

my Protestant bishop to defend his and my faith, against the Catholic bishop, for although I might not be able to answer all the queries the Protestant bishop might put to me, still I had lost my faith, and the only way it could be restored was, to be witness with others to the defeat of the Catholic bishop by the Protestant. This would have satisfied me—nothing short of it could. To this conclusion I was additionally forced to come by the result of a conversation between the Catholic bishop and my friend, the Rev. Mr. H., who suddenly arrived in answer to my letter home, to bear my sister and myself, if possible from Edinburgh. I, as may well be supposed, refused to return with him, until I had proved my own faith, and if I found it fallible, embraced without delay an infallible one, before I dare venture my precious soul on the deep waters.

I urged my friend therefore, to meet the Catholic bishop who happened accidentally to come to the house. He consented. They talked for about 5 minutes, and in that short space of time, the bishop had just got him into a corner, out of which he felt he could never make an honorable retreat. So rising up, he repeated a long passage of Scripture, with such precision and speed, as if he thought the feat he had performed, was a silencer in itself, and bounced out of the room utterly forgetful of that good breeding which we might expect to find in a clergyman of so fashionable a church. The bishop was actually in the middle of a sentence when my friend started up. But we must not be too hard upon him, as it was a desperate case. I must confess my untutored temper was not a little tried, when, on following him down stairs, I heard him tell my sister, it was perfect child's play, talk with that Catholic bishop! He said so, and, although he meant it very differently, I indeed felt it was but too true, to have exposed the Protestant faith to such a defender, and such an opponent to the Catholic bishop, who, I was soon to learn was the dread and terror of all the Protestant clergy in Edinburgh.

However, my friend's sudden disappearance was rather unfortunate at that moment, as he had just chosen the passage of Scripture to astonish the bishop with, which his lordship would have chosen to confound him. Having this example before me to warn me of the usefulness of hearing anything on the subject of religion, without witnesses to attest the truth of what actually passed, I felt little inclined to meet the Protestant bishop in the way he wished, to have him say afterwards, something in the style of my friend above. Besides I considered my promise to my parents to see this bishop quite met, with having conversed with two clergymen on the subject, and especially as they both led me so effectually into Catholicity.

The following are my letters to the Protestant bishop and his replies.

My Lord,

The motive, which compels me to address your Lordship, being one of the utmost importance, I feel that you will not deem any apology necessary.— Having come to Edinburgh some weeks ago, I have been thrown, a good deal into Catholic Society, and doubts have arisen in my mind with respect to the grounds of the faith I have sincerely professed, during my whole life. I wish some explanation on the subject, the principal cause of my uneasiness arising, from what appears to me at present to be the insecure foundation on which seems to rest the very essence of my hitherto Protestant convictions. Will you allow me to ask, if for the sake of my precious soul, as well as the satisfaction of my friends, you will be kind enough to come to my assistance, by meeting at Mr. —, the Rt. Rev. Dr. Gillis, (Catholic bishop) to discuss with him the rule of faith Christ must have left to his Church, as upon the issue of that question must depend my joining the Catholic Church, or my continued adherence to the Episcopal communion in which I was reared.

Yours, most respectfully,

FANNY MARIA PITTAR.

General Intelligence.

ROME—PIUS THE NINTH.

We translate the following from the *Ami de la Religion* :—

Rome, Nov. 15.

The jubilee which the Pope generally grants on the occasion of his taking possession, will commence at Rome on the Second Sunday of Advent, and will continue until the Fourth. The clergy will prepare for it by a general retreat, the exercises of which will begin on the 20th of this month. The secular and regular clergy will each have their exercises separately. Cardinal Fenetti, whose Apostolical zeal and oratorical talent are well known, will preach the retreat of the secular clergy; the regular clergy will have for preacher the most learned and the most eloquent orator of Rome, Father Ventura. It is thus that the elevated piety of Pius IX., provides for the spiritual necessities of the faithful, at the same time that his wisdom is occupied with measures which will contribute to the well being of his subjects.

The envoy extraordinary of Russia, Count Bludoff was received on Wednesday by the Pope. He had to present to his Holiness, letters which authorized him to continue the negotiations upon