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CATHOLIC CHRONICLE.

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THE PHILOSOPHY OF THE RULE OF FAITH.

(From the Dublin Review.)
(CONTINUED.)

Above all, we should require a Scriptural guarantee that those who use the Protestant rule of faith will be rightly guided by it in their interpretation of Scripture. It is a poor sophism to point to those texts which affirm that all Scripture was given for man's instruction. All this is insisted on equally by the Catholic Church; but the question at issue is, by what key (the Protestant or Catholic method of interpretation) the casket is to be unlocked. It is vain to say that though the mind of man is naturally weak and blind, it is yet enlightened by the Holy Spirit; for all this likewise is but a fragment of admitted Catholic doctrine. The point at issue is, whether the Holy Ghost, "who spoke by the prophets," and through whom alone they are intelligible, be given to the Church, and to the individual in union with and subordination to the Church;—or be given to individuals separately, and irrespectively of their union with the Visible Body of Christ. According to Catholic teaching the Holy Spirit is the mind of the Church; and though individuals can neither think one good thought, nor do one good action except through His aid, they cannot possess that aid except by union with Christ their Head, from Whom and from the Father, the Holy Spirit ever proceeds; nor can they maintain union with their Head, except through union with His mystical Body. Whatever be the covenant which God has made with man, it is according to that covenant, and on no other terms, that man can enjoy the Divine gifts. No one in secular matters, would be allowed to manage his own affairs who was incapable of distinguishing between the value of a gift, and the right means of using that gift; no one would be thought an honest man who perceived the distinction, and yet refused to acknowledge or attend to it. If it has pleased God to give us the Church as well as the Bible, and if we yet look for guidance to the latter only, we are in the position of one who should reject the New Testament, on the ground that St. Paul had assured Timothy that the Scriptures of the Old Testament, in which only he had been instructed from his youth, were sufficient to make him wise unto salvation. If the Church's teaching constitute even a part of the system God has instituted for our instruction, to discard her authority, on the ground that the Bible is sufficient by itself, must be as fatal an act of will-worship, as though we were to discard the Epistles, on the ground that all necessary lights may be found in the Gospels.

No one can be united to truth in its more spiritual forms, who despises it in the humbler form of Fact. Experience has in this matter tested the Protestant rule of faith. Protestantism is not the name of a religion, but of a thousand religions, and a single protest. From the earliest times it divided into innumerable sects, which appealed generally to the same rule of faith. A rule of faith which, in place of telling faith what it is to believe, sanctions equally the most opposite forms of belief, and thereby renders the exercise of faith impossible, is as clearly a failure as a key that will not open a lock, or a knife that will not cut. A rule that bends in the hand of him who uses it is no rule.

The allegation that the Protestant rule of faith only fails from lack of devotion in those that use it, is contradictory to fact. The Puritans and Anabaptists were at least as fervent in prayer as Protestants of a staid character, and beyond most others insisted on the doctrine of grace. Luther, who asserted the Real Presence, in a form of his own devising, and Zuinglius, who denied it in all forms alike, are both held by their followers to have been "men of prayer." Who will take on him to say that the late Dr. Channing, though a Unitarian, did not seek divine aid in the exercise of his private judgment, as well as Dr. Chalmers, and Dr. Chalmers as well as Dr. Pusey, though the latter thinks the Apostolical Succession one of the notes of Christ's Church, and the former was no believer in the "Sacramental system?" Do not the Quakers believe in the teaching of the Spirit? and have they not the Bible also?—Yet they believe that it is the Living, or Inward Word, not the Written Word, that is to guide us. A Protestant may say of his brother that he differs from him because he has not the Spirit, and is not a child of God; but he cannot prevent a rejoinder being made in the same words, and with precisely the same show of reason. Neither can he deny that his opponent shows all the same outward signs of grace which he shows himself. If, then, these signs are illusory in the one case, so may they be in the other; and if in his neighbor's instance a strong internal persuasion be also but an illusion, so may it be one in his own. It is worth observing here that a violation of charity is forced upon the Protestant by his rule of faith, to which a Catholic is never tempted. A Catholic is

never either called upon or permitted to judge an individual; because, though he knows that heresy is incompatible with salvation, he cannot tell whether any particular person be a heretic, or be excused by an "invincible ignorance" of the truth—that is, by an ignorance the result of circumstance, and not proceeding from the will. The Protestant, on the other hand, is obliged, either to give up the sufficiency of his rule of faith, or to account for its failure by the supposition that none of those whose belief differs from his own on fundamental points, can have those dispositions without which no one can see God.—True charity is exercised towards the individual, not towards the doctrine. Protestantism is forced to be latitudinarian as to doctrine, up to a certain point, and, beyond that point to be uncharitable to the individual.

Not less vain is the plea that those who use the Protestant rule of faith, sincerely and devoutly, differ among themselves only in matters not fundamental. It is, in the first place, directly opposed to fact, as is proved by the instances to which reference has already been made. To ground a statement that all Protestants are substantially orthodox, on the assertion that Socinians and Quakers are not true Protestants, is a juggle, not an argument. As a matter of fact, moreover, Protestant sects can never agree as to what are, and what are not fundamental doctrines;—nay, even an individual Protestant can hardly ever be prevailed on to state what doctrines he regards as fundamental. If he says they are those included in the Apostles' Creed, or in the Nicene, he cannot show that his own rule of faith, or even that a belief in the inspiration of the New Testament, ranks among them; and on the other hand, he finds that the doctrines of Limbo, and of the Double Procession, of their number. If he says that the fundamental doctrines are those contained in the Bible, he is prevaricating as much as if he boasted that he knew where to find a lost treasure, because he knew it was at the bottom of the sea. The question is not where the truth is, but what it is. If he says they are those which lie on the surface of Scripture, and concerning which there can be no dispute among the learned and the good, he knows that many truths, comparatively unimportant, lie on the surface of Scripture, and that disputants on all questions are looked on as learned and good by their own followers. If he says that they are the doctrines of the Trinity, and the Incarnation, he excludes from salvation multitudes who take the same rule for their guidance, and he includes multitudes who anathematize it. He denies, moreover, the essential character of doctrines most strongly insisted on, both in Holy Scripture and in the Creed.

But even if Protestants could draw up a catalogue of fundamental doctrines, their case would not be improved according to their own rule of faith, unless this catalogue could be authenticated from Holy Scripture. Now, Holy Scripture makes no such summary. If, again any authority on earth were able to decide this question with infallible certainty, it would necessarily be equally infallible on other points; and, consequently, it would be as much our duty to believe its statements on other matters as on this. So far as such an authority interpreted Christian doctrine to us, our duty would be to believe, and no further; and thus we should be at once brought from the theory of fundamental, and non-fundamental truths to the Catholic doctrine of implicit or explicit faith.

Let the Apostles' Creed, or any other imaginable summary of leading truths, be put forward as comprising all "fundamental doctrines," and the same inherent fallacy will be found in all such rules. When we assert that the Creed is true, do we refer to its letter, or its meaning? If to the meaning, then no one can in reality hold the Creed who denies what is legitimately deduced from it, and obstinately maintains a contrary doctrine. What is in the conclusion is in the premise; and if the conclusion be denied, the premise must have been only held in appearance. The Church added the Nicene Creed to the Apostles', because, the early heretics professing to accept the latter, but rejecting its true sense, it became necessary to clear up whatever might be ambiguous. Again, the Athanasian Creed professes to be the true meaning of that part of the Nicene which relates to the Incarnation: and the creed of Pope Pius professes to convey the true meaning of the Nicene in that part which makes mention of the Church. Should their claims be true, no one can accept the Apostles' Creed in reality who rejects the later explanations of it.

Multitudes, it is sometimes answered, have gone to heaven without having ever heard of deductions from articles of the Apostles' Creed. Doubtless;—but multitudes are also saved without an explicit knowledge of many of the articles included in that Creed. It is hard to say what is the least amount of

explicit knowledge, which may, in special cases, be necessary for salvation. The reason of this is, that the whole faith exists latently in but a small part of it, if rightly received. The whole Law was propounded to man in one Commandment. Perfect love to God is the keeping of the whole Law. But, on the other hand, to offend wilfully in any part, is to offend in all. The whole faith was virtually included in St. Peter's confession; but that confession would not have been the true faith relatively to St. Peter, had he refused to accept any doctrine really contained in it.

By essential doctrines of Christianity is meant, not that which may possibly be sufficient for an individual, a quantity which must vary according to circumstance, but that which suffices for the general company of Christians. In this sense essential truth cannot stop short of the entire revelation of God, as already defined, or as the necessities of future times may require its definition. If, for instance, heretics professed to accept the article, "Who spoke by the Prophets," but yet restricted Inspiration to the Prophetic Books of Holy Scripture; and if ampler definitions were resorted to by the Church to vindicate the authority of the Bible, could it be conceded that any one rightly understood that article of the Creed who refused to admit it in the sense of the Church? Faith belongs to the will as well as to the mind; and if the will believes rightly, the mind must believe with more or less of detail, in proportion as it is instructed. Ignorance relates to the mind only; denial to the will.

To say that a part of what we hold is essential doctrine, and a part is not, amounts to this, that a part of it is faith, and a part is opinion; that a part is divine, and a part human; that a part is revealed religion, and a part philosophical conjecture. Now, the latter part, in this case, not only cannot be an essential part of the Christian faith, but cannot be any part of it. The object of Faith is Revelation. It must be essentially necessary to believe in the whole of what is revealed and propounded to us; and it can be no duty to believe in aught beside. A faith, part of which is divine, and part human, carries with it a "body of death," which must infect the nobler parts. Simplicity of faith cannot be attained by believing no more than the Church had defined before denial rendered definitions necessary. As well might one endeavor to cut a man down to the dimensions of a child.

The theory of fundamentals regards the Christian faith mechanically, as though it were a bundle of separable notions, instead of being a Truth at once one and manifold, potentially contained in a single statement, yet capable of being indefinitely expanded. It reduces the Church to the littleness of the individual, instead of imparting to the individual the stature and the faith of the whole mystic Body. It affects to give us false immunities, while, in fact, it but deprives us of real privileges. It ignores the great truth that the same faith may exist implicitly or explicitly:—for, as for an implicit faith in the Bible only, as well might we profess to believe implicitly in whatever may be included in the "nature of things." An abstract faith in that which, for the very reason that it is a book, and therefore impersonal, can never test our sincerity by requiring us to accept in detail what we profess to accept generally, is no faith at all. Such a faith in Holy Scripture, a Mahometan may profess, as well as a Christian. The Bible is not the print and paper, but the meaning of the Sacred Book. If instead of discerning that meaning, we contemplate in the text but our own reflection, finding in Holy Scripture simply what our several acquirements or associations have enabled us to bring to it, what remains but to admit that we have thus changed the word of God into the word of man, and destroyed, by mis-using, the divine gift?—The Spirit is one, and the Word is one: but the religions which men profess to extract from that Word, by the aid of that Spirit, are so many, that Protestantism cannot answer the question, "What is Christianity?" Well may the devout Christian exclaim, "They have taken my Lord away, and I know not where they have laid Him."

A rule of faith to be sound ought not only to give us a certain interpretation of Scripture, but also the amplest as well as the deepest. The Protestant rule must ever give us the narrowest and the most superficial exposition of Holy Writ. It invites every one to criticise for himself, and it is entitled only to regard as truth the results in which those who devoutly and sincerely use the rule in question agree. Now the same circumstances which produce diversities of opinion in one age will produce them in all ages.—This is the cause of that which we observed at the outset, viz., that the secured results of Protestant theology are, and must be, a perpetually diminishing quantity. Protestantism was richest at first when, like the prodigal, it left its parent's house with its se-

parate portion. Ever since it has been spending, not gaining, or retaining; so that in the most Protestant country the most learned men have not only given up doctrine after doctrine in succession, but in multitudes of cases give up the dogmatic principle itself, and assert that Christianity is but a sentiment, and that doctrines are but "oppositions of science falsely so called." They abandon reasoning processes in religion as but a snare, or, with a courage more fatal than their timidity, they discard logic in reasoning, forgetting that to reason logically is simply to reason honestly. That religion alone admits of progressive knowledge which includes in it also the principle of permanence. If we endeavor to build without the plummet and square, the new work will be ever getting out of the perpendicular, and tumbling over.

The Protestant rule of faith is bound to discard every deduction from a text which does not follow from it by a sequence apparently almost self-evident. The mind of the Church, on the other hand, can interpret on a wholly different principle, being free from the disturbing influences that affect isolated individuals. It deals with Holy Scripture accordingly as the Apostles do, deducing from texts meanings which do not follow by any obvious and necessary inference; in other words, seeing a meaning where an uninspired eye could see none. This is why the Church is sometimes accused of false reasoning, the fact being, that she often refers to a text rather as a motto than as the basis of a logical argument. From texts even the most vague she can draw certain conclusions, because she brings to the study of Holy Scripture that mature faith and spiritual mind which alone have the gift of discernment. The individual, on the other hand, is forced to discard all texts that are not plain. That which is to him practically the Bible becomes shrivelled up into a small space; and the Bible of his Protestant neighbor is in words alone the same as his.

The rule of private judgment can deal only with the surface of the Bible. Holy Scripture is a book of unfathomable depth, as well as of inexhaustible riches. It is possible that not a single chapter of it has yet been fully explored. A single text is often so many-sided that it reveals meaning beneath meaning, as it is more and more deeply searched. For this reason the mystical interpretation of Holy Scripture has ever been insisted on by Catholic theologians, as well as the literal. But if isolated individuals are to interpret it, they cannot trust themselves to a method of interpretation which, in that case, would be the work of fancy alone. Who, for instance, could have felt certain, on his private judgment only, that the passage of the Red Sea was a type of baptism, that the history of Isack and Ishmael stood in a particular symbolic relation to Christianity, and that certain passages from the Psalms referred especially to our Lord? It is the apostolic Church only that can interpret Scripture according to the profounder method of the Apostles and yet with the same certainty. The contradictions of commentators on the book of Revelations sufficiently prove that the mystical interpretation, when carried out by individual caprice or imagination, is as unsafe a guide as omen and augury. Yet through the literal meaning alone the early Christian converts could hardly have discovered the new dispensation in the books of the Old Testament.

A comprehensive and manifold appreciation of Holy Scripture, like a deep one, is incompatible with the rule of private judgment. No text of Scripture can be explained by itself alone, or even with the aid of the context. It must be compared with other texts in other parts of the Bible. It might have pleased God to have presented us with all truths of moment, and all important moral principles in a compendious form, as in a creed, or a catechism, but it has pleased Him to do exactly the contrary. The great truths of religion are found scattered over the whole Bible. Nay, those truths, owing to their very greatness, are divided and subdivided, a portion being expressed in one text while another portion of the same truth is to be found elsewhere. Thus, in one place we read what might make us think that faith only is necessary, in another, that baptism is also a part of the Christian covenant. One set of texts instructs us that Christ is God, another that He is man. Figurative expressions are sometimes used, and in other places expressions which, if acted on literally, would lead us into superstition or error.—The confusion which must result from not distinguishing between the literal and the figurative, or from not combining texts which are mutually supplemental, is not guarded against by any provision made in Holy Scripture itself, simply because God has given us another guide also. If we reject that guide we endeavor to sail without a chart. What right has a man to affirm that the words "This is my body" are to be taken figuratively, just as "I am the door" is a figurative expression, if he condemns the Socinians

for in like manner explaining away the plain words of Scripture, rather than believe that Christ was God when the senses could recognize in Him no more than man? Who can affirm that the words, "Drink ye all of it," addressed to the Apostles, make it invariably the right of the laity to receive the cup if the charge, "Do this in remembrance of me," does not equally give them the power of consecrating? Who can be sure that the prophecy about antichrist refers to Christian Rome, and that the glorious prophecies in Isaiah, describing the Church in its visibility, its universality, and its unity, do not refer to the Roman Catholic Church? How can we be sure that a parallel exists between the destruction of the brazen serpent and that of the images of the saints, yet be sure also that no analogy exists between dispersed tribes who refused to worship at Jerusalem, and who, in losing unity, lost the faith, and the Protestant bodies who have set up rival altars? Who can be sure that Judah, selected from his brethren, and endowed with a promise, fulfilled at last by means which many might have thought human and accidental, was not a type of Peter selected from his brethren, and commanded to strengthen them? What is to be our guide in these matters? "The general tenor of Scripture," it will be answered. Just so. But on this principle a previous knowledge of the whole must determine the interpretation of the parts. Now such a knowledge is actually possessed by the Church, for She bears witness ever to what She has seen and known before one book of the New Testament was written. Individuals, on the other hand, who refuse to communicate in the divine knowledge of the Church, can become acquainted with Holy Scripture only by proceeding to a knowledge of the whole from a knowledge of the parts, that is, from a knowledge of what, on their own confession, must remain unknown. Men frequently speak as if the "general tenor" of the Scriptures were a thing easily understood, whereas a real appreciation of it, and of the general "analogy of the faith," is among the last attainments of the most mature Christian. What a Protestant mistakes for this broad knowledge is his own particular theological theory or prepossession, which is to him a key for the elucidation of all doubtful passages. The rule of private judgment, then, is essentially a narrow, a superficial, and a crude method of interpretation. If we use it we shall lose not a portion merely, but far the larger portion of the meaning of Holy Writ. The draught which we secure must depend on the net which we use; and if we prefer our own to that of the Galilean fishermen we must take the consequences.

A true rule of faith must be an unequivocal one. That of private judgment has ever been equivocal. In theory every one is by it invited to form his faith for himself; but, in fact, when his private judgment happens not to coincide with that of the community to which he belongs, he has been too frequently persecuted by the State, and almost always is denounced by the clergy as schismatical, or, at least, disloyal and unfaithful. This is obviously unjust, for, on the principle of private judgment, a Dissenter must have at least as good a right to abandon the national church, as the early Reformers had to abandon the Catholic; and a Protestant has as good a right to become a Catholic as a Catholic to become a Protestant. The most contradictory theories prevail also as to the nature of private judgment. The principle is commonly asserted in its most unqualified form; but attempts are also made to combine it with that of authority. The theories respecting this mixed authority are equivocal also. Sometimes it means the authority of some particular national or established church over its own members. Such authority must, of course, be limited, since no Protestant community pretends to infallibility; but whether the line of limitation is to be drawn by the sect, or by the individual, no one can say. At other times the Protestant theory of authority means that the inquirer is to stand perfectly free as regards the decisions of any existing community, but that he is to take into account the judgment of ancient fathers and councils in determining the sense of Holy Scripture. What fathers and councils, however, he is to consult, on what principle he is to interpret them, and how far he is to be guided by their opinions except where they coincide with his own, the advocates of this theory have never determined. All such contending theories are, indeed, in one respect fatally identical, since private judgment, if admitted at all, must needs sit in the ultimate court of appeal; but while the common result of all must be uncertainty in divine things, the special doctrinal results to which each theory leads must be such as are condemned by those who adopt the rival theories respecting the rule of faith. Private judgment thus is not one rule but several, disguised in the masquerade dress of a common name.

(To be continued.)

REV. DR. CAHILL'S LETTER.

Dr. Cahill's letter to Prince Albert, which appeared in the TRUE WITNESS of the 23d ult., contained some severe strictures upon the English University system, which called forth a reply from a gentleman of the name of Walford, formerly an Anglican minister, and now a member of the Catholic Church. Mr. Walford, as an Oxford man, endeavored to defend his College, from the imputation of immorality, and was rather hard upon Dr. Cahill when he accused, in the Catholic Standard, of exaggeration, if not of misrepresentation. Dr. Cahill has given the following crushing reply:—

DR. CAHILL'S REPLY TO THE LETTER OF THE REV. EDWARD WALFORD, BAYSWATER, LONDON.

Blackburn, Jan. 24, 1864.

Rev. Sir,—From the sincere respect, and I shall add affectionate regard, which I feel towards a Protestant clergyman converted to the Catholic faith, I

must say that I have read your letter in the Catholic Standard in reference to me with indescribable regret. And this regret has been awakened entirely on your own account, and for your own sake. Your letter is the production of a bitter enemy, and not as it should be, of a devoted friend: it has all the appearance of a malignant rancor, and those who would be anxious to defend you, cannot conceive any justifiable motive for your precipitate publication of such imprudent documents. Before I shall have concluded this respectful, painful, but necessary reply, you will learn the extent of the singular and most unaccountable rashness which could have prompted you to pen a public communication, of which the principal parts are plain, culpable falsehoods, and which I sincerely regret to feel must soon expose you to the severest public censure of your friends, and to the stinging scorn of your former associates. Besides these unpleasant considerations, your letter smells so strongly of a bigoted Protestantism—and, in fact, it tastes so richly of the flavor of Exeter Hall Anglicanism, that it belongs much more appropriately to the inspiration of the former Oxford clergyman than to the humble heart of the late Catholic convert.

Firstly, you state, "As to the University, I am in honor bound to say that during the three years I passed within its walls I can scarcely recall a word uttered in the precincts of my own College (Baliol) which I should blush to hear uttered in the presence of a mother, a wife, or a sister." Of course I believe firmly both the fact and the spirit of these words of yours; but when we hear one of the Fellows of the same College declare on his oath, that "the immorality of the students of Baliol was sunk to a point so low, that he could not conceive an abyss of depravity lower," we must conclude that your testimony on the same subject cannot be received (except as far as you are personally concerned) as the criterion of the truth.

The evidence of Rev. Henry Wall, Fellow and Bursar of Baliol, the Principal of St. Alban's Hall, and Protector of Logic, is as follows (p. 148):—"I have resided in Baliol for the last twenty-two years, and I have some experience. I wish I could say that the discipline of Baliol had much capacity for becoming worse: I wish I could say that immorality had yet to be introduced among our students."

Your next statement is: "Now, Sir, whatever means God may bless to the advancement of the Catholic religion in England, it is quite certain that false statements are not among them; and I cannot but deplore, in common with many other converts to the Catholic faith, the reckless and unclarifiable assertions which Dr. Cahill, a priest of the Catholic Church, is not ashamed to utter against the Protestant clergy; and therefore, Sir, I beg, for one, openly to protest against them, as far as Oxford is concerned—I should be but an unnatural son of my own University if I did not do so."

Now, Rev. Sir, the public will learn what value must be attached to your words when they read the evidence of a second Fellow of your College, viz., the evidence of the Rev. Robert Scott, late Fellow and Tutor of Baliol. His evidence goes to show that the irregularities of the clerical students are so incessant, that he recommends a place of repentance, where they could have what he calls "breathing time," before they enter on their necessary duties; his evidence is as follows:—"I recommend Catholic Seminaries, the students themselves (clerical) would have a space of breathing time in a more retired air; before entering on their new and solemn calling! The separation from old social and local temptations would give to those who had yielded to such influences at the University, a locus penitentiae, and a favorable opportunity of putting good resolutions into practice."—page 114.

Your third statement is: "As for the neighborhood of Oxford, it is but due to state, that for miles around the University, the erection and restoration of parish churches, and the building of parochial schools and of parsonage-houses, betoken the presence of some good in this 'den of infamy'; and I must ask for some statistics far more accurate than those which Dr. Cahill employs, before I can bring myself to believe that the morality of the villages round Oxford is at a lower ebb than that of agricultural parishes in general, of which I had some little experience when I was a Protestant clergyman." There can be no doubt that this extract proves you are still the worthy son of your University, since you bestow such profuse eulogy on "the good" that must arise to religion from the restoration of parish churches where the Mass is declared damnable; from the building of schools where the children are taught to ridicule the Saints, the confessional, and the Blessed Virgin; and from parsonage-houses, which go to the support of the men who ignore your Bishop, spit in the face of the Cardinal of England, declare the Pope Antichrist, and your adopted Church the harlot of Babylon. Upon my word, Rev. Sir, I am beginning to feel that you are one of two things; namely, you are only half converted, or you have not read one page of theology!

But referring to the above statement, let us hear the evidence of a third Fellow of your spotless Baliol, where "no word is even uttered that could offend the delicacy of a mother, a wife, or a sister;" let us learn from his testimony, the reliance to be placed on any assertion of yours.

The evidence of the Rev. Frederick Temple, of Kneller Hall, late Fellow and Tutor of Baliol:—"The direct discipline of the University, is deficient in amount. The villages round Oxford, within a circuit of five miles, are now hotbeds of temptation (p. 127.) . . . The openings to vice, are at present the bane of the system: it is frightful to think of the large proportion of the undergraduates who are tainting their minds, not unfrequently through life, with the effects of an impure youth."—(p. 126.)

Again, hear the evidence of the Rev. R. Congreve, Fellow and Tutor of Wadham College, in speaking of the discipline of the University, he expressed a wish (p. 152), "that it could be raised to the standard adopted by Sir Charles Napier in India, that is, the discipline of an Indian barrack!"

Again, hear the evidence of Rev. Mark Paterson, Sub-rector and Tutor of L. C. (p. 42), "The three great temptations of the place, are, Fornication, Wine, and Cards. Without exaggerating the turpitude of the first-named vice, yet every one who is aware of the amount of moral and intellectual prostration traceable to it here must wish that every protection against temptation should be afforded to the weak and unsteady."

Your fourth assertion in reference to the course of theological studies at Oxford deserves more pity than anger, as your statements seem like those of a man who does not know the logical results of what he is saying, or does not understand the just value of his

words; your words are, "I have no great admiration for the course of Divinity and lectures in Theology at Oxford, of which Dr. Cahill speaks."

So, Rev. Sir, it appears you have some admiration—but "not great"—for the Divinity taught at Oxford; a Divinity which denies Purgatory and Prayers for the Dead; which brands Indulgences as a priestly invention; which denies the authority of the Church; which declares the Sacrament of Penance a horrid blasphemy; and which sets up a modern apostacy, and pasteboard Bishops, and pinchbeck ministers as true descendants of the Apostles. I assure you, Rev. Sir, you appear to me more attached to your former companions and their principals than to your newly-adopted brethren and their old creed. The old fire may be perhaps extinguished, but there lingers behind a living warmth that may yet be kindled into a pristine flame. Take care, Rev. Sir,—

..... Extinctus amabitur idem."

Your fifth statement will, I dare say, surprise yourself, when you read the culpable falsehoods which you have written. I call them culpable because you insinuated and asserted that you quoted from the Oxford Commission, whereas the public will learn from this letter of mine, that you have either not read the report, or you have suppressed the truth.

Your fifth statement is that only one Fellow out of ninety witnesses entered into any details as to the immorality of Oxford:—"One Fellow alone, out of ninety, so far as I can see—the Rev. Mr. Jelf—enters into any detail as to the morality of the University and its immediate neighborhood. Mr. Jelf's letter extends over six pages, and three of those he devotes to the subject of discipline. He alludes to the existence of houses of ill fame, but he says nothing of their number; and, considering the population of the city, it cannot be a matter of surprise to find that such houses exist."

The foregoing quotations which I have made will, I dare say, convince even yourself of your culpable falsehood and palpable misstatements, as eleven Fellows testified to the same point; and you ought to take a lesson from the exposure, which you have decidedly brought on yourself, to reflect on what you will write in future, and have the advice of some person of common sense, who has read some theology and will have the charity and the prudence to protect you against yourself. You have not only omitted the real facts of the case, but you have even mistaken the very pages; and in a subsequent part of this letter I shall point you out to society as making gross, and scandalous, and calumnious misstatements, in reference to myself personally, without even the shadow or the colorable pretext of a proof.

Surely I have no wish or feeling to expose the conduct of the students of Oxford, or the Church of the Protestant clergy as a body. But if the Queen has ordered a commission to inquire into the discipline of the University, and if eleven Fellows (as I have already stated) have stated on their oaths the various facts set forth in that report, on what principle of justice do you make a personal attack on me for merely copying these statements? But the most indefensible part of your case is, that in almost every sentence you have written, you have beyond all dispute either suppressed the truth or advanced culpable falsehoods. I am now arrived at a part of your letter for which I have in vain endeavored to find some excuse for your most inexplicable calumny of myself:—"Thus, when we urge upon them, the claims of the Catholic Church, and the superior fruits of holiness to be found within her pale, we are silenced by an allusion to the last speech or letter of Dr. Cahill, who surely, as a Catholic priest, would be doing equal service by tending some of the Church's children in our semi-heathen towns, as by delivering fierce controversial lectures, and writing letters of ignorant and unchristian invective."

Pray tell me, Rev. Sir, where have you learned that I have delivered fierce controversial lectures: tell the public in what place I have delivered them, before whom, on what subject, and at what time? And what must you think of your honor as a gentleman when I now tell you, without fear of contradiction, that in the whole course of my life I have never on any occasion, or in any one instance, delivered such a lecture. I have made an invariable rule, which I have never broken in any one case, never to discuss the creed or offend the conscientious feelings of those who differ from me in religion. I am a mere Catholic catechist, explaining the Catholic doctrine, but never, never uttering one sentence or one word on the creed of others. I believe that I can, under the grace of God, attract, persuade, and convince men, into faith; but I also believe that I can never insult men into faith. Besides, I have never delivered lectures except at the pressing invitations of Bishops, and the senior priests, of the various churches in England, Ireland, and Scotland.

Again, I have never discussed any subject till that subject has been first selected by them. You have, therefore, Rev. Sir, not only done a grievous injustice to me personally, but you have also uttered an irritating calumny against the Bishops and clergy of these countries. In order to mark you out as an object of pity to yourself, I now appeal to the dozens of Bishops who have invited me, to the hundreds of priests who heard me, and to the tens of thousands of the laity who listened to me, if any one has ever heard me say one fierce sentence from the pulpit.

Again, what opinion must be formed of your truth, when these clergymen who have invited me will tell you, that hundreds of converts have been the happy result of these lectures, that old prejudices have been removed from the minds of thousands of Protestants, and that weak or unsteady Catholics have conformed and reclaimed. And an additional advantage has been derived from these "fierce lectures," which, like other truths, has escaped the observation of your honor, viz., that during the three years I have been lecturing in England, Ireland, and Scotland, the average receipts have been something beyond sixty pounds a week—they have sometimes reached the sum of two hundred pounds a week, and at other times sink as low as thirty pounds; but the average is accurately what I have stated; and when it is recollected that I have been engaged during three years without the relaxation of even one week (with the exception of two months), it can be clearly calculated that the amount realised by these lectures has already reached the remarkable sum of ten thousand pounds. These various sums have been raised to build schools, to pay debts on churches, to clothe orphans, to feed the poor in the various towns where I have been engaged; and so zealous have I been in meeting the commands of Bishops and the invitations of priests, that, although I had been offered in some instances, twenty pounds a

night for lectures on Astronomy, I refused, because this sum was not given in the cause of charity, and because the engagement was not made by my superiors. And what renders your unexpected calumny so strange, is the appearance of zeal with which you make your mis-statement. Lord Byron has already described this genus of a character, and this kind of style; and hence he has spared me the pain of depicting your shameful letter—

"One thread of candor, and a web of lies."

My letters also have not escaped your condemnation. There must be some singular fatality *gaucherie* discolored your intellect and perverting your feelings, when you can neither see nor comprehend anything in its true light or natural shape. In reading over your wild assertions, I must always allow for a literary refraction in everything you say; your mind never travels in a straight line; you deviate, according to the medium in which you are placed; but depend upon it when you encounter me without provocation and speak gratuitous injustice against me, I shall set you right, and place before society the just equation of your errors. What must you think of your judgment in this case, when I assure you that I have received for these letters the compliments of the heir of a throne, the thanks of princes, ambassadors, dukes, marquises.—These letters have been copied into French papers, have been circulated throughout Austria, and are read in every hamlet in America by every one who detests the anti-catholic intrigues of a persecuting Cabinet and loves the triumphs of the Catholic Church. You are not aware, Sir, that my last letter was written at the suggestion of one of the first men in this country, in order to expose the restless intrigues of Lord Palmerston, who, being dismissed from his former revolutionary position, seeks to recover his place; and in his hostility to the Queen herself, would fain involve Prince Albert in a diplomatic difficulty. It is a strange fact to see a Catholic priest defending Prince Albert against one of the Queen's Ministers, but when Parliament shall assemble it will be seen whether I am right or wrong in these remarks of mine.

Nor are you satisfied with the speeches which I have made from time to time against the cruel extermination of my poor countrymen. I have seen these children of misfortune disappear from the land of their fathers—I have watched them, year after year, driven in tens and hundreds of thousands by a cruel and relentless bigotry from their ancient homes; I have read their sufferings, their trials, their death struggles in a foreign land; and I have wept over their hard fate, which has thus obliterated the most religious, the most pious, the most Catholic, and the most enduring people on the face of the earth. And because I have dared to make a speech in their favor, to console them in their ocean-heaves, and to bind their broken hearts—because I, their countryman, their kindred, and their appointed priest dared to tell the world the injustice and the cruelties perpetrated on all Catholic Ireland, I am brought to an account, calumniated, and insulted by an unfeeling neophyte, with a "scant Oxford degree," in a style of language more suited to the lying bigotry of Exeter Hall than to the burning charities of recent conversion. You are not a true-born Englishman, or you would feel for the victims of injustice. I have never yet met even one Englishman who visited Ireland, and read with his own eyes the traces of universal extermination in that unhappy country, who did not return home with his fine English heart overflowing with sympathy for our national woes, and with his tongue ready to publish our wrongs and defend us against our oppressors. Nor are you a real convert; you cannot belong to the illustrious, invincible, glorious band, who have sacrificed all the pleasures, and broken the dearest ties of this world, to join the ancient ranks of the old army of the Church. Their very looks inspire devotion, and my head and heart bow to them in the street when I meet them, in low and grateful veneration. They have edified, not scandalised the Church; they have infused new blood and fresh vigor into the old majestic body; and wherever they live, there you behold all paralysis disappear from the frame of Christian society, from the renewed life, and health, and strength which the excess of their devotion communicates to every one who comes within the reach of their sacred influence. You are not one of these converts; you publish calumny in place of truth; your letter in reference to me, contains more bitter falsehood than has ever been written against me by the Orange journals of this country: in fact, that production is just the expression of a proselytizing parson. By it you remind me of Baron Munchausen's coachman, where the breath of the coachman being frozen as he blew in it, on a severe frosty night, the sound was not heard till the following week during a thaw, when the horn began to blow of its own accord: and just so it is with you—you are now blowing out, quite unconsciously, I hope, the old Oxford rancor which had been frozen in your heart, and only wanted a favorable season to extricate its malevolence.

On that passage in your letter where you are pleased to call me "ignorant," I shall make no remark, except to tell you, that in this case you stand in opposition to my masters, most of whom are living Bishops, and who, during my course (and I did read a long course), had the bad taste (contrary to your judgment) to pay me much compliment as I passed through the classes of Logic, Physics, Scripture, Hebrew, and Theology, and to confer upon me, in spite of the opinion of the Oxford Convert, the highest honors which the College could bestow. You have also brought on yourself, by calling me "ignorant," the anger of my brother professors during many a happy day, who stood near me in college while I filled the varied chairs of Classics, Natural Philosophy, and Astronomy; and you have many enemies in Ireland, by calling me "ignorant," amongst the hundred of pupils who passed through my classes of Rhetoric, French, Italian, and German. You seem to take much pleasure in parading your "scant degree" of M.A.; but I beg to inform you that I have been for many a year a Master of Graduates.

I have now done with you, Reverend Sir; your personal rudeness to me has disentitled you to the expression of delicate courtesy in my hands; and therefore take leave to say, that as your assertions are clearly unworthy of credit, I shall take no further notice of any letter or communication which you may think proper to write in reference to me.

I am, Rev. Sir, your obedient servant,
D. W. CAHILL, D.D.

The experiment of extracting brandy from beet-root has just been most successfully tried in this country; and with a result that cannot fail to be attended with the most signal results.—*Limerick Reporter.*

IRISH INTELLIGENCE.

AMERICA AND THE CATHOLIC UNIVERSITY.—The following important and most gratifying letter has just been received from the Rev. Dr. Donnelly by his Grace the Archbishop of Dublin:—"Philadelphia, Logan's-square, Bishop's House, Jan. 1st, 1854.—Most Rev. Lord—New Year's day is truly a great day in America. It is the anniversary of the anniversary of independence, no festival sheds around so much good humor and good cheer as this which ushers in the new year. It is a day, above all, devoted peculiarly to works of generosity and the interchange of social civilities. In conformity with a good custom, the diocese of Philadelphia begs to present the enclosed draft, for five hundred pounds, as a new year's gift to Ireland's Catholic University.—Assuring your Grace and the committee of the unabated hospitality and sympathy shown by the good Bishop, and Clergy, and faithful people of this great diocese towards your unworthy delegate, and praying that we may all live to see many returns of this joyous season in the enjoyment of health and of every grace, I have the honor to remain, Most Rev. Lord, your Grace's very obedient servant,
"JAMES DONNELLY."

The noble mansion, Glasnevin, lately the residence of the Protestant Bishop of Kildare, and standing on a beautiful demesne of about forty acres, is now—what would his Right Reverence say if he could revisit it?—a convent. The Nuns of the Sacre Cœur, so celebrated for the education of your ladies, have fitted it up as a school, and have already entered upon labors which will produce fruits of lasting good and benediction to Ireland.

THE BALLINASLOE UNION—EXCLUSION OF THE SISTERS OF MERCY.—The Ballinasloe guardians have deliberately come to the resolution not to allow the Sisters of Mercy to minister to and solace the cheerless and hopeless inmates of the union workhouse. Upon what principle this arbitrary vote of a Protestant majority was come to we cannot imagine. It was, in fact, a question upon which they should have in decency declined to vote, as being one in which Catholics only were interested, and with which, as Protestants, they had no legitimate right to meddle.—*Freeman*.

PROTESTANT PENAL LAWS.—MARRIAGE BY A CATHOLIC PRIEST.—CASTLEBAR, Jan. 19, 1854.—At the Petty Sessions here yesterday, two priests, the Rev. Richard Harty and the Rev. Mr. Ward, were summoned to answer the complaint of the Queen in the prosecution of the Rev. W. B. Stoney, the rector of the parish, that they or one of them had celebrated a marriage between a private soldier, a Protestant, and a woman, a Catholic. Informations were received, and the case sent to the assizes for trial.—*Galway Vindicator*.

THE MEATH BANQUET.—We have seldom recorded a more important political demonstration than the banquet to the representatives of Meath. It took place at Navan on Tuesday week, the Right Rev. Dr. Cantwell, almost the entire body of the Catholic clergy of the diocese, and at least three hundred landowners, traders, and tenant farmers, representing every district of the county Meath, having assembled to testify their approval of the career of Messrs. Corbally and Lucas. The first speaker was the venerable bishop of the diocese, and among the communications received were letters from the most distinguished members of the Irish Hierarchy, expressing their confidence in the policy of independent opposition, still more emphatically, if possible, than in the documents previously read at Kilkenny and Louth. "I never had a stronger conviction on my mind than this," observed the Right Rev. Dr. Cantwell, in his address—"that the Irish party of Independent Opposition is the only hope for Ireland; and it follows as a very obvious and natural consequence that it is the duty of all of us to use whatever influence we may possess, to give effect, permanency, and stability to such a combination."
"Nation."

The reports of the Kilkenny, Meath, and Tuam banquets afford the best reply to those who want to enlighten the public on some supposed prohibition, by authority, of the clergy meddling in the concerns of the nation. The speech and presence of the illustrious Archbishop of Tuam at the banquet, last night, in themselves speak volumes on the subject. But, independent of those facts, we are authorized to contradict, in the strongest manner, a statement made by the *Galway Packet*, and taken up with such avidity by the Tory and anti-Irish press of the kingdom, that there has been any rule, or regulation, or prohibition, issued by any one, or received by any clergyman, anywhere in Ireland, which would hinder the freest exercise of his political rights, and the largest use of his honest influence in favor of the political, religious, and social interests of his country and his countrymen.—*Galway Vindicator*.

THE IMPROVEMENT OF TOWNS IN IRELAND.—On Saturday last the Rt. Hon. Sir John Young, Bart., gave an audience at the Castle to a deputation on the part of several boards of town commissioners in Ireland respecting the legislation contemplated by the Government on this important subject. It is understood that at this interview there was a good deal of interesting discussion with respect to a bill which it appears the government intends to bring forward early in the next session for the municipal government of towns in Ireland, in which corporations do not exist.

During the year ending 20th of November last, the deposits in the Waterford Savings Bank exceeded the withdrawals by the sum of £2,540.

MAGNETIC TELEGRAPH COMMUNICATION.—It appears from the Cork journals that the company have entered into contract to lay down wires between Limerick and Waterford in connexion with the main line between Cork and Dublin. Preliminary arrangements are also making for telegraphic communication between Cork and Crookhaven. It is proposed to lay down a submarine line from the Cork office to the south branch of the river which would be crossed by a submarine cable, thence to the Bandon Railway terminus by subterranean wires, along the railway from Cork to Bandon by pole telegraph, and thence to Crookhaven by subterranean. By this means all vessels sighting Cape Clear would be telegraphed to London within an hour. At present messages from Dublin to London are worked in an hour, but the improvements about to be made will accelerate the transmission by half an hour.

The crown business of Nenagh Quarter Sessions was opened on Saturday by Sergeant Howley, who congratulated his hearers on the satisfactory state of the Calendar compared with former years.

THE DEFENCES.—A local paper states that the plans and estimates for the projected new barracks in Galway have been made out on a most extensive scale. It is presumed, from the great number of sheds which are to be erected for cavalry purposes, that it is meant to provide accommodations for at least two regiments of that arm of the service. A landing pier will be run out into the sea, so as to enable steamers to come alongside the barracks to land troops, stores, &c.

RECRUITING FOR THE NAVY.—Sir Duncan McGregor has sent a circular to all the police stations along the Irish seacoast, directing the constabulary to afford every information and assistance to the officer of the Royal Navy who is at present engaged in the recruiting service on the West coast of Galway. The Advice, Lieutenant Balfour, commander, now in dock, enrolled eighteen active young men in Limerick, who were accustomed to a sea-faring life.

IRISH AGRICULTURE.—The *Dublin Evening Post*, in the course of some remarks upon the gradual improvement of the agricultural interests of Ireland, mentions, as a fact founded upon close inquiries, that more wheat has been planted this winter than had been sown for the past 10 or 15 years. From all quarters the reports are to the effect that lay and even fallow land will be extensively put under spring wheat.

SCOTCH INVESTMENT IN IRISH LAND.—A correspondent of the *Express* writes as follows:—"A gentleman who left this to pass the Christmas with his friends in Scotland has found the practice of investing in Irish property, under the Encumbered Estates Court, so much in favor with Scotch capitalists, and has so successfully encouraged them to their tendency to this speculation, that he has already received commission to lay out various sums in this way amounting to more than £200,000. It is also satisfactory to observe that many of those who have already laid out in money in our country are about to repeat the experiment, after having had sufficient experience to form a sound opinion as to its wisdom."

OUR WESTERN FISHERIES.—The long neglected fisheries of the West of Ireland are at length in a fair way of being rendered available. We understand that Captain Symonds, R.N., has been recently at Clifden, and Westport for the purpose of ascertaining the most proper place of fixing a fishing station, and it is rumored that Clew Bay was considered the most eligible. It is said that two large screw steamers are on the stocks, constructing, so as to carry in wells the fish alive to market, and, at the same time, take cattle, corn, butter, or any goods that may offer, to Liverpool. There can be no doubt, that in either way this speculation must pay, if properly worked.—*Dublin Express*.

STATE OF THE LABORING CLASSES.—The *Limerick Reporter* has the following gloomy statement respecting the spread of distress in that quarter, consequent upon the enormous advance, in the price of all kinds of provisions:—"The state of the poor is lamentable in the extreme. We never remember to have witnessed them undergo more privations. The 'capitalists' who speculate on 'war' have absolutely placed provisions beyond their reach, no matter the amount of employment they may enjoy. The gates of the workhouses, consequently, throughout the country, present the same afflicting appearance they did during the pressure of the famine in the memorable years '46, '47, and '48. Yesterday 300 applicants were received into the Limerick Union Workhouse; and to judge by the crowds of beggars that fill the streets, it is certain that hundreds more will have to seek a refuge within the workhouse walls before the lapse of another week, unless a favorable turn should take place on the Eastern question. The laboring classes are not much better off than those who are forced into the poorhouse. With the exception of a few establishments, the wages given does not average more than 1s 4d a-day. We believe in one or two cases it amounts to 1s. 6d. a-day; but the general average is 1s 4d., if not less. This is, we pronounce, no remuneration whatever under present circumstances for the laborer, without whom the employer cannot carry on his business; and we have heard of numberless cases in which the wretched laborer works through the day without food sufficient to recruit his strength, in order to supply the cravings of his miserable family!"

On Friday, the 20th inst., the poor rate collectors seized, under a magistrate's levy warrant, for poor rates, several feather beds in the village of Clarendon, belonging to poor persons who held a house and small plot of land. It was heartrending to see those poor people deprived in such cold weather of a bed to cover their starved limbs—for actually starved they are. They have neither provisions nor fuel.—One of them was a poor carpenter, who was sick for the last six months.—*Correspondent of Galway Vindicator*.

RELIEF OF THE POOR OF THE 19TH CENTURY.—DISTRESSING CASE.—A wretched female was found by Constable Donat McMahon, wandering about the streets of Youghal about nine o'clock on the night of Friday, the 6th instant, and brought to the workhouse. In her arms she bore a child which was quite dead. Mr. Lucas (the master) immediately admitted the woman, but refused to admit the dead child, as being contrary to the regulation. A coffin was humanely supplied by the church warden, Henry Long, Esq., and the poor infant committed to the earth. Both mother and child appeared to be objects of frightful destitution. It is remarkable that no inquest was held on the body, when facts might be elicited so as to give the public an opportunity of judging how the laws for the relief of the poor are administered, to which rate payers are expected to contribute so largely.—*Waterford Mail*.

The military were all under arms in Carrick on Monday, and one hundred police from the out-stations were brought in, as "food riots" were apprehended. There were a vast amount of distress at present in the country.

A farmer named Allen, near Monasteran, whose potato pit had been repeatedly robbed, adopted the following expedient to detect the plunderers:—he placed tangled bushes over the pit and tied them with small cords, to which he attached a length of wire so as to connect it with a bell at his house which was convenient. On Wednesday night, the bell rang, when Allen's two sons (both under 15 years), sallied forth. They discovered two men at the pit, one of them a large ferocious looking man, who, as soon as he found he had been discovered, assumed an attitude as if to pull a weapon from his bosom; observing this, one of the young Allen's discharged a gun at his feet, whereupon he decamped; their father coming up to the lad's assistance the other man was captured.

THE POPE AND THE IRISH CLERGY.—The *Wexford Independent* (Catholic authority) more than inclines to the belief that there is a foundation for the statement put forward in the *Galway Packet* touching the intentions of the Holy See to restrain his Irish clerical subjects from undue interference in political affairs:—"The over-heated, and we are free to admit, honest zeal, of a few thoughtless young clergymen at the last election has given great pain to the Holy See, which had itself sadly experienced the dreadful consequences of enlisting the passions of the multitude in wild and visionary movements for the sudden reform of political institutions. Moreover, the Holy See, while it will never consent, on the part of the ministers of religion, to surrender one jot of the rights of citizenship in any part of the world, no matter what its form of government, is resolved that the interests of religion shall not suffer by any undue interference on the part of the clergy with the rights and liberties of their lay brethren. We know several young clergymen—now driven by an *esprit de corps* to take that prominent part to which exception has been made, who will hail the order to which we have alluded as a boon and a blessing." Another Catholic journal (the *Limerick Examiner*) doubts the truth of the statement, and stoutly insists that Cardinal Wiseman—for his Eminence is the reputed intermeddler at Rome—has no ecclesiastical jurisdiction in Ireland, and, therefore, that the Pope would turn a deaf ear to any complaints of the Irish clergy coming through an unauthorized channel:—"The ecclesiastical head of the Irish church is the Pope's Legate, the eminent prelate who sits in the chair of St. Laurence, in Dublin, and through him only will the Pope receive any statements respecting the Irish clergy. It is idle to think that the Irish Catholic clergy shall not meddle in politics. Their very duties as priests compel them to do so, for the protection of the church as well as the people. Besides, every parish priest who may be owner of a tenement above the value of £5 is by the British constitution empowered and invited to meddle in politics, and he must do so. A man does not cease to be a citizen by becoming a priest. If the Catholic Clergy of Ireland had not interfered in politics during the O'Connell era there would not now be a Catholic hierarchy in England, with a Cardinal at its head."

THE TRACT DISTRIBUTION CASE.—In the Court of Queen's Bench, on Tuesday, the Judges pronounced a unanimous decision in the case of the Queen v. O'Brennan, directing that a writ of *certiorari* should issue. The effect will be that the proceedings in the case of O'Brennan v. Smith, the informants, and the judgment of the police magistrate, Mr. O'Callaghan, will be returned to the Court of Queen's Bench, where ulterior proceedings may be taken.

DISTRESS IN IRELAND.—The distress caused by the high price of provisions has already produced considerable excitement in various parts of the country. On Monday, at Carrick, in the county of Tipperary, the military, together with one hundred men of the constabulary from out-stations, were under arms throughout the day, owing to an apprehension of food riots, the laboring population being in an extremely excited state. In some localities, Committees have been organized to afford relief by retailing meal and bread at or under first cost; and the subject has begun to attract a large share of public attention.

NORTH DUBLIN UNION.—CENTRALISATION.—At the usual weekly meeting of the guardians of this union on yesterday, the following resolutions were adopted by the Board:—"That the Board of Guardians of the North Dublin Union, having painful evidence of the pauperised state to which this city has been reduced by the unjust system of centralisation carried on by successive governments, have learned with much regret that it is intended further to impoverish our city by the withdrawal from Dublin of the managing departments of the Post Office and other public offices, and we call upon the ratepayers of the North Dublin Union to resist the measure. That a committee be appointed to draw up petitions to both Houses of Parliament—that to the House of Commons to be presented by Mr. Grogan, in the Lords by the Earl of Eglinton; and that a memorial be presented to the Lord Lieutenant, the South Dublin Union being requested to join therein; and that the city and county members be requested to attend."

ROBBERY, ABDUCTION, AND ARREST.—Mr. Anthony Metcalf, of Creebelp, near Dunlaven, a respectable and wealthy farmer, was robbed of £105 on last Monday by his daughter Bridget, who is not fourteen years of age. She was induced to commit this robbery by W. Nolan, of Dunlaven, a farm laborer, who had been a servant to her father some time ago, but was discharged for his coarse attentions to the little girl. The parties left Dunlaven about one o'clock on Tuesday, came to Athy, went from that to Carlow, and subsequently to Maryborough, where on Monday night, Head Constable John Moore immediately arrested them under suspicious circumstances, as they were preparing to start by train for Cork. Nolan most indignantly protested against the infringement on the liberty of the subject. The little girl went bitterly told where she was from, and on her person being examined, £75 was found in her possession. She would give no account of the other £30; but it is supposed to have been given by her seducer to his mother. The girl's father being in attendance, the result of the investigation was—after the examination of witnesses—that the prisoners were fully committed to take their trial at the county of Wicklow spring assizes. This case underwent a further investigation at Dunlaven on Tuesday and Wednesday. Head-constable John Moore, of Maryborough, who originally arrested the fugitives, had been scouring the county Wicklow for three or four days, and succeeded in securing a number of witnesses, and in arresting three more persons, who had been implicated in the foul conspiracy. The result of the investigation was that, in addition to William Nolan, the principal offender, and his mother Anne, their workshops committed for trial to the assizes Jane Nolan, sister to the abductor, William Nolan, a cousin of his, and Anne Reilly, previously a servant girl to Mr. Metcalf.—William Murphy, of Cowpark, proved that the child Bridget Metcalf, was brought to the house of William Nolan, of Cowpark, by William Nolan of Dunlaven, who was accompanied by his mother, sister, and another brother. He saw the money change hands; and other matters transpired sufficient to insure the conviction of the parties concerned. Nolan's brother has succeeded in evading the vigilance of the police. It is said that on the arrest of his mother he consulted a solicitor in a neighboring county as to what course he should adopt. On receipt of a handsome fee, the opinion was—"Fly! if nabbed, you'll be transported."—*Leinster Express*.

LORD PLUNKET.—A very curious incident in the life of the late Lord Plunket, and talked of in well informed circles of Dublin society. It appears that in his declining years he had occupied himself with drawing up some particulars of events in his public career. But his mind, as was not unnatural, at his protracted years, was subject to aberration; and not long since he chanced one day to come on the papers which he composed in perfect health, and, seizing them, he suddenly cast them into the fire, and destroyed them all! We are not informed as to whether the papers were a retrospective record of his varied life, or whether it was a journal kept in his later years. The name of Mr. Edward Berwick, the President of Queens College, Galway (and the grand nephew of the late Henry Grattan), has been mentioned as that of Lord Plunket's Biographer.—*Althamian*.

IRELAND AND HER MANUFACTURES.
A witty lawyer of our acquaintance once wrote a clever book full of fun, and a grave book full of law. But he got the credit of neither. A duller brother of the black robe, who happened to bear the same name, coupled with, probably, a stronger supply of assurance, was generally believed to be the author of both books; and, on the strength of this belief, he grew fast in favor with approving attorneys and admiring young ladies. Briefs handsomely fed, and cards of invitation to select evening parties, poured in upon him; and the true man, eclipsed by the mistake of a name, was fain to console himself with an epigram, in which he mourned that his luckier namesake
"Was fed for his law, and was fed for his jokes."

Somewhat of this nature is the position of Ireland in not a few points; not so bad now, to be sure, as it was, but still bad enough to make a poor country, with little good fortune to boast of, to grumble at her ill luck. The few things that mischance has allowed her the power to do, will go too often to the credit of others; and she is frightened from doing better by the disheartening thought that she gets so little honor for what she has done.

Our excellent friend, John Bull, says we can do almost nothing but talk. Honest fellow, he took care that we should do as little as possible, by tying up our hands with his restrictive laws. Nevertheless, we have tried to do something. John gorges on our Irish hams with the English brand on them, and chuckles to think how well they save their bacon in old England. He encases his fat calves in well-tanned Irish calfskin, and cries there is nothing like (English) leather. He sometimes, too, dusts his coat with an Irish bush, and decks Mrs. Bull out with Irish lace or tussin; and, forgetful whence these things came, he prides in Manchester and glories in English bristles. It is all British skill and British taste; and poor old Ireland gets no credit, while she loses half the profit, of the few things she does so admirably well.

But not in England alone is this so. Wherever Ireland has dealings, the same anomaly occurs. Here are our own shoemakers delighting the eyes of their customers with the finest French leather; and—consummation of the ridiculous—it too often happens that that same leather was taken off the carcasses of Irish beesves, dressed in Irish tanneries, and sold to France, whence, after some trifling finishing, intended rather to disguise than to improve, it is sent back and sold to ourselves again as the genuine French article.—Such is the way in which Irish contempt for everything home-made, Irish craving for everything foreign and fashionable, is hoaxed and deluded every day in the year.

Then see what Mr. Lindsay tells us at the last meeting of the Chamber of Commerce. America is the great mart of the Irish sewed muslin trade. But the Irish article is not in the highest favor in America.—And why? Simply for this reason: the name of Ireland, trampled on and oppressed, is generally coupled, in the minds of strangers, with rags and beggary, misery and dissatisfaction, with thousands rotting in workhouses at home, and thousands more flying for refuge abroad; and people cannot picture anything good or fine coming from so unhappy a land. Irish manufactures occur to them as a sham, an impotent attempt of slaves to build up a nation; and the fancy products of the Irish loom and the Irish needle are looked on as the works of a creditable benevolence, to be used and worn as really good and valuable commodities.

Yes, the word "Irish" is rather vulgar; and the goods, to sell, must bear a French, Flemish, or other fashionable name. Our readers will guess the result; Irish goods are sold as French, to get them a better market; and the best articles sold in America, no matter what name they bear, are manufactured by the fingers of Irish peasants. Against such difficulties is it that the sewed muslin trade has grown up in Ireland from something incomparably insignificant to a great and staple branch of industry, giving continuous employment to upwards of two hundred thousand of our female population. Even our linen trade—with a reputation so world-wide now—had to labor much under the same difficulty in the beginning, and owes much of its success to friendly exertions in America, as well as to the absence of English jealousy and competition in that quarter.

But, after all, these things only give us the more reason for hope and confidence. If such a branch of Irish industry as the sewed muslin trade has prospered so greatly, in the teeth of prejudices that hung heavy on the products of Ireland, what may we not expect, now that it is emancipating itself from the difficulty, and forcing on people's minds an honest appreciation of the value of Irish manufactures and the skill of Irish workmen. For the truth is becoming confessed, that our native industrial genius is of the highest order. The world has begun to acknowledge that the people of this country possess a capacity for the most refined arts and the subtlest manufactures which, if equalled, is unsurpassed. Our linens and dunnaks are now foremost in the world's markets, because of this great aptitude which our people display for producing the most beautiful articles at the cheapest rate; and the sewed muslin trade is rising with unequalled rapidity, because the skilful fingers of our poor peasant girls—fingers that had long grown stiff for want of occupation—now produce goods that, for their beauty and taste, excite the admiration of the best judges. Facts like these must excite hope in the breasts of the most desponding, and raise a confident belief that, in proportion to Ireland's backwardness in the past will be the rapidity with which she must go forward henceforth, now that the shackles are being taken off her limbs, and the path is clear for her onward march.—*Ulsterman*.

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THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.
 MONTREAL, FRIDAY, FEB. 24, 1854.

NEWS OF THE WEEK.

Parliament was opened by Her Majesty in person on the 31st ult. On her way to the House, the Queen was enthusiastically applauded; but Prince Albert received several marks of disapprobation from the crowd. We give the Speech from the Throne:

THE QUEEN'S SPEECH.

My Lords and Gentlemen:

I am always happy to meet you in Parliament. On the present occasion it is with peculiar satisfaction that I recur to your assistance and advice.

The hopes which I expressed at the close of last session, that a speedy settlement would be effected of the difficulties between Russia and the Ottoman Porte have not been realised; and I regret to say, that a state of warfare has ensued.

I have continued to act in cordial co-operation with the Emperor of the French; and my endeavors in conjunction with my allies, to preserve peace between the contending parties, although hitherto unsuccessful, have been unremitting.

I will not fail to persevere in these endeavors, but as the continuance of the war may deeply affect the interests of this country, and of Europe, I think it is requisite to make further augmentation of my naval and military forces, with the view of supporting my representatives, and of more effectually contributing to the restoring of peace.

I have directed that the papers explanatory of the negotiations which have taken place on this subject shall be communicated to you without delay.

Gentlemen of the House of Commons:

The estimates of the year will be laid before you, and I trust that you will find them consistent with the exigencies of the public service at this juncture; and that they have been framed with due economy.

My Lords and Gentlemen:

In the year just terminated, the blessing of abundance has not been vouchsafed to us by the dispensation of Providence. The prices of provisions have been enhanced, and the privations of the poor increased; but their patience has been exemplary; and the care of the Legislature evinced by the reduction of taxes affecting the necessities of life have greatly tended to preserve them in the spirit of contentment.

I have the satisfaction of announcing that the commerce of the country still prospers; that trade, by exports and imports, has been largely increased, and that the revenue of the past year has been more than adequate to the demands of the public service.

I have recommended for your consideration a bill, which I have ordered to be framed, for opening the coasting trade of the United Kingdom to ships of all friendly nations; and I look forward with satisfaction to the removal of the last legislative restrictions upon the use of foreign shipping for the benefit of my people.

Communications have been addressed by my command, to the Universities of Oxford and Cambridge, in reference to improvements which it may be desirable to effect in these institutions. These communications will be laid before you, and measures proposed for your consideration with the view of giving effect to such improvement.

Bills will be submitted to you for transmitting from the ecclesiastical to the civil courts, cognizance of testamentary and matrimonial causes, and for giving increased jurisdiction to the Superior Courts of common law.

The laws relating to the relief of the poor, have of late undergone much salutary amendment, but there is one branch to which I earnestly direct attention, which impedes freedom of labor; and if this restraint can with safety be relaxed, the workman may be enabled to increase the fruits of his industry, and the interests of labor and capital be more firmly united.

Measures will be submitted for your approval for the amendment of the law relating to the Representation of the Commons in Parliament. Recent experience has shown that it is necessary to take more effectual precautions against the evil of bribery and corrupt practices at elections.

It will be also your duty to consider whether more complete effect may not be given to the principles in the act passed in the reign of my royal and lamented predecessor, when reforms were made in the representation of people in parliament. In recommending this great subject to your consideration, my desire is to remove every cause of just complaint, to increase general confidence in the legislature, and thus give additional stability to the settled institutions of the state. I submit to your wisdom the consideration of these important subjects, and I pray God to prosper your counsels and to guide your decisions.

The Address, in reply, was carried in both Houses without a division.

The subsequent debates in both Houses of Parliament were interesting. In the Lords, Earl Derby attacked, and Lord Aberdeen defended, the policy of the Government upon the Eastern question. The latter took occasion to allude to the malicious rumors so industriously circulated by the Radical, and a section of the Evangelical, press against H. R. H. the Prince Consort; and, in so doing, fully vindicated the conduct of that illustrious personage, whose judgment, wisdom, and prudence, Her Majesty's Ministers had often had occasion to admire at the Council

Table; and from whom no syllable had ever emanated which had not tended to the honor, the interest, and the welfare of the country. In like manner, Lord Hardinge vindicated H. R. Highness from the charge of undue interference with the administration of the army. These public and official denials of the calumnies which have been so long directed against the Prince, were received with much satisfaction by the House, and will, no doubt, have a good effect in removing popular prejudice, and causing a reaction in the Prince's favor.

In the Commons, Mr. Serjeant Shee noticed the omission in the royal speech of all allusion to Ireland, and to the Bills now pending, for adjusting the relations between landlord and tenant. Sir J. Young assured the learned member that it was the intention of Her Majesty's Government to press forward these measures without delay. Mr. D'Israeli objected to the introduction, at the present critical period, of any important alterations in the construction of the House of Commons, announcing his intention to propose several important amendments, calculated to give increased influence to the agricultural interests. Lord John Russell defended the foreign policy of the Government, and gave a formal contradiction to the rumors against Prince Albert, whose conduct he highly eulogised. In both Houses of Parliament therefore, Prince Albert's vindication has been complete, and the dirty libels of the radical, and evangelical crew have been triumphantly refuted.

Mr. Chichester Fortescue has been appointed to succeed Mr. J. Sadler in the Treasury, and has, in consequence, vacated his seat for Louth. Mr. Cantwell has taken the field against Mr. Fortescue's reelection, and a hot contest is anticipated, the former, of course, being the popular candidate.

An Inquest has been held on the body of two of the victims of the "Tayleur," during the course of which it was fully established, that the wreck of that noble vessel, and the consequent fearful loss of life, were entirely owing to the niggard parsimony, and culpable neglect of the owners, who permitted the "Tayleur" to put to sea in a most wretched condition; and with such a set of lubbers for a crew that, when it came on to blow, it took them two or three hours to take a reef in their topsails, and half the night to furl the mainsail. The ship herself would neither wear nor stay; the compasses were out of order; the commander seems to have paid but little attention to keeping his lead a-going; and so, betwixt owners and an ill found ship, captain and crew, they managed to get rid of another batch of Irish emigrants. The Coroner's Jury found a verdict in accordance with the evidence; and the attention of government having been thus again called to the subject, it is to be hoped that some means may be devised for protecting the poor emigrants from the rascally tricks of ship owners and agents. It is time, for the credit of the country, and the sake of humanity, that these wholesale *noyades* were put an end to; and this will never be done till some severe example be made of the mercenary scoundrels, to whose unprincipled hankering after high profits, these catastrophes are entirely attributable. For one vessel that is lost by accident, or causes beyond the control of man, ninety-nine are cast away through mismanagement, or want of due precaution in fitting them out for sea.

The Eastern Question, as it is called, seems at length to have reached a definite, if not a satisfactory solution. No answer to the Vienna Note has as yet been received from the Czar; but the explanations given to his ambassadors at London and Paris, respecting the intentions of the Allied fleets in the Black Sea have had the effect of putting an end to official intercourse betwixt the Allies and the Court of St. Petersburg; so that virtually the war may be said to have commenced. Much anxiety is felt on account of the doubtful attitude of Austria and Prussia. Professing an impracticable neutrality, these Powers are suspected of an intention to side with the Czar, who has already demanded of Austria permission to march his Polish reinforcements for the Principalities, across Austrian territory; as the speediest route to the seat of war. The answer to this demand, which if accepted will be an act of hostility against France and England, has not yet been given; but bound as Austria is to Russia by so many ties, it is most probable that before long we shall see the armies of Francis Joseph and Czar Nicholas, fighting side by side. Then, Kossuth in Hungary; and Mazzini in Italy, will again raise the standard of insurrection, backed by French and English influence; then again will the spirit of democracy, subdued, but not crushed, burst forth with renewed fury, and renovated hate against Pope and Cæsar; menacing with a common destruction the Throne and the Altar. Troublesome times, such as have not been since the beginning, are in store for the Church, and fresh storms threaten the barque; but we need not be dismayed at the violence of the tempest, for the Lord is ever in the boat with Peter; and even though, for the moment, He seemeth to slumber.

It is becoming customary for our public men in Canada, when assailed in the columns of the periodical press, to give their defence to the public through the same channel, in the shape of a communication to the editor. This custom is, we think, of very questionable propriety. In many instances, the attacks are not worth noticing; and in others, where the charges are more grave, and definite, we think that it would be more prudent, and more becoming the dignity of his official position, if the assailed Minister were to defer his reply to a more convenient time; such as is afforded him by the meeting of the Legislature. To the country, through its representatives in Parliament assembled, should the explanations of the members of the Administration be given.

But when so many of our public men have set the

example of an opposite line of conduct, rushing madly into print in defence of their Ministerial conduct, it is not to be wondered at, that Mr. Dunbar Ross, Solicitor-General, should also become a "correspondent"; and through the columns of the *Quebec Morning Chronicle*, reply to the attacks that, since the last Session of the Court of Queen's Bench, have been made upon him, both by Catholics and Protestants; by the former of whom he is accused of sectarian hostility towards the accused at the late trials growing out of the Gavazzi riots; whilst the former, headed by the *Globe*, Mister George Brown's organ, swear that it was by the connivance of H. M. Solicitor-General, that the indictments against the accused were so framed, as to render a verdict of acquittal a matter of certainty. Betwixt Catholic and Protestant, it must be admitted that poor Mr. Ross has fared badly; we think that he has been unjustly treated.

As Solicitor-General, Mr. Ross was Counsel for the prosecution; we had no right therefore to expect from him the candor and impartiality of a judge.—His business was to procure, if possible, a verdict for his side—that of the prosecution; and, without appearing too much in the character of a partisan, to place the conduct of the prisoners in as unfavorable an aspect as possible, before the Jury. This Mr. Ross did, to the best of his ability; and we feel thankful to him for it; for, by so doing, the innocence of the accused, the groundlessness of the charges against them, and the perjury and malignity of their opponents, were made manifest. It was the duty of the Solicitor-General to press the charges against the accused; and he did so—but to no purpose.

As a Protestant, Mr. Ross was naturally anxious to procure the conviction of Irish Papists; because their conviction would have been the justification of his own friends and co-religionists. He did his best therefore to obtain a conviction; and, if he failed, it was not from want of will, but because it was impossible, even with the assistance of false depositions, and corrupt magistrates, to make out the semblance of a case against the prisoners. As a candidate for future Parliamentary honors from the hands of the electors of Megantic, Mr. Ross, the Solicitor-General, was naturally anxious to enlist in his favor the sympathies of the leading Protestant merchants of Quebec, whose influence over the "free and independent," of Megantic, is a matter of public notoriety; and how could he better establish a claim to these sympathies, than by procuring the condemnation of the obnoxious Irish Papists?

As a Law Officer of the Crown—as a Protestant, and a politician, seeking for a seat in Parliament—Mr. Dunbar Ross had every motive to be zealous in his prosecution of the Gavazzi rioters. He was so; but his zeal was powerless against the innocence of the accused; and if he failed, as fail he did, it was from the badness of the cause which he was hired to defend, and not from any indifference to the expressed wishes of his Protestant friends; still less from any partiality in favor of the accused, his political and religious opponents. But we are not of those who blame Mr. Ross for this anti-Catholic zeal; on the contrary, we feel grateful to him for it; for, but for that zeal, but for his unremitting exertions to procure the conviction of innocent men, our Irish Catholic friends would not be in the proud position that they are in to-day; they would not be able to boast that the talents and eloquence of the Law Officers of the Crown, backed by all the influence and wealth of the Protestant party at Quebec, had been brought to bear against them in vain; and that, strong in their innocence, they had triumphed over all.

In his letter to the editor of the *Quebec Chronicle*, Mr. Ross very chivalrously takes upon himself the blame—if blame there be—of the drawing up of the indictments. Neither Mr. Drummond, nor Mons. Chauveau, had anything to do with them; and though it is now clear that such charges as those contained in the indictments, could never have been maintained in a Court of Justice, yet were they fully borne out by the depositions made in Mr. R. Symes' private office; and by which depositions the Law Officers of the Crown, were obliged to be guided in framing the indictments against the accused. It would be unjust to hold Mr. Ross responsible for the innumerable lies, and false statements which these depositions—cooked by Mr. R. Symes and his friends—contained. The malice of these gentry, made them overshoot the mark, and advance statements which they could not maintain. Hence the errors—if errors there were—in the framing of the indictments. Hence, too, the triumphant acquittal of all the prisoners. This is clearly shown in Mr. Ross' communication to the *Quebec Chronicle*.

PROTESTANT CONSISTENCY.

An amusing instance of this was afforded at a meeting held in the Tabernacle, at New York, on the 2nd instant, with the object of memorialising the American Government to use its efforts with the governments of Continental Europe, in order to obtain for American citizens the right of proselytising, and distributing Protestant tracts, in foreign countries. The right of every man, being a white man, and not a "nigger," to impart religious instruction to his brothers was nobly, and eloquently asserted. Resolutions to this effect were unanimously carried, whilst Hiram Ketchum—"Phæbus what a name"—looked on benignantly, and snuffled out a nasal benediction from his tub.

But the meeting was not destined to close as harmoniously as it commenced: the sincerity of the saints in white chokers, who denounced the illiberality of Papists, and Popish rulers in putting obstacles in the way of Yankee Missionaries, was doomed to be severely tried ere the close of the evening. For a son of Belial arose in their midst, and with unheard of audacity, proposed to apply the principles of religious liberty to his fellow-countrymen, of a different

color; to apply them in fact without distinction of color or sex." Then arose in the Courts of the Tabernacle, one wild yell of indignation—and, with that love for "Freedom of Discussion" so eminently characteristic of Protestantism, fierce cries arose of—"turn him out—pull him down;" whilst respectable looking gentlemen in white cravats, raised their eyes and hands to heaven, and protested by their hopes of salvation, and their hatred of the Pope—"that the author of such a proposition should be ashamed of himself to go for to disturb the harmony of a pious and respectable meeting." Mr. Feller, for Feller was the name of this son of Belial, persisted, and moved the following resolution:—

"That by calling upon our Government to exert its influence to obtaining for American citizens freedom of religious conscience and privilege of worship, according to their religious faith, when travelling or sojourning in foreign lands, this meeting also pledges its earnest endeavors to call upon the Government to secure the same rights and privileges to American citizens throughout the United States; and to provide that it shall not be a criminal offence for an American of either sex, in any part of the United States, to teach the precepts or practices of Christ in their households, without regard to color, occupation, or family relations."

"There had (proceeded Mr. F.) been much said by the gentlemen who preceded him, that was germane to this resolution. It had been contended by one gentleman that 'every one, no matter who or what he might be, was entitled to a free exercise of his religious faith;' and by another, that in this country 'no man had power to close the Bible.' Let these principles, he claimed, be carried out fully in this land—without respect to color or sex—(hisses.) He did not offer the resolution in a factious spirit, but as one which he considered to harmonise with the principle of 'religious freedom.' If we were to have religious freedom, let it be on a basis as broad as Christ's injunction to his Apostles."

The scene that ensued beggars description; and matters were not improved by Mr. Feller telling his opponents, that, to his knowledge, persons were subjected to legal penalties for teaching negroes to read the Bible in the Protestant United States of North America. We need not add, that Mr. Feller's motion was not even put; a motion to adjourn immediately, having been carried. And so, having testified their attachment to the "principles of the Reformation," the meeting broke up.

ST. PATRICK'S SOCIETY, QUEBEC.

The Annual Meeting of this valuable society was held at Quebec, on the 16th inst.—C. Alleyn, Esq., President in the Chair. The Annual Report regrets that the means at the disposal of the Society barely enable it to meet the wants of the numerous applicants for relief from its funds; and recommends the keeping up of a strict surveillance over the conduct of masters of emigrant ships towards their passengers. In view of the probability of a visitation from cholera, during the ensuing summer, the Report calls the attention of Government to the Quarantine establishments at Grosse Isle; and insists upon the expediency of putting these establishments in a fit state for the reception of sick immigrants. The balance on hand, after meeting all demands, was £15 1s 3d.—After the adoption of the Report, and a vote of thanks to the Officers, and Committee of Management, the Society proceeded to the election of Officers for the current year; when the following gentlemen were elected:—

- President—Charles Alleyn.
- 1st. Vice President—G. R. Browne.
- 2nd. Vice President—John Heurn.
- Treasurer—E. J. Charlton.
- Secretary—John A. Ely.
- Assist. Secretary—John Semple.
- COMMITTEE OF MANAGEMENT: Paul Lepper, Michael Connolly, Charles McDonald, John Doran, Michael Mernagh, Captain Vaughan, Lawrence Stafford, J. P. O'Meara, Wm. McKay, John Giblin, Phillip Whitty, William Quian, William Drum, Thomas Loughran, Matthew Ryan, John O'Kane, Matthew Plunket, T. J. Murphy, Charles Gilbride, Maurice O'Leary, John O'Leary, Patrick Grogan, and Michael McNamara.
- CHAPELAINS.—The Rev. Mr. Nelligan, and the Rev. Mr. Campbell.
- PHYSICIANS.—Drs. Moffat, Fitzpatrick and Russell.
- CHARITABLE COMMITTEE.—Thomas McGreevy, Robert Gamble, John Lilly, Roger Finn, Patrick Shee, and John Nowlan.
- COMMITTEE OF ACCOUNTS.—W. D. Burke, Charles T. Colfer, M. F. Walsh, John Lane, Junior, and P. Walsh.
- MARSHALS.—Messrs. Hartigan, Brothers, Lawlor, Driscoll & McMullen.
- GRAND MARSHALL.—Phillip Whitty.
- COMMITTEE OF INSTALMENT.—Messrs. Madden and Coveny.

Upon motion of Captain Vaughan, seconded by Mr. Roger Finn, it was

Resolved, That this Society regrets that the composition of the Board of Commissioners of the Marine Hospital is not such as to justify the hope that a proper degree of national sympathy for the patients of Irish origin is felt by its members; and that it would be failing in its duty if it did not express its dissatisfaction at the recent changes in the management, by which three of the late Commissioners, enjoying the confidence of Irishmen, have been dismissed without cause of complaint being made against them.

We fear that Reform in the establishment alluded to in the above "Resolution" is hopeless; and that our friends at Quebec will ultimately be compelled to do as we have done in Montreal—get up a St. Patrick's hospital of their own, where Sisters of Charity, and not hirelings, minister to the wants of the sick.

The *Munster News* announces the receipt of a letter of a recent date from Smith O'Brien. The writer was in good health, and had no idea of attempting his escape from Van Dieman's Land.—Smith O'Brien is a man of honor, and will never be guilty of a breach of parole, even for the sake of regaining his liberty.

"CLERGY RESERVES."—At a dinner lately given at Perth to the Hon. M. Cameron, that gentleman made the following semi-official announcement of the intentions of the Ministry, of which he is a member:

"A Bill would be read the first day after the meeting of Parliament, for placing the Clergy Reserves in the general revenues of the Province. A measure would then be passed for rectifying an error in the Franchise Bill of last Session, and the House would be dissolved. In August, or September, there would be a General Election, when the people would be appealed to on the Ministerial measure for the 'Secularisation of the Reserves,' upon the success of which the present ministry had staked its political existence."

It will be left then for the people of Canada, at the next General Election, to decide upon this most important question. By that decision, either a great principle—viz.,—that it is the duty, as well as the right, of every government, to set apart, of its revenues, for the service of Almighty God—will be affirmed; or a great wrong done. The issue raised is not, whether the revenues so set apart by the law as it now stands, are distributed in the best manner possible; whether this denomination receives more, or that, less, than its due share of the proceeds; but whether any State endowment, to any denomination, shall be made for religious purposes. Coming before them in this latter shape, we know how Catholics should treat a proposition to secularise religious endowments; and whatever may be the fate of the Clergy Reserves, we trust that "secularisation," if come it must, will not be allowed to pass without the strenuous opposition of the Catholics of Canada.—God forbid that, for the sake of upholding any Ministry, they should be guilty of a dereliction of principle. God forbid that, at the next election, Catholics should be seen applying to Protestants a rule which they would not have applied to themselves.—Let not Catholics be the first to raise sacrilegious hands against religious endowments; they will yet need all their strength, all their energy and vigilance, to preserve their own from the insatiable maw of "brawling Pharisees," and infidel democrats.

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

There is nothing easier than so to misquote, an author—or by means of garbled extracts, and passages violently divorced from their context, so to misrepresent his meaning—as to make him preach any doctrine one likes. And if the author be tolerably voluminous, and if he who quotes, be but careful never to indicate where the passage quoted may be found, or to give any references, whereby it may be compared with the original, and verified, it is not easy to expose the disingenuous artifice. And thus it is with the work of Mr. Jenkins. It deals largely in quotations from the early Fathers, and modern Catholic controversialist writers; but rarely does it refer one to the place where the passage quoted occurs. In this we are more inclined to laud our author's prudence, than his candor; unless indeed, as we are sometimes led to suspect, his quotations have been taken up second, and third, hand, from the anti-Popery effusions of his predecessors; thus enabling Mr. Jenkins to acquire, at a very cheap rate, credit for the possession of an extensive and profound acquaintance with the tomes of a St. Augustine, a St. Chrysostom, or the learned Bellarmine—writers who are oftener quoted, than studied, by the occupiers of Protestant pulpits.

Of the manner in which these writers fare at the hands of our author, we will give a specimen; from which the reader may judge what reliance should be placed on Protestant quotations; and how far they give a fair and complete exposition of the quoted writer's meaning. If we give but one, it is because space, and not matter, is wanting.

Although, properly speaking, no article of the Catholic's Creed can be said to rest upon any text of Scripture—but solely on the testimony of the Church, the ground and pillar of truth, and who alone can certify as to the authoritative value, or meaning, of the Sacred Scriptures—still it is not uncommon for Catholic writers to show the harmony betwixt the teaching of the Church, and the writings which she authenticates. With this view, Dr. Milner, in his "End of Controversy," cites several passages of the New Testament, in which the existence of a Purgatory, or state after death in which the penalty of sin may be remitted, is clearly alluded to. Amongst other passages, Dr. Milner cites the well known one from St. Matthew, where our Lord speaks of the sin against the Holy Ghost, as of "a sin that shall not be forgiven, either in this world, or in the next."—xii., 32.

Now, from this passage, as it stands, no one pretends that, according to the rules of logic, any conclusion can be drawn, that some sins—*quoad panam*—may be remitted in the world to come. It requires the addition of another term—viz.,—that our Lord never spoke one vain, or idle word; when the argument of the Catholic would stand as follows:—

Our Lord never spoke one vain, or idle word.

But it would have been a vain and idle thing for our Lord to have said that one particular sin would not be forgiven, either in this world, or in the next, if no sins could be remitted—at least *quoad panam*—in the next.

Therefore, logically concludes the Catholics—from the union of these two premises, though not from the first alone—that some sins—*quoad panam*—may be remitted in a future state of existence.

In this sense, Bellarmine, when treating of this passage from St. Matthew—*De Purgatorio*, l. 1, c. 4—admits:—

"Non sequi secundum regulas dialecticorum, id quod inferimus ex verbis Domini, sed tamen sequi secundum regulam prudentie, quia aliqui facerentur Dominum inipissime loqui."

The meaning which we put upon our Lord's words—says Bellarmine—does not flow from the rules of

dialectics, but of prudence; for, otherwise, we should impute to our Lord vain and idle words, in saying that this particular sin would not be remitted, if no sin whatever could be remitted, in the life to come. Thus we see that, although admitting that the Catholic's interpretation of this disputed passage, does not flow from the strict rules of dialectics, Bellarmine stoutly contends for that interpretation, as the necessary consequence of recognising in our Lord a wise and prudent teacher, who never spoke, one vain, or idle word. Now, let us see how Mr. Jenkins, with true Protestant honesty, treats Bellarmine.

He represents him as abandoning the argument in favor of Purgatory, drawn from our Lord's words, altogether, as perfectly untenable:—

"Cardinal Bellarmine was candid enough to allow that the inference does not follow from the premises, and therefore that any reasoning upon the passage for this purpose, is altogether illogical."—p. 373.

And then he quotes—"*Non sequi secundum regulas dialecticorum*"—taking care however not to add the conclusion of the sentence—"*sed tamen sequi secundum regulam prudentie.*" And this is the way in which Catholic writers are almost invariably served when they have the misfortune to fall into the hands of Protestant commentators! Upon the same principle, the Psalmist may be cited as authority that—"There is no God."

We have been thus particular in pointing out Mr. Jenkins' dishonesty, or ignorance, we know not which, in this instance, as a proof how little reliance can be placed upon his veracity in other instances, when he quotes from other Catholic controversial writings; which like Bellarmine's, are not within the reach of the great mass of his readers; and who are therefore too apt to place implicit confidence in the integrity of the quoter. Of such confidence, Mr. Jenkins is, as we have shown, altogether unworthy.—Either he is grossly ignorant of the works of the writers whom he quotes; or if acquainted with them, he wilfully misrepresents their meaning. In either case he is utterly unworthy of credit. We will now proceed to notice his arguments against the Catholic doctrine of Purgatory, based upon certain passages from the writings of the early Fathers, in which our author pretends to find, that doctrine disavowed, or, at all events, such discrepancies with other passages in which the doctrine is apparently asserted, that they "at once convict the Fathers of the Church, of inconsistency with each other and themselves, and therefore of being unworthy witnesses in support of Roman Catholic pretensions."—p. 398.

The manner in which our author accomplishes his purpose is very simple; and will be easily understood by the following explanation. The Fathers, when treating of the condition of the souls of the departed, speak, sometimes of their *future*, sometimes of their *final*, state. When speaking of the latter, or *final* state, the state in which all shall be after the last judgment, they clearly recognise only two states, and deny any third, or intermediate state, betwixt heaven and hell. But, although the *final*, must of course be a *future*, it does not follow that a *future*, is always the *final*, state of the departed; and hence, when the Fathers are speaking only of a *future*, as distinguished from the *final*, they clearly recognise a third, or intermediate state, in which the souls of the departed, though sure of their ultimate salvation, suffer severely for a season; and in which they may be assisted by the prayers of the living, by their good works and alms deeds, and above all by the Holy and Tremendous Sacrifice of the Mass. Now by simply applying what St. Augustine, or any one of the other Fathers, says of the *final* state in particular, to a *future* state in general—as if the two terms were synonymous—it is very easy to find in his writings a denial of a third or intermediate state; and to convict the Father, thus barbarously treated, of gross inconsistency with himself and his cotemporaries, when he and they speak of a *future* state, not *final*, and intermediate betwixt heaven and hell.—We will give an instance of our meaning.

In the 21st book of the City of God, c. 25, St. Augustine thus speaks of the *final* state of the departed: of course, as *final*, he recognises only two states, heaven and hell:—

"Si in regni Dei possessione nunquam erunt, eterno supplicio tenebuntur; quonia non est locus medius, ubi non sit in supplicio, qui illo non fuerit constitutus in regno."

And so in many other passages; always when speaking of the *final* state of the departed, St. Augustine denies any third, or intermediate state, betwixt heaven and hell; as does the Catholic Church at the present day. But though the *final* is *future*, it does not follow that a *future* is always the *final*; and thus in other passages, without rendering himself obnoxious to the charge of inconsistency—which in his ignorance Mr. Jenkins brings against him—St. Augustine, when speaking of a *future*, though not necessarily of the *final*, state of the departed, uses very different language:—

As, for instance, when commenting on the words of the thirty seventh psalm, second verse:—

"Rebuke me not O Lord in Thy indignation, nor chastise me in Thy wrath."

Here St. Augustine recognises very distinctly a *future* state, which is not however necessarily *final*, for he says:—

"Futurum est enim ut quidam in ira Dei emendantur, et in indignatione arguantur. Et forte non omnes qui arguantur, emendantur; sed tamen futuri sunt in emendatione quidam salvi. Futurum est quidem, quia emendatio nominata est; sic tamen quasi per ignem. Futuri autem quidam qui arguentur, et non emendantur."—*Enarrat. in Psalm. 37.*

As the whole passage is conclusive as to the belief of St. Augustine in the doctrine of a Purgatory, we will continue the quotation.

"May I not be amongst those to whom it shall be said—'Depart into everlasting fire which is prepared for the Devil and his angels; neither do Thou chas-

tise me in Thy wrath.' But so purge me in this life; and make me like him, to whom there is no need of that purging fire, in reserve for those who shall be saved, yet so as by fire. Wherefore—but because, upon the foundation, they have built wood, hay, stubble? Had they built gold, silver, precious stones, from either fire they would have been secure; not only from that eternal fire, which shall torment the impious to all eternity, but from that, as well, which purges those who shall be saved by fire. It is said, 'he himself shall be saved, yet so as by fire.'—1 Cor. iii. 15. And because it is said—'he shall be saved'—the fire is despised; though it is certain that, though he shall be saved by fire, that fire is more grievous than anything that man can suffer in this life."—*Enarr., Ps. 37.*

From this passage it is clear that, in the days of St. Augustine—long ere it may be said that the corruptions of the Church of Rome had commenced—the doctrine of a *future* Purgatory, and *future* Purgatorial punishments, from which, however, there was redemption, was taught and insisted upon in the Catholic Church; whilst at the same time, and by the same Church teachers, the doctrine that the *final* state of the departed, was twofold, and irreversible, was equally strongly insisted upon. The same doctrines are taught by the *Romish* Church at the present day; and as the one is perfectly compatible with the other, we need not tax the Fathers with inconsistency, because they also held, and taught both.

By bearing in mind this distinction betwixt a *future*, and the *final*, state of all men after this life, we can easily reconcile those passages in which St. Augustine speaks of Purgatory, and Purgatorial punishments redeemable by the prayers, alms-deeds, and sacrifices of the living, with the following extract given by Mr. Jenkins:—

"We read of heaven and hell; but the third place we are utterly ignorant of; yea we find it not in Scripture."

This passage occurs in the fifth book of the *Hypomnesticon*, usually attributed to St. Augustine, though its authorship is doubtful, and has been the subject of much controversy. The writer is arguing against the error of the Pelagians, who affirmed that unbaptised children were the heirs of eternal life; an error which the author of the *Hypomnesticon* meets with the assertion that, in Scripture, we read but of two *final*, or *eternal*, states, for man after this life—heaven and hell. And that he speaks of the *final* state only, or of the state subsequent to the last judgment, is evident from the context, and the words immediately following the passage cited by Mr. Jenkins, in which the Pelagians are called upon, if they can, to tell in what place are the souls of children, departed from this life without the Sacrament of Baptism:—

"Ecce non baptizatus, vitali cibo poenitentie privatus, dividitur a regno caelorum, ubi fons viventium permanet Christus. Da mihi, praeter hunc locum, ubi vita possit requies esse perennis." Then comes the passage cited by Mr. Jenkins; after which we read—"In dextera igitur justi sunt constituti; in sinistra, operarii iniquitatis; in regno requies baptizatorum, in Gehenna poena incredulorum. Qui baptizatus ego non est, in iis quae sunt regni caelorum non potest reperiri; et si non ibi, quia vero non ibi, putasne, Pelagiane, jam sentis ubi? aut certe die ubi."

From this, and the rest of the passage, which is too long to transcribe, it is clear that the author of the *Hypomnesticon* was treating of the *final* state of all, after the day of judgment; and not of a *future* state, betwixt that day, and the day of the individual's departure from this life. Even admitting St. Augustine to be author of the work in dispute, which is very probable, the passage quoted is in perfect harmony with other passages in which he asserts an intermediate state betwixt heaven and hell, before the day of judgment; a future, though not necessarily the *final* and eternal, state. Mr. Jenkins is unfortunate in his selections from the Fathers; the one just quoted, though it does not contradict Purgatory, asserts in the strongest and plainest language the doctrine of Baptismal Regeneration, and the necessity of Infant Baptism; doctrines which Protestants for the most part reject, as rags of Popery, and modern Romish innovations. For the unbaptised, there is no Purgatory, or intermediate state, betwixt heaven and hell, according to the author of the *Hypomnesticon*; and the Catholic Church teaches that Purgatory is for those only who die in a state of Grace, and who therefore have been baptised. Where then is the discrepancy betwixt her teaching, and the language of the author of the *Hypomnesticon*?

But St. Augustine sometimes speaks of this intermediate state, as of something that may be enquired into; therefore he did not hold, as an article of faith, that there was such an intermediate state. Here too we may admit the premises, without adopting the conclusion. For St. Augustine doubted, not of the fact that there was a Purgatory, but only of the nature of that Purgatory, and of the punishments therein inflicted; and whether the souls therein confined were subject to corporeal affections. On these points St. Augustine pronounced no opinion, because the Church has received no revelation thereon; consequently at the present day, whilst the Church teaches that there is a Purgatory, wherein that Purgatory consists, what its duration, on the nature of its inflictions, as points upon which she preserves a prudent silence, as upon matters which the ingenuity of man may inquire into, but upon which he will never be able to arrive at any certain decision. In common with all the Western Fathers, St. Augustine had, as we have shown, a strong opinion that the punishment of Purgatory was by fire; but he never presumed to propound that opinion as an article of faith; leaving it, as the Church does at the present day, a matter of opinion, which, if no one can positively affirm, it would be exceedingly presumptuous for any one to deny.

"Could St. Jerome be a believer in the doctrine of Purgatory, while he penned the following consolatory words to Marcella on the death of Lea. 'Instead of

her short trouble, she is already in the enjoyment of eternal blessedness!'"—p. 379.

Certainly he might; for it is not the doctrine of the Church that *all* must suffer in Purgatory. Martyrs, and they who in this life have suffered the "short trouble," alluded to by St. Jerome, pass from this mortal state to the "enjoyment of eternal blessedness."

"Chrysostom, in his second homily on Lazarus says—'When we shall be departed out of this life, there is no room for repentance; nor will it be in our power to wash out any spots we have contracted, or to purge away any one of the evils we have committed.'—p. 397. Therefore, concludes Mr. Jenkins, St. Chrysostom did not believe in Purgatory."

Here again we have to complain of Mr. Jenkins' impudent falsification of the text of the author quoted. The passage marked in Italics is not to be found in St. Chrysostom, whose words literally translated are:—

"But when once we shall have departed hence, there is to us no place to repent, or wash away crimes committed."

Which is the very doctrine of the Catholic Church at the present day. After death, there is no place for repentance; neither can he, who in this life has neglected to wash away his crimes, committed after Baptism, in the Sacrament of Penance, wash them out in Purgatory. Betwixt St. Chrysostom, and the Council of Trent, there is no discrepancy whatever. Again, Mr. Jenkins is unfortunate; even his falsification of St. Chrysostom, even his impudent trick of putting words into the Saint's mouth, which he never uttered, will not serve his turn.

But both St. Cyprian, and St. Chrysostom condemn immoderate grief for the dead in Christ; for whom we should rejoice, as called to a place of rest and shelter from the storms of life. Yes; but it does not follow that, because called to that calm haven, all so called have already entered therein; though, that ultimately such shall be their lot, is certain. And if St. Chrysostom discourages inordinate grief for the departed, it is because the tears, and mourning of the living help them not. "Weep for them," says St. Chrysostom—*Hom. in Joannem*, 51, al. 52—"but moderately, modestly, and with the fear of God."—But weeping the departed is not enough, he adds within a few lines; for the tears of the living profit not the dead. "Rather," says St. Chrysostom—"are those things to be performed which can profit the departed—such as alms-giving, and the oblations—*elemosynas kai prophanas.*" And again, in his 41st Homily on 1. Cor., the same advice against immoderate, and useless tears is given. "Let us have resource, not to tears, but to prayers, supplications, alms-giving, and the oblations. For, not in vain, nor rashly, do we make commemoration, in the Divine Mysteries, of the departed; approaching, and invoking for them the Lamb set forth to take away the sins of the world; but that they (the departed) may thereby receive consolation, *paranuthia.*" And he adds—"These things are done by appointment of the Holy Ghost."

We have now passed in review those passages from the Fathers, on which our author bases his Protest against the doctrine of the Catholic Church, that there is a Purgatory—or state after death intermediate betwixt heaven and hell—in which the souls of the faithful departed may be assisted—or "receive consolation," as St. Chrysostom has it—by the prayers, almsdeeds, and good works of the living; but, above all, by the Holy and Tremendous Sacrifice of the Mass. We have been compelled to do so at some length; and our only excuse for our prolixity is—that even a Jenkins can start more objections, and ask more questions, in an hour, than either a St. Augustine, or a St. Chrysostom, could solve, or answer in a year.

The Almoner of the Irish poor begs gratefully to acknowledge the handsome sum of £50 2s 6d., presented by the "Young Men's St. Patrick's Association," for the orphans of the St. Patrick's Asylum, being the net proceeds of their Annual Soiree.

We have been requested to mention that the hours of attendance of the medical staff at St. Patrick's Hospital, are from 9, a.m., to 10 a.m.

We are happy to learn from the *Catholic Mirror* that the majority of the intelligent and honorable minded Non-Catholics of Baltimore, are by no means in favor of the petition, set on foot by some of their Protestant brethren, praying for legislative action against the Convents. The *Mirror* adds that such a petition would not be received by the Maryland Legislature, with any degree of respect.

The Cincinnati Grand Jury have refused to find a Bill against the Police, who, by their courage, saved the life of Mgr. Bedini from a savage band of Protestant cut-throats.

ST. PATRICK'S SOCIETY.—At the last meeting of the St. Patrick's Society, the large sum of £30 was paid into the funds, besides £12 10s, subscribed and paid; as a gift to the Ladies Benevolent Society, in connection with the Catholic Church. Thirty new members were enrolled; and the Society decided upon procuring a new silk banner—"The Sun Burst." The Society is now in a most prosperous condition. It numbers over 500 members, and expects an addition of 200 before St. Patrick's Day. On that day there will be a splendid turn out. It is yet undecided whether the evening will be celebrated by a dinner or a grand St. Patrick's Ball.—*Kingslon Herald.*

Acknowledgments in our next; also book notices.

Married.

In this city, on the 20th inst., at the French Cathedral, by the Rev. Mr. Connolly, Mr. John Anderson Burn, to Miss Mary Henry, both of this city.

MONTREAL MARKET PRICES.

February 21, 1854.

Table of market prices for various commodities like Wheat, Oats, Barley, etc., with columns for item, unit, and price.

ST. PATRICK'S SOCIETY.



A SPECIAL MEETING of the SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, 27th instant, at EIGHT o'clock precisely.

H. J. CLARKE, Sec.

N.B.—A full and punctual attendance is requested; and Members requiring Badges will please give in their names in order that they may be ready for them at the next Monthly Meeting.

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WORKS ON IRELAND.

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As only a few copies of each of the above is received, parties requiring them would do well to write immediately. They can be sent by mail.

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NOTICES OF THE PRESS:

"We intended this week a lengthy notice of the first number of this work, but in consequence of a pressure of news, not to be omitted, we must delay it for a future occasion."

"We shall only say now that the original is a work of the very highest reputation; that it includes everything in record, or in traditions, about our gracious and blessed Lady, and that Mrs. Sadler is the translator of that original. Her name is praise enough."

"As to the typography and paper, the Sadlers seem to have considered this their test work, and to have spared no expense in making it, what it is, the most perfect of its kind. The Life of our Blessed Lady, so produced, will surely have a place in every Catholic household in the New World."

"A Splendid New Work.—We have received through Mr. Cunningham, No. 1, of the 'Life of the Blessed Virgin Mary,' a work which the Messrs. Sadler of New York, have just commenced to issue in numbers. This life of the B. V. has been translated from the French of the Abbe Orsini by Mrs. Sadler, and is issued with the recommendation of the Archbishop of New York. The publication will be completed in fourteen numbers. The specimen before us is a splendid exhibition of the typographical art, and gives promise of a volume of great richness. It is also illustrated with several charming engravings."

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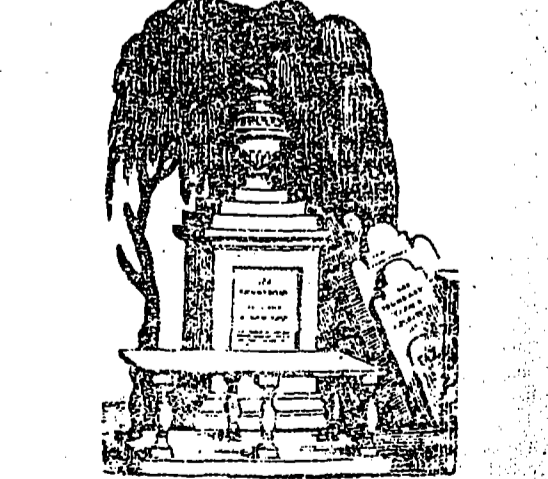
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