

CONVERTS FROM POPERY.—The various religious papers have of late inserted notions of the conversion of many beighted *papists* in Ireland. At one time we are told that two or three families then perhaps of several hundred persons abjuring the errors of Popery, Romanism, or some such sect. Generally the circumstances of *where, when, who, &c.* being, we presume, looked on as of little importance, are left out. Now and then however localities are indicated, and names mentioned, the Parish of *Dingle* in the county of *Kerry* has particularly been harped on. To judge from sundry paragraphs, Protestantism is or rather was, some time ago, advancing in that district with great strides. As Rev. Mr. Geary the chief Protestant minister of the place went to Belfast to do, what is frequently done in the United States,—to appeal for money from the zealous Protestants of that city. He endeavoured to excite their charity by a narrative of his successful operations. It was announced that 800 Catholics in Dingle had turned Protestants with their priest, a Mr Brasbie. Brasbie, who had before fallen under the censure of his Bishop, had in fact become a Protestant. We have, however, since seen an announcement, that he was returned to his Bishop, penitent and seeking to repair the scandal he gave. His fall did not move a single Catholic from the faith.

The French Government are engaged in endeavouring to suppress all ecclesiastical opposition to the system of University education. The Abbe Souchet who had written against the mode of University tuition which finds favor with Louis Philippe and Mr. Dupin, has been tried, found guilty, and sent to prison for that offence. On the other hand, M. Michelet, who has published the most ribald and infamous calumnies on the great body of the Clergy, was allowed to go unquestioned and unpunished.

RELIGIOUS INTOLERANCE.

The charge of intolerance is daily and hourly brought against the Catholic Church, and is made an excuse for being intolerant against her.

It is said we mean to exterminate the Protestants from the United States. We certainly believe our church to be the true church, and we wish every one would become a member of it; and we use the proper means of argument and persuasion to induce as many as we can to do so. But then, no one becomes a convert against his will. And we are under the impression that Protestantism in some form or name will last for a long time. The results of our efforts, which the abhorrrors of Popery picture to themselves and their hearers, are far beyond our most sanguine hopes. We would be glad, of course, that every Pro-

testant in this country and elsewhere, should become a good pious Catholic. But this depends on themselves. In entertaining this wish, we do not think we are intolerant or guilty of bigotry. We do not interfere with or invade any right possessed by our separated brethren.

We are not even accused of misrepresenting their doctrines and of charging them with impious tenets and practices which they disavow. If we did, we would be "bearing false witness," and would in truth be guilty of a certain degree of intolerance and bigotry. But is not this course pursued against us? In ninety-nine cases out of a hundred, where the Catholic Church is attacked, is it not by a mis-statement or a misrepresentation of our tenets, by accusing us of doing and believing what we do not practice or believe, rather than by a fair argument against our real doctrine? Is it not true, that there is a vast amount of what we may call Conventional abuse, of disproved statements, of charges notoriously false, of doctrines again and again disavowed, which are urged against Catholics, not infrequently by persons who must know that they are to say the least positively denied by us? Is not this 'bearing false witness'?

And when this is systematically done, when an organization is effected to spread these charges everywhere,—with most positiveness where there is least opportunity for refutation, when the effects of this plan develop themselves in riots and conflagration, need we ask on which side is there religious intolerance?

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Halifax, 9th Jan., 1845.

JOHN P. WALSH.

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JAMES DONOHUE,

Halifax, 9th January, 1845.

No. 26, Hollis St.

Published by A. J. BITCHIE, No. 87, Sackville Street, Halifax.
Terms—FIVE SHILLINGS IN ADVANCE, exclusive of postage.
All Letters addressed to the Publisher must be post paid.