayer is all a sham, as will be seen from the following paragraph taken from a late number of the *London Morning Advertiser*. The editor says:—

"A great league is at the present time being formed, having for its object a thorough revision of the prayer book. The league will consist of some of the most eminent men in the Church, both Evangelical and Tractarian: Among the alterations and omissions which the Evangelical party insist on, is the prayer in the visitation of the sick, which runs as follows—'Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners, who truly repent and believe in Him, of His great mercy forgive thy offences; and by His authority, committed to me, I absolve thee from all thy sins.' The objection to this prayer is, that it is a remnant of the old Popish times."

This proposed omission, it will be perceived, is not one of trifling consideration; it is a virtual abandonment of all claim to be the Church founded by Christ. To the Church which He established, our Divine Saviour said:—"Amen, I say to you, whatsoever you shall bind on earth shall be bound also in Heaven; and whatsoever you shall loose upon earth, shall be loosed in Heaven;"—and again, "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." Now this power was given to the Church of Christ.

The Protestant Church surrenders all claim to the possession of this power.

Therefore; the Protestant Church is not the Church of Christ.

But how is the poor tempest tossed Protestant to know when his Church is right. He has seen in his book of common prayer this power to absolve sin recommended to be used—and he knows that the ordinance was allowed to remain a dead-letter like Lord John Russell's new law against the Bishops, and he now witnesses an open withdrawal of all claim to the power. The Protestant Church had the power to absolve from sin, when the prayer book was compiled—or it had not.

If it had, it must have since become corrupt.

If it had not, it was a false Church to assert its possession of such a power.

But as the Church of God cannot be false, nor become corrupt, the Protestant Church cannot be that Church. We shall be anxious to know how the Episcopalian Protestants, on this side of the Atlantic, will act in this matter. Will they retain this "remnant of the Popish times," and so break off all communion with the Anglo-Protestant Church, or will they renounce their claim to a power they have allowed to fall into desuetude? We shall be curious to know.—*Catholic Instructor*.

**HONESTY IN MERCANTILE LIFE.**

Setting aside the golden rule of loving one's neighbor as one's self, and what we may call the silver rule of setting one's affections on things above, not below, how is it with the simple copper rule of "Honesty is the best policy?" Does that hold in commerce?

I must confess that the persons who excite my suspicions most against merchants are the merchants themselves, when I see the excitement produced among them when any one does an honest act—for instance, pays his debts after failure. It is remembered for years, and whenever the name of the individual is referred to, it is trumpeted to his honor. Now, although it is pleasing to see this theoretical respect for simple honesty, still, when we look closer, it is alarming that it should be so rare as to be talked about. Thus I remember reading in Anson's voyages that nearly all the shops in Canton have on the signs the words "Pau Hau," or "no cheating here." Now when a man thinks it necessary to announce on his sign "no cheating here," though it does not demonstrate that he does not cheat, it proves pretty considerably that some of his neighbors do; and the more general the announcement, the greater the suspicion; and so of this similar phenomenon in our mercantile community. If it is so generally understood that honesty is the best policy, pray why this sensation when any one is politic enough to try it?

Sometimes think that the habits of caution prevalent among us, the excess of documentary transactions, notes, endorsements, receipts, have rather a tendency to encourage fraud, by constantly suggesting the thought of it, and seeming to reduce the whole thing to a game of skill. I have been confirmed in this by hearing that in places where there is less attention to these things, and more trust in honor, the trust is better repaid. For instance, I am told that it is so in the West Indies, and Spanish America generally. Mr. Schoolecraft, who was Indian agent at Lake Superior, for twenty-five years, said that he had never known an Indian to break a promise in the way of business. I read in a recent essay on the commerce of Brazil, that the "slave-trade, being contraband, is carried on entirely upon honor; and hence," the author adds, very simply, "fraud is of rare occurrence." One wishes trade in general could be declared contraband, if such be the result. And there is an anecdote in point, of Mr. Fox, the British statesman:—A tradesman, who had often dunned him in vain for payment of a note, came in one day, and found him with two hundred pounds before him, and claimed his share. "No," said Mr. Fox; "this is for a debt of honor I owe to Sheridan." "Then," said the tradesman, "I make my debt a debt of honor," and threw the note in the fire. Mr. Fox acknowledged the obligation, and paid him at once.—*Hunt's Merchants' Magazine*.

**WESTERN ELOQUENCE.**

The eloquence of Western lawyers is much noted, and the following specimens will give the reader a tolerable idea of the appeals sometimes made to accidental juries:—

"May it please the court and gentlemen, that, although I am a good deal smarter than any of you, or even the learned judge upon the bench, I am wholly incompetent to present this case in that magnanimous and heart-rending light which the importance of the subject demands.

My opponents upon the other side, gentlemen, will no doubt, endeavor to leave dust in your eyes. He will tell you that his client is a man of function—a man of unimpeachable veracity—a man who would scorn to fetch an action agin merely to gratify his personal corporosity? But gentlemen of the jury, let me retreat of you to beware of all spacious reasoning like this. I myself apprehend, gentlemen, that if that man's heart could be seen, and the motives that propelled him to bring this suit could be Ann Elizabeth, such a picture of mortal turpitude and heart-felt ingratitude would be brought to view, as was never before exhibited since the falls of Niagara.

Gentlemen of the jury, here is my client who has a numerous wife and children dependent upon him for their daily bread and butter, with costs, wantonly and eggnomiously brought up and arranged before an intellectual jury, on a charge of hookin, yes, mark the idea! gentlemen—of hookin six quarts of sour cider!

You, gentlemen, have all of you been placed in the same situation, and know how to feel for the misfortunes of my heart-broken client. The law expressly declares, gentlemen, in the beautiful language of Shakspeare, that, "where no doubt exists of the guilt of the prisoner, it is your duty to lean to the side of justice, and bring him in innocent.

If you do this, gentlemen, you will have the honor of making a friend of him and all his relations. But if you, on the contrary, set at nought my eloquent remarks, and disregard this first principle of law, and bring him in guilty, the silent twitches of conscience will follow you over every fair cornfield! Yes, gentlemen, and more than that—he and his son John will be in an almighty pucker, I can tell ye, and they'll be pretty apt to light down on you some dark night, like the American Eagle lighten down on the halls of Monterzummy!"—*Boston Pilot*.

**BLOOMERISM AND BUNIONISM.—IMPORTANT MEETING OF LADIES.**—A Numerous and Fashionable Assembly of Ladies was held yesterday at Phyllis's Rooms to consider what course it would be expedient to adopt in regard to Bloomerism. Lady Park Lane was voted into the chair, remarking, that though she certainly had been in service as a maid-of-honor, she little thought ever to be a chairwoman. Mrs. Tyburne said, the question before them was one which affected the wives and daughters of England. Miss Rhoda Edgeware thought it affected the daughters more than the wives. Married ladies had accomplished the principal object of all dress; what they wore was comparatively unimportant, except to their husbands. Mrs. Wilton Crescent thought the Bloomer costume decidedly a wives' question. The principal point in dispute was precisely that which had been the subject of contention between man and wife from the beginning of the world. Miss Kensington said, not quite from the very beginning. The controversy commenced precisely when married life ceased to be a state of Paradise. Mrs. Gally Gaskyns would assert the rights of woman. Mrs. Fairfield observed that property had its duties as well as its rights. Would not those ladies who might appropriate the article of dress alluded to, be liable to certain inconveniences affecting their pockets? Miss Titterton wanted to know where they carried their watches. Did they wear waistcoats as well? The Chairwoman thought these details were irrelevant. The question was, would Bloomerism effect a reform in costume or not? Mrs. Myddleton approved of moderate reform, but looked upon Bloomerism as a revolution. Miss Lightfoote was of opinion that the present dresses were much too long. Everybody said it was a great pity. She had heard it remarked, that they gave the idea of being slipshod and slovenly—anything but what was cleanly and neat. She did not think them at all nice. Mrs. Hoole thought the present fashion a very sensible one. Comfort was the great thing—at least, at her time of life; and a good long gown enabled her to wear a warm worsted stocking and a list shoe, which was a real blessing for her poor corns and rheumatism. Mesdames Hobbler, Limpkins, and Splayfoot, and Misses Halter and Clubb, expressed similar sentiments to those of the last speaker. Miss Punch agreed with what her papa said, that the real question was one between Bloomerism and Bunionism. The Bunionists wanted long dresses, for an obvious reason; the Bloomerists short ones for a reason equally obvious. Good taste lay between. Miss Lightfoote had said on a former occasion, she had no notion of being fancied to hide a "cornucopia" under her flounce. That was natural. Still that was no reason why she should go about in a frock like that of the celebrated "little old woman cut shorter." Gowns of a fashionable length, however, were certainly mere veils to conceal ugliness and untidiness; or, if not, it was only because they served for brooms as well. Her opinion, therefore, as well as her papa's, was that they should concede an inch to the demand for the reform in dress, but oppose the Bloomer's clamor for an all. These sentiments having been generally approved of, were embodied in a resolution, which passed without opposition, except from Mrs. Hoole and her partisans, on the one hand; and on the other, from Mrs. Gally Gaskyns: and thanks having been voted to the Chairwoman for her conduct in the Chair, the fairy-like meeting vanished.—*Punch*.

**AGE BEFORE HONESTY IN THE CHURCH.**—An advertisement, of which the following is a literal copy, appeared in the *Cambridge Chronicle* of the 13th of September, 1851:—"To Aged Clergymen.—A Clergyman, not less than seventy-seven, is sought, for presentation to a vacant Benefice. His views must not differ materially from those of the Primate. It is desirable that he should possess some small Private Means.—References will be required. Address—, care of Mr. —, Cambridge. N.B.—No applications can be replied to except from parties likely to meet the advertiser's views." It is quite clear that here is a case in which "age before honesty" is required in the character of a clergyman. He must be not less than seventy-seven; or, in other words, he must have one foot in the grave; and as it is quite impossible that the poor old victim will be able to teach his parishioners how to live, he may at least make up for the deficiency by teaching them how to die very

speedily. "His views must not differ materially from those of the Primate." The views of a poor old gentleman of seventy-seven, can scarcely give much trouble to his clerical superior. But at all events the advertisement gives him a hint that if he does happen to have any convictions of his own, he must let them remain exclusively his own, and keep them to himself accordingly. It is also "desirable that he should possess some small private means;" from which it appears that the unfortunate veteran is not to expect from his benefice enough to live upon. His "private means" must, however, be sufficiently "small" to make his independence impossible. Though the clergyman of seventy-seven must subjugate his own views to those of others, it is clear that the "patron" is resolved on a will of his own; for no applications, except from those likely to meet the advertiser's views, will be replied to. One of our objects, in calling attention to this disgraceful advertisement, is, to give the "Primate," whose name, or, rather, whose title, is introduced on the occasion, an opportunity of looking into it. We say nothing of the pecuniary part of the business; for the surplus moneys of the Bishops appointed before 1818, if retained at all, in opposition to the principles declared by the recent Order in Council, will, of course, only be held in trust for objects of charity; and, especially, for the prevention of such scandals to the church as are shown by an advertisement requiring a clergyman, who is not to be paid from his benefice a sufficient sum for his support, but who is expected to have private means to supply the deficiency. The point to which we would direct the attention of the Bishop of the diocese, is the age of the required incumbent, whose capacity for his duties is altogether put out of the question, in order that he may be prevented from encumbering too long a position which he is evidently only required to fill temporarily, as an old warning-man, the ashes of which, it is expected, will very soon expire.—*Ibid*.

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