

sell quite as many, and make more money." And, as I gave her my advice, I took two apples and gave her three cents. This operation I knew would open the way for more extended conversation.

"Would you take me," I said, "for a countryman of yours?"

She rapidly took the measure of my person, and said, "Indeed I hope you are, sir."

"In what church were you brought up at home?"

"Indeed to the Catholic, sir, thanks be to God."

Well, now you can, perhaps, tell me why so many of our country people, on coming to this country, change their religion, and become Protestants?"

"Well, indeed, I know they do; but one thing I can tell you, I will never change from the old religion."

"Well, now, let me ask you a few questions, my good woman. How long since you have been to mass?"

"Indeed, to tell your honor the truth, I have not been for a good while. But how can a poor woman like me, with seven children, and John no better than he ought to be, go to mass? But I shall go soon again." After playing her a little on that matter, I again asked her,—

"How long since you have been to confession?"

"Indeed I have not been for a good while; but how can a poor woman like me, with seven children, and John no better than he ought to be, go to confession?"

"Well, now," said I, "see how it is with yourself; you have not been to mass nor to confession, for a good while; and I am very much afraid you are going just as many of our country people are going: you will soon quit the church altogether, and go over to the Protestants."

"Indeed," she said, with earnestness and emphasis, "I never will give up our old religion; I will stick to it as long as I live."

"Well, where do your children go on Sunday?"

"Indeed, to tell you the truth, they go to a Protestant Sunday school;—I don't like it, but how can I help it? The people are so kind to them? And John does not care; and what can I, a poor woman, do? They will go with the children in the ally; and they all go to the Protestant Sunday School; and I cannot stop them."

"Well, now see how it is with yourself. You do not go to mass,—nor to confession,—and your children go to a Protestant Sunday school! Does not this look as if you were going after the many who are leaving the old religion and going over to the Protestants?" This I uttered with rather a scolding tone, but mingled with kindness. After a most solemn protest against my insinuated charge, I again asked her,—

"Now do you think that when you do go to confession, the priest can forgive these and your other sins?"

This question made her wince a little, as she considered it as intimating that she was a great sinner, beyond the ordinary mark. And she turned fully round, and planting herself firmly upon her feet, she took, obviously, a defensive attitude. And having adjusted anew her basket, she thus addressed me, and in a manner which led me to infer that when poor John subjected himself to a scold, he had to take it.

"And what sins, sir, do you think I committed. I go round with my apples, and now and then I have a pleasant word with a gentleman like yourself; and is there any sin in that? And when I go home, and perhaps find Johnny drunk, I give him a rale scowld; and do you think there is any sin in that? And when a poor woman can't go to mass, or to confession, having seven children, and Johnny no better than he ought to be,—is there any sin in that? And if I can't help my children going to the Protestant Sunday school, where they get good books and are taught to read,—is there any sin in that? Indeed, sir, I am no sinner at all, God help me; and when I go to the priest and confess to him these little sins, if he does not forgive me, he may go to the devil himself?"

"She was a Celt out and out, and spoke her mind with an honest bluntness and directness which proved her to be a character. The experiment was made; and the result was entirely satisfactory."

"Entirely satisfactory," no doubt; for was she not already a genuine Protestant, though she knew it not? She no longer attended divine worship, watched over the morals of her children, or practised examination of conscience. Indeed, as she hesitated not to declare "that she had no sin," that she was "no sinner at all"—we see not what need there was in her case of confession, mass, or of a Redeemer. Nick Kirwan therefore looked upon her spiritual state as "entirely satisfactory;" and as a Protestant, he was right. Yet there is a book in which it is written, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." St. John, it is certain, would have found the state of the Irish apple woman anything but "satisfactory;" but then to be sure, St. John was a Papist, and not a Protestant minister.

But the above extract is valuable as it shows not only how a Catholic is converted into a Protestant, but also what signs of conversion a Protestant minister considers "entirely satisfactory." The process of conversion to Protestantism is simple. The chief things required being—to abstain from all Catholic devotions, and to set at naught the commandments of the Church—to let one's children run wild in the streets, and to live habitually in a state of mortal sin. If to these we add a strong dash of spiritual pride and hardness of heart—we shall have as good an article of Protestantism as even Exeter Hall can desire. Even Nick Kirwan found only one thing to reproof, only one thing wanting in, had only one exhortation to give to, his Protestant convert—and that was to keep a keener eye to the things of this world—to look sharp after the pence—and, if possible, to cheat and to overcharge her customers.—"Do this,"—said he—"and live—so will you resemble your spiritual father who is in"—not heaven, but—"t'other place."

The Paris correspondent of the Montreal Herald mentions that the Council of Presidents of the Exposition have finally adjudged two grand gold medals of honour to Canada; one for the "Geological Map and Collection of Minerals" of Mr. Logan; and the other to the Government, for its "Collection of Woods and Grains."

T. D. M'GEE'S LECTURES.

The first lecture of the series was delivered in the Hall of the Mechanic's Institute on Tuesday evening. The lecturer was introduced to his audience by B. Devlin, Esq., President of the Young Men's St. Patrick's Association, to whom we are indebted for Mr. M'Gee's visit to Montreal.

Having announced the title and subject of his Lectures—Irish History as a Key to Irish Destiny in the XIX Century—the lecturer commenced by observing that the influence of a nation upon the destinies of the human race was not to be estimated by its extent, or by its wealth and political importance; in-stancing Judaea and Arabia—one the birth place of Christianity, the other of Mahometanism—as countries which to this day exercised a greater control over the human race than the mighty Empire of Assyria, or even Imperial Rome herself.

Applying this principle to Ireland it would appear, that though in history she occupies but a small space, and though as seen from the ordinary stand point of the politician she may appear very insignificant, yet in the eye of the Christian, to one who beholds her from the steps of the Altar, she presents much that is worthy of the serious attention of the historian, the philosopher, and the Christian.

The authentic history of Ireland, continued the lecturer, may be said to commence with the first century of our era. Ireland, on whose sacred soil the Eagles of Rome never obtained a footing, was known to, and described by, the Roman historians of the first century. And as she carried on an extensive commerce with the Continent, it is probable that the religion of Jesus, was even then to some extent known to, and embraced by some of her people. But it was not until the fifth century, that, through the mission of the great Irish Apostle St. Patrick, Ireland as a nation was converted to the Christian faith.

The lecturer then gave a rapid, but brilliant sketch of the labors of Ireland's Patron Saint amongst the pagan people; amongst whom that peculiar system of religion known as Druidism obtained, as it also did in the adjacent island of Great Britain when first discovered by the Romans. Within his own life time, St. Patrick had the happiness of beholding almost the whole people of Ireland brought subject to the sweet yoke of Christ, and in communion with the See of Peter; though the work of entirely conforming the domestic and social habits of the Irish to the laws of the Church, was a work of time, and was not fully completed until the time of St. Patrick's successors.

Amongst these social changes, the lecturer more particularly alluded to the influence of the Clergy, then, as now, most powerful in Ireland, in restraining, reforming, and correcting the abuses which generally prevailed amongst the people before their conversion. The excesses and licence of the Bards were suppressed—a race of men who had long kept the people in hot water with their feuds; the right of sanctuary was established, and the social position of woman was defined and rigidly enforced by means of canonical censures. Education was encouraged, and the statute of St. Patrick was faithfully adhered to—"where there is a church, let there be a school."

Christian civilization had thus far developed itself in peace in Ireland when the Gothic storms arose, threatening not only the old Roman civilization, but the continental Christianity imbedded and interwoven with it. Ireland was the point without the world for which the Christian Archimedeans must have sighed; the conservatory where Christian seeds and saplings were transplanted, thence to be replanted all over the Gothic conquests; it was the retreat of the fugitive Christian, the firm redoubt of the universal Church. In the ages from St. Patrick to the VIII. century, Rome was twice burned, the Franks entered Gaul, the Gothic Kingdoms of Italy, Spain and northern Africa, were established. Without the pale of Roman civilization, Ireland also escaped the Gothic invasions directed against that civilization. From her then issued the missionaries who Christianised Europe a second time. In the Cathedrals and Chronicles of the early ages, their memories and their nationality are recorded. From Iceland to Italy, the Irishman who knows the history of his race, may travel, and in no ancient seat of learning or religion, will he be a stranger. He will find his countrymen everywhere; if not in the streets, in the niches of churches, and in the porches of palaces. This is the true glory of Ireland; one which her children in this age could not too often contemplate—for no lessons sink deeper in men's hearts, than when their teachers are their own ancestors.

The lecturer resumed his seat amidst loud and long continued cheers from the audience; and the announcement that he would lecture again on Wednesday and Friday (this evening) upon the same subject, was received with general satisfaction.

We would remind our readers that Mr. M'Gee gives his last lecture to-night; and that a bumper audience is the least mark of respect that they can give to one who has done, and is doing so much for Ireland and Irishmen. In our next we will give the substance of his last two lectures.

THE BISHOP OF LINCOLN ON PROTESTANT MORALITY.—We have often asked the question—"Where are the Missionaries wanted?"—amongst the Catholics of Lower Canada, or the Protestants of Great Britain? The following extract from a public address lately delivered by the Protestant Bishop of Lincoln, will go far, we think, towards answering these questions.

After admitting and lamenting the gross ignorance, immorality, and degraded condition of the rural population, His Lordship is reported by the London Times to have delivered himself as follows, as to the

condition of the urban and manufacturing portion of the population:—

"In the wide suburbs," said His Lordship, "where there were long rows of small and ill-built houses, or in the hearts of cities, where the number of bells at the side of the door, one above the other, told that the house which was a large and well looking one, was inhabited from its garrets down to its damp cellars—they would find the places, the abode for the most part of vice, infidelity and irreligion."

Yes—truly—these are the strongholds of British Protestantism. Of the inhabitants of these places—hot beds of Protestantism—His Lordship proceeded to give the following description:—

"They would find that not one in ten or twenty of those who populated such places went regularly to any place of worship whatever. They would find a large proportion of persons professing unbelief in that Bible which most of them had never read, or of which their knowledge was gleaned only from irreligious publications; and they would find also that the degrading sin of drunkenness prevailed to an alarming extent among the men and the women, and he might almost add, the children. This was a state of things which it was impossible to contemplate without grief, whether it was looked at politically, economically, or religiously. Looking at it politically, these were the classes which writers on political economy had termed the dangerous classes. They were those who, having no stake in the welfare of the country—nothing, as they fancied, to lose—and no religious principles to deter them from what they might think would be to their advantage, though wrong, and apt to suppose that any change would be for their good, were ready to listen to any demagogue who would propound to them what seemed to be a plan for their amelioration in the social scale; and, though kept quiet, perhaps by fear, or by the general prosperity of the country, were ready, like a mine at the base of society, to explode and dash the State to atoms. In an economical point of view there was much that deserved the most serious attention and thought. Viewing this in a still more serious light, it was awful to consider that here, in a Christian country, with the Gospel within their reach, and the means of salvation around them, these wretched creatures were as benighted, as far as the redeeming knowledge of Christianity was concerned, as any heathen in the wilds of Africa."

Here then is an ample field for the exertions of the French Canadian Missionary Society; amongst the heathen masses of Protestant England, "wretched and benighted as the heathen in the wilds of Africa," and alas! far more degraded, both physically and morally. It is amongst these that the Missionaries are wanted, and not amongst the French Catholics of Lower Canada.

IMPORTED BISHOPS.—We mentioned a week or two ago that the British Government had made a lot of new Protestant Bishops for the especial use of Upper Canada. Hereupon the Canadian Monarchist, as a member of the Church of England, takes up his parable, and protests against this action on the part of the Home Government, as an unjust interference with the affairs of the Province. Why import those ecclesiastical functionaries ready-made—he indignantly asks—when we have in Canada abundance of raw material out of which to manufacture as good an article of Protestant Bishops as any that can be imported from the old country? And hereupon, most irreverently, he argues for the necessity of a protective duty upon the Spiritual produce of the Colony; recommending that a high *ad valorem* duty be henceforward placed upon all Apostolic men shipped to this country by order of the Home Government.

A communication, over the signature of "Montreal," appeared in last week's issue of the *American Celt*; to which, from the many false statements therein contained, and its impudent calumnies against the medical staff of the St. Patrick's Hospital of this city, we felt it would be our duty to reply.—From this painful task however we have been spared by the prompt action of the *American Celt*; who having evidently discovered the true character of his "Montreal" correspondent, and the dirty motives by which he was actuated, has, in his issue for the present week, inserted the following notice, which we have no doubt will, for the future, put an effectual stopper upon *Montreal's* "slack jaw." The *Celt* says, in an article headed—"Our Montreal Correspondence"—

"A letter, chiefly devoted to personalities, appeared in our last over the signature 'Montreal.' The gentleman who wrote it having so far forgot what is due to the character of a correspondent, and to this paper, as to promulgate purely personal matter, under the guise of protecting the public interests, we cannot hereafter insert anything coming from his pen."

To the Editor of the True Witness.

Montreal, Nov. 6, 1855.

SIR—May I make bold to send you these few lines, in order to call your attention to the "Correspondence" department of the *Catholic Citizen* of Toronto. I take it for granted that *entire confrères*, you may give one another, *ad turnum*, a friendly advice. Then, in the name of common sense, do tell the good Editor of the *Citizen*, that the Catholics at large, in Upper, as well as in Lower Canada, are not yet, thank God, liberal enough to understand how such "Correspondence," as has but lately illustrated the columns of the *Citizen*, can be furnished by a Catholic, and at once be so freely admitted by the Editor. If a few hot-headed malcontents are dissatisfied with the administration of their Bishop, what business has the *Citizen* to trumpet it in his columns; and what is worse, to encourage them by condescendingly prompting his interference?

Is this the way the Church of God is to be governed?—are we now-a-days to have newspaper Editors, and their correspondents, appointed to govern the Church—in the stead of those whom Christ has Himself appointed.

The want of priests is, no doubt, very great in many

localities of Upper Canada; but I doubt very much if the interference of the *Citizen*, and the threats or unbecoming complaints of the "Correspondents," will bring any other result than the scandal they have caused amongst all good Catholics, and their displeasure at the connivance of the *Citizen* to this scandalous proceeding; which might do well enough for the "Conventicle," but which is thoroughly anti-Catholic. It is idle to mince matters; and therefore, Mr. Editor, I hope you will tell your *confrère* that if the *Citizen* truly deserves his title of *Catholic*, he must apologise; for he has sinned no less against the rules of propriety, than against those of the Church. If he does not, then let him drop the word "Catholic," which jars so glaringly with his *presbyterian* principles.

I remain, Sir, yours, &c., &c.,

A CATHOLIC.

The article in the *Catholic Citizen* to which our correspondent alludes, attracted our attention at the time that it appeared; but knowing how easily, in spite of the greatest editorial precautions, an improper word or sentence may for the moment escape notice, we did not then, nor do we now, attribute its offensive remarks to anything worse than inadvertence on the part of our cotemporary. The *Catholic Citizen* has always shown himself worthy of his title, and is, we know, far from approving of the sentiments enunciated by one of his casual correspondents.

To the Editor of the True Witness.

SIR,—The Irish Catholics of Quebec have just passed through a week full of incidents, highly gratifying and instructive to themselves, and interesting to every Irish Catholic in the Province.

Thomas D'Arcy M'Gee Esq., the gifted and patriotic Editor of the *American Celt*, has just delivered a course of three lectures on, *Irish History, as a Key to Irish Destiny in the XIX. century.* These lectures have, indeed, been highly instructive to the Irish Catholics of Quebec; for we have been studying Irish History and drawing hints therefrom for our future guidance—and, to use the words of the distinguished lecturer himself, we have done this "contemplating Irish History from the window of the Irish Church." That those incidents are interesting generally, you will agree with me when I inform you that the lectures were delivered before an Institution, which, though purely Catholic in its organization, possesses sufficient influence to induce quite a number of Protestants, including Divines as well as Laymen, to attend a course of Lectures which were presumed would be Catholic in tone, and in a Hall built exclusively for Catholic purposes. That these gentlemen appreciated the eloquent, dispassionate, and judicial spirit in which the Lecturer reviewed the suggestive phases of Irish History, was fully evinced by their repeated marks of approbation. On the platform, surrounding the Lecturer, were the Rev. Mr. Cazeau, Vicar General; our respected Pastor the Rev. Mr. Nelson, and a number of Clergymen—amongst others the Reverend Messrs. Drolet, Campbell, Hamelin, Langevin and Colfer. The Brother Directors of the Christian schools at Diamond Harbor, St. John's and Pointe Levi, as well as a number of the Brothers of the Community were also in attendance.—At the conclusion of the Course, Mr. Murphy, the President of the Institute read the following resolution, which was carried amidst unanimous applause:—

Moved by John Maguire Esq., J.P.; seconded by E. G. Cannon, Esq., N.P.:—

Resolved—"That the thanks of the St. Patrick's Catholic Institute be tendered to Thomas D'Arcy M'Gee, Esq., for the highly instructive course of lectures delivered in its Hall, and under its auspices; and that copies of this resolution be inserted in the True Witness, in the other journals of this Province, and in the *Boston Pilot* and *American Celt*."

I remain, Sir, Yours,

Quebec, Nov. 3, 1855. A SUBSCRIBER.

From press of matter, we have been compelled to postpone "A Scotchman's" letter until next week.

REMITTANCES RECEIVED.

Beauharnois, J. Quig, 12s 6d; Russelltown, E. McGill, 12s 6d, do., J. Campion, 12s 6d; Milton, T. Hackett, 12s 6d; Quebec, T. Devine, £1 5s; Edwardsburg, D. Grehan, 10s; Bath, F. McMullin, 12s 6d; New Durham, J. Seacord, 5s; Rivieresdes Prairies, Rev. J. F. LeBlond, £1 5s; St. Alphonse de Rodrigue, Rev. N. Piché, 12s 6d; Golburn, M. Bready, 12s 6d; Bathurst, N.B., Rev. J. Pellottier, 12s 6d; Three Rivers, P. Scannell, 15s; Burlington, N. A. Tucker, £1 7s 6d; St. Anicet, J. Curran, £1 5s; St. Johns, F. Marchand, 12s 6s; St. Andrews, Rev. Mr. Thibaudier, 12s 6d; St. Hugues, J. Whelan, 12s 6d; Williamstown, Rev. F. McDonogh, 6s 3d; Chateauguay, Rev. Mr. Caron, 12s 6d; Sherrington, M. Murphy, 7s 6d; Pakenham, J. Levy, 15s; Cornwall, D. Phelan, 12s 6d; L'Assomption, Rev. Mr. Barret, 6s 3d; Templeton, M. Foley, 12s 6d; J. Hagan, 7s 6d.

Per Rev. G. A. Hay, St. Andrews—Mrs. A. McDonald, 12s 6d, do., B. Wood, 12s 6d.

Per J. O'Sullivan, Prescott—J. Walsh, 12s 6d; J. Hurley, 12s 6d; J. Whalen, 6s 3d.

Per M. O'Leary, Quebec—Hamel & Bros., 15s; P. Methot, £1 2s 6d; Mr. Haller, 15s; J. Beaky, 7s 6d; W. & J. McKay, 15s; M. Baille, 7s 6d; D. McIlheson, 15s; M. Lamontagne, 7s 6d; J. Pettitclerc, 7s 6d; P. Grogan, £1 2s 6d; Renaud & Frere, 15s; F. Parent, 15s; P. Doherty, 7s 6d; J. Madden, £1 15s; Rev. Mr. Gill, Saguenay, 10s; J. Lannon, Valcartier, 6s 3d; J. Walsh, Frampton, 6s 3d.

Per M. Barrett, St. Sylvester—Self, 5s; J. Sheridan, 5s; J. Hogan, 5s; E. Donohoe, 5s; J. Carr, 6s 3d.

The Montreal Pilot discoursing on Anglo-Saxon superiority, remarks that:—

"It is a long time since England was purely Anglo-Saxon, and when she was, every power that tried it whipt her. Beside, the *Celt* is now speaking a little for himself in the Crimea; and what has been done there by the Anglo-Saxon army, is attributed by the London Times to the 'stubborn courage of the Highlands and Connaught.'"

Died,

On Tuesday, the 6th instant, Mr. Michael O'Neill, of the "Metropolitan Hotel," aged 38 years.