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# CATHOLIC CHRONICLE.

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## LETTER OF THE REV. DR. CAHILL.

DR. CAHILL'S PRIVATE NOTE TO THE REV. J. BURNS.

Whitehaven, Dec. 7.

Rev. Sir—Your public letter, published on yesterday evening in the *Cumberland Packet*, reached me last night. Many thanks for the kind expression of your good wishes for my salvation and for desiring the eternal welfare of all Catholic souls. I hope the public voice of this town will learn to appreciate the sincerity of these feelings, and to make you a suitable acknowledgment.

I beg to tell you, with great respect, that you are palpably unacquainted with our doctrine of the Eucharist; we do not 'create our Creator.' If this language were uttered by any other person but by one of your known liberality and acknowledged education, I should designate it as the lowest form of vulgar bigotry. Such words, coming from you, are simply a mistake; and your only fault in the present case is, your writing on a subject which, undoubtedly you have not studied.

The editor of the *Whitehaven Herald* will not keep his columns open for my reply to you longer than twelve o'clock on Friday; and hence I shall conclude this short note, and reserve any further observations on this subject for my public answer.

I have the honor to be, rev. Sir,

Your obedient servant,

D. W. CAHILL.

## DR. CAHILL'S PUBLIC REPLY TO THE REV. J. BURNS.

"Feelings of unmingled love and compassion for your soul and the souls of those who are misled by the Roman priests, constrain me to use every effort in my power to awaken in you and in them the dormant feelings of common sense, and to arouse you and them to attend to the voice of reason and the voice of God. I believe your religion to be false, and truth and duty compel me to publish my conviction. I seek to gain your soul, and, therefore, I write plainly, and let none of my fellow-men judge me an enemy because I tell the truth.

"Every hour you consecrate a bit of bread, you create your Creator.

"Grant me, sir, as a common ground of argument, that God Almighty made you, and gave you the faculties which you possess, and I will undertake to show, by self-evident truths, that the doctrine of Transubstantiation is subversive of the foundation of human belief, and, therefore, incapable of being proved by any evidence, or of being believed by any man under the influence of common sense. If God made man, then the testimony of the senses is the testimony of God. To seek to support this testimony is absurd, and to doubt it is to be mad.

"Now, sir, in all controversy the proof rests on him who takes the affirmative side of the question.—If you wish me to receive your doctrine you must furnish me with the grounds on which to rest my faith. To justify me in rejecting your dogma I am not even obliged to produce direct proof of its falsehood. It is enough if I can show that the proof you allege is not sufficient. The doctrine is overturned if it be not proved. If I can show that every passage you bring forward is, according to the usual laws of language, fairly capable of another sense, I have overturned your doctrine; and if this principle be just, then the battle is won without my firing a single shot of direct disproof at all.

I think the soul can no more feed on flesh and blood than on bread. If, then, the body of Jesus be food to the soul, it must be so, not literally, but figuratively. The soul cannot eat His flesh in any other way than by believing on Him. It eats by faith, and not by teeth. See how hard it is to force Scripture to sanction what is false and absurd.

"I beseech you, sir, to put all your trust in the blood of Christ, which cleanseth from all sin, and renounce the vain effort of adding to its perfection.—Cease that blasphemy that represents the work of Christ yet unfinished, and keeps Him continually a sacrifice on the altar. Come to Him and He will give you salvation without money and without price."—*Vide Letter of the Rev. J. Burns.*

Whitehaven, Dec. 7.

Reverend Sir—I have selected some few passages of your courteous letter to me, to which I shall more particularly direct my reply; and if I were not made acquainted with the profession of the writer, I should have never supposed that the author of these extracts could have read even the elements of theology or moral philosophy; but, above all, I could not have believed that a clergyman of high character and station could make statements exhibiting such a deplorable ignorance of the fundamental principles of our common Christianity. Firstly, then, since you set up, in spiritual things, the evidence of the senses (as you call it), as the infallible standard of your faith, will you tell the world how can you believe in God who is a pure spirit, and therefore cannot possibly fall within the domain of the senses? Secondly, will you say by what evidence of the senses you discover three distinct persons in one God? Do, rev. sir, say how you arrive at the conclusion by the senses that

Trinity is Unity in essence and Unity essentially Trinity? Thirdly, will you kindly inform poor forlorn Catholic souls, how you detect the presence of divine grace by the senses, that is, how you can see, feel, taste, smell, and hear divine grace which St. Paul describes as 'the emanation of God' and 'the charity of God poured abroad'? Fourthly, will you say, sir, how you can even know you have a 'soul' by the evidence of the senses? Fifthly, will you tell the Romish priests where you did learn the existence of eternity, of heaven, or of hell, from the evidence of the senses? St. Paul tells us that 'neither eye hath seen or ear heard, or the heart of man conceived, this place;' and therefore will you be pleased to tell us how it has happened that the air of Whitehaven has so elevated the action of your senses that you and your congregation can behold, with an unclouded vision, what the tongue of St. Paul could not utter or the heart of St. Paul conceive? We poor Romish priests, educated at Maynooth, always fancied these things were known by 'faith' and not by the senses; and we have foolishly believed faith to be the "gratuitous gift of God," and not at all the philosophical result of the most perfect examination of the senses. Sixthly, will you be pleased to inform the senseless Catholics how you discover original sin in a new born baby by the aid of the senses? I venture to say that even a Whitehaven baby appears to the senses the very same, selfsame child before and after the Sacrament of Baptism? If, therefore, rev. sir, you will believe nothing but what can be proved by the senses, your act of faith must, beyond all dispute, deny every single word of the creed which you publish on every Sunday from your pulpit to your unfortunate congregation.

You seem very fond of employing the words 'common sense' while speaking of faith. They are not accidental terms in your mouth—they are scientific, official, professional phrases—and you so jumble together logical, theological, and elocutionary language that, in almost every sentence you have written, there is a scientific mistake, a misapplication of words, and a clear incongruity in theological terms. You reject everything which you cannot conceive in your common sense. This is certainly your statement. Firstly, then, will you therefore prove to us Romish scholars how does your common sense understand and explain that God had no beginning? Our Popish common sense cannot conceive any existing thing without a cause. Now, as you admit nothing which you cannot understand, pray tell us on what principle you understand an effect which is not an effect—a generation without being generated—motion, life, and power without a beginning? Secondly, the earth cannot be as old as God, as it would then be God; nor can it be made out of the substance of God, as matter would then be composed of spirit, and inanimate clay formed of the essentially living God. Hence the earth must come from nothing by a mere act of God's will. Will you say, in your science of your common sense, if you understand this natural mystery? If you do not understand it, of course, as you have said, you cannot believe it; and, therefore, you are bound, in vindication of your system, to state publicly, for the salvation of the Romish priests, and of all the Papists whose interests are so near your heart, that as you cannot conceive by common sense how matter was created, or how man was formed, that therefore there is no such thing as Protestant tithes—that the Scotch Kirk is a public delusion; that the sermons in your Church are baseless visions; and that the public letter lately addressed in this town to Dr. Cahill is a dreamy image, and a fantastic, ideal, deceptive sound. Thirdly, will you again explain the incarnation by your system? I have learned in the schools that divine faith cannot be tested by the rules of logic, much less by the common sense of the world. I have been taught that although there are three persons in the Trinity, each distinct, and each God, still it does not follow from these defined premises that there are three distinct Gods? Fourthly, will you be pleased, sir, to explain to me, by common sense, how the two distinct natures of God and man have only one person in Christ? how can there be a nature without a person? how can a finite human nature fill an infinite divine person? or how can an infinite divine nature be confined within the figure of a finite human persons? Will you kindly say whether the person was human or divine, or a mixture of both, half finite, and half infinite? Fifthly, pray explain again how God could become man, the incarnate unembodied Word could become flesh, how an eternal person could be born, how immortality could die, how an immaculate God could assume human guilt, how the mockery, the agony, the cries of the beloved Son of God could please the Father? Sixthly, will you say how it is that, although God is whole and entire in the million and tens of million places in space, there is still but one God? Ah! Reverend Mr. Burns, your loose

assertions, and unscientific statements, convince me of the truth of Lord Shaftesbury's report on the lamentable deficiency of Protestant clerical education, demonstrate that you can malign a creed without having studied its tenets, and circulate wounding misstatement under the cover and the imposition of religious zeal. Finally, will you explain the justice of God in charging on a child born in 1853 the crime of Adam's disobedience committed nearly six thousand years ago? It was metaphysically impossible that the free-will of this child could enter into this act of Adam as an accomplice, the soul of the child being not created at the time; and it was equally impossible for the same will to prevent or avoid this fault of Adam. Now the common sense and the common laws of Englishmen, to which you appeal in matters of faith, will not charge one man with the guilt of a third party, who was not, or could not, possibly be an accomplice. You have, sir, to account for this fact by your system of common sense, and thus settle this most vital question. The plain palpable result of this absurd and fatal misapplication of reason to faith is, that you have made your creed a mere wordly system; and you have forced even your friends to regard your religion as a human constitution sustained by the same kind of principles as you smelt iron, spin cotton, form railroads, and conduct commerce. Your public perfectly understand this system, and hence they have lost all confidence in your spiritual ministrations, and all respect for your profession. The laboring classes seldom enter the Protestant churches. Their common sense, they think, is as good as yours; and as they can read the Bible and 'eat faith' at home, they generally sleep till two o'clock on Sundays, and never listen to the parson till he has invented a story about a priest, a monk, or a convent, or the bones of a child being dug up, some time ago, somewhere, by somebody, in some nunnery. The total absence of all religious instruction in these churches, added to the constant teaching of doubting the entire evidence of antiquity, has converted the finest nation and the most generous people in the world into a ferocious multitude of bigoted infidels. Lord Ashley's report (which I have not read, but of which I have heard) reveals a state of religious ignorance in this country beyond the most exaggerated powers of credibility. His description of the factories and collieries awakens thrilling feelings of pain and shame in the bosom of every honest religious Englishman. Think of hundreds of grown girls who could not tell 'who was God, or Christ, or the Holy Ghost,' and who were sunk, at the same time, in the lowest state of immorality, too extended and too gross to be named in this letter. Hundred of colliers were never even once in a church—had never learned one word of their catechism, and perfectly ignorant of the cross. One man being asked who made him, answered 'My mother,' a second being questioned as to the number of Gods, replied, 'That there were seven, and that he was able to fight any one of them;' a third being pressed to tell who was Christ, said, 'He did not know him, as he had never worked in his pit;' a fourth being asked if he was afraid of God, replied, 'Na, na, but that it was the "other b—" he dreaded,' (meaning the devil); a fifth being interrogated if he was afraid of the punishments of the next world, appeared quite surprised at hearing of future punishments, and replied that, 'If his friends buried his pickaxe with him, there was no place made, even of the hardest rock, could keep him confined.' Why, sir, the history of the snake Indians or of the Boimen does not reveal such hyper-barbarian ignorance as can be met with in some districts, callings, and trades in England. How can the Protestant clergy, who receive annually eight millions sterling, look men in the face with the crimes of this barbarity on them? and how can the acute English nation continue to be gulled by the notorious lies of Irish conversions invented by hired calumniators, in order to divert the public mind from beholding the annual millions of this overgrown robbery, or canvassing the flagrant hypocrisy and the anti-Christian slander of this infidel conspiracy. The brutal murders, the wife-killing, the infanticides, and the arowed spreading infidelity, and the thousands of children whose deaths are daily concealed, are the frightful fruits of your system of the doctrine of the senses and your human faith. Was there ever heard such insane audacity as to assert that God could reveal nothing which the Protestant conventicle or the Scotch kirk could not understand! It is the same kind of rampant and ridiculous silliness as if a congregation of oysters or frogs denied that there existed such things as the truths of algebra, music, or photography, merely because some few elders of these tribes could neither see, hear, feel, nor understand the subject. This system will soon make all England infidel. Hired lecturers are now publicly delivering lectures on the opposition between what they call 'the secular Creation and the gospel Creation'

—that is, on palpable open infidelity. Depend on it, that your teaching will, at no distant day, sap the very foundation of social order in this country; that you will call into existence a generation of men who, if not checked, will threaten the very existence of English monarchy; and the throne of Great Britain will yet have to rely on Catholic allegiance and Catholic fidelity for its preservation and security.

You seem much captivated with the reasonableness (as you call it) of the figurative sense as being applied to the words used by our Lord at the Last Supper. Now, sir, I look on the Protestant doctrine of the Last Supper to be such an aggregate of incongruity, that if one were not certain of its being believed by a large section of persons in this country it could never be supposed that such an opinion could be seriously held by men who believed Christ to be God and to have uttered intelligible language. That doctrine states that 'the Last Supper is a memorial of Christ's sufferings and passions, where bread and wine being taken in faith, Christ is spiritually received.' The four terms, therefore, within which this doctrine is included, are the words 'memorial faith (bread and wine) and the spirit of Christ.'

As you, therefore, appeal to the standard of the Scriptures, and to the standard of language on this point, I shall for a moment meet that appeal by quoting some texts from the Gospel of Saint John, chapter the sixth:—

V. 52.—If any man eat of this bread he shall live for ever, and the bread that I will give is my flesh for the life of the world.

V. 53.—The Jews, therefore, debated among themselves, saying, how can this man give us his flesh to eat.

V. 54.—Unless 'you eat the flesh of the Son of man, and drink his blood, you shall not have his life in you.'

V. 25.—He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up in the last day.

V. 56.—For my flesh is meat indeed, and my blood is drink indeed.

V. 57.—He that eateth my flesh and drinketh my blood abideth in me and I in him.

V. 58.—As the living father hath sent me; and as I live by the father, so he that eateth me the same shall live by me.

In the foregoing texts our Lord uses the words—'eat my flesh' five times; and it must be well remembered that these words were employed four times after the Jews debated among themselves 'how can this man give his flesh to eat.' He heard their objection ('how can he?'); and, of course, according to all the rules of a public speaker to his audience. He replies to the difficulty which they proposed; and in place of retracting His words, or altering them into other clearer words, or making any change or explanation in His expression, He, on the contrary, becomes more emphatic in His manner, and repeats four times with evident increased energy the selfsame words. And it must not be forgotten that, in thus re-asserting these words four times, in the teeth of their contradiction, He also adds some new circumstances of vital interest to the question under debate—namely, in verse 53 He threatens damnation to the man who merely omits what He orders; in verse 55 He offers justification to the man who fulfils His statement; in verse 56 He asserts twice that what he has said is a literal statement (aluthos); in verse 57 He again declares that the man who corresponds with the conditions named is intimately identified with Him; and lastly, in verse 58, He utters two oaths—namely, 'by His mission and by His life' that what He stated would give eternal life; and finally, in all these assertions, threats, promises, and rewards, He uses the words, 'eat his flesh' with an unvarying consistency in reply to their objection.

Now, as the whole Jewish religion was made up of types and figures—and as a matter of course the Cappharnaites were perfectly acquainted with this fact—can any man believe that Christ would have held out threats of perdition, and would swear twice in order to make them believe the most known fact of their country?

Now, sir, by what authority do you, who seem so much attached to the Word of God, take it on yourself to change the clear, expressed words into a meaning certainly not asserted or affirmed in the written or spoken language. You reply that it must be received in a spiritual or figurative sense—from the impossibility, as your common sense asserts, of understanding these written words in their literal sense. You therefore assert that flesh means 'faith'—means 'figure of flesh'—means 'spirit'—means 'metaphor'—means 'image or memorial.' In the first place, this is—on your part—a most unwarrantable assumption, it not being affirmed in the words; and, secondly, it may turn out—as I hope presently to show—that your meaning must end in an absurdity of idea and in an

incongruity of language, such as would deprive Christ of all future human confidence in the expression of His thoughts; and convert the language of the Testament into an unmeaning or incongruous symbol. If, then, your meaning be correct, it follows of course that that mode of expression must be just which describes a man as 'eating a spirit, eating an image, drinking a metaphor, eating an allegory, and drinking a shadow.'

Now, sir, if all this language be perfectly just, and the ideas congruously expressed, it follows of course, that all the other cognate words of 'the verb to eat,' can be similarly used with equal justness and equal correctness: hence, sir, we can employ with equal truth the words 'to wash a spirit, to weigh a spirit, to bleed a spirit, to boil a spirit, to roast a spirit, to salt a spirit,' as well as we can say 'to eat a spirit.' The words are decidedly of the same cognate character, and if one of them can be used with precision so can all the others. Then it is perfectly correct to say 'to wash an image, to bake a metaphor, to boil an allegory, to salt a trope, to eat a shadow, to wash a shadow, to bake a shadow.' And then, again, sir, it will follow that the image of a thing can justify the soul. And again, sir, you represent Christ as swearing by two oaths that these are his words and that this is his meaning.

You have, therefore, adopted the most incongruous and ridiculous form of words, such as no rational human being has been ever known to use; you have, in the face of heaven and earth, translated the word 'flesh' into 'spirit, image, shadow, metaphor;' and you have done all this, forsooth, because you could not understand how 'he could give us his flesh to eat.' But if you will reflect on the crib, on next Christmas night, and ask how can a trembling, poor, naked, abandoned child be the eternal, consubstantial Word, the King of Kings, your common sense will be shocked till you see the Heavens opened and hear the angelic choirs rend the blue vault of His father's skies, saying: 'it is He.' Our doctrine is just the same kind of a mystery, and while we are astounded at the statement contained in the words, we at the same time hear him re-assert it over and over again, and we bow and believe. And could no more consent to believe the absurd, the ridiculous, the incongruous, the newly-invented meaning of your altered text, than I could consent to believe our Lord to be an idiot or a maniac. You, therefore, perceive, sir, how absurd is novelty, how ridiculous is heresy.

In order to see more fully the consistent language of our Lord, I shall again quote some texts from St. Matthew, chapter 26:—

V. 26.—And whilst they were at supper, Jesus took bread and blessed and broke, and gave to his disciples, and said, 'take ye and eat;' this is body.

V. 27.—And taking the chalice he gave thanks, and gave to them, saying, 'drink ye all of this.'

V. 28.—For this is my blood of the New Testament, which shall be shed for many, for the remission of sins.

Now, sir, according to your assumed meaning, Christ said, 'this is my body,' meaning that this is my spirit. Now, sir, since the invention, improvement, and perfection of human language, have you ever seen, read, or heard of any human being in any age or any country, use the word 'body' to mean 'spirit.' It is precisely the very opposite, and cannot by the rules of language be employed even as a metaphor as there cannot be any resemblance between two things which are metaphysically opposite. And when we come to apply your meaning to v. 28, it is hard to say whether one feels a greater amount of ridicule, or pity, or contempt for the teachers of a doctrine which would go to say 'that the blood of a spirit was shed, the blood of a metaphor shed, the blood of a shadow shed, the blood of an image shed, the blood of faith shed, the blood of a memorial shed!' Now, sir, in your own language, do you see how ridiculous is error, how absurd is human novelty in revelation?

I shall, in conclusion, quote by your own standard of the Bible, and the criticism of language, some texts on the subject from St. Paul to the Corinthians, chapter the eleventh, of the first epistle:—

V. 23.—For I have received of the Lord that which also I delivered to you, that the Lord Jesus the night in which he was betrayed took bread.

V. 24.—And giving thanks, broke and said take ye and eat, this is my body which shall be delivered for you; do this, in commemoration of me.

V. 25.—In like manner, also, the chalice after he had supped, saying, this chalice is the New Testament in my blood: this do ye as often as you shall drink for the commemoration of me.

V. 27.—Wherefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

V. 28.—But let a man prove himself: and so let him eat of that bread and drink of the chalice.

V. 29.—For he that eateth and drinketh unworthily eateth and drinketh damnation to himself: not discerning the body of the Lord.

You see, sir, in these texts, that St. Paul keeps up the same consistency of word and idea as our Lord: and that he asserts his having received the above communication, not from the Apostles, but from the lips of Christ himself after His resurrection, in order to stamp that communication with an importance beyond anything he had to tell them. Here St. Paul clearly speaks of the guilt of the body and blood of Christ. Now, sir, be candid with me, has any man in any age or any country ever heard of 'spilling the blood of a spirit, murdering bread and wine, killing a metaphor, shedding the blood of bread and wine, killing a shadow, bleeding an allegory, taking the life of a trope, and murdering a shadow. But above all, can you have the cool hardihood to preach, before an assembly of rational beings, that Christ

would pronounce a double damnation against a man for not 'discerning a body in a spirit, a body in a metaphor, a body in faith, a body in a shadow, a body in bread and wine?—that is, he has pronounced double damnation on a man for not discerning what cannot be discerned, for not discerning an absurdity, an incongruity, an impossibility:—that is, he damns a man in double torments for not seeing a part greater than the whole, for not seeing a square as a circle, for not seeing the color of white as black. What Christian acquainted with the life of Christ could seriously believe that his last will (which David foretold, in reference to Melchisedeck, and which he himself foretold in his disputation with the Capharnaites) contained the bequest of metaphors, figures, and shadows, to feed and nourish and strengthen the life of the soul! This is Theology with a vengeance! May God, Almighty God, forgive you sir, for teaching such insanity to your poor dupes; and may He in His grace open your eyes, and the eyes of the poor creatures who are doomed to listen to such absurd and ridiculous and degrading doctrines as England and Scotland have adopted since the days of Luther and John Knox.

Your Church has never ceased to publish through the world her great respect for the Scriptures, and to express her horror at any robbery, as she calls it, of the Word of God. Will you, then, tell me why you have, with such palpable shamelessness, mistranslated, subtracted, and added to the most important passages of both the Old and the New Testament. I shall, therefore, select one text in reference to the present subject, namely, the 26th verse of the 26th chapter of St. Matthew. As it happens that I have not a Greek Testament with me, I must quote from memory; and as your journals here have no Greek type, I must write in the English character. You will, of course, supply the long vowels where they occur. Your Greek original of the text alluded to is:—*Esthionton de auton. Labon o Iesus, ton arton, Kai eulogesas, eklase, Kai edidou tois mathetais, Kai eipe: Labete, phagete, touto esti To soma mou.*

Your translation of this text, taken from an edition in 1846, printed by Mr. Spottiswoode, Fleet Street, London, is—'And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to his disciples,' &c. Here you introduce the pronoun 'it' three times, in order to carry the antecedent 'bread,' as it were, through the whole text, and therefore show that it was this said bread that the Apostles eat. Now the pronoun 'it' is not found in the original, and thus the Protestant Church, with a palpable and shameful interpolation, corrupted the Greek text in order to make out a lie to meet their absurd doctrine on this vital point. I have taken the trouble of comparing with the original text the gospel of St. John, the epistles of St. Paul to the Corinthians and to the Hebrews, and I have found one hundred and eighty-four texts mistranslated, being either interpolations or new meanings opposed to the philology, the genius, and the received construction of the Greek language.

There are upwards of sixteen hundred errors in translations and additions, or subtractions or interpolations, in your Bible. The Protestant church can lie in print as well as in speech—the pen can lie as well as the tongue. I freely admit the honor and truth of their clergy in social intercourse. There is, however, no lie however dishonorable, no misstatement however discreditable, to which they will not stoop in matters of Catholicity. I should be sorry to say one word hurtful to you personally, as I can have no cause to do so; and as I can have no feeling towards you but those of respect—yet, considering the shameful forgery of the Protestant Bible—I would prefer that a Catholic should read the worst books of immorality than this forgery in God's Word—this slander of Christ. Old age can check immorality; but the forgeries of God's Book—the lies told of Christ—the wicked perversion of the inspired volume—the base substitution of words—the flagrant robbery of the text of life—are so many hideous crimes of Protestantism, that in vengeance of such blasphemous interpolation, the curse of all crimes, and of all errors, and of naked infidelity, seems to be inflicted on your entire nation.

You seem to smile in what you are pleased to call 'indignant sarcasm,' against the follies, 'the nonsense,' of Transubstantiation. If, sir, you have any sympathy to spare, may I beg you will reserve it all for yourself, in order to console yourself in the midst of the indignant sarcasm to which your clear acquaintance with this question will expose you even before your friends. Transubstantiation—though a stupendous and mysterious fact, and beyond the power of men—is yet, sir, a very common occurrence with God, and indeed may be called one of the most general laws of nature, and may be seen amongst the very first evidences of His omnipotent will towards the race of men on earth.

Firstly, then, he created man by changing 'the slime of the earth' into the flesh and bones of Adam in his first official act of Transubstantiation, that is, by the word of God on matter. His second official act, of changing the boney rib of Adam into the flesh and blood of Eve, was also Transubstantiation by the word of God the Father on one. The first official act of Christ, on entering on the three years of his mission, was performed when he changed water into wine at the wedding of Cana by the word of Christ on water. The food, sir, (that is, the bread and wine) which you and all men may have eaten on this day, has been changed into flesh and blood on your own person, and on the persons of all men, by the word of God on the vital action of the stomach. The universal crop of wood and grasses, and flowers and vegetables, and human and animal food, which the earth annually produces, is an annual evidence of Transubstantiation by the Word of

God the Father on the productive energy of the entire earth. The hat on your head, the silk in your cravat, the linen on your back, the cloth of your wearing apparel, the wool or cotton in your stockings, the leather in your boots, the Whitehaven coals in your grates, the gas in your lamps, the bread; the butter, the cream, the sugar, the tea leaf on your breakfast table, the mutton, the beef, the bacon, the fowl, the wine, the brandy, the ale on your dinner table; in short almost every object the eye beholds on earth is one vast aggregate of evidence of Transubstantiation by the Word of God on matter. Even the paper of your spurious Bible, the leather on the back, the Indian ink, are such evidences of Transubstantiation that one can scarcely conceive how you could read that very Bible without being burned with scalding shame at the stark-naked nonsense and incongruous manism you have written to me on the subject. God has supplied us, during four thousand years, with this mighty, universal, constant evidence, in order to prepare us for the more mighty, infinitely more stupendous evidence of the same principle in new law by the power and the word of Christ. The Father has given life and preserved life in all living things on earth by this principle of nature, in order to make us behold the uniformity of action in the Trinity when Christ at his coming will give life to the soul and preserve it in grace on the self-same principle 'the bread that I will give is my flesh for the life of the world.'

You will reply to me and say, that while God has done all I have said, yet that man could not do it. You mistake: a man could do it, when commanded to do so, by the Word of God. Moses changed a rod into a serpent, and changed a serpent into a rod: he changed the waters of the river Nile into blood, and the same river of blood into water, by the Word of God on his lips. And do you not think, sir, even in your common sense, that a man in the new law could do the same thing as a man in the old law, if he were commanded to do so. The Word of God will certainly have the same power in every place, in every age, and in every man on whom that word will descend. Now, sir, you have seen in St. Paul to the Corinthians the text where St. Paul, in an ecstasy of astonishment, told them that he heard from the lips of Christ how he changed bread and wine into his body and blood; and concluded by also informing them, that, in the same breath, Christ had ordered the Apostles, by two distinct commands, to mark its importance, to 'do the same' in remembrance of him. And lest it should occur to your common sense that the Apostles had not the power to execute the command, will you hear, sir, the words of Christ to them. 'All power is given to me in Heaven and on earth: receive ye, therefore, the Holy Ghost.'—This text, therefore, gives not only the gifts of the Holy Ghost, but the third person of the Trinity himself, as an official resident, with the apostles and their successors, in order to communicate the permanent power under debate. Thus, sir, between the clear texts of St. John, St. Matthew, and St. Paul, and the nature of the case, and the general fact of Transubstantiation, and the double command, and the permanent official presence of the Holy Ghost, equal to the Father and the Son, I think, sir, your common sense must yield at length, and acknowledge with candor, that our case is complete, our warrant of office in this great act most decided, and, of course, the efficient exercise of our power beyond the reach of evil or contradiction.

But you will say, that such a fact has never occurred in the new law. This is a mistake; it happened in the Incarnation. When the archangel (a creature) announced to Mary the will of God, who sent him to wait on her, and to tell her that she would bring forth a son; 'she replied, how can it be, as I know not man;' he resumed, 'it will be done by the power and operation of the Holy Ghost.' Here, sir, is a position which might be argued as a clear case of Transubstantiation, in the very first act of the new law: namely, the blood of Mary, the relative of Adam the criminal, changed into a human body for the second person of the Trinity by the power of the Holy Ghost. Thus, sir, if the redemption and the perfection of fallen men commenced by an act of Transubstantiation in the Incarnation, why not continue the same principle amongst all future men by the power and operation of the same Holy Ghost.

But you will certainly re-assert, as you have done in your illogical, intemperate, un-theological letter to me, that a thing must be always essentially what it appears to be. You are generally right, sir, in the laws of nature; but in the laws of grace, the senses must be silent, even under your most favorable position, whenever the Word of God makes the statement. Thus the dove which alighted on the shoulder of Christ at the Jordan, had all the appearance of a dove to the sense of seeing; and that sense was not deceived, because its domain is entirely confined to appearances. But, sir, it was not a dove; it was the Holy Ghost under the appearance of a dove, to point out the spotlessness of Christ. Again, the twelve tongues on fire, which descended on the Apostles, were not tongues nor fire, but 'the form of tongues on fire;' but they were really the Holy Ghost, in order to express the new burning zeal and the gift of languages given to the Apostles. Will you say why cannot Christ appear under the appearance of bread, the form of wine, as well as the Holy Ghost under the appearance of a dove and tongues and fire, in order to point out how he feeds the soul, and thus carry out the promise He has made when He said 'the bread that I will give is my flesh for the life of the world.'

Why do you not tell your congregation at Whitehaven not to believe that 'the dove or the fiery tongues' were the Holy Ghost? You are bound to do so in your system of the infallibility of your Protestant eyesight. You ought to tell them that you consider the testimony of the senses as the testimony of the God, and therefore the eye is right!! You ought also to inform them, when you are alone in your drawing-room, and can neither see, smell, hear, taste, or

feel the air, that, therefore, there is no air in Whitehaven. Tell them also that as the eyes of the Jews did not see the Godhead in Christ, that therefore he was not God. Tell them also that as he appeared a criminal, it must therefore be a fact, (founded on the senses and God) that he was a malefactor. Tell them also that the ascension of our Lord is a mere fable, because from the laws of gravitation (to which the senses bear unerring testimony) no body can ascend upwards composed of flesh and bone, as His was.—'The senses are God's own law, and he cannot contradict himself.' Tell them, also, that as fire cannot burn a man's thoughts, that therefore it cannot reach the soul; that the senses tell you fire can only reach matter, and consequently (you have the testimony of the senses and God) that there is at present no hell, as the body has not yet risen. Do, sir, tell the world all this Whitehaven theology, and let nothing be believed, unless it is as palpable as a railroad, and can be seen working like a steam engine! You also ask how can His body be present on our altar unseen?—And when I reply—'by the sacramental mode,' you cannot comprehend me, and you have recourse to your 'indignant sarcasm.' Now, sir, as you are perfectly acquainted with the coals of Whitehaven, will you be pleased to see it—hard coal—going into the furnace of a gasometer; see it very soon bituminous, tarry, liquid coal under the action of the furnace; see it again the gasometer gaseous coal; and see it again burning in your jets flaming coal—that is to say, in the furnace, impalpable in the gasometer—that is to say again, invisible in the tubes, and visible at the jets—that is to say again, darkness in the tubes and light in the lamps. Will you kindly tell us how can the same thing be palpably and impalpable, visible and invisible, darkness and light? Now, sir, if all these modes—apparently contradictory and even contrary—belong even to the ordinary forms of matter, will you tell us why cannot Christ assume any bulk, or any form, in any mode of existence He pleases, and still be the same, selfsame Christ, but in a new mode of existence? This, sir, is the case on our altar. It was the case when, after His resurrection, he entered the closed doors, and stood in the midst of the apostles.

I am now done with this mere cursory view of this question, with one additional remark on the words you have used, namely, 'that we create our Creator.'—This phrase does not become you; and your bigotry will gain notoriety by this phrase, at the expense of your education as a theologian. You are clearly, palpably ignorant of our doctrine, and it is distressing to reflect how a gentleman could not have honor to spare the Catholics, and discretion to spare himself, by publicly writing on a subject which decidedly you have never studied as a scholar. No, sir, we do not create our Creator! Hear me. We just do what we are commanded to do; hence, when He took bread and changed it into His body, He commanded us to do the same, and we believe we do change it into His body. In like manner he changed the wine into His blood. But He has not said 'this is my Divinity, do this,' and therefore do not do that; and hence you malign and calumniate when you say 'we create our Creator.' Our office is changing the bread and wine into the Humanity, not the Divinity, of Christ; but as the Humanity is now, since the Resurrection, essentially united with the Divinity, therefore, wherever the Humanity is present, there also must be the Divinity, not by our creation, as you are pleased to write to your dupes at Whitehaven, but by the essential concomitance of the two Natures of Christ, which, since his Resurrection, can never be separated, standing before God for ever as the living triumph of his mission and the eternal pledge and security of man's unchanging Justification.

I have the honor to be, reverend sir,  
Your obedient servant,  
D. W. CAHILL.

P.S.—You cannot retort on me, and against my belief of the Eucharist, the same cognate words which I have applied to your new interpretation. This retort would only prove that my belief may subject the Host to be profaned. I admit it may be profaned by sinners, but adored by all the good. But even so, that profanation since the Resurrection cannot be accompanied with shame, or sorrow, or agony. And when the infidel asks you, can you believe in a God who was mocked, blindfolded, spat on in the hall of Pilate, flogged naked at a pillar, crucified between two thieves, and his blood spilled and profaned; will you say, sir, what is your reply? You admit the whole charge and answer, that these facts, so far from destroying your belief, only confirm it, and prove beyond all other facts that he was the Saviour. If your reply, therefore, to the infidel be valuable and invincible, the same reply from me to you must be equally valuable and invincible. If his retort on you would be foolish in Christian faith, yours would be equally foolish against me. You cannot make an argument serve two opposite points. An argument cannot be used *pro* and *con*. If your retort against me possess force, the infidel triumphs over you. Therefore, I admit that the sacred Host may be profaned by sinners; and if everything in faith must be rejected which is or may be profaned, you must on this principle reject the Father, the Son, the Holy Ghost, and grace and faith, and the entire Christian law. All the objection you can raise to our doctrine is that it exposes Christ to be sacramentally profaned—a fact which he once bore in his natural form. What happened once can never, therefore, be deemed absurd, or incongruous; whereas our objection to your interpretation is that it stands before the mind, if I may so speak, an evident absurdity—a plain impossibility. Our doctrine may, therefore, end in the profanation of Christ from sinners—a position which I presume you frequently put forth before your congregation; but our creed can never be charged with a metaphysical absurdity.

IRISH INTELLIGENCE.

CATHOLICISM IN OUGHTERARD.—We are happy to learn, from a highly respected correspondent, that nothing can be more satisfactory, under the peculiar circumstances of this locality, than the state and progress of religion throughout it. Considerable number of the perverts have returned, and despite all the efforts of the proselytisers are remaining faithful. The clergy are now laboriously occupied in conducting "stations," at which there are frequently as many as forty communicants. Our correspondent attributes the happy progress of religion to the confidence in the Blessed Mother of God, which is now strong and universal among the Catholics of the parish.—*Dublin Telegraph.*

The distinguished President of the Catholic University, in whom Europe recognises a man of genius, has approved of, and will contribute largely to, a new cheap Review, to be printed and published in Dublin. It will aim, we believe, to be a teacher and guide, in ethics, history, and theology, and not neglect the fields of literature. It cannot be in safer or stronger hands.—*Nation*.

Mr. John O'Connell has been elected, without opposition, to represent the borough of Clonmel. He was proposed by the Very Rev. Dr. Burke, who "knew he would follow in the policy by which his great father had obtained such mighty results for the Catholics of this country." Alderman Hackett, in seconding the nomination, denounced the conduct of the Aberdeen Cabinet which had been the first English ministry to impose an Income Tax upon Ireland. On being declared duly elected, Mr. John O'Connell declared that "His principal object in again entering St. Stephen's would be, by endeavoring to reconcile all parties, Protestant, Presbyterian, and Catholic, in the country, to attempt to make Ireland once more a nation." He again denied having taken the pledge of the Independent Party, and declared that he would be always governed by "the principles of his father."

It is rumored in town (says the *Galway Packet*) that one of our county members, Sir T. Burke, is about to resign his seat in the British parliament.

It is said that Lord Clarendon is watching intently the proceedings of the Irish patriots across the Atlantic. It is very questionable whether the rules which regulate international relations between friendly powers have been adhered to by the Yankee authorities in their reception of John Mitchell. The Governor of one American province presided over, and the Governor of another was guest at, a dinner to the unfortunate gentleman, at which he spoke of the Queen as a "felon," and lost sight of all manhood and decency so far that he loaded her with abuse, denouncing her, among other things, as "a she tyrant"—poor lady?—and exceeding in virulence and hatred of England his past diatribes, which ended so disastrously for him, and the men he misguided and carried away to raise.—*Correspondent of Dublin Express*.

The new Reform Bill contemplates a very handsome sweep among the Irish boroughs. We know not whether to receive as authentic a list that appears in the *Morning Herald*; but if this be correct, the following boroughs are to be disfranchised—Cashel, Dungarvan, Mallow, New Ross, Sligo, Bandon, Cole-raine, Ennis, Kinsale, Lisburn, Portlinton, Wexford, Youghal, Athlone, Carlow, Armagh, Clonmel, Downpatrick, Dungannon, Enniskillen, and Tralee—in all 22. The rule of extinction is founded on their having less than 500 electors.—*Cork Examiner*.

The resignation of Palmerston is the luckiest event that has happened for Ireland since Mr. John Sadleir was inducted to the red board of the Treasury. Its value to us at the present juncture is inestimable. It restores once more the balance of parties, in which alone the weight of Ireland can kick the beam of Imperial statesmanship. It cripples the strongest and, therefore, the most dangerous Government that the present political elements of England could afford.—*Nation*.

The Harbor Commissioners are now about to take active measures for commencing the long talked of improvements in Galway Bay. The causeway through Chaldagh, and the breakwater, the estimated cost of which is about £26,000, inclusive of sums to be awarded proprietors for compensation, are first to be commenced.—*Galway Vindicator*.

MINING ENTERPRISE IN DONEGAL.—The Northern papers give some flattering information with respect to mining operations in progress throughout the county of Donegal. According to these statements one speculation is realising as much as 100 per cent.; and a Derry journal is quite confident that silver and lead mines will be found and turned to good account in that part of Ulster. In addition to this bright prospect, there is said to be a mineral production there much more valuable to Derry than the richest lodes of the precious metals, and that is coal, which, it is confidently asserted by competent judges, may be found in ample quantities within a short distance of the "maiden city."

The Irish temple of Industry was opened on Thursday as a winter garden and promenade. The experiment promises to be successful, for, notwithstanding the inclemency of the day, more than 7,000 persons were present, and the hall and passages once more resumed their busy and life-like appearance. The Lord Lieutenant and the Countess of St. Germans were present, and the receipts at the door were highly satisfactory.

The *Limerick Chronicle*, an authority upon military affairs, states that the number of troops in Ireland is to be greatly diminished, and several regiments will be sent to the Mediterranean.

Sir John Young, M.P., county Cavan, has agreed to introduce a measure early in the coming season, for the allocation of the sum of £10,000 at present at the disposal of the Commissioners of Public Works, to enable the counties Fermanagh and Cavan to present at any assizes sums not exceeding £300 for the removal of obstructions to the navigation, &c., of Lough Erne.

AGRICULTURAL STATISTICS.—The Census Commissioners' return of Irish agricultural produce in the year 1852 shows a decrease of 15,925 or nearly 2½ per cent. in the number of holdings, as compared with the previous year, and confined to classes not exceeding fifty acres; holdings above fifty and not exceeding 100 acres exhibiting the principal increase, so that the increase is exclusively in the larger classes of tenements. The extent of land under crop in 1852 was 119,737 acres less than in 1851. There was a large diminution in the cultivation of wheat, as was to be expected from the operation of Free Trade. There was also a reduction in green crops, as compared with 1851 of 16,832 acres. The produce, however, notwithstanding the smaller area of cultivation, increased on the year by 15,882 tons, a proof of advancing agricultural skill, and this increase is chiefly apparent in oats. The greatest decrease of holdings is in Westmeath, King's County, Tipperary and Mayo; in these it exceeds four per cent. Of the eight counties which still maintain an increasing extent of cultivation, six are maritime, and four of these, viz., Donegal, Mayo, Galway, and Clare, are amongst the poorest districts in Ireland. The total increase in the produce of oats, was 1,505,971 barrels. The gross produce of wheat was 570,122 barrels less in 1852 than in 1851; barley, 2,130,221 barrels; bere, 85,214 barrels; beans, 125,-

355 bushels; and peas, 180,637 bushels. The greatest amount of cereal crops to each inhabitant was produced in the counties Meath, Wexford, Kildare, Louth, Queen's and Kilkenny. The counties of Kerry, Leitrim, Mayo, Sligo, Roscommon, and Clare, exhibit the lowest averages. In 1852 the value of stock in Munster was £8,485,956; in Ulster £8,224,502; in Leinster £7,610,926; and in Connaught £4,833,842. Of all the counties Cork stood highest; and next in order, Tipperary, Galway, Kerry, Donegal, Mayo, Tyrone, Antrim Limerick, Down, Clare, and Meath.

POTATO RIOTS.—We regret to state that the organised system of resistance to the shipment of potatoes still continues, and that the convictions which took place before the magistrates at the Sligo Petty Sessions on Thursday week, have had no effect. The consequences of this conspiracy are most injurious to the town, as the country people have determined not to send any potatoes to Sligo market for the future. We are enabled to announce, on the best authority, that government have resolved to take prompt measures for the suppression of mob violence and lawless interference with the freedom of commerce.—*Sligo Constitution*.

GRAIN FROM IRELAND.—In the first six months of the present year there were 31,488 quarters of wheat imported from Ireland, out of 2,288,976 quarters imported into the united kingdom.—*Times*.

Heavy poor-rates continue to be needed in Clare. In one electoral division of the Tulla Union, the rate is as high as 7s. in the pound; in another, 6s.; in four others, the average is 5s. 8d.; in five more, the average is 4s. 7d.; in three, about 3s. 4d.; while in two only the rate is a few pence below the last-mentioned figure.

THE FATE OF SCOTCH SETTLERS IN IRELAND.—Who has not heard of all the good things that would accrue to Ireland from the introduction of Scotch and English settlers into the country. Who has not read the glowing pictures painted by imaginative English journalists of the future prosperity and thrift which these men were to create among us? Who has not listened to enthusiastic Irish worshippers of British genius discarding our golden prospects? Scottish husbandry, English enterprise, were to work a marvellous transformation in this poverty-stricken land; and by their contact the poor degraded Celt was to be thoroughly regenerated. The *Times* congratulated the empire on the Celtic flight westward over the broad ocean, and boasted how, as the natives departed and new blood was infused into the country, Saxonised Ireland would rapidly rise from the slough of despond, and cease for ever to be a shame and an eye-sore to the British empire. Some were caught by this idle and insolent declamation. They swallowed it as the sublimest wisdom; and as the papers daily chronicled how some long-headed Sawney, or some bluff member of the Bull family, had just transferred his household-gods to Ireland, to contribute his share to our regeneration, they rubbed their hands and were wondrously gratified. For our own humble part, we dared to look on the whole thing as a sham: a paltry, hollow, clap-net, like the 'evangelical reformation,' and all the other senseless projects that are daily conceived in the misty brains of our self-conceited neighbors for the improvement of the Irishry. We had some experience of what English and Scotch speculators, hampered and shackled by preconceived notions and incurable prejudices, had vainly attempted; and we knew too well the character of Irish landlords, as a class, to hope that any great good would result from the new speculations. Well nigh a year ago, we chronicled in our columns the failures and disappointment of more than one of these landlords. They had failed because they were ignorant of the nature of the soil and the customs of the country, because they came with expectations that could not be fulfilled, and because they counted on treatment with Irish landlords, which, had they known that class of men better, they would not have hoped for. The result was failure and disappointment, the chagrin of the landlord who cursed the day he had forced his old tenants off to America, and the helpless confusion of the tenant who regretted that he had ever left his own lands to speculate in Irish farms under the greedy hands of the Irish proprietor. Such has, in too many instances, been the result of the speculations of the Scotch and English settlers who were to build up the agricultural prosperity of Ireland.—*Ulsterman*.

THE IRISH EXODUS.—The *Limerick Examiner* commenting upon the flight of the population from Ireland, expresses its opinion that this extraordinary social revolution "is clearly the work of God," and is destined to effect a great and mighty end." It is, in fact, a "new era in the history of mankind."—"If (continues the *Examiner*) we could but enter into the private life of this great event what a world of profoundly interesting history would it not reveal! we get a glimpse of it from circumstances which are from time to time brought to light; and, in noticing these, let us draw attention to the three great providential arrangements which seem to us to have preceded and attended the Irish famine and emigration of the last six years. The first is the bill of Sir Robert Peel endowing the College of Maynooth, which, without that endowment, must have been shut up for the last four years, from the total inability of the farming and trading classes to support it in the usual way, by the annual pensions paid for their children. The next is the existence of the workhouses, which, with all their faults, saved the land from appalling scenes during the years of famine. The third is the success which generally attended the emigrants in America, which is abundantly attested by the vast sums of money which they transmitted, either for the actual relief of their friends at home or to enable them to join themselves in America. The English Commissioners of Emigration have returned the following sums as having come under their own knowledge:—in 1848, £460,000; in 1849, £540,000; in 1850, £975,000; in 1851, £997,000; making a total of £2,972,000 in four years! If the remittances have continued at the same rate during the last two years, another million and a half may be added to this sum, which would give for the six years a grand total of £4,472,000, for the last six years. There is nothing in the history of the world that equals in interest the romance of Private life revealed by this fact, attesting at once the heroism, the self denial, and the dullified affection of the Irish Catholic people."

THE IRISH EMIGRANT.—Tossing about among the Atlantic wave thousands of Irish exiles spend the saddest and loneliest Christmas of all their lives this year. Pleasant be their dreams, when the long gusty night at last falls—of the old country, the midnight mass, the homely cheer that used to irradiate even the

humblest peasant's home under the holly and ivy of the first of Christian festivals. Alas, their eyes only open upon misery and sickness—upon horrors and suffering that transcend Kilrush and Skull. We have been too long ignorant, or too long silent, of the horrors of the Emigration ships. We have waited until a cry has arisen from America at their approach, as if they were plague-ships which had burst quarantine, and flung their malarious cargo upon her shores. We have been unconscious while one half of the liners which left Liverpool might be tracked across the ocean by the corpses drooping at their stern and the shark hovering at their hull. Our blood curdles while we say that the estimated loss of passengers upon the Emigrant Ships which sailed from Liverpool to New York during the past season amounts to One-Tenth—one out of every ten men, women, and children tossed overboard in a canvass bag dead, or carted into the hospitals of New York dying. The principal agents in this destructive process have been ship fever, diarrhoea, and cholera; and they have been caused by the overcrowding of the vessels, the bad ventilation, the inadequate means of cooking, and the constant damp and diversified discomfort to which the passengers are obliged to submit from the moment they are outside the docks. We have read many declarations, and should be disposed to consider their statements exaggerated and monstrous, did not the Statistics of the Commissioners furnish us with sad irresistible proofs of their truth. Those who have perused the narratives which have, from time to time, appeared in the New York papers, will, perhaps, agree with us in asserting that the hold of an Emigrant Ship is often only of less startling horror than the Black Hole of Calcutta. The first reflection that occurs to us upon referring to the shipping returns of the last few years, and especially those of the last Autumn, is the enormous preponderance of deaths occurring in vessels which have sailed from the ports of London and Liverpool, compared with those of Irish or Continental ports. No other vessels are so recklessly overcrowded, so barbarously conducted, so utterly deficient in the commonest conveniences for so long a voyage. Instinct with the insatiable love of greed, which has converted the manufacturer, the coal and mine proprietors into tyrants, besides whom the slave-owner of America commonly presents a benevolent contrast, the Ship Broker is actuated by the sole motive of putting money in his purse, utterly regardless of the means by which he effects his object—utterly regardless of the misery to which he subjects his unfortunate passengers. And as in the manufacturing towns and mining districts of England—those hells of labor, vice, and misery—the cholera has counted its largest numbers of victims, so in the Emigrant vessels conducted upon the same principles, that terrible scourge has exercised its most rampant and resistless sway. It is full time that our peasantry, actuated as they have been by so strong an impulse to seek a field for their labor at the other side of the Atlantic, should be conscious of the risks of disease and death, they are certain to run in their transit thither. If some few have reasons to rejoice over the prosperity of their friends on American ground, many and many a family will recall, with tears and curses, the loss of husband and wife, son, daughter, and brother, who have perished in the pestilential atmosphere of the Emigrant Ship. For three years the English Government has looked with a callous eye upon this ghastly sequel of the Famine—this extermination of the Exodus. No step has been taken to arrest it. Such is the power of the merchant class, whose interest lies in the present state of things that an English Government will long pause before dealing with it. To empty Ireland of the Irish has been their darling and avowed object; and they who had no pity for the coffinless dead have none to spare for the pestilential hulk. We look rather to the American Government to interfere in this matter, and to ameliorate the conditions of the transit across the Atlantic. While ship after ship arrives at New York, spreading terror through that city, whose hospitals are already crammed to the roofs, and whose citizens tremble as each cargo of contagion sails up their river, no long period will elapse before some means are taken for remedying this crying evil.—*Nation*.

WRECK OF THE PACKET SHIP STAFFORDSHIRE, AND FEARFUL LOSS OF LIFE.—The *N. Y. Tribune* gives the following account of the wreck of the above vessel, with the immense loss of 180 passengers:—"She left Liverpool on the 8th December, and struck on Blonde Rock, south of Cape Sable, at 1 o'clock on the morning of Friday last. The first and second mates and seventeen seamen reached Cape Sable in safety; the third mate, boatswain, and twelve others were picked up and landed at Shelburn, N.S. Captain Richardson and the remainder, about one hundred and eighty passengers went down in the wreck immediately after striking. The Staffordshire formed one of the Messrs. Train's Boston line of Packets. She was built by McKay in June, 1851, and was a first class ship of 1,817 tons. She had a valuable cargo, and is reported to have been insured for \$100,000, of which amount \$40,000 are in this city."

We learn from Boston papers, that the passengers were chiefly Irish emigrants, on their way to the United States, in search of a better lot in life; and thus in the wild waters, amidst the fury of the storm, the quest has been terminated. Her cargo was estimated to be worth \$300,000; a large portion of it is stated to be on Canadian account, and was probably insured in England.

ILLEGAL DISTILLATION IN BELFAST—EXTRAORDINARY SEIZURE.—On Tuesday evening, in consequence of information received, Mr. Sheils, supervisor of excise, accompanied by excise officers Segurs, Sessions, and Nixon, proceeded to the premises lately occupied by Mr. James Coey, jun., in Ballymacarrett, immediately adjoining the terminus of the Belfast and County Down Railway, where they discovered the process of illicit distillation going on in a somewhat extensive scale. The scene of the operations was under ground, and a most ingenious provision against such contingencies as that which has now occurred consisted in a bell hung there, the handle of which was so placed at the entrance door above that the person opening it, in case the visitors were such as to excite apprehension, could easily and imperceptibly, by pulling this bell, signify that suspicion to their subterranean friends. Accordingly the excise officers on their arrival below found the hall utterly deserted, but bearing all the marks of very recent occupation. The birds had flown by another passage; but behind them they had left the machinery of their art and a large quantity of the manufactured article, both of which were ruthlessly destroyed by the intruders. The police were immediately sent for, and soon after Head Constable McInyre, accompanied by Head Constable McCoy,

arrived, and arrested a man named Hugh Stirling, in the Upper storey of the concern, and consequently had not enjoyed the benefit of the warning bell which had given the others an opportunity of escaping.—*Belfast News Letter*.

Thirty-one members of the constabulary at Castleblayney were dismissed for insubordination a few weeks ago.

At a meeting of the Cork guardians, it was stated that there had been up to that date 13 cholera cases in that city, of which eleven had proved fatal. Two further deaths and two new cases have been since reported.

One of the most extensive and destructive conflagrations that has occurred in Belfast for a number of years broke out on Sunday night in Messrs Francis Ritchie and Son's Patent Asphaltic Felt Manufactory, Ballymacarrett, and continued to rage during four hours, resulting in the total demolition of the valuable premises and of the property they contained.

The sewing and embroidery of muslin and cotton fabrics, recently introduced to this country, now employs, at least, 100,000 young girls in every county of Ireland.—*Galway Vindicator*.

The most visible and striking results of the enormous emigration, which has occurred in Ireland, is the diminution of pauperism. In the North the poor rate to many of the Unions is all but exclusively applied to the support of the officers, and keeping the workhouses in repair.—*Id.*

#### FABRICATED OUTRAGES.

(From the *Galway Vindicator*.)

The papers in the "Protestant interest" continue to furnish the public with circumstantial accounts of ribbon outrages. For those outrages no cause is assigned, or one so utterly absurd as to defy all power of credibility. If they do occur they are mysteries unsolvable by our reason; if they do not occur, why this extraordinary zeal in propagating falsehood and maligning the population? It would appear from those reports that ribbonism has deserted its former stronghold in the South, and betaken itself northwards into the bosom of model and moral Ulster. But even for this mysterious migration there is no alleged cause. The probability is that, on strict examination, those outrages will be found to be only mythical, and to have their origin in the poetic brains of the interested reporters. The following few contradictions, facts, will bear us out in what we say. The *Midland Counties Gazette*, says:—

"So far from believing that Ribbonism is on the increase in this county, we know the very reverse to be the case—that such illegal, most baneful, and most criminal combinations are rapidly dying out in Longford. We believe this to be the case, not only in Longford, but throughout the county generally; and, if the winter of 1853-54, be disgraced by the commission of agrarian crime, the guilt will not rest solely on the people, in whom, we assert, there is not at present any remarkable predisposition to crime."

We find the following in the *Times*:—

"To the Editor of the *Times*.

Sir—A report is going the round of the newspapers under Irish news, "More Ribbonism," that an attempt had been made to assassinate me on my property in the county of Roscommon. I cannot allow the report to pass without asking you to give it a contradiction, as being altogether unfounded. I have the honor to be your obedient humble servant,  
DANIEL MATHER."

Mr. Thomas Miller, D'Olier street, Dublin, thus writes in *Saunders*:—

Mr. Daniel Mather, a Scotch gentleman, from Roxburghshire, some time ago, became the purchaser of a portion of the estate of Sir George St. George, Bart., in the county of Roscommon, situated at the confluence of the river Suck with the Shannon. Mr. Mather has effected considerable improvements upon this property, and has given a great deal of employment, not only to his own tenantry but also to many of the agricultural population in his neighborhood, by all of whom he is much respected and beloved. It was therefore with no little surprise that I noticed some time ago a paragraph going the round of the Irish newspapers and from thence into the English and Scotch journals, that Mr. Mather had very narrowly escaped being made the victim of Ribbon conspiracy, it being stated that he had been shot at, but happily received no injury. As I am well acquainted with Mr. Mather, and as I have also been the means of purchasing many Irish properties for English and Scotch gentlemen, as well as inducing large numbers of Scotch and English farmers to take leases of farms in Ireland, I felt it to be an imperative duty to communicate directly with Mr. Mather, and to ask him to state to me the real facts of the alleged attempt which was stated to have been made on his life. In reply to my letter Mr. Mather writes as follows:—

"I am glad to say that no threats or attempts, such as the paragraph you allude to, have come my way, and I trust by fair and just dealing with the poor people, I will be preserved from such violence."

Being in the daily habit of meeting or corresponding with many of the Scotch and English farmers who are settled in Ireland, I have much pleasure in stating that without exception they concur in bearing testimony to the kindness which they have received from all classes of the community since they settled in this country.

And we find the following in the *Evening Post*:—

A Tory contemporary, the *Monaghan Standard*, in reference to a report of a "Ribbon Riot" published in an Armagh journal, says:—

No such affair as a Ribbon riot occurred on our last fair day, or any other fair for the last fifteen years.—we do believe there is no people in Ireland more peaceably inclined than those of Monaghan and its surrounding districts.

In a letter to the *Newry Telegraph*, the Rev. William Rossborough, of Springfield, in reference to a paragraph about "Ribbon Ramifications" near Rathfriland, ascribing the firing of a gun at his house "not only to the Roman Catholic party, but to one of these combinations," makes the following most gratifying statement:—

I beg to say, that this neighborhood is one of the most peaceful in Ulster, and that the Protestants and Roman Catholics live on terms of good feelings towards each other. The clergymen of all denominations inculcate peace on their people, and I believe that the laity of all classes reciprocate the same feeling.—*Galway Vindicator*.

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THE TRUE WITNESS  
 AND  
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 13, 1854.

NEWS OF THE WEEK.

The secession of Lord Palmerston—its causes, and probable results, upon the Aberdeen cabinet in particular, and the politics of Europe in general—occupy the public attention to the exclusion almost of all other topics. The *Times* strives very hard, and very ineffectually, to persuade the public that the cause of the noble Lord's retirement was the too democratic tendencies of some of the clauses in the new Reform Bill, that is to be: but the general impression, not only throughout England, but on the Continent as well, is, that the true cause of his resignation of office is to be found in his disapproval of the vacillating policy of his colleagues on the Eastern Question. Lord Palmerston's successor has not yet been found, though many persons have been named, and, if we may believe public report, have been requested to accept the vacant office. The days of the present government, are, to all appearances, numbered; and the next change will, in all probability, be the instalment of a Palmerstonian ministry in the high places of Downing street.

The *Nation*, and Irish liberal press generally, seem to look upon the resignation of Lord Palmerston as a good omen, for the success of the Tenant Right Bills, and the triumph of Irish policy. In the present distracted state of the Irish party, we fear that Irish influence will be but little felt in the approaching session of Parliament. The members of that party are unfortunately more occupied at the present moment with their own unhappy squabbles, than with the interests of their common country: destitute of all organisation, neither their numbers, nor the talents of their members, will avail them in a battle field, where, to be victorious, unanimity in action, and singleness of purpose, are essentially requisite. The Irish party have men in abundance; men of undoubted talent, and undoubted honesty, but they sadly want a man to concentrate, and direct their, at present misapplied, energies, to the attainment of one common object. At the commencement of 1854, the prospects in the world of Irish politics are anything but encouraging, and sadly belie the glorious promises held out by the apparent triumph of the cause of Catholicity, and Irish nationality, at the last general election. The report of the escape of the gallant Smith O'Brien, though still current, is not fully confirmed, but we hope it may be true; for we are certain, that Smith O'Brien, if at liberty, is so, without any imputation on his honor as a gentleman, and that no one will so much as dare to suspect him of any violation of his parole. We hope that we may soon have the pleasure of announcing his safe arrival in America.

From the Continent of Europe the last mail brings no news of any importance. The persecution at Baden still continues: France is quiet; and from the seat of war in the East, the tidings are still of the same uncertain, unsatisfactory nature. The partial successes of the Turks on the Danube have been more than counterbalanced by the destruction of their squadron at Sinope, and a series of disasters in Asia. The result of the still pending negotiations cannot be known before the latter end of the month.

The last discovery of gold in the vicinity of Geelong seems to have completely eclipsed all the other wonders of the Australian El Dorado; and reads more like a tale of Eastern romance, than sober reality. A writer in the *Geelong Advertiser* testifies to having seen "ninety pounds of gold washed out of one tubful of stuff." Of the value of property, some idea may be formed from the following quotations from the *Catholic Tribune* of Melbourne for the month of September. Suburban lots are selling at from £6,000 to £7,000 per acre; and land at some distance from town is sold as high as £700 per acre. Well may the Melbourne papers which record these things exclaim—"The Arabian Nights would read tamely as compared with the true story of our Gold Fields."

Great distress was caused in Griffintown last week by the rise of the waters far above their usual level. A special meeting of the City Council was summoned to take into consideration this distress, and to devise, if possible, means for its relief. Unfortunately, party spirit ran high, and without so much as enquiring into the merits of the case, or the wants of the sufferers, a majority of the members present retired from the Council, and thus effectually prevented the Corporation from rendering any assistance to the poor Irish in Griffintown. This conduct, as may well be imagined, caused much angry feeling in town; and a meeting, hastily called, but numerously attended, was held on Monday evening last, to give expression to public opinion upon the conduct of those members of the Corporation, who by their hasty withdrawal, had so offensively declared their disregard for the sufferings of their Irish fellow citizens. The Resolutions adopted were temperate, and contained nothing calculated to cause a breach betwixt the French and Irish Catholics of this city; between whom a good understanding should always prevail, seeing how intimately they are united by their common interests.

We are well aware that our French Canadian brethren cannot be taxed with hostility, or even indifference, towards the Irish. On many and many an occasion their sympathy for the victims of misgovernment at home, cruel penal laws, harsh landlords, and typhus fever, has been manifested in the most liberal and generous manner; and he is an enemy to both French and Irish who shall ever endeavor to cause division betwixt them.

The *Montreal Herald* of yesterday takes the *True Witness* to task for the manner in which it spoke, the other day, of the democratic politics advocated, by Messrs. Mitchell, and Meagher; and attributes the opposition offered to that policy, in the United States, to the influence of Popery. Our contemporary is right. No true Catholic can be a democrat; no true Catholic can sympathise with the cut-throats, brigands, and demagogues of Continental Europe; and, as the Church always, and everywhere, inculcates the duty of obedience to legitimate authority, in the Civil, as well as in the Spiritual, order, no true Catholic, being a British subject, and therefore owing allegiance to his Sovereign Queen Victoria, can approve of, or sympathise with, the politics of that man, who denounces her, as a "felon," and a "she-tyrant." Such language—when applied to a lady, who, like Queen Victoria, by her virtues adds fresh lustre to her exalted rank, and who sets an example to all, which every wife and mother in England, rich or poor, would do well to follow—is as offensive to the feelings of the true Catholic, and we may add, of the gentleman, as it is contrary to truth. Catholics wear their loyalty in their hearts, and not on their lips; if they do not make so much parade of it as do Protestants, it is because it is deeper seated; and though they may, and must, disapprove of many of the acts of the British government, they are too just to hold Queen Victoria either morally, or legally, responsible for them. They may denounce the Ecclesiastical Titles Bill, and the "Nuns' Bed-chamber Inspection Bill," but, at the same time, they can, from the bottom of their hearts, exclaim, "God bless Queen Victoria." Why then should the *Herald* blame the *True Witness* for expressing its abhorrence of the politics of the man who could speak of that amiable lady as a "She-Tyrant?"

PROTESTANT RIOTS AT CINCINNATI.—From our American exchanges, we gather further details respecting this melancholy affair. It is certain that the design of the mob was either to kill, or to inflict severe personal injury upon, His Excellency the Nuncio; and that the rabble were exhorted to this brutal conduct by a portion of the Protestant Press. Here, for instance, are some extracts from the *Hochwäiter*, the organ of the German Protestants at Cincinnati, which breathe the very spirit of Protestant democracy. After calling His Excellency a "murderer, a tiger, a hyena, a butcher," and reciting the oft-quoted calumnies of Gavazzi, the writer exerts the Protestants of Cincinnati not to allow Mgr. Bedini to leave them unscathed; or to let the "Butcher of Bologna safely carry home his unbroken limbs, his body, and his life from the Republic of the Stars," lest "posterity should look upon them with scorn and contempt?"—

"Wherever the opportunity for revenge offers itself, it should be taken hold of, and used to the utmost.—Whoever has reason for seeking revenge, he shall exercise it wherever he can. The Sons of Italy are too thinly scattered among us to punish the bloodhound of Bologna. The Yankee possesses neither feelings nor principles. . . . Do not count upon the Irish Patriots; they are grown up in ignorance. . . . Germans you are called for; to revenge a murdered nation is not the duty of any other one. Down with Bedini. . . . We have the just confidence in the German population of Cincinnati. . . . that they will not do less against that hyena than the brewers of Barclay's against Haynau. What do we care about the *Wahrheitsfreund's* babbling about American hospitality? Who will suffer the tiger, the hyena, among men? Is there for tigers and hyenas a hospitable roof in the republic of stars? Is there no ball, no dagger, for a monster, whose equal was never on earth? . . . Wherever are gallant men, wherever are men, there must be a conspirator against the life of such a monster,—a conspiracy to the last drop of blood, and to the last breath. He is not more a man who lifts not his hand against such a hyena, against a tiger like Bedini."

No wonder, that with such exhortations to violence and murder from the Protestant press, the life of the Nuncio was attempted by the Protestant rabble of Cincinnati. It is in vain for Protestants to deny, or attempt to explain away, the meaning of such language as we have given above. They may add falsehood to brutality, but never will they be able to wipe away the damning facts, that stand on record, written in letters of blood, against them. Yet we should not be surprised; the murder of a Papal Nuncio, by a Protestant mob at Cincinnati, would have been but an appropriate sequel to the burning of a Catholic convent, by another Protestant mob at Boston.

His Grace the Archbishop of Cincinnati, upon hearing of the fatal result of the riots, wherein one man was killed, immediately subscribed the sum of \$10 for the relief of the family of the deceased.—The rioters have been held over to bail in the sums of \$500 each. Tranquillity is restored.

The Sisters of Providence have been presented with £25 by Mr. M. P. J. Cinq-Mars, merchant, McGill Street. It will be remembered that Messrs. Brewster & Mulholland recently lost £200, and offered a reward of £25. Mr. Cinq-Mars found the amount, and having received the reward, devoted it to the funds of the charity referred to; and an act which is worthy of all commendation.—*Transcript.*

The *Pilot* and *Herald* are respectfully requested to copy the above.

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

Having shown, by the testimony of Protestant historians, that there are no grounds for accusing the Council of Trent of having introduced any novelties into the faith, or practice of the Catholic Church, it remains for us to point out the differences betwixt the Tridentine decrees, and those propounded by Mr. Jenkins, on the doctrine of Justification. We say, "propounded by Mr. Jenkins," because his is not the doctrine generally held by the Protestant world at the present day; though, to do our author justice, it is the doctrine originally propounded by Luther; but of which, ere his death, Luther himself was ashamed, and which he endeavored partially to retract.—*Hull. Lit. Hist. c. 6.* That doctrine was, that man was justified by faith alone—to the exclusion of holiness of life, and good works, done in the name of Christ, and through the grace of God. In opposition to this, the Church declared that the faith which alone justifies, is the "fides formata," or faith vivified, and working, by charity. A mere intellectual assent to the propositions of Christianity, cannot justify man, in the sight of God.

But, to understand the difference betwixt the Catholic, and Jenkinian systems, it is first of all necessary to understand what is meant by the word "Justification;" for, in the two systems, it has a very different meaning.

To the Catholic, the word "Justification" means the process by which sinful man becomes just; in the same way as by sanctification is meant the process by which he becomes holy; or, as by the words putrefaction, and petrification, are meant the processes by which a body becomes putrid, or acquires the consistency of stone. In other words, the Church teaches that when a man is justified, he is made just. The word Justification is thus defined by the Council of Trent:—

"Non est sola peccatorum remissio, sed et sanctificatio, et renovatio interioris hominis per voluntariam susceptionem gratiæ et donorum; unde homo, ex injusto, fit justus, et ex inimico, amicus."—*Sess. VI., c. 7.*

In the same sense, Justification is thus defined by the learned Moehler, in his *Symbolik*:—

"An exaltation from the state of sinfulness to that of grace; that is to say, an annihilation of the union of the will with the sinful Adam (a removal of original sin, and of every other sin committed before justification) and the contraction of fellowship with Christ, the Holy and the Just One—a state which is, in a negative sense, that of remission of sins, and, in a positive sense, that of sanctification. When God declares man to be just, and well pleasing to Him, he really is so."

or else God would declare a lie, which is impossible.

From this it will be seen—that the Church inculcates the necessity of an intrinsic justice, of becoming really just, ere one can be said to be really justified, or made just—and that by Justification, she means, not merely a relative change of the sinner to the Just One, but an actual change in the sinner himself; a change which is absolutely necessary, ere the God of truth can pronounce man, just. The Church knows nothing of a merely imputed justice, or of an unjust justified man. Her doctrine is—and it does sound very much like common sense—that, to be just before God, man must be just; and that if he is not just, he has not been justified, or made just:—

"Non modo reputatur, sed vere justus nominatur, et sumus."—*Conc. Trid. Sess. vi., c. 7.*

The Church likewise asserts the Free-will of man; and, whilst she teaches that, without Christ, man can have no merit, or do any really good work, meritorious of supernatural reward, she also teaches that the Grace, which God—for His dear Son's sake, freely, and without any merit on man's part—offers to all, is forced upon none; that man is free to accept, or to reject, it; and that, throughout, he must co-operate with the Grace offered; and thus, in the language of the Apostle—work out his salvation in fear and trembling. If he does so, he is said to merit the reward propounded—Heaven, and Life Everlasting; if he does not, he merits Hell, and eternal death. That man can merit at all is, however, the free gift of God:—

"Cujus tanta est erga omnes homines bonitas, ut eorum velit esse merita quæ sunt ipsius dona."—*Conc. Trid. Sess. VI., c. 16.*

Thus, in the process of the adult man's justification, we have, according to the Catholic system, two factors, God and man—and recognise two operations—the Divine, and the human; so that, in the words of Moehler, "it constitutes one Theandric work;" God, of His free bounty, and without any merit whatsoever on man's part, gives to him the power to merit; leaving him however free to use, or abuse that perfectly unmerited gift. If man make a right use of it, if he heartily co-operate with the Grace so freely given, he becomes a fellow-worker with the Giver; and is then said to merit the reward which God has of His great goodness propounded as the recompense of that co-operation. If man reject the proffered Grace, or fail to use it, the fault is his own entirely; and his damnation is the merited, and inevitable result of his own abuse of God's best gifts, and not of any irresistible, and irreversible decree. It is thus that man can either merit, or demerit; for of course, if he cannot merit, then neither can he demerit; and thus, if we deny the possibility of merit, on man's part—as defined by the Council of Trent—so also do we deny the possibility of any demerit; and thus the reprobation of the sinner, instead of being a striking instance of God's justice, becomes a melancholy display of His capricious cruelty; and the Just One is degraded to the level of a tyrant—as He was by Calvin, by whom God was represented as an odious monster, a loathsome compound of caprice, and cruelty, unworthy of any honest man's love, or obedience. The truth is that Calvin's God was

"Quid est justificare? Justum facere. Quomodo mortificare, mortuum facere; vivificare, vivum facere."—*St. Aug. Serm. 292, Cont. Don.*  
 † "Sine voluntate tua non erit in justitia Dei. Voluntas quidem non est nisi tua, justitia non est nisi Dei. Esse potest justitia sine voluntate tua, sed in te esse non potest præter voluntatem tuam. . . . Sine te fecit te Deus. Qui ergo fecit te sine te, non te justificat sine te."—*St. Aug. Serm. 169.*

only the devil under another name; an omnipotent and infinitely malicious devil.

Having now stated the Catholic doctrine, and shown how, and in what sense, man may merit, it is but fair that we should state the Protestant doctrine, as propounded by Mr. Jenkins; who, whilst professing Arminianism, and whilst the hired preacher of a Wesleyan congregation, was all along preaching the rankest Calvinism; though his intelligent audience do not seem to have been conscious of it.

It is well known, to all who have studied the question, that the views of Arminius on the relations of God to man, and those of Calvin, are perfectly irreconcilable with one another; the former asserting the Catholic doctrine of Free will, which the latter denied. At the Synod of Dort, A.D. 1618, the followers of Arminius, whose tenets the Wesleyans profess! to hold, were condemned as heretics, deprived of all ecclesiastical preferments, and banished the country. On many points, their tenets, as laid down by Simon Episcopus, their most celebrated theologian, approximate so closely to Catholic doctrine, that it requires a nice metaphysical eye to detect the difference; but they offer no resemblance whatever to those of the Calvinists; of which, as we said before, they are the direct contradictory. It was therefore, for some time, incomprehensible to us, how, whilst professing Arminianism, Mr. Jenkins could have been allowed to preach ultra-Calvinism from a Wesleyan pulpit; until we remembered that Protestants are generally as ignorant of their own religious systems, as they always are of that of Catholics.

According to Mr. Jenkins' system, man is utterly destitute of all Free will; with Luther, he reduces man to the condition of a stone, or stump, in so far as any act of volition is concerned—and by declaring man's nature to be "totally corrupt," denies the existence in man of any faculty even, wherewith to co-operate with Divine Grace, when offered. Of course in such a system, there is no place for either merit, or demerit, on man's part; man ceases to be a morally responsible agent; for, as by nature, "totally corrupt"—he cannot so much as accept the Grace of God when offered to him. This was the old Protestant doctrine, now, thank God, pretty generally exploded, though it is still held by rigid Calvinists.—"That we do no injustice to Mr. Jenkins, will be seen from the following extracts, in which man is represented as, as little responsible for his acts, as the vine branch laden with fruit, is responsible for its rich clusters of grapes:—

"What of merit is there in the branch of the vine laden with its rich clusters of fruits, the branch that derives all its life and nourishment from the roots and the stock; that is pruned by the husbandman; that is warmed by the sun, and fanied by the breeze?"—*p. 226.*

None whatever, certainly; because, and just because, the branch, being an inanimate object, is utterly incapable of any act of volition; it is a machine; and can have no merit, because perfectly irresponsible. Not so however would it be, if the branch were a free and responsible agent; capable of refusing, by the exercise of its will, to be joined to the parent stock; capable also, in virtue of the same free will, of refusing—despite the cares of the husbandman, the genial rays of the sun, and the refreshing showers—to bear fruit all; and obliged, ere it could bring forth its rich cluster of grapes, to undergo toil, fatigue, privations, and self-denial; to wrestle, not unaided certainly, but still to wrestle with numerous powerful, and opposing influences. In the former case, no merit is attributable to the vine branch, because, if it bears fruit, it is because it cannot do otherwise; in the latter, merit—in the same sense in which Catholics predicate merit of the good works done by the Christian in connection with Christ—might well be attributed to the vine branch; because "its rich clusters of fruit" would be partly the result of its hearty, unforced, and voluntary co-operation with the husbandman;—all whose labors would have been in vain, had the vine branch not chosen so to co-operate. Thus then we see, from Mr. Jenkins' analogy, that, according to his system—as in that of Luther—man is merely an inanimate, unconscious, irresponsible machine; destitute—as the branch of a tree, as a stock, or stone—of all free will; and irresistibly acted upon by forces from without, with which he cannot co-operate, but to which he can offer no opposition; and who is therefore utterly destitute of all merit, if he bring forth fruit abundantly; and of course equally undeserving of blame, if he bring forth no fruit at all. Man, according to this Protestant theory, is a mere machine, irresponsible, and therefore, only—because irresponsible, because not a free moral agent—incapable of meriting, or demeriting. How Mr. Jenkins can reconcile the eternal torturing of such an irresponsible creature, with God's infinite goodness and justice, we cannot understand. Why should the vine branch be punished, if it bring not forth fruit? The fault must be either in the husbandman, or the vine itself; but it would be ridiculous to attribute it to the mere branch.

Till Mr. Jenkins shall have solved this question, we may well afford to laugh at his attack upon the Tridentine decrees; and at his absurd analogies betwixt man—a free agent—and the inanimate, and irresponsible branch of a tree. Nay, we should not laugh; we should rather mourn that man should dare, so to blaspheme his God, so to malign the noblest work of his Creator. For, of course, if man be but as the branch of a tree, helpless and irresponsible, his fruits, whether good, or evil, are the work of God; and thus—as were Luther and Melancthon—we are driven to the blasphemous assertion, that God is the author of all evil—as much the author of the adultery of David, as of his subsequent repentance; of the treachery of a Judas, as of the confession of St. Peter. Strip man of his Free-will, pronounce, with the Calvinist, his nature to be "totally corrupt," and you have declared man's Creator to be the author of all his sinfulness, and all his abominations.

tions; the adulterer, the fornicator, and the midnight assassin, are but fulfilling their Creator's irresistible decrees; which is absurd.

PASTORAL LETTER OF HIS LORDSHIP THE BISHOP OF BYTOWN.

JOSEPH EUGENE BRUNO GIGUES, BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF BYTOWN.

To the Faithful of our Diocese, Health and Benediction in our Lord.

DEARLY BELOVED BRETHREN.—For the first time do we now bring before your notice the work known throughout Christendom as the Association for the Propagation of the Faith, though from the earliest period of our being charged with your spiritual guidance we were already earnestly disposed to make this appeal to your faith in favor of this, which may with justice be styled the work of Catholicity by excellence. But need we make known to you our reasons for abstaining from so doing: A newly formed Diocese, without resources, without Churches or Schools,—such a sad spectacle discouraged us, and presented an obstacle almost insurmountable to the realization of our desires. At present, thanks to God, thanks to the zeal of the Pastors, and thanks also to the holy regulation of the Fold entrusted to our care, Chapels are being constructed, besides some Churches worthy of congregations already ancient, have been raised throughout our Diocese—the distances which heretofore separated the Missions are daily being lessened, and the number of Priests has visibly augmented.—We are, therefore, no longer able to resist the solicitations of the Directors of this Association, as well as those of the Sovereign Pontiff. Already is this Pastoral voice heard and obeyed throughout the other Dioceses of Canada by generous and devoted hearts.—Would we not, therefore, be guilty of a most culpable indifference were we not also to hearken with a like docility?

We are not ignorant, dearly beloved brethren, that the greater portion among you are poor, since we have upon the occasions of our visit witnessed the distress which prevails throughout many parts of our Diocese; but, upon the other hand, we are convinced that the work we propose to you is by excellence the work of the poor,—that commenced in an obscure workshop, it has extended itself far from the halls of the rich, to the humble mechanic, to the daily laborer, and not infrequently the houseless mendicant finds means out of the alms he receives from charity to put in his offering for the support of the Catholic Missioner: there is none so poor who cannot make an offering for this cause. To the many and urgent wants of the distant Missionary the widow's mite and the penny of the poor will not only be acceptable but will share alike the crown reserved for those who have labored in the Ministry of the Gospel. How often have we witnessed the poorest localities in France rival in a manner the richest parishes of the capital by the liberality of their offerings; Ireland, though stricken down by famine and the evils of misgovernment, stands the third amongst the Catholic countries by her generosity for this work; and even without looking beyond our own neighboring Dioceses, do we not see them amongst the foremost in liberality to support this cause?—When zeal is once the principle of action it surmounts all obstacles; what you yourselves have done during past years, and the sacrifices to which you have subjected yourselves in order to procure the presence of Priests among you, to prepare dwellings for their reception, and to raise Churches, all these labors in their result tell you at once that zeal multiplies the means.

Is there, then, a work more noble, an object more worthy, than that of the Propagation of the Faith, to secure your encouragement and co-operation? Admirable in the end which it proposes—to assist Christians deprived of religious succor, to reclaim the heathen from his wanderings, to destroy idolatry and with it all the accompanying vices which outrage the Deity and so debase humanity: such is the object of this work, than which there can be none more exalted. Need we be surprised when we see the Bishops of Ireland, of France, of Spain, of every portion of Christendom, proclaim it as the work beyond all others deserving their solicitude and the ardent concurrence of the Faithful. The entire Hierarchy of the United States, in Council assembled, have transmitted their grateful appreciation of this work to its conductors in the city where it originated, and have pledged their own prayers with those of the Fold entrusted to their care in thanksgiving for the blessings their Church has already received. The Sovereign Pontiffs, from Pius VII. of glorious memory, to the illustrious Vicar who now occupies the Holy See, have blessed this work and enriched it with spiritual favors, and as though to invest it with the immortality of the Eternal City, have established it in Rome.—This universal approbation is alone sufficient to shew forth the merit, the goodness, and the holiness of the enterprise.

But it is not only in its object that this work is admirable—it is also so in its results. Bring back your minds to the period of its commencement, when a memorable tempest of tribulation had passed over the face of the earth, agitating it even to convulsion.—The Clergy decimated by the sword of persecution, and driven from the sanctuary, presented but a corps fast declining and wholly insufficient to answer the then urgent wants of their people. The suppression of the Religious Orders throughout most of the Catholic countries had deprived the Church of one of her most fruitful resources in the ministry. The toil and way-worn Missioners felt the close of their career approach without seeing one who would continue the inheritance of their labors, and as one amongst them died, the neophytes who interred their spiritual father awaited in vain that another might take his place at the now deserted Altar. Religion was visibly on the decline. The English Americans made inroads upon the southern continent, bringing with them hordes of sects of Reformers, who it seemed most probable would reign peacefully through their newly acquired country. The Irish or German Emigrants arrived there daily, it is true, and brought with them the Faith of the Apostles; but error awaited them in the port, and opened her temples to them, and her asylums to their children; whilst the Catholics, without Priests, without Churches, without Schools, scattered at immeasurable distances from the cities, for the greater part lived without religion and died without her consolations. The subsequent generations yielded insensibly to the universal seduction, and went with the crowd to the preaching alike from the pulpit of the Protestant to that of the Dissenter. Who, then, could imagine the grief of the Church in this lament-

table crisis? It was then that the work of the Propagation of the Faith, which we may look upon as the fairest amongst the daughters of a mother then so afflicted, was commenced in the city of Lyons by a society of poor artisans, who gained their daily livelihood by the sweat of their brows, and many amongst them obliged to double their efforts to procure the support of aged and dependant parents; but soon did the "grain of mustard seed" develop itself,—soon it extended beyond the limits of its city, its country, and passed to foreign shores; and the alms of the charitable Faithful fertilized in countries the most distant, the long-neglected field of the Church of Christ. Immediately a happy change takes the place of the desolate scene; Churches rise upon all sides; the defections which each year afflicted Catholicity diminish and soon disappear; Religion acquires strength in the recovery of her inheritance and advances, braving every obstacle which hatred and jealousy could raise against her, ever rallying her children, awakening the nobleness and generosity of soul which is still to be found with many of the surrounding sectarian ministers; ancient Religious Orders resume their standings and already present a numerous Clergy, devoted to the conversion of souls; new and fervent communities rise up and engage with all the vigor of youth and every hope of success in the sacred cause, penetrating countries how distant soever or barbarous; Episcopal Sees are formed in every portion of the globe. But, then, it must be also acknowledged that in none of those places has a Church or Chapel been raised, a Seminary or Episcopal See founded, without the aid of the Association of the Propagation of the Faith: God in giving to it his blessing empowers it not only to increase its works, but also to multiply its workers.

A work as admirable as it is effective, by reason of the favors it confers upon the Faithful. In contributing to her labors, you also participate in those ample and abundant Indulgences with which Sovereign Pontiffs have enriched her co-operators. Consider, dearly beloved brethren, the many spiritual favors to be gained by those who concur by word or work in this most excellent enterprise.

A plenary indulgence once in every month, the same on the Feast of the Exaltation of the Holy Cross, and on the Feast of the Glorious Patron of Apostolic works, St. Francis Xavier; an Indulgence of one hundred days for every prayer, alms or other good work performed in behalf of the Association. Graces abound, it is true, in every Evangelical Society, but they in a manner superabound in that of the Propagation of the Faith, which makes you partakers in the prayers of those whom your offering will contribute to convert, to enlighten, and to comfort. Oh! if their voices could be heard by you, they would tell you that they are your spiritual debtors for the Gospel which has been announced to them, enabling them to know and to embrace the true, the only Religion: to you are they grateful for baptizing and instructing their children; to your co-operation are they indebted that their daughters are chaste, their children obedient, their spouses faithful, that they are enabled to join in the practices of religion, and one day destined to see the presence of God in his Eternal Kingdom. Well may they say,—"if our prayers can profit you, accept them as the small tribute of our grateful hearts." But if there be one advantage beyond all others, one invaluable favor in connexion with this most holy work, it is that of being partakers in the merits, the works and the sufferings of those who consecrate their lives, their health, their prospects and their whole energy to this grand enterprise.

When a Priest leaves the circle of his own homes, his country and all that to him as a social being is most dear; when he commits himself to brave the seas to meet the tempest and undergo every accident with which the elements abound, and all this to pass, even to the extremest quarter of the earth, for the salvation of the rude savage, wandering through his trackless wastes, and the unlettered infidel prostrate before his idol. You, dearest brethren, can also say that you have your part in these the sacrifices, the labors of the Missioner. When he strays through the unmeasured forest, when he arrives upon unknown ground, when he suffers from the inclemency of climate, when he seeks the uncivilized wild man who in his lonely haunts flies his approach, when he labors to familiarize himself with an imperfect and difficult dialect, when he conforms himself to the habits of a people revolting to the least refined nature, in order to enlighten, to instruct, and to model from this matter, first a man and then a Christian, you can still say,—“these privations, these sufferings, this labor of mind and body are as well applicable to me as to him who is the immediate sufferer.” When a Church is constructed, an altar raised, the august Sacrifice offered, and the newly converted Christians are assembled in prayer, then also can you say: “my humble offering has contributed to raise that Church, to decorate that altar, to save those souls.” and when at length, after years of labor and fatigue, the Missionary is about to finish his course in yielding up his life by the sword of martyrdom, as not unfrequently happens, his labors, his life, his death, are in your favor: his blood yet warm ascends in sweet odors before Him, in whose cause it is shed, and you also have your share in its merits, which bring down upon you and your families the richest dews of heaven.

Again: think how many have engaged themselves in this Apostolic warfare, how many illustrious heroes have succeeded each other in the course of less than three centuries: one single Religious Order (the Jesuits) has furnished more than twelve thousand Missionaries, of whom upwards of seven hundred sealed the faith which they heralded, with the sacrifice or their blood. Countries the most remote and removed from civilization are still filled with like Apostolic laborers: other regions are fertilized by the blood of those generous victims whose prayers in your behalf ascend before the throne of God, and whose blood cries to heaven, not for vengeance, but for mercy for you who have been instrumental in procuring for them, the Confessor's reward, the Martyr's Palm.—Doubtless the prayers of such intercessors can not fail in obtaining a speedy and favorable acceptance.

If then, dearly beloved brethren, such motives as these be insufficient to encourage you to a co-operation with this work, one other subject remains, to which we cannot but direct your attention upon an occasion like the present. See what the Protestants themselves have done: during three centuries have they been without making any exertion; but now within a few years has the enthusiasm for the Foreign Missions awakened their interest. In the British Provinces alone of North America do they expend more money for the distribution of Bibles, the support of missionaries, and the construction of tem-

ples, than the Association for the Propagation of the Catholic Faith is capable of distributing throughout the entire world. This fact alone should be sufficient to make us fear for the future prospects of our religion, were it not that we see the results bear no proportion to the liberality of the means thus employed: on the other hand, however disproportional be the success and the efforts of these sects, they should not less excite our energy and our emulation. You will not do less for the cause of truth than they do for error, to save the souls of those who have been, or who may be led astray. Oh! what a glorious mission for you, to rescue those souls of whom so many perish, and who call loudly upon you for Apostolic instructors to teach them, to guide them, and to draw them from the spiritual darkness in which they are plunged; to save souls; to concur in a work the most holy, the most divine; to be associated in the great work of the Redemption; to be the joint co-operators of the Son of God in an undertaking which has been the grand object of all his labors. Alas! how many have been unhappily led astray by our counsel, by our example, and now from the lowest depths of hell accusing us for their misfortune, call upon the justice of God to vindicate their eternal loss. Let us, at least, ensure some few advocates who will plead in our behalf. To what does your obligation amount? A daily Supplication to heaven, which, though so light a duty, yet when united with those of your brethren throughout the universe, will rise to heaven, and with a holy importunity urge its petition upon the heart of God. What other obligation does this work ask of you? An alms, small indeed, and one which can with ease be taken out of these funds but too often applied to vanity and the superfluities of life; an offering which surely will not be missed from the wages of the daily laborer or the substance of the poorest widow, but which when placed in the treasury of Him in whose honor a cup of cold water bestowed will not be unrewarded, will render with a usurious interest the centuple which, in eternity it will have produced.

We know, dearly beloved brethren, and we appreciate your sentiments upon this subject: We rejoice that our voice is not heard by you in vain. You will not be deaf to the cries of your brethren in Christ, who are also partakers in the merits of his blood; you will not turn aside from the entreaties of those who, with outstretched arms, implore your succor; you will not kindle within your breasts that pure and celestial fire which has enflamed the hearts of those Apostolic men, who, with a pious prodigality of their own lives, look with indifference, or rather with rejoicings upon dangers, and even death itself, provided they can save but one soul, provided that in the place of the altars of the spirit of darkness they can rear the standard of Jesus Christ. Generous and devoted laborers, looking with a fervent impatience upon the seas and trackless wastes which divide them from men unknown, but still whom they love, they say with the Royal Prophet, “behold I come, send me,” and daily offer the sacrifice of all that they possess upon this earth. Behold those noble heralds of the Faith, they point your attention to the burning sands of Africa, to the dreary wilds of America, to the scattered and barren islands of Oceania, to China, with its almost inaccessible coasts, peopled by men buried in darkness more fearful than that of death: they make their appeal to your Charity: “Oh! let your generosity,” do they say, “but transport us to those distant shores, though it were to water them with our blood.” The Vicar of Jesus Christ from the summit of the Sacred City views the extent of Christendom; He calls upon you for aid: “Oh! beloved brethren, We are not disappointed in our hopes of you; We hear the answer of your hearts; be consoled then, will We say to those generous laborers; the Alms of Piety and Faith will not be wanting to aid your glorious husbandry in the Vineyard of the Lord: Onward then, you noble army of preachers, onward ye courageous Martyrs: Go in the name of Jesus Christ, and when arrived in those regions where the Sacred Name is still ignored: when you will raise the unadorned unpretending Altar to His glory, when you will offer for the first time the adorable Sacrifice, when surrounded by the Neophytes of your newly formed missions, you will entone the Canticles and hymns of praise; then say to those hearts to whom the sentiment of gratitude will be so fertile, what we have done for them; tell the savage wanderer now become a Christian that when he prays beneath his own sky, he may remember to ask that our Sacrifices made in his behalf may return in abundant Benedictions; and when you will speak of the Virgin Mother, tell him to invoke her intercession for us and for the Faithful who so much honor Her;—She at last will recompense us for what we have done for the glory and honor of Her Divine Son.”

Ah! surely, beloved brethren, it is a consoling reflection that with an humble alms, a short prayer, we labor in the conversion of so many thousand souls; that by our means those Innocents, when cleansed by the saving waters of Baptism, will become the companions of the Angels; that those Neophytes will compose the brilliant host of Confessors and Virgins; and that those who still more favored seal their faith with their blood, and gain the Martyr's palm, the pledge of the inheritance in the Kingdom of Jesus Christ, as one glorious company will owe to us their happiness, they will pray for us. Oh! what a consolation for us at the hour of death to have been associates of this divine work: then will those souls whom we have concurred in saving, and who will be then in the fruition of heavenly enjoyment, seem to surround our bed of agony, not to witness our distress, but to accompany our departing soul, and to present it to Jesus Christ, that it may also enter into the same joy, the same eternity of happiness which our feeble co-operation will have purchased for them.

For these purposes, in the Name of God, and having taken the advice of Our Council hereto; We establish by these presents in the Diocese of Bytown the Association for the Propagation of the Most Holy and Apostolic Catholic Faith, with all the Privileges, Indulgences, and other spiritual advantages accorded to the Society by the Sovereign Pontiff.

The obligations of each member will be to recite every day for the Propagation of the Faith, one *Pater* and *Ave*, with the invocation *St. Francois Xavier pray for us*; to give to the Society one half-penny weekly according to the currency of these countries. We leave to the members of the Association the power of adopting either a half-penny or penny contribution, but to arrange in such way as to compensate for the reduction which the coin of Canada suffers when changed to British or French money, either of which latter is the form of the required offering. We also leave to the discretion of the Pastors of each Mission

the care of directing you as to the organization of the Society in each locality, and to lay before you the necessary explanation of the advantages attached to this work, and the conditions required for its fulfilment. The present Pastoral will be read and published at morning Instructions in all the Churches and Chapels throughout Our Dioceses on the Sunday immediately following its reception.

Given at Bytown, under Our Hand and Seal, and Countersigned by Our Secretary, this Eighth day of December, in the year of Our Lord, one thousand eight hundred and fifty-three.

JOS. EUGENE, Bishop of Bytown.  
By Command, D. DANDURAND, Secretary.

The Quebec *Canadian Colonist* mentions a new trick, resorted to by the saints, for the purpose of annoying and insulting Catholics. The services of a tub-preacher having been engaged, and a day named for his display, circulars are issued, and despatched by post to Catholics, who are thus not only gratified by the intelligence that the Rev. Mr. Greasy will hold forth, on such and such a day on the “Abominations of Popery,” but are also compelled to pay a heavy amount of postage for the information. (This *dodge* reflects much credit on the ingenuity, as well as Christian charity, of the “Managers of the Wesleyan Church.”)

The Hon. Malcolm Cameron has notified his intention of applying to the Courts of Law for redress against the editor of the *Port Sarنيا Shield*, by whom the Hon. gentleman has been accused of jobbing in the sale of Government lands in the Upper Province.

We read of several conversions to Catholicity in the American Catholic journals. In the *Cincinnati Telegraph*, we read of the conversion of Miss M. Scheyler, and W. Bayle, both members of the Baptist Community; and the *Western Telegraph* mentions that of Dr. Darman Hinchley of Mansonstown, who renounced the errors of Protestantism on the 1st inst., and was received into the Catholic Church, by the Rev. D. Dunn, of Ottawa, Ill.

The road across the river to St. Lambert was opened on Monday last: the ice is said to be unusually strong and level.

Communication from *Viator* next week. Several Book Notices unavoidably crowded out.

The *Catholic Citizen* is the name of a new Catholic paper published at Toronto every Thursday. Our new cotemporary makes a very handsome appearance; in size and arrangement, it is an exact counterpart of the *Toronto Mirror*, and is well printed upon excellent paper. To assert the rights of his Catholic fellow-citizens, is the task undertaken by the *Citizen*—a task in which we trust that he may be eminently successful, both as regards their interests, and his own. Both in his selections, and in his original matter, the editor shows himself well qualified for his task; and we doubt not that he will soon obtain a hearty welcome amongst the Catholics of Upper Canada.

“The Liberal Christian.”—A monthly Miscellany devoted to the illustration of Unitarian Protestantism. Dissenting from our cotemporary's views upon all religious topics, we cannot but acknowledge the gentlemanly, and amiable manner in which those views are put forward. Superior to their Protestant brethren in argument, and in logical consistency, Unitarians are generally honorably distinguished from all other Protestant sects, by abstaining from the employment of the orthodox weapons—calumny, falsehood and obscenity.

We have received the *Metropolitan* for January, which completes the first volume, of about 700 pages of sound Catholic reading matter. The editorial management of this periodical, hitherto so ably conducted, is about to pass into the hands of J. V. Huntington, Esq., a distinguished scholar, whom we rejoice to see assume a position in which he can profitably employ his high literary and intellectual acquirements, which, properly directed, cannot fail to cast additional eclat on the Catholic Literature of the United States.

The *Anglo-American* has commenced the New Year vigorously. The table of contents of the January number contains a list of interesting articles.

REMITTANCES RECEIVED.

Per J. Meagher, Kingston—E. Kelly, 12s 6d; C. Donoghue, 12s 6d; J. King, 12s 6d; P. N. King, 12s 6d; H. Cumming, 12s 6d; W. Gannon, 6s 3d; C. Graham, 6s 3d; Brown & Harty, 12s 6d; P. M. Goran, 6s 3d; P. Macdonald, 12s 6d; D. Gleeson, 12s 6d; J. Bowes, 12s 6d; W. Hanlon, 6s 3d; P. Colgan, 2s; Quebec, J. Maguire, 15s; Pakenham, E. Lunny, 12s 6d; Prescott, M. Tracy, 12s 6d; L'Assomption, H. McMullin, 6s 3d; Bantford, Rev. J. Ryan, 10s; Perth, J. Duran, £1; Plantagenet, Rev. T. O'Boyle, 15s; New Castle, C. D. Cashman, 6s 3d; St. Polycarpe, J. McDonald, 10s; E. Hawksbury, J. Ward, 12s 9d; Norwood, W. M. Cart, £1 5s; Stanford, J. Bartly, 12s 6d; Burritt's Rapids, T. O'Toole, 5s; Hamilton, F. L. Egan, 12s 6d, M. Mahony 12s 6d; Wellington, A. McEaul, 10s; St. Jerome, Rev. M. Thebault, 12s 6d; Williamstown, R. M'Donnell, 12s 6d; Sherrington, H. Blake, 3s 13d; Arichat, Rev. Mr. Gerrior, £1 5s; St. John's, P. McGinness, 10s; Barrie, S. Baxter, 10s; Frampton, Rev. Mr. Kerrigan, 15s.

Birth.

In this city, on Friday, the 30th ultimo, the wife of J. M. Anderson, Esq., Classical Teacher, of a son.  
In this city, on the 7th instant, Mrs. John Levy, of a son.

Died.

In this city, on the 6th instant, Margaret McCardle, wife of Mr. Edward Fegan, St. Paul Street.  
At Terrebonne, on the 29th ultimo, Mary Anne Corinne, youngest daughter of Mr. Edward Ranson, aged 18 years.

## FOREIGN INTELLIGENCE.

## FRANCE.

The announcement of Lord Palmerston's secession from the English Government caused considerable excitement in Paris. Various and opposite views were taken of the event, but all parties refused to disconnect it with the Eastern Question. By some it was regarded as a pledge of a peaceful and inactive British policy in the East; while others were inclined to think that the prospect of meeting Lord Palmerston in opposition would decide the Aberdeen Cabinet to act with increased energy as a measure of self-defence.

A private letter from Paris states that the greatest activity prevails at Toulon, Bayonne, Rochefort, La Rochelle, L'Orient, Brest, and Cherbourg, in fitting out several large ships of war and steamers, and advancing those on the stocks with all expedition to completion. Indeed, in all the imperial arsenals in France a great number of extra hands are now busily employed by order of the Minister of Marine. The imperial naval force has never been in such an effective state as at present, in case the combined British and French fleets now in the Bosphorus should be called into action to support the dignity of Turkey against the ambitious aggressions of the despot Nicholas. On receiving the intelligence of the recent defeat of one of the Ottoman fleet by the Russians, the Emperor Napoleon immediately gave orders (it is stated, on good authority) to the Minister of War and Marine, to prepare. The army is to be greatly increased by calling out the *conscripts en reserve*, if absolutely necessary. The present naval force of France is upwards of 34,000 men, able seamen, mariners, artillery, &c., and nearly 400 ships of war, steamers, &c.; the army, 480,000, artillery cavalry, and infantry.

It was rumored that the Russian Ambassador in Paris was on the point of demanding his passports. When the news is officially communicated to him of the combined fleets entering the Black Sea, such a step on the part of M. de Kisseleff is not improbable, if the Emperor Nicholas still regards the entry of the fleets as tantamount to a declaration of war. M. de Kisseleff has already his instructions.

The Belgian papers formally deny that King Leopold in any way mixed himself up in the matter of the reconciliation between the Bourbons.

About one half of the quantity of Grain which had arrived to complete the deficit caused by the failure of the harvest, has been got in. The scarcity will be more severely felt about the end of February or the beginning of March.

**DEATH OF THE ARCHBISHOP OF BOGOTA.**—The illustrious Mgr. de Mosquera, Archbishop of Bogota, New Grenada, is now no more. His soul, wearied with the tempests and tossing of this sinful world, has gone to bathe itself for ever in the ocean of eternal rest. He had reached Marseilles in the early part of this week on his way to Rome at the invitation of the Sovereign Pontiff. Though bowed with the weight of years, and tired with the harassing cares and anxieties to which he had so long been subjected by persecution and exile, he hoped to be able to reach the Eternal City, to see the Father of all the Faithful, and listen to his words of sympathy and consolation. The revered Confessor of the Faith consoled himself with the thought that, at the feet, as it were, of the Holy Father, his holy spirit would leave its frail earthly tenement, and wing its way upwards to the golden mansions of eternal bliss. But as he was on the point of embarking, he was taken ill at the Hotel de Castille, and despite the efforts of his friends and his physician, the malady increased, and the venerable Prelate gradually sunk, until at last, in the calmest peace and the deepest serenity, the exiled Archbishop of Bogota breathed his last. Before his death, he was visited by the Bishop of Marseilles, who expressed his sympathy for him in those sufferings which the enemies of the Church of God had caused him.

His body will most probably, after the celebration of the funeral obsequies at the cathedral of Marseilles, be taken to Paris, whence it will be removed to New Grenada, when the days of persecution shall have passed away. Meanwhile, believing, as we do, in the consoling and ennobling doctrine of the Communion of Saints, may we not fondly cherish the hope that the pure spirit of him who has now joined the crowd of witnesses by whom we are surrounded, will wail over the diocese from which he was exiled, and by his fervent and unceasing intercession with God be the means of bringing lasting peace and tranquillity to the Church, not only in New Grenada, but throughout the whole world, and the days of her mourning be ended.—*Catholic Standard*.

## GERMANY.

**THE PERSECUTION IN BADEN.**—The *Univers* of the 17th ult., gives the following news:—"At Mersburg, the curé having commenced prayers because of the serious circumstances of the Church in Baden, has been threatened with a fine of 50 florins (nearly £5) for each time that he may repeat such prayers.

"The total amount of the fines to which M. Buchegger, V.G. at Freiburg, has been subjected, was on the 9th ult., 1,250 florins (about £110).

"The Secretary of the Chapter, M. Binckert, has been fined 50 florins for each time he signed his name to any Capitular document. The amount of his fines at the same date was 500 florins (more than £40).

"A young vicar at Baden has been fined 200 florins for obeying his superiors by reading the Archbishop's pastoral, and was immediately conducted out of the town by the police.

"A young person, Mlle. Massier, eighteen years of age, seeing the police arrest the vicar, M. Kubel, exclaimed in the midst of weeping women and children, "O, the executioners." She was immediately

seized by the police and treated with such brutality that she fainted. They conducted her directly to prison, announcing that she would remain there for fifteen days. For two days she was kept on *hunger-kout*—bread and water; she was assigned a daily task, and when she could not accomplish it, bread and water was all she would receive. This young person was sickly, and suffering very much when she was arrested.

"At Heidelberg, the director of the town, M. Uria, declared to the Government that as a Catholic he could not conscientiously take coercive measures against the Catholic clergy of that town; and that honest man, a functionary of the highest integrity and respectability, was condemned to a heavy pecuniary fine."

The Austrian Budget for 1854, shows a deficit of 50,000,000 of florins.

It is stated that the American Minister at Berlin, has been obliged to don a "state" costume, spite of Secretary Marcy's instructions; for the King declared he would not permit a deviation from the rule that official introductions shall not be in plain dress.

## ITALY.

By a *billet* of the Secretary of State, His Holiness has been pleased to admit His Eminence the Cardinal Archbishop of Westminster among the Most Reverend (*Reverendissimi*) Cardinals who compose the Holy Congregation of the Immunity.

A Vaudois church has been opened at Turin; speaking of the prospects of Italian Protestantism, considered as a form of religion, the correspondent of the *Morning Chronicle*, says:—"I do not believe that Protestantism will make many proselytes in Italy. I may add that, however strong the opposition to the Court of Rome may be in this country, as in other parts of Italy, it would be a gross mistake to suppose that the Protestant form of religion will be sincerely adopted by any large body of the people. A few, it is true, in order to mark their antagonism to the Court of Rome, may have turned Protestants, but they have done so on political grounds rather than religious, and it must not be inferred that Protestantism is making any real progress in Italy."

## RUSSIA AND TURKEY.

The *Northern Bee*, a St. Petersburg journal, publishes in its number of the 6th ult., the official account of the recent census of the Russian empire. The population is stated to be 65,170,598.

The *Lloyd* learns from the Turkish frontiers that a heavy storm is brewing in the principalities. Various symptoms announce the approach of important events, but the most striking of them is the conduct of the Russian officers, who have suddenly ceased to visit in the houses where they had before been constant guests. It appears that they are afraid of being accused of betraying the intended operations. The soldiers imitate the superiors, and the consequence is that a great coolness has arisen between the protectors and the protected. For some days all communication has been cut off between the capital and the places in the south and west of the country, and the peasants in Lesser Wallachia are prohibited to quit their villages under pain of death. Since December 2nd General Dannenberg has been at Bucharest, although the greater part of his corps is in Lesser Wallachia, close to the left bank of the Aluta. Sudden landings and surprises on the part of the Turks are still the order of the day along the whole line of the Danube. "The Turks fight with such fanatical enthusiasm that hardly any prisoners are made; in Bucharest none have been seen."

**ATROCITIES OF THE RUSSIANS.**—We understand that a communication was yesterday received at the Foreign Office, from Vienna, to the effect that the barbarities committed by the Russians in the affair of Sinope exceeded anything of which we have any record in modern times. It was not only a murderous affair from beginning to end, but a massacre under circumstances of unexampled atrocity.—*Morning Advertiser*.

On the 29th November, the Russians, under General Prince Andronikow, attacked the Turks, 10,000 to 15,000 strong, at Sucolis, a village near Achalziak, and took the Turkish entrenchments by storm, after a hot contest of eleven hours' duration. The Turks lost 1,000 killed, 200 prisoners, 13 cannon, two artillery trains, ammunition, &c.; and a number of standards. Their entire camp became the booty of the Russians, whose loss is given as 40 regulars killed; General Freitag, 9 officers, and 180 men wounded.

A letter from Constantinople, of Dec. 1, says:—"It is stated that barracks have been demanded for troops by the Western Powers.

Instructions given to the Admirals are to stop all Russian ships found cruising in the Black Sea, and force them to return to Sebastopol, which port they will not be allowed to leave till the conclusion of a Treaty of Peace.

**PERSIA AT WAR WITH ENGLAND.**—It is credibly asserted that the Shah of Persia has declared war against England, as well as against Turkey at the instigation of Russia.

## AUSTRALIA.

**EXTRAORDINARY NEWS.**—The following intelligence is contained in a letter received by Joseph Abraham, Esq., of Bristol:—"Hobart Town, September 8, 1853.—Knowing how deeply interesting any news respecting Australia must be to you, I write to inform you of a great discovery that has again been made on the Geelong side, about 56 miles from the town. They have been digging very deep, and have come on a table of gold about 100 feet from the surface, apparently inexhaustible. All I can tell you respecting it is that the people's minds are partly turned, from the immense discovery.

Every tub full of earth they raise from these holes contains pounds weight of gold. The more they dig, the more inexhaustible it appears at Geelong. A tumult has broken out among the diggers. The Government has sent up all the military to quell the disturbances, and the marines of her Majesty's ship *Lectra* are mounting guard at the Treasury, and the sailors of the above steamers of war mount sentry at the banks. The military from Van Dieman's Land are about to be despatched to Melbourne to aid the military already there. Goodness only knows how all this will end.—(Hobart Town, Sept. 5).—By the steamer from Geelong this day, I find that a gold quarry has been discovered near Geelong, 100 to 130 feet from the surface of the earth, putting all other diggings in the shade. 18,000 ozs. have been taken out in three days by a few persons, and one person has got out a lump weighing 190lb. in one solid piece. This is no exaggeration, and the greatest excitement prevailed.

Some land sales at Melbourne have realised £156 per foot, or £13 per inch frontage.

## GREAT BRITAIN.

## ADDRESS OF THE CATHOLICS OF GREAT BRITAIN TO THE ARCHBISHOP OF FREIBURG.

The following address from the Catholics of Great Britain to the Archbishop of Freiburg, has already obtained a large number of signatures, amongst which we perceive those of the Earls of Arundel and Traquair, Viscount Fielding, Lord Arundel of Wardour, and of many others of the old English Catholic aristocracy:—

"We, the undersigned Catholics of Great Britain, desire to tender to your Grace the tribute of our sincere and earnest sympathy in the afflictions by which the Church in your Grace's province is at present visited.

"We have witnessed with the warmest admiration the calm courage with which, at a period of life when your Grace might naturally have hoped to reap in peace the fruit of your long labors in the service of religion, you have maintained against the usurpation of the civil power, the liberty, independence, and imprescriptible rights of the Church, the maintenance of which in their integrity is alike essential to the stability of the temporal and spiritual order.

"We heartily congratulate your Grace on the spirit which your clergy has exhibited of unhesitating obedience in a difficult crisis, and on the self-sacrificing generosity with which the faithful throughout your Grace's province and elsewhere, have testified their anxiety to meet the exigencies of the occasion. Be assured, my Lord, that we shall deem it a high privilege to bear a share in the burthen which the violent persecution and unjust exactions of the State have imposed on your Grace and your Grace's Clergy, and, through you, on all the members of the Catholic Church.

"It would be strange if we, the Catholics of Great Britain, did not take a special interest in the circumstances of your Grace's trials, from the recollection of the many conflicts of a like nature which we have had to sustain in times past, and from the encouragement which we received from your Grace's noble example, and that of the clergy and faithful in your province, against any future struggle.

"That it may please our dear Lord to appease the storm which now rages against the Church, and that the issue of the contest may be for the glory of God, for the well-being of religion, and your Grace's peace, is the prayer of your Grace's very devoted and humble servants in Christ." [Here follow the names.]

After an interval of three hundred years a Catholic priest has been established in Haddington. He officiates in a granary loft. The use of the Assembly Room was flatly refused.—*Glasgow Free Press*.

**DEATH OF THE COUNTESS OF EGLINTON.**—The Countess of Eglington died on Friday morning at Eglington Castle. The deceased lady, during the short term of her husband's viceroyship, knew how to commend herself to the warm affections of all with whom she came in contact; the patriotic tendencies she displayed, the feminine graces and the extensive charities to which she devoted herself, will ever embalm her memory tenderly in the hearts of the Dublin people.

Lord Palmerston's unexpected resignation seems to have been a fatal disaster to the Coalition, hitherto considered so invulnerable. Rumors of irreconcilable differences between the Whig and Peelite sections of the Cabinet are widely circulated and believed. Lord Lansdowne and Mr. Gladstone are said to be meditating a movement similar to that of their former colleague; and even Lord Aberdeen, it is affirmed, contemplates a voluntary retirement from office. For nearly a week the "strong government" have been unable to find a successor to Lord Palmerston, First the Home Secretaryship was offered to Lord John Russell; but he declined to accept it "lest his motives should be misunderstood." Sir George Grey was next entreated to accept the Portfolio; but he also hesitated; and the latest rumor upon the subject is that Sir James Graham has been installed, Lord Panmure becoming First Lord of the Admiralty. But few believe that any arrangement whatever can do more than bring the tottering Cabinet to the commencement of the Session.—*Nation*.

The *Press*, the organ of Mr. D'Israeli, says that:—"There is an immense diplomatic conspiracy hatching at this moment, which, if successful, will prove most disastrous to the honor and the interests of Queen Victoria and her realms.

**THE SCOTTISH UNION FLAG.**—One of the principal shipowners in Glasgow has furnished his vessels with a new set of ensigns (similar to that shown upon the Great Seal of Scotland), having in front and in chief, above the red cross of England, the white saltire of St. Andrew, so that again the silver cross of Scotland waves above the waters of the Clyde.—*Caledonian Mercury*.

The second great demonstration in favor of Scottish Independence has just taken place in Glasgow, presided over by the Senior Bailie, and attended by the Earl of Eglington, Professor Aytoun, Sir Archibald Alison, members of Parliament, professional men, merchants, and artisans. The proceedings were characterized by enthusiasm, moderation, and unanimity—three of the surest elements of success. It was amusing, however, to perceive the proverbial caution of some of the orators, struggling with the magnetic in-

fluence of their theme: "We repudiate any intention of repealing the Union with England," observed Lord Eglington, "but we are resolved to recover the rights of Scottish nationality. Believe me, it is no small matter which has brought together thousands of every class and political feeling, determined resolutely but constitutionally to demand what is their due."

**ONE OF THE LIGHTS OF THE LAW CHURCH.**—The Rev. Henry Hewgill (one of the hundred "saints" who came over to Ireland recently to preach his gospel to the poor, wicked papists,) was charged last week, in a London police court, with having obtained £15 from Mr. Waters, of Titchfield, near Southampton, on false pretences. The superintendent produced the warrant from the Hampshire magistrates, and stated that he took the prisoner into custody at one of the stations of the Great Northern railway, about eleven miles from London. He wished to have the prisoner sent to Southampton for examination. Mr. Bingham gave the requisite authority, and the prisoner was placed in the custody of the superintendent. It transpired that the prisoner had left his wife and family a short time ago, and had brought a respectable girl, a Sunday School teacher, with him to London, who had since been abandoned to her fate. The prisoner appeared to be about 30 years of age.—*Waterford News*.

## THE GUILFORD SNAG.

(From the Nation.)

If the Church Established be not built upon a rock, it cannot be denied that it very often strikes against one. It is well for God's justice that it does. The huge nuisance is so venerable, so pharisaically decent of appearance, is so deeply embedded in the existing order of things, has ramified itself through so many potent interests, and allied itself so strongly with the State, that we grow callous to it, as we do to choked sewers and filthy cellars, the law's delays, the insolence of office, jobbing grand juries, pledge-breaking politicians, and the National Debt. But, for all that, the rock is ever ahead of Mother Church's wherry, and the snag sticking in her timbers. The year never passes that some great scandal does not turn all men's eyes to her unsightly proportions. At one time her countless contradictions of doctrine are jammed in some doctrinal *cul-de-sac*, like the Gorham case—now her instinct to convert all nations is illustrated on the pillory of a public Court by some renegade Italian Friar, speckled with sin and freckled with foul passion—now the acute Professor Maurice by way of illustrating the advantages of Private Judgment, teaches the young divines of King's College that Hell is not eternal; is dismissed, appeals to the Thirty-Nine Articles, and in vain invokes from Mother Church a cause for the faith that is in her; if Mother Church have harbor for every other variation of heresy, why not for that merciful fantasy of Origen? But these are of little moment. Though baptism be the passport to her communion and the symbol of her office—though it is a sore shame to show to the whole world the lecher resting in her bosom—though it be awkward enough to have theological traps laid for her by her own sons—yet these are, in truth, but the troubles of a day. There is scandal in the newspapers, and a brief joy among the Philistine Papists. And nevertheless, Exeter Hall organizes a mission among the Root-eating Indians, and a fresh edition of Joram Sniggin's "Scarlet Woman" is circulated in Connamara; advowsons are set up for auction, as of old; and the long proposed marriage between the Bishop of—'s daughter appears next week in the Fashionable Intelligence—our Lordship contributes the rich-living of Smuggleton, which has just fallen in, and the other a stall in his Cathedral.

Aye, you may spill the old lady's cruise of oil and jeer at her speckled surplice, but spare the loaves and fishes. Touch not the temporalities. There she sits tremulous as a miser amid his bags. When from the dark archives of Doctors' Commons, the record of some Bishop's boarded plunder issues in the incontrovertible figures of Probate—when before the jurists of the Arches, some gross simony, some shameful speculation of pluralities, is dragged forth and flayed in the public view—then she trembles through all her livings, and every prebend feels the cushion of his own stall blazing beneath him. Let the prayers of the faithful and the fat, then, be offered up to Mammon for the Reverend Francis, Earl of Guilford, Master of St. Cross Hospital, Rector of St. Faith's Vicar of the Parish of Alresford, and also of St. Mary's in the diocese of Winchester—for that parson-peer is on the horns of a dilemma worse than any Papal Bull's; being of the particular species described in a familiar classic of the last generation called "the Parson's Horn Book."

Fifty years ago, Brownlow, Earl of Guilford, was Bishop of Winchester—a post in the Church which, having been born an Earl, he doubtless attained by his purity and his probity, and not by his proxy. And the Bishop took unto himself, while yet young and lusty, a wife, that he might console himself when the mitre pressed too tightly on his brows; and when the crozier was weary of looking in the sheep, year, and the rams, of his flock; and after, of eventime, he had unbottoned the sacred apron—happy masonic symbol of the edification of the Church. And he begot him three sons; not to speak of daughters, for whom the Church Established merely makes a fortuitous eleemosynary provision. *Fas et ab hoste doceri*—"take a lesson from the heathen"—is a favored adage in the Establishment. What Martin Luther plagiarised from Mahomet, it behoves us not to inquire; but the parallel between the hereditary hierarchy of Brahminism and the family vocations of English Protestantism is too obvious to have escaped the stupidest of our readers. In Trincomalee or in Winchester, it is equally an affair of caste. Of course the three sons were sent to the Church.

And lo! the youngest of the episcopal litter, Brownlow junior, being, in the year 1817, of the age of seven years, was appointed Principal Registrar and Keeper of Seals and Registers for the diocese of Winchester—also, Registrar of the Commissary Court of the County Surrey. And having been inducted during the summer vacation, he returned to Eton to peg tops and drub his sag with renewed ardor, and splendidly spent the first instalment of his Consistorial fee on the Montem. A pity the boy Proctor was not cavalier of the young Irish lady, whom for want of a better place, they gazetted Captain of Hologons.

And the second son took Holy orders; and was nominated to a living—a living, we suppose, sufficient to support a parson who was Honorable as well as Reverend, and born to a lien on both Church and State.

But the eldest son was the especially favored. For him were the *spolia optima* of the diocese. Into the

paternal apron were garnered during his long regime the choicest tit bits of the Church of Winchester; and on Francis the well-beloved they fell in a shower of grace and gold. Title was not enough, nor the goodly estate of Guilford—his Lordship should have the opulent sinecure of a charitable trust, and the rounded income of a batch of benefices beside. So when envious Dissenters now-a-days seek for a weak point in the State Church, they select the Rev. Lord Guilford, for the Hero as Pluralist. That is the Church mag of the day. They taunt him with the rich furs of Arlesford, the purple of St. Mary's, the fine linen of St. Faith's, and the betrayed Stewardship of St. Cross. (*Corpo Santo!*) Three such names in such a Trisagion. But men of this persuasion are also given to statistical arguments in our arithmetical days—and they say, in a way they conceive conclusive, that the Parson Peer has pocketed for the cure of souls, since his father's hands imposed the Holy Ghost upon him, the sum of *Three Hundred and Eleven Thousand Pounds Sterling.*

But it is not mere simony, nor the rank scandal of pluralities alone. There is something of a deeper dye that speckles his Lordship's name. His snug vicarage of Alresford might peacefully have overlooked the slender Itchin, as it ripples through the fields of Hants—and cowed shadows alone reproached him in the monastic cloisters of St. Mary's—he, too, like many another vampire, batten upon the piety of dead generations, might have lived his obese day and died under no opprobrium, save that of his own callous conscience. But, there was one spectral scandal that cried to the Heavens against him in the name of the defrauded Poor—so that even England, from the Queen upon her Throne, amid his peers, to the poor Hants peasant, who spells his sheet of news, as the blazoned carriage of the lordly parson rolls by, cried "shame! shame!" And the shame was this.

Among the old Catholic foundations, which hallow the streets of Winchester with Gothic shadows, there is one over whose gateway there stands the statue of a Roman Cardinal who was its founder—the brother of a king, and the Bishop of Winchester seven long centuries ago. Then, as in these days, the See of Winchester was wealthy; but venerable minister, and memorial cross, comely almshouse, and the most eminent college of England, are there still to tell that the revenues which man's charity had given were offered up for the glory of God and the help of His poor. When Bishop Henry de Blois died, he left behind him, near the town a Priory yet noble to look upon in all its ruin and desecration. Fruitful lands cushioned its turrets; a mensal parish swelled its revenue; and for centuries who shall say how many grateful prayers rose to Heaven for the good Cardinal, whose almoners fed the hungry and clothed the naked, and tended the sick of a hundred generations under its venerable roof.

Now its halls are bare, its towers crumbling, its lands leased at townspark prices, its rents and dues appropriated to swell a pluralist's purse. Worse than this, the Reverend Lord Guilford is publicly charged with having obtained the appointment by a fraud, and with holding it by the most outrageous equivocation upon his solemn oath. For with two benefices already in his possession, his father could not legally have inducted him into a third—yet it was done; nor has he right now to hold possession—yet he does, at one date declaring that "there was no clerical office in St. Cross, and that he had not been inducted;" at another time swearing that it is "an ecclesiastical benefice, and that he had been regularly inducted and read in;" and, as the *Times* very plainly intimates, swearing and declaring whatever suits him for a temporary means of delaying the disgorgement of his spoil.—Such has been his conduct that an English Clergyman named Holloway, familiar with the case and indignant over it, alleges publicly, and in broad daylight, that his lordship, by means of an instrument "fraudulently" drawn up, has, "adversely to the law," appropriated to his own use £90,000 of charity moneys left for the relief of the indigent and deserving. The Master of the Rolls before whom the case came intimated very strongly his opinion that these same funds had been "wickedly appropriated." In the face of all this, it is not enough that he should continue to hold the property in *statu quo*—for who dreams of restitution? Instead of this (in Sir W. Wynne's words) he went on granting leases and imposing fines, thus defeating the act of Elizabeth, passed to prevent future frauds, and prohibiting the Master from leasing any of the charity estates, and still more from appropriating them to his own personal uses. It must be a difficult task to eject a pluralist, for so flagitious and notorious were all these facts four years ago, that in 1849 the Queen stated in her speech on proroguing Parliament, that, "in accordance with the prayer of her faithful Commons, she had commanded her Attorney-General to proceed against Lord Guilford, the guardian of St. Cross Hospital, to account for his trust."

"What does the Attorney-General say now?" asks the *Times*. Will he take this great Church by the tail and make him disgorge? We hope so. We hope, at least, that the "faithful Commons" will not allow their peculiar suit in this matter to slumber.—May we not also respectfully suggest to our State Church contemporaries that while such a scandal lies bare and foul before them, it is a waste of time to be talking of the unholy exactions of the Irish priests, and the tyrannical greed of the College of Cardinals.

UNITED STATES.

There were several Catholic Missionaries for the United States in the Steamer Humboldt, including the Right Rev. Bishop Miege,—Vicar Apostolic of the Rocky Mountains,—the celebrated Jesuit Indian Missionary, Father de Smet, whose valuable publications on the Indian Tribes of the Rocky mountains have excited so much interest both in Europe and America, an Italian Priest from Genoa, long a Missionary in the States,—whose flock in the Missouri is principally composed of the descendants of the ill-fated Acadians, who were driven out of Nova Scotia about a century ago, and who still preserve the fondest recollection of the picturesque home of their fathers, about a dozen Jesuit novices, five Lazarists, and some Christian Brothers. The whole were fortunate enough to secure a passage to Boston in the Niagara.—*Recorder.*

EMIGRATION.—The whole number of emigrants arrived at the port of New York during the year ending December 31st, from all parts of the world was 284,345; the major portion of whom are from Ireland.

DREADFUL MORTALITY AT SEA.—The ship New England has arrived at New Orleans from Bremerhaven, having had seventy deaths on board during the passage, out of 500 emigrants.

MILKING BEARS.—A friend of ours who has recently returned from a little jaunt in the country, happening to stay at the house of an old Methodist Deacon, has handed us the following specimen of that pious gentleman's commentary on a passage in the Bible. As it is quite equal to anything we have seen lately, we do not feel disposed to keep it entirely to ourselves.—It appears that for many years past the Deacon had observed the custom of reading daily a chapter from the Sacred Scriptures to the family, and of making a running extemporaneous commentary upon each particular passage that seemed to require elucidation.—Coming to that part of the Bible which says, "Now, these seven did Milcha bare unto Nahor," he cleared his throat and explained it thus:—"The object of this here passage is to show us how unfortunate the people used to be in old times. Then they didn't have no dairys, but was oblegged to milk bears, and it took six to hold the bear, while tother milked it, and they had to go to Nahor to git the bears."—*New York Freeman's Journal.*

A modern tourist thus describes the impressions produced on him by a visit to Geneva, the city of "Calvin and Rousseau"—if it be permitted to put the name of the latter in juxtaposition with that of the former.—With all his vices, Rousseau appears amiable, chaste, and holy by the side of the bloody murderer of Servetus:—"At half-past six o'clock, we reached the famous city of Rousseau and Calvin. It has none of the looks of a Swiss city, but rather seems like a Paris in miniature. The houses are high, massive and solid, and the hotels are magnificent. It is crowded with strangers at this season, so that it is almost impossible to get a place to sleep. It is the noisiest place of the size I have ever visited. I went yesterday to the Cathedral of St. Peter, John Calvin's church, where he once thundered his anathemas. Under the same canopy, a feeble preacher hurried through a service with a handful of hearers, who were almost lost in that vast edifice. In the evening, we looked in at a cafe, where men were gambling, drinking, and violating the Sabbath, in a way that would have shocked the austere moralist of Geneva."

How to RUIN A NEIGHBOR'S BUSINESS.—Some time since (so runs the current narrative,) the owner of a thriving mutton-pie concern, which after much difficulty he had succeeded in establishing with borrowed capital, died before he had well extricated himself from the responsibilities of debt. The widow carried on the business after his decease, and thrived so well that a speculating baker, on the opposite side of the way, made her the offer of his hand. The lady refused, and the enraged suitor, determined on revenge, immediately converted his baking into an opposition pie-shop; and, acting on the principle, universal among London bakers, of doing good business for the first month or two, at a loss, made the pies twice as big as he could honestly afford to make them. The consequence was that the widow lost her custom, and was hastening fast to ruin, when a friend, of her late husband, who was also a small creditor, paid her a visit. She detailed her grievance to him, and lamented her lost trade and fearful prospects. "Oh, oh!" said her friend, "that ere's the move, is it? Never you mind, my dear, if I don't git your trade agin, there aint no snakes, mark me—that's all!" So saying, he took his leave. About eight o'clock the same evening when the baker's new pie-shop was crammed to overflowing the principal was below, superintending the production of a new batch, in walks the widow's friend in the costume of a kennel-raker, and elbowing his way to the counter, dabs down upon it a brace of huge dead cats, vociferating at the same time to the astonished damsel in attendance, "Tell your master, my dear, as how them two makes six-and-thirty this week, and I'll bring the t'other 4 tomorrow afternoon!" With that he swaggered out and went his way. So much was the prejudice against cat-mutton among the population of that neighborhood, that the shop was clear in an instant, and the floor was covered with hasty abandoned specimens of every variety of segments of a circle. The spirit-shop at the corner of the street, experienced an unusually large demand for "gones" of brandy, and interjectional ejaculations, not purely grammatical, were not merely audible but visible too in the district. It is averred that the ingenious expedient of the widow's friend, founded as it was upon a profound knowledge of human prejudices, had the desired effect of restoring "balance of trade." The widow recovered her commerce; the resentful baker was done as brown as if he had been shut up in his own oven; and the friend who brought about this measure of justice received the hand of the lady as a reward for his interference.—*Curiosities of London Life.*

INTEGRITY A JEWEL.

One of Simon Suggs' first financial experiments was to jockey a Mr. Jones out of a considerable sum of money and an exchange horse, under pretence that he (without a dollar in his pocket) is hurrying on to buy the same lot of land which he has wormed out Jones to be on his way to purchase. Suggs overtakes the traveller, and as the Captain struck his heels against Ball's sides, Mr. Jones seemed to grow nervous.

"Whereabouts does your land lie?" he asked. "Up in Tallapoosy," replied Suggs, and again he thumped Ball with his heels. Mr. Jones evidently grew more uneasy.

"What part of the country?" he asked. "Close to the Chambers' Line, not far from Dodd's store. Get along, Ball!" was the Captain's answer. "Stop, sir, if you please—perhaps—I would like—we'd better, perhaps, under—" gasped Mr. Jones, in great agitation.

"To be sure we had," said Suggs, with great sang froid. "It's just as you say; but what the devil's the matter with you—are you going to take a fit?" Jones explained that he thought it likely they were both going to enter the same piece of land. "What did you say was the number of yours?" he asked. "I didn't mention no number, as well as I know recollect," said Suggs, with a bland smile. "However, Squire Jones, as it looks like your gear don't fit you, somehow, I'll jist tell you that the land I'm after is a little, no account quarter section that nobody would have but me; it's poor, but it's got a snug little shoal on it, with twenty or twenty-five foot fall; and may be they'll want to build a little town at Dodd's some of these days, and I mought sell 'em the lumber. Seein' your pretty much afoot, even if you wanted it, I may as well give you the numbers, if I can, without lookin' in my pocket book. It's ten—ten—section

ten, township—oh, d—n the number, I never can remember—"

"S. E. quarter of ten: twenty-two, twenty-five—ain't it?" asked Jones, who looked perfectly wild. "Now you hit me! good as four aces—their's the figure!" said Captain Suggs. "It's the same place I'm after; I'll give you fifty dollars to let me enter it."

"You would'nt now, would you?" "I'll give you a hundred."

"Try again." "Well, I'll give you a hundred and fifty, and not a dollar more," said Jones, in a decisive tone. "Let's see—well, I reckon—tho' I don't know—yes, I suppose I must let you have it, as I can't well spare the money to enter it at this time, no how," remarked Suggs with much truth, as his cash on hand did not amount to quite one-fortieth of the sum necessary to make the entry. "But you must swap horses, and you must give me twenty dollars boot."

This was agreed to, and Capt. Simon Suggs received the one hundred and seventy dollars with the air of a man who was conferring a most substantial favor; and made divers remarks laudatory of his own disposition, while Mr. Jones counted the bills and changed the saddles. Turning his horse's head homeward, Capt. Suggs soliloquized somewhat in this vein: "A pretty toloble fair mernin' work, I should say. One hundred and seventy dollars in the clear pizarincium, and a horse with jist fifty dollars more than old Ball! That makes two hundred and twenty dollars, as nigh as I can guess, without I had Dolbear along! now, some fellers, after makin' sich a little decent rise would milk the cow dry, by pushin' on to Double-joosy, startin' a runner the nigh way to Montgomery, by the Angusty ferry, and enterin' that land in somebody else's name before Jones gets there! But honesty's the best policy. Honesty's the bright spot in any man's character! Fair play's a jewel, but honesty beats it all to pieces! Ah, yes, honesty, honesty's the stake that Simon Suggs will allers tie to! What's a man without his integrity?"

TAPE WORM CURED BY DR. McLANE'S CELEBRATED VERMIFUGE.

New York, August 2, 1852. A certain lady in this city testifies that, after using Dr. McLANE'S VERMIFUGE, she passed a tape worm ten inches long; and has no hesitation in recommending it to every person afflicted with worms; as, in her opinion, it far exceeds every other remedy now in use. The name of the lady, and further particulars, can be learned by calling on Mr. Hardie, Manhattan place.

P. S. The above valuable remedy, also Dr. McLANE'S Celebrated Liver Pills, can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. McLANE'S VERMIFUGE. All others, in comparison, are worthless. WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

The Proprietors of the *Montreal Freeman* beg to state, that they will enter into a liberal arrangement with any gentleman qualified to assist in conducting the editorial department of their paper. A writer of known ability, and who is prepared to advocate the principles which guide the *Freeman*, will find this a desirable opportunity for the employment of his talents. January 11.

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UNDER THE PATRONAGE OF THE LADY MAYORESS, AND MADAME VALLIERE DE SAINT REAL. THE FIFTH ANNUAL SOIREE OF THE YOUNG MEN'S ST. PATRICK'S ASSOCIATION, WILL BE HELD IN THE CITY CONCERT HALL, ON TUESDAY, THE 24TH OF JANUARY, THE PROCEEDS OF WHICH WILL BE DEVOTED TO CHARITABLE PURPOSES.

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Montreal, December 16.

THE METROPOLITAN, FOR JANUARY.

A Monthly Magazine, devoted to Religion, Literature, and General Information.

CONTENTS:—ART. I.—ITALIAN REVOLUTIONS—A STUDY OF ITALIAN NOVELS. II.—EXPLORATION OF THE MISSISSIPPI. III.—JOURNEY IN TARTARY, THIBET AND CHINA (with two illustrations.) IV.—MISSIONS OF CENTRAL OCEANIC. V.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION. VI.—NATURE AND ART (POETRY.) VII.—CAUSE OF THE ANTI-CATHOLIC PRESS. VIII.—LITERARY NOTICES. IX.—RECORD OF EVENTS. X.—SUMMARY OF CATHOLICITY IN THE UNITED STATES.

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ENLARGEMENT OF THE METROPOLITAN.

Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clergy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This enlargement of the work will enable us also to diversify its contents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers—to the clergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the introduction of original articles from able writers, will involve a considerable outlay, we appeal with confidence to the friends of Catholic literature in the United States, for their zealous co-operation in extending the circulation of the work.

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"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."

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