

conscience sake, has quitted his house. Of course, the Catholic priest is blamed for this, and we extract from the *Scottish Reformer* his defence :—“ What are the facts of this extraordinary affair ? Miss Brewster had been received into the Catholic Church while residing in England, and on her return from thence, two months ago, she handed to the Right Rev., Dr. Murdoch a letter certifying this. The young lady stated to the Bishop, that her father would not relish the step she had taken, but added, that, after consideration, he would allow her, she thought, liberty of conscience. Be it observed, that Miss Brewster was returning home, by her father's desire, she having informed him that she had embraced the Catholic faith. A very few days at home showed that she had miscalculated as to her father's disposition on this score, and that if she wished to practise what she believed, she must remove from under his roof. This she communicated by letter to Dr. Murdoch. His lordship advised her to remain with her father, and bear all patiently for some time, as perhaps he might relent, and alter the course he was pursuing. I learned these things on the 7th of January, and said at the moment, I am well acquainted with Mr. Brewster, and will call upon him the more easily, because if he do not allow liberty of conscience in this case, he must contradict himself ; for, years ago, he called upon myself and condemned similar conduct pursued to his own sister-in-law, when she was sent to his house from England, to be kept from priest and chapel. Here let me make known that a statement which has appeared, that Miss Brewster had become a Catholic through the influence of Catholic relatives, is incorrect. She became a Catholic from her own research, without having been tampered with, or tricked by, relative or priest. Miss Brewster is ready at any time to substantiate this. Now, my personal conduct comes to be accounted for. As I had said I would call on Mr. Brewster, so I did. We had a conference. He states that “ I have been propagating a very incorrect account of what passed between him on that occasion.” Liars abound, and some of that fraternity may have misled him ; but of this I am sure, I have not given any incorrect account of what passed between us. On that occasion I asked him if his daughter was a Catholic ? She is a Catholic, Sir, he answered, and for ought I know, is telling her beads somewhere in this house. What is your daughter's age ? Twenty-one years and upwards, and I feel bound to tell you so. Mr. Brewster says he never loses his temper ; but he sometimes loses his memory ; and I have told him so before witnesses ; yet his memory, bad as I take it to be, will bear me out thus far. Lest I should trespass too far on your columns ; and also as I intend, from what has been

forced upon me by the incorrect versions which have been propagated, to embody the whole of this extraordinary affair in a separate publication by itself, I turn to Mr. Brewster's letter of the 14th February. The rev. gentleman writes—“ And as my daughter deliberately consented to abstain from the public exercise of Romanism, and from all correspondence with Papists, for a year from the time of her return to a land.” His daughter, in the presence of four witnesses, two of them his own, declared that she never so consented to any such arrangement. She has most positively declared so over and over again, before many witnesses. He proceeds—“ and as I have allowed her to receive books and written communications, under my inspection, from Dr. Murdoch, Popish Bishop in Glasgow.” His daughter regarded this allowance as something that meant nothing ; and I can prove that he did not deliver all the books sent to her, through him, by Dr. Murdoch. Here we have truth and sincerity ! “ When you called here, you volunteered a declaration that you would have no communication with her without my consent.” Mr. Brewster tells here what is untrue. Can any person, who is not demented, imagine why I should have gone to Mr. Brewster's house to volunteer such a declaration ? The fact is this :—When I visited Mr. Brewster, and had heard from him the plan he intended to pursue towards his daughter, I disapproved of it, and, to give fair play, offered to discuss with him, in her presence, all the points disputed between the Protestant and Catholic churches ; adding that I had never seen his daughter to my knowledge, that I had not had any communication with her, directly nor indirectly, and that during the proffered discussion I would not speak to her. My offer, or call it challenge, was refused ; and let any one say whether Mr. Brewster has been authorised to assert that “ I had volunteered a declaration not to see his daughter without his consent.” I came under no agreement whatever. With the above explanation, what becomes of the next assertion—“ You received her into your house, as she herself was compelled to acknowledge.” Why compel her to answer any such thing ? She had never promised not to come to my house, nor had I ever dreamed of not receiving her into my house. Miss Brewster, without any previous knowledge on my part, and without any invitation from me, did call upon me, and I received her, as I was bound to do, and gave her my advice. What advice did she ask ? “ I am not at liberty,” she said, “ to practise my religion—every day it is worse and worse. He has laid out a year for me ; but, even so, I foresee that I shall be at the year's end where I am now. Ought I not to leave my father's house ? Have I not a right to worship God according to my conscience—and is