

injustice. If Episcopal ordination or consecration does not make his Grace and the English Clergy something other than those "wanting the imposition of Episcopal hands," then we observe that his Grace, and his Priests, and his metropolitan claims—Lambeth, Adding-may, and £15000 a year—are a very heavy price to pay for an office which has the same calling, neither more nor less, than that of the humblest conventicle. It is a growing custom with many Bishops, on every possible occasion, to disavow High Churchmanship, and to persecute and proscrib High Churchmen. But are we of this—that High Church principles alone can defend the existing fact of the English Episcopate. When those principles are expelled from the Church, the very first victims will be, and ought to be, the Bishops themselves. If the Bishops are resolved to act as their friends seem disposed to threaten us with their acting, we must bid them—and we do so in a very different spirit from that in which those memorable words were once used—"to set their houses in order."

We are indebted to a correspondent of the *Catholic Instructor*, for the following amusing description of his voyage to Rome, and the state of Evangelical Protestantism in the Eternal City:—

As to the passage out, it was anything else but agreeable,—our Captain being a true-blue Presbyterian, from the centre of Connecticut—one of your Saints, occasionally rather given to imbibing an undue quantum of "the Spirit," on which occasions, in particular, he was wont to exhort us to "put on the Armor of Righteousness," and go forth valiantly against some imaginary enemy of the Lord. His exhortations were very forcible, indeed, thanks to his nasal organ, which very useful member, in this respect, possessed an evangelical twang, that I can compare to nothing less than that of a moderate-sized trumpet. But, this wasn't the worst. My fellow-passenger was a Geologist, and, considering with what extraordinary boring propensities, these scientific gentlemen are generally gifted, you can easily imagine the pleasures of my situation. What, with the captain's evangelical balderdash, and the geologist's ferruginous shale, laminated dendradon, &c., I was considerably used up, I assure you, and, before landing, began to have a slight idea of what you may call "navigating" between Scylla and Charybdis.

We hear a great deal of talk about the "evangelization of Italy"—i. e., the introduction of Protestantism. This is an undertaking that will never succeed, unless God, in his inscrutable wisdom, chooses to chastise his people with a scourge, a thousand times worse than the whole ten plagues of Egypt put together. We have seen enough of the ruinous effects of Protestantism in the present wretched condition of the South Sea Islands. All I can say is, "God save poor Italy from a similar fate!" But, at least for the present, there's but a poor chance for the Evangelicals in Italy. Her soil has been sprinkled with the blood of too many martyrs, to produce the weed of Protestantism; and "cant" is a gibberish that cannot be translated into Italian. I think it would "astonish the natives" considerably, to encounter a parson promenading around Monte Pincio, with a *frau* hanging upon his reverend arm, and a string of juvenile parsons capering after his heels. Nor would they be the less astonished, I imagine, to hear him occasionally—mounted on the top of a tar-barrel—deliver an awful and very edifying *expose* of Popish abominations;—or see the holy rogue "lift up his hands in prevailing prayer to the throne of grace," and piously roll his eyes about, for all the world like a duck in a thunder-storm.

As yet, at all events, Protestantism has made but little progress in Italy, or, to speak more consistently with truth, has begun, crab-fashion, to progress backwards. At Milan, one of the strong-holds of Protestantism in Italy, there are but three Protestant churches. The congregations consist, for the most part, of two or three parsons, their wives and children, and a few old sinners, in the capacity of clerks, sextons, &c., who, no doubt, thinking, that as they were bound to go to "Old Scratch" any way, it made little difference what road they took, so long as they got a sufficiency of the *dust*, have been induced to "seek the Lord in Zion." This unpleasant state of affairs is owing, I imagine, not only to the natural distrust, and, I may even say, abhorrence, with which the benighted and superstitious natives regard the anomaly; but, also to the scarcity of Evangelizers, who, seeing the unaccountable repugnance Italians generally have of "handing out the *rhino*," are loath to abide among so abandoned and ungrateful a people. Your evangelical exhorters, like orators of old, have a great taste for music; nor can he begin to wax warm, or touch the pathetic, until he hears the "tinkling of the tin." Talk of the tune of "Old Hundred"—there's nothing like preaching to the soul-stirring tune of 500 a year.

The Catholic who has been raised and educated in a Protestant country, on arriving, for the first time, in a land thoroughly Catholic, cannot but experience a sensation of pleasure and delight, not unlike that which we may imagine the weary traveller to feel, when unexpectedly a green oasis presents itself in the midst of the desert. Such, at least, was the case with your humble servant. Every thing I saw seemed to tell me I was standing on consecrated soil, far away from the taunts of canting hypocrisy, or the withering influence of bigot power. Nor could I help being struck at the sight of those simple exhibitions of Catholic faith and piety—such as *Crosses* planted in every direction, Images of the Madonna covering the sides of houses, &c., that encountered us at every step on the road from Civita Vecchia to Rome. I can say, with candor, that I never before felt so pleasant and contented, as on first witnessing those simple indications of true, genuine, Catholic piety. But yet, in the midst of all my pleasure and content, I could not help feeling disappointed and disgusted, as I beheld the crowd of English Cockneys of *id genus omne*, who were pouring into the city, like a swarm of large-sized Egyptian locusts, ready to devour everything that came in their way—even the Pope himself. To see them, was surely bad enough, but "to have to listen to them," (as some classical author exclaims), O, *Moses*! Just imagine, some pompous little Mr. Hopkins sweeping into nihilism, the whole Catholic world with a single breath—or some scientific Mr. Popkins, proposing the best plan, to prop up the Cupola, of St. Peter's—or some sentimental Miss Jermina, exclaiming, with charming simplicity, "Dear me, I wonder where are the macaroni trees?"—and you will have a pretty correct idea of the general run of their interesting confabulations. It seems, go where you will

through the wide world, you're still doomed to encounter John Bull.

At Naples, the *Evangelicals* have succeeded in enlightening a "godly number" of the Lazzaroni. A gentleman from that city tells me, that they are very exemplary Protestants until the moment grim death makes his appearance,—when, to the horror and discomfiture of the pious Parsons, they are suddenly taken with a fit of abasquation. Poor fellows! they think with Meinher Schneiders, that the Protestant religion "ish pery goot for de pody, but tam pad for de ghasht!"

#### PROTESTANT MUMMERIES.

At the distance of about one-half mile from the village of Shakers in Canterbury, N.H., there is to be seen, in a pasture, far from any public road, a marble stone, in height about seven feet, which was brought from Lebanon, N.Y., the head-quarters of the Shakers, about six years since, and erected by special command of heaven, as an object of worship by the holy appointed elders of this novel sect and their deluded followers. The devotions around this stone, consists of kneeling, wailing, singing, dancing, and other antics too numerous to mention, which so forcibly remind the spectator of the worship of the Hindus, that he can hardly persuade himself that he is in America.

The inscriptions upon this stone are as follows:—

(North Side.)  
The Lord's Stone,  
written and placed here in  
PLEASANT GROVE.

by the command of our Lord and Saviour

JESUS CHRIST.  
Erected June 24, 1848,  
Engraven at Canterbury, N.H.

(South Side.)

WORD OF THE LORD.

Behold I am the true and Living God, and in my infinite wisdom do command my people to worship none but me. Here I have placed a fountain of the water of life, and no soul shall come within the bounds of this my fountain, or pollute this my word with unclean hands or an impure heart, but shall feel my heavy judgment either in time or eternity. From this holy place my goodness shall spread, and my word of power shall go forth from east to west and from north to south, and many poor souls shall gather my spirit, and be strengthened by my hand of charity and love. But a heavy curse shall meet the rebel who dares presume to destroy the word of my mouth, which I have caused to be engraven, or that will injure this my holy stone which I have commanded my people to dedicate solely to me. For I am Jehovah, and before me and my holy anointed—Shaker Elders—every knee shall bow and every tongue confess that I AM dwelleth in my Zion in the midst of my holy people and I will bless, protect and prosper them for ever and ever.—Amen.—*Lowell Journal*.

"NOTES" ON CALVINISM.—Much astonishment prevailed throughout certain circles last week, when the rumor was circulated, that forgeries, to a large amount, had been committed by a person in high standing in the Presbyterian church. The brethren doing business on Third street, looked as if they had been "doing penance." No one had suspected him. He was one of those men who looked as if he had been "drawn through an augur hole," as they used to say in Kentucky in old times when they were converted, and no one dared to suspect such a member of the church. But it is only an illustration of the old warning, not to place too much confidence in the professions of men who are ever prating about their evangelical characters, about the Blessed Bible and the corruptions of Popery. Look out for such fellows; they are easily known by their professions of attachment to liberty, and the exercise, often, of the most vindictive private tyranny. They perform their daily duties with such an assumption of godliness, that persons unacquainted with them would be puzzled to tell whether they had "got religion," or the inflammatory rheumatism.

It is consoling to know that the persons who lost most, were "in close communion" with the "departed." They had listened to the same prayers, sang the same hymns, and shook their heads in the same way when they heard of the wickedness of other men.—But, happily, for their peace of mind, they believed in Predestination. Poor man! He could not help writing other people's names; they could not help discounting the notes—big interest off—and he could not help taking the money when it was handed to him! Ah! how consoling it is to be predestinated to hold a forged note!—*Catholic Telegraph*.

The world, the flesh and the devil, and the British government are all leagued and united against the divine religion of our Redeemer. We know, indeed, that they cannot prevail; but there is another thing we also know or should know, and that is, that, in the preservation of his holy Church, God works ordinarily by secondary means; that is to say, by the faith, the piety, the charity and the untiring activity of His children here on earth. Look, then, Catholics to your duty; let no man sit down idle, or indifferent. In this fearful emergency, pray, that God may discover to you—to each one in particular what He would have you to do now; then, do it. No doubt, the first thing we shall learn is, that, instead of any of us being nominal, we should all be practical Catholics, good Christians, real sons of the Church and no bastards.

Protestantism in England told a lie, which at the time of telling it, it knew to be a lie, that is, that the Bible would extinguish Catholicity. It was not asked to testify against itself, but you see, it has done it now: it now bears testimony of its own insincerity in that imprudent proclamation. English Protestantism never believed, never loved the Bible, consequently never expected it to put Catholicity down.

But it believed in the efficacy of Acts of Parliament, and bigotry and popular violence. These were (and are its arms, not the Bible; and with these it now, more infidel and more infuriated than ever, threatens the destruction of our Holy Religion. We have no time to say more at present—except this: Remember Catholics that God and His Church expects every man to do his duty.—*Pittsburgh Catholic*.

We do not "deny the baptism of the Church of England;" but we say, what we have often said before, and what is notorious, that the Catholic Church, as a matter of fact, treats it as a doubtful question whether the rite is properly performed by the Angli-

cans, and unless the fact be otherwise specially proved, Anglican converts receive Baptism conditionally on their restoration to the Church. But with regard to their Orders the case is very different. The Anglican Parson, even if his Baptism is undeniable, is a mere layman. A large proportion of the Clerical converts of the present day, having resigned their rich appointments, are now living as laymen in the world, and earning their bread by such honorable secular employment as is open to them; and if any of them wishes to become a Priest, he, like any layman, has to go through the whole course of his ordination afresh.—We shall not trouble our Anglican contemporary with the reasons of this. In his state of mind it would require a treatise to instruct him in regard to it. But to prove to him and to make notorious amongst our Anglican readers these two points—first, that the Catholic Church recognises in practice the Bishophood of the schismatic Greek Bishops; and secondly, that on every theory it denies the Bishophood of the Anglican Superintendents.—*Tablet*.

The *Ulster Gazette*, in answer to a correspondent, says that the late David Ross, Esq., governor of Tobago, belonged to an Evangelical sect remarkable for its scrupulous adherence to Scripture. The sect in question was originated by John Walker, formerly a Fellow of the University of Dublin, known to scholastic folk by his excellent edition of Lucian's Dialogues, and by a clever commentary on Murray's Logic. The religious sect is by some known as Walkerites—so denominated from the founder. A schism in the body, though numerically small, was, a short time since, occasioned by some strictures made on the late Mr. Ross for his connection with the Ulster Reform Association. The supersensitive Scripturians held that such a political connection involved a violation of Christian duty, and was incompatible with loyalty to the "powers that be!"

#### UNITED STATES.

THE POISONING CASE IN NEW YORK.—It has been stated that a whole family was poisoned in New York, at a boarding-house No. 130 Prince street, by eating pudding in which arsenic had been mixed. The names of these unfortunate persons are John Carr, and Mary his wife, the keepers of the house and their infant, fifteen months old; Michael Leo, Patrick Leo, Walter Ross, John Healy, Jeremiah Healy, Julia Healy, and John Barry, with his two children, one a boy named Edward, four years of age, and the other a girl one year old, named Mary—in all, twelve persons. Mrs. Carr, and her infant, and the boy Edward Barry, died. The remaining nine persons have recovered. An inquest was held on the bodies of the deceased, and a verdict was returned that "the deceased came to their death by taking poison through mistake, and that no blame is attached to any person." It appears that arsenic was purchased for the purpose of poisoning rats, and becoming misplaced, was supposed by Mrs. Carr to have been flour.

ONE DAY LATER FROM CUBA—DEPARTURE OF THE PRISONERS FOR SPAIN.—Charleston, Sept. 15, 1851.—Captain Parker, of the mail schooner William and John, which left Havana on the 7th, and arrived at Savannah to-day, reports that the prisoners sailed for Spain in a government transport, and only the four already mentioned had been liberated, viz:—Colonel Haynes, Captain Kelley, Lieutenant Van Vechten and Mr. Chapman.—*N. Y. Freeman's Journal*.

AGGRESSIVE.—The patriots of the South are now organizing an expedition at New-Orleans for the "liberation" of Tamaulipas, Coahuila, and New-Leon from Mexico. Their Mexican confederates are said to be the notorious Canales and Carajaval.—*Christian Inquirer*.

#### THE MILITARY INQUISITION AT FORT WOOD.

We had imagined that the question of persecution for conscience sake in the army, had been set at rest for ever by the late rule laid down in Secretary Conrad's letter. But such is not the case. Since then twenty-four Catholic boys, stationed at Fort Wood (we know not in what capacity; children of soldiers, we believe) have been sentenced to fast on bread and water for refusing to go to Protestant worship. Twenty-three of the young lads, terrified by the penalty, were induced to express their regret, beg pardon and promise amendment: on which they were pardoned by the officer in command, whose name we cannot now recall. But one noble-hearted lad resolutely refused to express his sorrow for having obeyed his conscience, and with the constancy of a martyr, persevered in his punishment for full nine days, and we know not how much longer, for it was at that date, that the account of his suffering was communicated to the papers. If these things be true it must soon become an important question for Catholics, whether any of our people can enter the army with a safe conscience. Affidavits in the case of the young lad, and others who have suffered in the same cause at Forts Wood and Columbus have been taken before a Judge in one of the civil Courts of New York, and are now in the hands of the President; to whom have been also transmitted, we believe, other documents connected with Duggan's case. We shall see whether Mr. Filmore and his Cabinet intend to guaranty the rights of Catholic citizens, who ask nothing but what is sanctioned by the Constitution, or whether such just claims are to be thrown aside, because they have been weighed and found wanting in the balance, not of justice, but in that of a cold heartless calculating policy, which fears not to sacrifice truth, honor, every thing to self-interest or party prospects.—*Catholic Instructor*.

Edward Brophy has been at length released from confinement, and the starving system; poor child, he held out a noble confessor of the faith until his persecutors became tired. Twenty-four days he suffered a partial starvation, being allowed only some water and three half slices of bread per day, from the 10th of August, until the 3rd inst., in the evening! What aggravates the guilt of his persecutors, is, that he had, with others, asked permission of absence from the Episcopal worship and was refused by the commandant; this was previous to his staying away from the service, for which he has been so cruelly punished.

Since his release the boy has again begged to be excused from attending the Episcopal worship, the reply he received from the commanding officer was, that he must have recourse to a higher authority; the boy wished to say a few words more but the Colonel told him to leave his presence, that he had ended.—Thus is this conscientious Catholic youth still a victim of religious intolerance. On Sunday night, the 24th ult., whilst sleeping in his bed in which one of the boys was also with him for company, a third lad,

probably sent to entrap him in some way, tried and persisted to get into the small bed; Brophy remonstrated in vain, and whilst attempting to push the boy out, Evers, acting Corporal, but reduced to the ranks, rushed upon the child, hurried him to the guard-house, and confined him in that cold and damp place, where the child could not lay down till morning!—Then he was put at walking-post until nine o'clock in the evening, in charge of a sentinel, during all this time the only rest allowed him was about five minutes to take his small rations of half a slice of bread with water! Two days afterwards he was taken ill of a cold and experienced much lassitude, the doctor placed him on the sick list; he was then clear of all duties for two days, when the commanding officer asked him why he was not practicing (he is one of the music boys) Brophy said he was on the sick list, two hours after the doctor marked Brophy for duty; he still coughs much, and looks ill.

A soldier named Miller, a Lutheran, made application to the commandant for permission of absence from the Episcopal worship, his petition was granted on the condition that he should be removed from the permanent company, and leave the Fort, with the first detachment of recruits which should be sent away.

A boy named Mitchell was punished by being put to walk post the 3rd inst., because he could not get off by heart a Protestant Hymn; all the Catholic boys are compelled to receive Protestant instructions. The character of what is called religious instruction at the Fort, may be understood from the book used at the Sunday School, the *Manual of Scripture*, a class book which these unfortunate youths are obliged to learn, and which contains the following general and coarse slander against the Catholic Church:—

Q. How does Anti-Christ most show himself?

A. In Heresy, Schism, and Popery.

Rev. Dr. McVicar, who has about \$70 a month for attending to this bad work, and to the worship, will doubtless join with the commandant, who has \$200 a month, and the perquisites of the garrison, to declare stoutly that there is nothing of a sectarian hue about the instructions given in the U. S. Army, at Fort Wood, and that all is conducted there in a most gentlemanly and christian manner.

It is presumed, however, the War Department, after looking close into the matter, will pronounce a very different judgment. The pilloring on planks during the severest days of last winter, at Fort Columbus, as well as the standing "At Attention" on the ramparts, Sundays, the 31st ult., at Fort Wood, may not be regarded a sin, though the soldiers did refuse to attend the Episcopal worship, but, certainly, it will be regarded, at least, as very bad policy, if not persecution, in view of the frequent desertions which take place in the transportation of soldiers from these Forts. How injurious to the army it would be, if soldiers should begin to think that such persecution absolves them from their obligation to the service?—*Catholic Herald*.

\* On that Sunday 200 men were kept in that painful position one hour and thirty minutes, facing the blazing sun, because there was a refusal to attend the Episcopal worship.—*N. Y. Truth Teller*.

#### THE CHRISTENING OF A CHILD.

It is a fair and pleasant sight,

The group at this still fount of love;

A priest, in robes of purest white,

Emblem of all that's pure above;

A mother smiling on her child

With holy joy; a father mild,

With willing sponsors standing by,

To register their vows on high!

The wanted stillness of the place,

Is broken by a plaintive wail;

In which mysteriously we trace,

How weakness can o'er strength prevail;

The weakest child that loveth God,

Though sometimes chasten'd by His rod,

If earnestly it try to win,

Shall baffle all the strength of sin.

It is no useless form,

The sponsor's promise and his vow:

And he shall steadfastly perform,

The contract entered into now;

How'er he lightly speak the words,

Heaven's highest host their sense records,

Who breaks the pledge now made to heaven,

Say—can he hope to be forgiven?

M.

INFORMATION WANTED OF EDWARD and MICHAEL ANGLIM, from the Parish of Ballyhist, County Tipperary, Ireland; when last heard of (about three years ago) they were in Toronto. Any information concerning them, addressed to the Rev. Mr. O'Dowd, Montreal, will be gratefully received by their sister Elizabeth.

The *Toronto Mirror* will confer a favor on a poor orphan girl by copying the above.

ACADEMY OF  
SAINT ANDREWS D'ARGENTEUIL,  
County of the Lake of Two Mountains,  
DISTRICT OF MONTREAL, CANADA EAST,  
UNDER THE PATRONAGE OF THEIR LORDSHIPS, THE  
BISHOPS OF MONTREAL AND MARTINIQUE.

THIS new Establishment, advantageously situated on the bank of the beautiful river Ottawa, between the flourishing villages of St. Andrews and Carillon, and on the highway of communication between Montreal and Bytown, can be conveniently visited during every season of the year. The locality is salubrious and picturesque; and the newly erected edifices are spacious and commodious. The course of education to be taught in this establishment—which will be essentially English, and of an altogether mercantile character—will comprise, Reading, Writing, Orthography, Grammar, Composition, Geography, History, Arithmetic, Geometry, Linear Drawing, and Book-keeping. Most particular attention shall be paid to Book-keeping, as especially appertaining to the end for which this Academy has been established. The French language, so indispensable in this country, will be taught with the greatest attention; and students unacquainted with this language will have a most favorable opportunity of acquiring a practical knowledge of it, in their daily intercourse with the French Canadian students of the Academy.

RULES AND TERMS:—The students will study and sleep in the Academy, and each student must be provided with a bed, and every article necessary for the toilet. Arrangements have been made with some respectable families in the immediate vicinity of the Academy, at whose residence the students may board on extremely moderate terms. The charge for Tuition will be £4 per annum; to be paid invariably, every three months in advance.

Persons desirous of further and more precise information may apply to the Ecclesiastics of the Episcopal Palaces of Montreal and Bytown, to E. A. Montmarquet, Esq., and W. C. Schneider, Esq., Carillon; or to the Director of the Academy, Rev. S. A. Bernier.

St. Andrews, Sep. 22, 1851.

N. B.—The entry of Students takes place on the 1st October next.