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# CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, NOVEMBER 14, 1851.

NO. 14.

## TRACTS FOR THE MILLION.

### PROTESTANTISM WEIGHED IN ITS OWN BALANCE AND FOUND WANTING.

#### THE CHURCH.

(Concluded.)

Every one who receives the Bible as the word of God must believe that our Lord appointed certain persons to teach His doctrine to the rest of mankind: "Go and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." He must acknowledge, also, that to these teachers was committed the authority of ordaining others to assist and to succeed to themselves; for the election of Matthias to supply the place of Judas, and the ordination of Saul and Barnabas, are clear instances of the exercise of this authority. He must still further admit that the persons thus appointed to assist and to succeed to the Apostles, received a commission themselves also to appoint others to come after them; for St. Paul writes to "his dearly beloved son," Timothy, whom he had himself so appointed or ordained, (2 Tim. i. 6.) "the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also," (2 Tim. ii. 2;) and he bids him be cautious and prudent in his choice of persons to whom to commit this sacred trust: "Impose not hands lightly upon any man," (1 Tim. v. 22.) And yet once more, he cannot refuse to acknowledge that these persons were appointed, not only to *teach* others, but also, in a certain real sense, to *rule* and govern them. They are not only called prophets and doctors, that is, teachers, (Acts, xiii. 1; 1 Cor. xii. 28,) but also "prelates," or governors having rule over the faithful, (Heb. xiii. 7, 17; 1 Thess. v. 12,) and "bishops" or overseers, appointed by the Holy Ghost to rule the Church of God, (Acts, xx. 28;) and this was so essential a feature of their character, that if a man did not know how to rule his own house, this was a sufficient reason for not making him one of these bishops, because he would not be "able to take care of the Church of God," (1 Tim. iii. 5;) indeed their rule over the Church was such, that St. Peter thought it not unnecessary to caution them against "lording it" over those intrusted to their care, (1 Pet. v. 3;) and as a necessary consequence of this authority in the clergy, the people were required to "obey and be subject to them," (Heb. xiii. 17.)

Here, then, we have three or four links of a very important chain; a succession of persons divinely commissioned to teach the truths of religion to the rest of mankind, and to govern in all spiritual matters such persons as might be persuaded to embrace that religion. *When did this chain end?* This is the question which Protestants have to answer, and to answer out of Holy Scripture; or, if this is too much to expect upon what is in some sort an historical question, they ought at least to be able to show out of Holy Scripture that it *was* to come to an end some day or other; that it was a merely temporary ordinance, and not intended to last for ever. But this is just what they cannot do. They may be clever enough at raising difficulties and specious objections against this or that Catholic doctrine; but they are utterly unable to establish this doctrine so necessary for the support of their own system, that the succession of divinely-appointed teachers was to be broken, and the Church to come to an end. They may invent ingenious interpretations of this or that particular text which speaks of the Church, and, having thus explained away its obvious meaning, urge this as a proof that the obvious meaning is false; but they cannot support by any shadow of scriptural authority the remarkable difference, which is so plain to every body, between their own religious system of apostolic times, as exhibited to us in those very writings, which alone (they say) should guide us in such matters: in the religious system of apostolic times, the Church was the guide and teacher of mankind; in the religious system of Protestants, she is just nothing at all. They cannot deny but that the Church, as spoken of by our Lord and by His Apostles, meant a certain visible body then in existence, well defined, and easily recognised; that this body, like our own natural body, to which it is so frequently compared by St. Paul, consists of different members, each member exercising different functions; that it has therefore a head to govern, a mouth to speak, and hands and feet to execute; or, to speak more generally, that it is at least made up of two principal parts, one whose duty it is to rule and to teach, the other whose duty it is to obey and believe whatever is thus taught and commanded;—all this, I say, Protestants cannot pretend to deny about the Church, as it was at the time when the several books of the New Testament were written; nevertheless, professing strict obedience to the Bible, they are not afraid to apply all the promises and other declarations of that

Book concerning this visible Church to another, an invisible body, which can neither be defined nor recognised, the object of faith, not of sight; a body, whose members have not different spiritual relations one to another, so that one should command and the other obey, the one should teach and the other be taught; but, on the contrary, all stand in the same relation to Christ and to one another, all have one and the same duty to perform, viz., to read the Word of God, to believe and to practise it. So then, just as I showed on a former occasion, that Protestants apply to the Bible, or the written Word of God, declarations and promises which (as they must themselves acknowledge) were originally spoken concerning the Word of God, preached by the Apostles, that is, concerning the teaching of divinely-appointed ministers; so here, precisely in the same way, they apply to a secret invisible body, declarations and promises which (as they must themselves acknowledge) were originally spoken of a public and visible one; and in this way, whilst professing not to reject any portion of Holy Scripture, and even making a great boast of following nothing else excepting Holy Scripture, they really make it say just what they please, by affixing their own arbitrary interpretation upon its language.

The sum and substance, then, of what we have said may be briefly stated thus. Protestants bid us read the Bible, and learn from thence all that we are to believe about the religion taught by Jesus Christ. We take them at their word; we open our Bibles, and read there that Christ appointed certain men to teach others in His stead and by His authority; that those who were thus appointed by Christ gave the same commission to others, and desired them again to hand it on in like manner to others; that the very end and purpose of this appointment, the reason wherefore "Christ gave these apostles, and prophets, and pastors, and teachers," was this, that "henceforth we might be no more children, tossed to and fro with every wind of doctrine," but might all come into the unity of the faith, and of the knowledge of the Son of God; moreover, that these teachers exercised authority over their disciples, over those whom they converted, in such a way that the Christian believers formed a visible community, distinct from other persons, and were, in fact, a body corporate by themselves, with certain laws and privileges of their own, and their own rulers. We think it not unlikely, that this system of things, having been appointed by Christ Himself, should have been intended to continue; it certainly *did* continue up to the time when the latest portion of Holy Scripture was written; and, as far as we can learn from those sacred records, these were the means by which Christ intended that His religion should be propagated for ever, even to the end of the world; we expect, therefore, to find such a body of men still existing at the present day, teaching and ruling the flock of Christ, and we turn to our Protestant instructor, begging him to tell us where they may be found: but we ask in vain; he says that there is no longer any necessity for such a body; that the altered circumstances of the times, the extensive diffusion of the Scriptures, and other causes, have rendered it practically useless, and therefore it has been superseded: and that all this is quite certain, though the Bible, the only standard of truth, has not said a word about it.

Have we not a reason then for that assertion which we have already made, and which we now repeat, that *whilst Protestants pretend to follow the Bible, in truth they may make the Bible follow them?* Surely this is most evident in the present case; for whereas they cannot deny but that there was once upon earth a visible body of men called the Church, and that this body was once the appointed guide and means whereby men were to be taught the truths of the Christian religion, and whereas they constantly profess that men can only be required to believe that which the written Word of God expressly declares, nevertheless, they do not hesitate to demand our assent—and that upon their own bare word, without so much as a single text of Scripture to support them—to one or other of these propositions; either that this body has ceased to exist altogether, or that, if it still continue to exist, yet it has certainly been divested of all its prerogatives. But if the Bible is to be indeed our teacher, and not a mere puppet in our hands, made to speak according to the devices of our own hearts, and not according to the mind of the Holy Spirit, surely an obligation, concerning which it is clear from the language of Scripture that it once existed, and it cannot be shown from the same authority that it has ever been abolished, remains even at the present day in full and undiminished force. Now it is plain that there was once an obligation upon all mankind to hear the Church, and to obey its pastors and rulers; and it is no less plain that nothing can be alleged from the Word of God to take away that obligation: to those, therefore, who recognise

no other authority in controversies of faith but the Bible only, this obligation is as much in force now as it was in the days of the Apostles themselves, before a single word of the Bible had ever been written.

And this argument becomes still more cogent and unanswerable, if we take into consideration this plain matter of fact, so manifest to every one of us, that all this while there stands in the midst of us a body that does not hesitate to proclaim herself the very one spoken of by our Lord and His Apostles; a body which certainly did not spring into being to-day, nor yesterday, nor the day before, but which is known and acknowledged to be a continuation of one that existed in the age before us, and then again in the age before that, and so on backwards and backwards, till we come to the age of the Apostles themselves; a body which has all this time claimed to be the sole judge in controversies of faith, even as though she were the pillar and ground of the truth, and had received some special promise that the Spirit of truth should guide her into all truth; a body which claims the obedience of all baptized persons, as though they were her children, and always speaks and acts in the name and with the authority of Jesus Christ, as though He had promised to be always with her, and to ratify her deeds; in a word, a body which claims to be the sole teacher of Christ's truth, the sole dispenser of His gifts, and, in fact, His very representative upon earth, so that "he that heareth her heareth Christ, and he that despiseth her despiseth Christ." Such a body we seem to read of in Holy Scripture; and such a body still exists in the world, and exists too without a rival; there is no other body which makes a similar claim. Why, then, do persons refuse to receive her testimony in matters of Christian doctrine? Because they say that it is contrary to the teaching of the Holy Scripture. But how can they show from Holy Scripture that such a contradiction between the teaching of the Church and of the Bible could ever be possible? Is it not more likely that they are themselves mistaken as to what the teaching of the Bible, or of the Church, or still more probably both of one and of the other, really is?

### "DISMOUNTED SUPERINTENDENTS."

(From the Tablet.)

The Anglican establishment, or church, or whatever you call it, has just weathered a very difficult sea. It has been tossing about among breakers. Its dead lights—all its lights are emphatically *dead* lights—were stove in. The captain had fled from his post. The crew were drenched with salt water, and bruised with the violence of the tempest; but suddenly the storm has ceased, the wind has hushed, the breakers have disappeared, the ship lifts up her head above the billows, the sailors begin to comb their hair and dry their shirts in the rigging, and every living thing on board breathes more freely, being saved from what seemed imminent destruction. Such, at least, seems to be the language of D. C. L., the *Morning Chronicle*, and their fellow-laborers. They are positively in raptures. And why? "High Churchmen" (as they call themselves) when in "Church difficulties" are always apt to be thankful for what to everybody else but themselves seem to be very small mercies. Their difficulties are very great, but God tempers the wind to the shorn lamb. To-day they officially renounce a sacrament, and seem to have unchurched themselves. To-morrow an article in the *Tablet* sets all things right for them—and behold they are re-churched as much as ever. On the present occasion, that which fills the *Morning Chronicle* and D. C. L. with joy is the disavowal by two Superintendents—only two—of the admissions made in the Sumner-Gawthorn epistle; and the condemnation by public opinion of the admissions contained in that epistle; or, as the *Chronicle* joyfully expresses it, "the utter, complete, and ignominious end of an attempt on the part of the Primate himself" [Mr. Sumner,] "to contradict a first doctrine of the Church."

The *Chronicle*, indeed, argues at great length that the thing really disliked in the Sumner-Gawthorn epistle is not the doctrine but the indecorum of it. Public opinion has not pronounced against Presbyterian ordination, but against a titular Archbishop preaching such a doctrine. Or, to use the language of the *Chronicle*—"Archbishop Sumner's disclaimer of the necessity of the Apostolical Succession would not, perhaps, have been at all out of place if his Grace had happened to be President of the Wesleyan Conference; but as it is, public opinion condemns the Primate. A thing may be right, but it may be very wrong in some persons to say it."

Having gained this great triumph in public opinion, the next thing is to turn it to account; and certainly our heretical friends on the other side of the water are the most comical hands at turning a spiritual advantage to account that it ever was our fortune to

come across. It is a very proper thing to be extremely prominent and active in treading on Lord John Russell's toes—but who shall do it? It would be delightful if from this time forward that feline animal of a Prime Minister had a bell jingling at his neck, and sounding a jubilee to the mice, and a warning to all future cats in office. But, emphatically, who is to bell the little, stealthy, sly, sour, cunning intruder? Not the Superintendents. For, though nominally appointed to fight the battles of the establishment, they are too much incumbered with what Lord Bacon calls "*impedimenta virtutis*"—"the baggage of virtue"—riches and the love of the same—to be relied on for any such dangerous service. The parsons are looking for promotion, and, in spite of the great deliverance of which we have just given an account, they are naturally unwilling to commit themselves.

In this dilemma whom can we have recourse to for solving the problem? It is obvious that it must be worked out algebra-fashion, by signs, letters, and unknown quantities; and, accordingly, it is upon Y. Z. that this arduous duty must devolve. Yes, "Y. Z., care of Messrs. Rivington, 16, Waterloo-place; or the *Morning Chronicle* newspaper; or, if of a private description, to the former address." The occult virtue of Y. Z. will yet save the Establishment, in spite of the apathy of its Superintendents.

Y. Z., it appears, stands for "several members of the Church of England" who have "provisionally combined to collect and publish information upon the religious condition of the Continent; having in their eye" a variety of things to which we shall presently refer.

But these unknown individuals represented by Y. Z., have "provisionally combined!" Every other term descriptive of union amongst men for public purposes had been long since used, and were, besides, a good deal too definite for the present occasion. A church which on her own showing is not quite a church, and not quite not a church; which neither has nor has not two Sacraments; which leads her children either to Heaven or to Hell, leaving them to their own choice, not having quite made up her own mind about the road; which is not quite sure about the forgiveness of sins, is in great doubt about Orders, hopes rather than believes that her so-called bishops may be of some use; is not very clear about heresy, dare not pronounce upon schism, and hopes every body is right by one interpretation or another, except those vile wretches who demand a share or a restitution of the plundered goods which are to her the breath of life—such a church could not, of course, be helped or aided by anything half so plain or direct as an association, or society, or conference, or institute, or league; but as the best possible representation of her character and principles "several members" meet together in Mr. Rivington's back parlor, and when there they do not exactly pass resolutions, or by any formal process adopt any specific determination, but, with much meekness, they gradually slide into, and unconsciously invent, or practically discover, a new form of corporate association to which they give the happy nondescript nomenclature of "provisional combination."

"Provisional combination." If a man were to live to the age of Methusalem, we suppose that having once heard of a number of men who have not ventured upon "associating themselves," but have just mustered up courage to "provisionally combine," he could never forget it. Pope says that "true no-meaning puzzles more than sense;" and there is a happiness of "no-meaning" in everything that concerns Anglican theology, or that Anglican theology is concerned about, which constitutes the very best raw-materials for puzzles anywhere extant in the world.

Milton says of Death that, "What seemed his head the likeness of a kingly crown had on," and is supposed to have thereby achieved the very sublime of shadowy indistinctness. But truth is stranger than the fictions of poets, and Milton's Death was not half so wonderful a being as the Establishment, which actually has one very substantial and beautiful Head, that wears upon it not merely the likeness but the reality of a kingly crown, and upon the same pair of shoulders bears the semblance of another head—the shadowy bowing down, as it ought, before the substance—which shadow seems to have upon its brows the likeness—and a very bad likeness—of an Episcopal mitre.

But we dwell too long on these preliminaries. The shadowy, dim, hazy, misty, invisible, "provisional combination," proposes to itself several fields of labor; and these, as we have said, are all based on the true orthodox, notorious, Anglican opinions entertained by all honest "Churchmen" about the foreign Churches.

What are these? Mr. Bloomfield, the London Superintendent, dissents from, or seems to dissent



from, Mr. Sumner, the Canterbury Superintendent, in his views about orders. But, like Abernethy, he refers to his "book;" and in his book, quoted for this very purpose by Y. Z., or the persons "provisionally combined," we find the following passage:—

I wish to point out the difference which exists as to the bearings of this subject, between those persons who separate themselves from a national Church, which is, beyond question, in all essentials, a branch of the Church Catholic—for instance, our own—and those who are members of national Churches, or congregations, not under Episcopal government—as, for example, the inhabitants of those countries on the Continent of Europe where the reformed religion prevails as to doctrine, but where the government of the Church is not, as we believe, Apostolical.

Their own Church may not be in that perfect communion with the Catholic Church which would subsist if there were a unity of discipline as well as of doctrine; it may be the duty of their Church to desire that unity, and to take steps for its restoration; and it may be the duty of individual members of that Church to promote that happy consummation by all prudent and peaceable methods; but in the meantime, not thoroughly knowing what may be the impediments which block up the way to Catholic unity, and of necessity render the progress therein tedious and difficult, I dare not pronounce that Church to be cut off altogether from the mystical body of Christ; and I am sure that none of its members are chargeable with the guilt of schism who do not thwart and impede the efforts of the Church itself to assimilate its government and discipline to the Apostolical model.

We have perused and re-perused this passage, which, by late events, has become the touch-stone of Anglican theology, and we find this in it:—that what Mr. Sumner says (in a private letter) with the greatest possible distinctness Mr. Bloomfield says also; but that, at the same time, he half says it, and half unsays it, and goes round about it, and across it, and parallel to it, but never exactly straight up to or straight down it. Like most Anglicans he has an odd notion of Churches being in a state of half communion. In matters of intellectual honesty all Anglicans are essentially "half." Not being actually in communion with any other Church, and having no prospect of being so, they are naturally on the look out for another half-Church with which they may establish a relation of half-communion.

To express this very odd Ecclesiastical condition by contraries, there is a phrase of which they are very fond, and of which, in the passage just quoted, Mr. Bloomfield gives a paraphrase. They talk of somebody, or something, being in "full communion" with some other person or thing. The expression is evidently borrowed from the same military vocabulary from which Sheil borrowed the phrase of "Christian unattached." Our heretical friends have heard (and perfectly understand) the difference between "full-pay" and "half-pay," and they have imported the distinction—with a difference—into their theology. Some people and Churches are in "full communion;" other people and Churches are in some sort of faint and undeveloped kind of incipient disposition towards communion, of which the only thing that is certain is, that the persons and Churches in question do not communicate with each other. This is half-communion.

Mr. Bloomfield describes this half-communion with an amplitude of verbiage which is no doubt very solemn, suggestive, and singular, but which is also indescribably silly. "Their own Church may not be in that perfect communion with the Catholic Church which would subsist if there were a unity of discipline as well as of a doctrine!" But who can make anything of this amazing trash? The only thing that is clear about Mr. Bloomfield is—as we intimated—that at bottom he thoroughly agrees with Mr. Sumner. Episcopacy he thinks to be "the more excellent way;" believes that it has precedent in its favor; opines that it is safer and a better imitation of what took place a long time ago; but "dare not pronounce" an unepiscopal Church "to be cut off" altogether from the mystical body of Church."

Mind, there is no question here about the salvation of individuals, but about the external and corporate character of Churches without Bishops; and speaking of these it is that Mr. Bloomfield dare not pronounce them to be in their corporate character other than a part of the visible Church of Christ. This is not as the high church Anglicans would pretend, a mere low church belief, but the standing traditional opinions of their ablest Divines, clearly stated in Wake as well as in Burnett, in Bloomfield as well as in Sumner—that the foreign Protestant communities are not wanting in the character of churches, simply because they are wanting in Bishops. Many quotations are not necessary to prove this. A letter from Wake to Le Clerc (Mosheim VI., 184.) is the very precedent—somewhat softened down—from which Mr. Sumner has borrowed his letter to Gawthorn.

The case being thus established, that the concurrent and traditional belief of the high church Divines is, that unepiscopal communities have the sacraments, and are churches in spite of their want of Bishops; and it being also proved that the attempt to fall back from Sumner upon Bloomfield, is merely playing at deceit, let us see what these "provisionally combined" Anglicans are to do.

First, they are to collect and publish information about the religious condition of the Continent. They are to look up and down, in nooks and corners, and see what they can drag to light of foreign Protestantism, which, though not in "full communion" with them, can be put (on paper at least) on half-pay. A handful of Swedish Lutheranism—a pinch of Dutch Jansenism—anticipations of German revivals—squeezings from the Greek and Eastern Churches. If plenty of money were forthcoming, we imagine it would be part of their plan to buy a real live Nestorian or Eutychnian Church, in order that they might have something of their own to communicate with. As it is, they are like Adam in Paradise before Eve was taken out of his side; and when God said it is

not good for man to be alone. For three hundred years Anglicanism has been alone in the world seeking for a consort; and if there should be anything in the market worth purchasing, it is clear to us that money ought not to part them.

The notion is, "to pave the way to the restoration of full communion," either which Churches in Europe or Asia, or, as we said, with squeezings, or parings, or pinches, or strips of Churches:—in the very words of the writers, "or to such congregations formed out of them as may be willing, from their belief in its Catholic obligation, to adopt the primitive polity of the Universal Church."

They propose to help the Calvinists of the Continent to "recover the Apostolic Ministry of the threefold Orders of Bishops, Priests, and Deacons, upon the distinct understanding"—that Bishops are necessary? that without Bishops no power on earth can produce Priests or Deacons, or administer the Sacrament of the altar? Not at all. But "upon the distinct understanding that, in accepting it, they do so as conveying blessings of which, in their present condition, they are destitute." But what those blessings are they do not, and dare not, attempt to define. It is perfectly clear to us that the loudest brawlers against Mr. Sumner believe exactly as he believes, and have no more real Faith in Episcopacy than in Jupiter or Neptune.

The "provisional combination" do not address themselves to the Superintendents, but only to "members of the second and third orders of the Clergy, and to the laity"—because they will be able to place themselves in a position of mediation which Bishops could not so readily adopt—and besides everybody knows that the Superintendents are not to be trusted. At all events, the Superintendents, expressly and by name, are the only persons in the entire Anglican establishment who are excluded from a project the avowed purpose of which is to re-Christianise continental Protestantism, to drive heresy out of the Eastern Churches, and to negotiate terms of "full communion" with foreign Bishops and foreign Ministers. By the confession of the sickly remnant of Puseyism, the only persons in their pretended Church who are not fit to have a hand in such a work, and are expressly excluded from it, are their pretended Bishops.

But the gem of this production is in the end of it. One of the designs of the "provisional combination" is to "bring, as opportunities offer themselves, the true Catholic and orthodox aspect of the English Communion before the eyes of members of the Greek and Roman Communions."

One is at a loss to know whether to laugh or to weep at this unhappy exhibition. This—such as it is—is the grand result of the mighty triumph which has just been achieved by Anglicanism in the supposed overthrow of Mr. Sumner by those who agree in every word he has written!

## CATHOLIC INTELLIGENCE.

### CATHOLIC DEFENCE ASSOCIATION.

A meeting of the members of the Catholic Defence Association was held on Friday, October 19, 1851, in the Hall of the Mechanics' Institute, Lower Abbey street, Dublin.

On the motion of J. Reynolds, Esq., P.M., seconded by John Sadlier, Esq., M.P., the chair was taken about half-past twelve o'clock, by Lord Viscount Gormanstown.

The Chairman, on taking the chair, briefly expressed his thanks for the honor conferred upon him.

Mr. Reynolds, M.P., then said that it became his duty, as one of the honorary secretaries of the association, to inform his lordship and the meeting that this was an assemblage of the members of the Catholic Defence Association, and it differed in its constitution from the meeting at which the Primate had presided in the Rotundo, in the month of August; inasmuch as that was an aggregate meeting of the Catholics of Ireland—indeed, of the Catholics of the United Kingdom—and the present was a meeting of those who had qualified themselves by payment of the sum of a pound or upwards: and might be almost called the second meeting of the association. (Hear, hear.) Since the aggregate meeting the committee then appointed, of which his lordship (the chairman), and he (Mr. R.), were members, had occasionally met to make the various preliminary arrangements preparatory to the holding of the present meeting. (Hear.) At all the meetings of the committee the Prelates attended, and the address, which would be read by his hon. friend the member for Athlone, to the Catholics of the United Kingdom, after full revision and correction had been adopted by the committee. On yesterday (Thursday) there was a large meeting of the committee, at which the Primate presided, and, after the lapse of some hours, the rules and objects were finally adopted in the shape in which they would be read to the meeting by his hon. friend the member for Athlone. (Hear, hear.) He begged to state that at that meeting it was also moved by the hon. member for the town of Galway (Mr. Martin Joseph Blake) who was then present, and seconded by the High Sheriff of the town of Drogheda, that the hon. member for Carlow (Mr. Sadlier), the hon. member for Athlone (Mr. Keogh) and he (Mr. R.) should be requested to continue to act for the present as the honorary secretaries of the association; and speaking for the hon. members for Carlow and Athlone as well as for himself, he begged to say that wishing to do all they could to assist the association, they had consented to continue, as was desired, to act as honorary secretaries. (Loud cries of "Hear, hear.") They were resolved from that time till the meeting of parliament to give their attention from day to day to the objects of the association, and to do all they could to consolidate and strengthen it.—

In conclusion, he begged to announce that his hon.

friend the member for Athlone would now read the address that had been agreed to, and also keep on the rules and objects of the association. (Cheers.)

Mr. Keogh, M.P., said he had now to read the address, and the objects, and the rules of the association, and to move that they be inserted on the minutes. The hon. and learned gentleman having then read the address of the association, said he would let the meeting hear the objects and rules of the association. A publication purporting to be a correct representation of those rules had already appeared; but he had now to announce that that publication was a perfectly unauthorised one, and that, so far as it purported to be a representation of the rules and objects of the Catholic Defence Association, it was quite incorrect. Several meetings of the committee, presided over by his Grace the Lord Archbishop of Armagh and Primate of all Ireland, had been held since the aggregate meeting in the Rotundo; and at the meeting held on Thursday the following members of the committee were present:—His Grace the Lord Primate, the Lord Archbishop of Tuam, the Lord Archbishop of Cashel, the Lord Bishop of Clogher, the Lord Bishop of Elphin, the Lord Bishop of Cloyne, the Lord Bishop of Clonfert, the Hon. Mr. Preston, John Sadlier, M.P.; Martin J. Blake, M.P.; the High Sheriff of Drogheda, Mr. Macan; and the Rev. Dr. Cooper, the hon. member for Dublin, and himself. (Cheers.) The following was the document:—

### OBJECTS AND RULES OF THE CATHOLIC DEFENCE ASSOCIATION OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND.

1. Its first object shall be to procure by every legal and constitutional means the repeal of the Ecclesiastical Titles' Assumption Act, and of every other statute imposing any religious or civil disability on the Catholics of the British Empire; and to prevent the passing of any future enactments affecting the spiritual or civil rights of Catholics, or any partial legislative interference with their rights without their approval.

2. It will endeavor to procure the repeal of all laws which now obstruct and endanger the continuance of Catholic endowments and charities.

3. It will also inculcate strict allegiance to the throne, and the maintenance of peace and good-will amongst all her Majesty's subjects.

4. It will aid in the protection of the poor from the insidious efforts of those who assail their religious Faith by a system of intimidation and pecuniary proselytism.

5. It will endeavor to secure to the inmates of workhouses, gaols, and all other public institutions, Christian treatment, and principally to guard their Faith and morals against proselytism and corruption.

6. It will assist in affording to all classes the means of obtaining a sound Catholic education.

7. It will endeavor to secure the free exercise of their religion, and the means to observe its practices, to the Catholic soldiers wheresoever employed, at home or abroad.

8. It will struggle to procure the appointment of Catholic Chaplains in all vessels engaged in her Majesty's service, in which Catholics are employed, as also in convict ships, and to make provision for the religious education of all Catholic soldiers and sailors.

9. It will promote the publication and distribution of religious books, approved of by the Prelates, amongst the poorer class of Catholics in the British empire.

10. It will vindicate, through the medium of the press and otherwise, Catholic doctrines and principles.

11. It will contribute to the intellectual and moral training of the people, and to the improvement of their social condition.

12. It will assist Catholic institutions and protect Catholic endowments, especially those established for educational and charitable objects, and upon all occasions promote the removal and alleviation of the prevailing social misfortunes of the people.

13. It will inculcate a strict and religious obligation of selecting as representatives of the people men whose known integrity and talents best fit them to support in the Imperial Parliament our religious rights, to remove the many grievances under which the Catholics of the United Kingdom still continue to labor, and to carry out the objects of the association.

### RULES.

1. That as one of the great objects of this association is to vindicate and develop Catholic doctrines and practices, so much misrepresented, it shall consist exclusively of members of the Catholic Church.

2. All Catholics who have paid, or shall pay to the treasurers the first annual subscription of one pound, or upwards, on or before the 1st of November, 1851, shall be members of, and entitled to speak and vote at the public meetings of the association, and be qualified to be chosen or elected members of the committee.

3. All Catholics who pay an annual subscription of one pound, or upwards, after the first of November, 1851, on being moved and seconded by members, shall be eligible to be enrolled as members of the association, with similar privileges.

4. All Catholics who shall have collected and paid into the treasurer's hand one pound or upwards, shall be eligible as members, and be entitled to vote and speak at all the meetings of the association.

5. All Catholics who shall pay one shilling, and less than one pound, shall be entitled to be enrolled as members, to be present at all the public meetings of the association.

6. All Archbishops, Bishops, and Clergymen, shall be *ex-officio* members of the association, on intimating to the secretary a wish to be enrolled as such.

7. All moneys received to be lodged in the bank to the credit of the Archbishop of Tuam, the Bishop of Meath, the Earl of Arundel and Surrey, John Reynolds, Esq., M.P.; John Sadlier, Esq., M.P.; and John Clarke, Esq.

8. No sum of money exceeding 5*l.* to be paid away without the sanction of a majority of the finance committee, duly convened for that purpose.

9. The accounts to be audited once every three months, by two auditors appointed at a public meeting of the association.

10. The accounts, when audited, to be published in two Dublin and two London newspapers.

11. All the officers, clerks, and servants of the association to be appointed by and to be under the control of the general committee.

12. All public meetings of the association shall be held at such times and in such places as the majority of the general committee, duly convened for that purpose, shall determine.

13. The general committee shall meet in the city of Dublin once a month, for the disposal of business.

14. The secretary shall summon a special general meeting of the committee at any time, on a requisition in writing, stating the objects of the meeting, and signed by at least five members of the committee, of which meeting ten days' notice must be given.

15. No member of the association to be allowed to address the public meeting more than once upon any one question, except the mover of an original resolution, who shall have the right of reply.

16. An amendment may be proposed on any original motion; but no second amendment shall be received until the first is disposed of.

17. A motion of adjournment may be proposed at any time, except when a member is addressing the meeting.

18. A member may, at any time, call another member to order, and the decision of the chairman, on all questions of order, to be final.

19. No resolution to be proposed at any public meeting, except a copy of same be lodged with the secretary five days before the meeting.

20. The affairs of the association to be conducted for the present by a general committee, consisting of the Archbishops and Bishops, peers, members of parliament, Clergy, and laymen, to form a quorum.

21. The general committee to have power to select from amongst themselves sub-committees, for the purposes of the association.

By order of the Committee,  
JOHN REYNOLDS,  
JOHN SADI L I E R,  
WILLIAM KEOGH, } Hon. Secs.

Sir Timothy O'Brien moved the adoption of the rules, which was seconded by Mr. Joseph Lyons, J.P., and passed unanimously.

Mr. Keogh then read the list of members proposed to be appointed as a general committee.

Mr. Maher, M.P., proposed the appointment of the Prelates, noblemen, and gentlemen, as a committee.

The motion was seconded by Mr. Serjeant Snee, and passed.

Numerous letters were read from gentlemen, desirous of enrolling themselves members of the society.

His Grace the Archbishop of Tuam arrived in Tuam on Saturday evening, in the enjoyment of excellent health.

DR. CAHILL'S VISIT TO GLASGOW.—The Rev. Dr. Cahill arrived at the Broomielaw on Saturday last, Oct. 11th, by the Vanguard steam-packet from Dublin, after a pleasant and rapid voyage. He was received, on landing, by a deputation from the Catholic Orphan Society, who had a carriage in waiting. He was conveyed to the Bishop's house, adjoining St. Andrew's Church, where he was received with the most distinguished consideration and cordial hospitality. We are happy to say that the rev. gentleman never looked in finer health or spirits, and that he seemed to appreciate highly the warmth and cordiality of a Scottish welcome. During the day numerous Clergymen belonging to the surrounding districts waited on the distinguished Divine, a mark of attention and respect which he amply repaid by the free and instructive exercise of his vast conversational and intellectual powers. For many days previously the tickets of admission to the best places in St. Andrew's had been eagerly bought up by the wealthier classes, including a large number of ladies and gentlemen belonging to the various denominations of the Protestant community; whilst all the tickets for the humbler places were purchased with an avidity which showed the intense feeling of admiration and esteem entertained for Dr. Cahill by his poor fellow-countrymen—if we may call them so, who are rich with the grace of God—in Glasgow.—*Glasgow Free Press.*

It is with regret we have to announce the death of the Rev. Patrick Kelly, parish priest of Castletown, which took place on Sunday morning. Few men possessed an honest heart, untainted with pride or vanity. Gentle and meek in his intercourse with his parishioners and society in general, his qualities were deeply appreciated by the surrounding clergy and people, who had the honor of his acquaintance. He was interred on Tuesday, in his parish chapel at Castletown, attended by a large number of his sorrowing parishioners, where they await the resurrection that is prepared for the just—he was aged 67 years.—*Dublin Freeman.*

DEATH OF THE REV. ARTHUR O'NEILL, P.P., CARRICKFERGUS.—On Sunday night last, the Rev. A. O'Neill, P.P. of Carrickfergus, died at his house at a very advanced age. He was one of the oldest officiating Catholic clergymen in the diocese of Down and Connor, and died universally respected by parties of every religious denomination.—*Belfast Mercury.*

The new Church of St. John the Evangelist, Gravesend, is advertised to be opened on Thursday, the 30th ult. The interesting circumstances under which this church was obtained are doubtless well remembered. It was the proprietary chapel of Mr. Blew, a Clergyman, who made himself disagreeable to the Superintendents of the State Religion in Kent



by his Tractarian opinions, which were displayed not only in the services of his chapel, but also in very caustic and amusing publications. He was consequently suspended, and soon after he sold his chapel, with all its fittings, pews, galleries, organ, &c., to the Cardinal, then Administrator of this diocese. The opening will be very interesting from its being the first public function conducted by the Bishop of Southwark, who is every day gaining golden opinions in his diocese by his great activity and rare talent for business.—*London Correspondent of Tablet.*

**THE CATHOLIC CLUB.**—Several members of the above club have contributed (at their last meeting) handsome sums towards the erection of the new Catholic schools in Eldon Street, and I understand that the body will succeed in returning Catholic and Liberal members into the Town Council at the coming election, and it is to be hoped that before long they will be in a position to return a Catholic to represent the town in the Imperial Parliament.—*Liverpool Correspondent of Tablet.*

**CATHOLICITY AMONGST THE GIPSEYS.**—The following strange, but at the same time gratifying fact, I am enabled to give from personal observation. Walking on Tuesday last in a rural district, about three miles from Edge Hill, I met a Gipsy man, who belongs to a temporary camp in the neighborhood. He appeared to be a person of great intelligence, and in the course of a conversation I had with him he informed me that the tribe to which he belonged was about emigrating to America. This is the second tribe of these people that ever left England for the New World. I asked him to what religion he belonged? And he replied that his particular tribe were all Roman Catholics; that they had been converted a few years since, and were true believers in the Faith. Having expressed my doubts regarding the truth of his assertion, he soon dispelled them by giving me convincing proof that he was well versed in the theory and practice of Catholicity. This particular tribe consists of about forty persons, who are now making preparations to embark for New York.—*Ibid.*

**CONFIRMATION.**—His Grace, Archbishop Hughes, administered this holy sacrament on Sunday, 26th ult., in St. Peter's, in Jersey City, to 230 persons, forty of whom were adults, and six of these but recently received into the Church. Notwithstanding the inclemency of the weather and the rain, some of the distinguished citizens of Jersey came to hear the Archbishop. His subject was ill adapted to them, it was what only Catholics can believe, as they receive the entire of divine revelation, regardless of private tastes and opinions, and totally indifferent to the new theories of philosophers and heresiarchs. It was upon the advantages and helps to salvation, derived by Christians, from the proper use of the ill and afflictions of this life. To the persecuted children of Ireland's Apostle, the doctrine was familiar, but the zealous prelate treated the subject in a manner which was eminently consoling to his people, and at the same time a vindication of the providence of God, who corrects man, in His mercy, in order to convert and to save them. How strange to a Catholic is the Jewish idea, so prevalent in our day, that it is the prosperity of a nation which proves that that nation enjoys God's love and favor!—*Boston Pilot.*

**GENERAL MEETING OF THE GERMAN CATHOLIC UNION.**—On the 7th, 8th, and 9th ult. the general meeting of the German Catholic unions (the celebrated *Pius-Vereine*) was held in the city of Mayence. The proceedings, to Catholics in general, but particularly to Catholics in these countries, were of considerable interest, as addresses were voted to Cardinal Wiseman and the Primate of Ireland (as President of the Defence Association,) and these Catholic unions of Germany, in many respects, afford us a useful model and example.

**THE MIRACLE OF LA SALETTE.**—We read in the *Univers* of the 14th inst. that the Bishop of Grenoble has addressed to the Clergy of his diocese the following circular:—

"Grenoble, Oct. 10, 1851.  
"M. le Curé—I regret, with all my Clergy, the disputes which have arisen on the subject of La Salette. These discussions by the press divide the Priests, scandalise the Faithful, and injure the good of souls, at which we cannot work except in union and peace. They are besides, on the part of a Priest, an infringement on my authority. Each one, doubtless, may address to his Bishop his views and reclamations, but he alone has the right of pronouncing on religious questions. I think, therefore, that it belongs to my duty to interfere, and to put an end to these discussions, and I expressly forbid all the Priests of my diocese from making any publication, direct or indirect, without being authorised by me.  
"I salute you very affectionately in our Lord,  
"† PHILIBERT, Bishop of Grenoble.

"P.S. By a Rescript dated Sept. 19th, 1851, His Holiness Pope Pius IX. has been pleased to prolong the Jubilee in favor of my diocese till the end of the month of May, 1852."

**CONVERSIONS.**—We are happy to announce the conversion of Lewis Mackenzie, Esq., a gentleman who is said to have been prevented becoming a minister of the establishment in consequence of his conviction that its "*Articles of Religion*" were heretical. Also that of Mrs. Laprinanday, wife of Mr. Manning's late curate at Lavington, who was received into the church a few months ago. It is believed that the other members of Mr. L.'s family are on the point of embracing the Catholic faith, if they have not done so already.

The young lady for whom Dr. Sumner's letter on orders was obtained, has also been received into the Church. We believe the reception took place at the London Oratory, on the Feast of St. Edward.—*Catholic Standard.*

IRISH INTELLIGENCE.

**JOHN T. DEVEREUX, Esq., M.P.**—It is the intention of our townsmen to mark their high appreciation of the public worth and unflinching exertions of our excellent townsman and borough representative, in the former and particularly in the last eventful sessions of parliament, by entertaining him to a public dinner.—*Wexford Guardian.*

A distinguished and accomplished English gentleman, late a clergyman of the established church, now a member of the Catholic communion, Mr. Wilberforce, is, with his lady, on a visit to William Monsell, Esq., M.P., and Lady Anna Maria Monsell, at their residence, at Terroe. Mr. Wilberforce is son to that illustrious and humane Englishman who devoted, and successfully, so many years of his life to the emancipation of that class of our fellow-creatures who suffered so long the slavery the Negro was doomed to bear.—*Munster News.*

**IRISH CONSTITUENCIES.**—Mr. Richard Swift, one of the Sheriffs for the City of London and its tributaries, having given in his adhesion to the Catholic Defence Association, is certain to have an invitation forwarded to him. Should Sir Wm. Somerville not again stand for Drogheda, with the assistance of his Grace Dr. Cullen, there would be no doubt of the worthy Sheriff's return. The borough of Tralee is also set down for the honorable gentleman. Mr. Swift is an English Catholic, but he can advance many compensations for the absence of brogue. He has become a member of the Catholic Defence Association. He is the son of an Irishman, and is the husband of a lady of Irish parents, and having a peculiarly Irish name, "O'Brien," not O'Brien, ergo nothing to do with the O'Bryens of Thomond, albeit Sir Lucius O'Brien, of Droimolund, brother to the would-be King of Munster, claims to be heir to the empty title of Baron Inchiquin.

Mr. Serjeant Shee, another English Catholic, will be returned for the county of Meath, in room of Mr. H. Grattan, who will never be forgiven for having voted for Lord John Russell's Irish Assassination Bill.

Mr. F. Lucas, of the *Tablet*, is also, we believe, a candidate for senatorial honors.

The Earl of Arundel and Surrey will, as a matter of course, be returned for Limerick.

**THE LATE EARL OF CLARE.**—Probate of the will and two codicils of the Right Hon. John Earl of Clare, of Ireland, and Baron Fitzgibbon, of the United Kingdom, has been granted by the Prerogative Court of Canterbury to his sister, the Right Hon. Lady Isabella Fitzgibbon, the executrix for life, and to whom his lordship has bequeathed a large portion of his property, the house in Lowndes-square, and the furniture, together with his carriages and horses, the diamonds which were his mother's, and an annuity of £1,300, chargeable upon his estates in Tipperary and Limerick. The furniture at Mountshannon to be heirlooms. The last codicil, bearing same date as the will, 7th of April, 1851, is entirely in his lordship's handwriting, leaving legacies to many of his relatives and friends. There are annuities and legacies also to his servants.

**THE LATE ACCIDENT IN CAVAN.**—Counsellor Gibbons, of Dublin, came down in the shooting season to this county a few days ago, and while going over the lands of Drumhowna, near Arva, on the estate of Mr. Hutton, a bailiff named Murtugh, on that part of the lands met him and told him that no person had liberty to fowl on the lands without an order from Mr. Hutton or the agent; this, we believe, Mr. G. did not mind. The bailiff then insisted that he should go off the lands, and caught hold of Mr. Gibbons's fowling-piece, which was a double-barrel one, one of which went off, and entered the knee or thigh of Murtugh. The wounded man lingered a few hours and then died. An inquest was held before Wm. Pollock, Esq., coroner, when the jury acquitted Mr. Gibbons, and returned a verdict of accidental death.—*Anglo Celt.*

**ARREST AND RESCUE OF A MAGISTRATE.**—As Mr. E. Deane Freeman, J.P., of Castlecor, was proceeding on horseback towards Kanturk, on Monday, with a view, as was stated, of taking part in the meeting of rate-payers, he was met by two bailiffs, one of whom seized the reins of the animal which he rode. Some women who were near the spot, gathered round the bailiffs in a threatening manner, whereupon the latter thought it prudent to make a retreat, thus leaving Mr. Freeman at liberty. This gentleman did not, however, appear at the public meeting which was subsequently held.—*Cork Constitution.*

Giovani Benagovich, the foreign sailor against whom the verdict of wilful murder was returned at the coroner's inquest on Thursday, was transmitted to the county gaol on Friday, to await his trial at the next assizes.—*Cork Examiner.*

**RIBBONISM IN BELFAST.**—On Monday morning Sub-Inspector Hill proceeded to Smithfield and arrested a man named James Hagan, on a charge of being connected with the Ribbon system. The arrest was made under a warrant issued by Mr. Gold, R. M., of Antrim, in consequence of certain revelations made to him by a man named Laurence McQuillan, who is at present in custody on a charge of Ribbonism, having been arrested at Randlestown about three weeks ago. We understand that some documents of a criminating nature were found in Hagan's. Hagan is a dealer in old iron, and kept a stall in Smithfield. In effecting his arrest it would appear that the authorities anticipated a rescue, as they adopted the extraordinary precaution of having about thirty of the constabulary under arms. After Hagan's apprehension Mr. Teeling, solicitor made an application to Mr. Tracy to be permitted to see the prisoner, as he had been retained on his behalf, but Mr. Tracy refused to grant it. The prisoner was transmitted to Antrim, in charge of two policemen, by the half-past four train, yesterday evening.—*Belfast Mercury.*

The Rector of Cong, Parson Moore, one of the itinerant champions of the "Irish Society," held forth before the Protestants of Nonagh, on Sunday, on the success which is reported to attend the efforts of the insidious proselytisers in Connaught. Though the Rev. speaker forcibly dwelt on the claims of the "strabour" converts, and the cause he came there to support, he met, as we hear, very little practical sympathy, as the shiners were not only "few but far between," many, very naturally thinking that these are not times for parting money without getting the *quid pro quo!*—*Tipperary Vindicator.*

**IRISH UNION ANNUITIES.**—We have reason to believe that the ministry have at length arrived at a determination as to the course they will adopt in reference to the forty years' annuities impost. They will not consent to a general postponement of the claim; but they will take into consideration the means and circum-

stances of the individual unions respectively, and in those in which they know an attempt to levy the money would not produce enough to pay the cost of making it, they will remit altogether a portion of the sum claimed. The details have, we understand, been submitted to the consideration of Mr. Power, the chief Poor Law Commissioner, and upon his report, a treasury minute will be formed.—*Evening Mail.*

**KILRUSH UNION.**—At the meeting of the Kilrush board of guardians on Saturday, a communication was received from the commissioners, enclosing a schedule showing how the consolidated annuity was apportioned on the various townlands. The chairman commented on the very erroneous manner in which these annuities appeared to have been made out, and observed that it was the same in Kildysart, where they had found some townlands charged 4s or 5s in the pound, while on the next townland of the same soil, and similarly circumstanced in every respect, the annuity was but 1s. In fact, the whole proceeding was so complicated, that it would be impossible to carry it out. The board was unanimously of opinion that the annuity could not possibly be levied for the reasons stated; and, therefore, that they should at once proceed to reconsider the estimated rate, with a view of altering it to the scale first agreed upon by the board, and which imposed a maximum rate of 5s. on all divisions requiring that or a greater amount.

The Gort board of guardians have memorialized against the Consolidated Annuities.

**DRAIN OF CAPITAL FROM WATERFORD.**—We have been informed by a highly respectable gentleman, who has taken some trouble to ascertain the fact, that a certain number of the passengers in the *Mars* steamer on Friday for Liverpool, had with them the large sum of six thousand three hundred pounds. If we assume that the remainder of the passengers (more than one-half) had half that sum, it would amount to ten thousand pounds, or at the rate of half a million per annum. This is a truly startling fact.—*Waterford Mail.*

**MORTALITY IN THE GALWAY POOR HOUSE.**—We find that a sum of £102 is now due to the coffin contractor of this union, for supplying, since the month of March, the last outfit to our paupers.—*Galway Vindicator.*

GREAT BRITAIN.

It is stated, seemingly on authority, that the honor of knighthood is to be conferred on Mr. Paxton, Mr. Fox, and Mr. Calvert; and that Prince Albert has requested Dr. Lyon Playfair to accept the office of gentleman-usher in his household, vacant by the appointment of Colonel Reid to the Governorship of Malta.—*Spectator.*

**THE JEWISH QUESTION.**—On Saturday Mr. Alderman Salomon's solicitor received notice of trial in two separate actions, which will bring the question of the admission of Jews into Parliament before the Court of Queen's Bench in the course of a few weeks. The notices of trial are for the sittings after Michaelmas Term, consequently the cases will come on early in December, as the term ends on the 25th of November. The actions are brought for "having voted in the House of Commons without having first taken the oaths required by law."—*Globe.*

The Madrid steampship, with Kossuth, family and suite, arrived at Southampton on Thursday. The Mayor proceeded in the Customs' boat to the mouth of the Itchen, where he boarded the ship and was introduced by the Captain to Kossuth and others of the nobility on board. A scene then followed that will never be erased from the memory of those who witnessed it. All shed tears, and were so deeply affected as scarcely to speak for some time. Kossuth's children are four in number—they also came in for a full share of congratulation. The steamer afterwards entered the Docks, and Kossuth and family, with the Mayor, were discovered on the deck. A number of Hungarians who had come from London to meet him, rushed forward to offer their congratulations. A procession followed, which included a large number of the inhabitants, in carriages and other vehicles, and on foot, to the Mayor's residence, accompanied by a band of music. Kossuth, after partaking of refreshments, proceeded to the Guildhall, where an address from the Corporation was presented to him. Kossuth stood forward and said:—

"I beg you will excuse an unpretending stranger, in the town of Southampton, unable in your own language adequately to express the warm sentiments of respect and gratitude for your generous welcome.—To have the honor of being welcomed by the people of England in this town, is a high gratification to me. It has always been my study to look to England as the book of life by which I was to live. For three centuries, Austria has excited open violence and wholesale threats to destroy the liberties of my countrymen, and were it not for her municipal institutions, would have succeeded. There was a time when the principles of liberty were spreading through Europe—when I was, myself, almost alone, standing against the attacks of Russia. Municipal institutions are the best protection to liberty. There is, in the French nation, which, after three revolutions, glory outside—but freedom within, withering, by the blasting influence of centralization. He then proceeded to observe that he forebode that this would be fatal to them. England would always be great, glorious, and free, by the preservation of her municipal institutions, and when he saw their race the only one in both hemispheres enjoying perfect freedom—under kindly government in one, and republican government in the other—by preserving these institutions in tact. He then expressed his gratitude for England's reception of his fellow-countrymen.—His own life was of no use, except that he might be useful to his country, and he hoped, by the blessing of Almighty God and the encouragement of their sympathies, yet to see the principles of liberty established in his native country."

**THE 4TH, OR KING'S OWN.**—The result of the court-martial at Weedon is the cashiering of Captain Robeck, Lieutenants Ramsbotham and Coryton, the reprimand of Lieutenant Hall, which sentence was communicated to all the officers of the regiment on Tuesday last, by Major-General Warre. Captain Kennedy and Lieutenant Cocks are released from arrest. Since the pronouncement of the sentences the indulgence of leave to the officers is withdrawn, and they are ordered to appear constantly in uniform.

Of the 4th or King's Own, 19 officers were placed under arrest since 1849! Captain Robeck, who is out of the army by the late court-martial, is eldest son of the Baron de Robeck, a distinguished Peninsular officer. It is generally believed that this young gentleman, with the other victims in the 4th, will be reinstated.—*Limerick Chronicle.*

Three fatalities occurred at Manchester during the Queen's visit. A girl was killed by the wadding of a cannon entering her eye: James Alcock, a youth, is in prison for the manslaughter. An infant was squeezed to death in its mother's arms, in the crowd at night; and a man was crushed by a cart-wheel against a barrier.—*Spectator.*

**CHILD MURDER.**—The magistrates this afternoon concluded an investigation which has occupied them for several days, and created a good deal of excitement, owing to the respectable position in society of the prisoner, Caroline Elizabeth Lewis, accused of the serious crime of the wilful murder of her female illegitimate child by the administration of arsenic. The prisoner, who had hitherto gone by the name of Mrs. Slater, is the daughter of a lady of high respectability at Redland, near Bristol. She had formed an intimacy with a Mr. Crosby, a solicitor of Bristol, the result of which was the birth of the child in question. The prisoner has been committed to take her trial for the wilful murder.—*Times.*

**STRANGE CASE OF CHILD MURDER.**—On Thursday last, a person, who has since been ascertained to fill a respectable situation in Glasgow, called upon an undertaker in Gorbals, and purchased a coffin for a child, which he took away with him. He returned the following afternoon with the coffin lid screwed down, and left his burden, requesting at the same time that a fair should be procured in the Old Gorbals burying ground, and stating that he would return alone next afternoon and see to the interment. The circumstances struck the undertaker as suspicious, and he accordingly gave instructions at the Gorbals Police Office, to which place the coffin was removed. The case was reported in turn to the Sheriff's authorities, and when the coffin was opened it was found to contain the dead body of a strong male infant, without any external marks of violence excepting a discoloration on the lips. A subsequent medical examination proved that death had been produced by suffocation, and it is not unlikely that the process used may have been that known as "burking." The man coming in due course on Saturday to attend to the interment was apprehended, and conscious of his own jeopardy, he admitted that the body had been sent to him in the shape of a railway parcel by his niece, a young woman residing in Perthshire. We believe there is no doubt of the truth of this statement. A communication has accordingly been made to the Perthshire authorities, which will no doubt lead to the girl's apprehension.—*Glasgow Herald.*

**THE CONVICT HARE THE ORANGEMAN, AT GLASGOW.**—With reference to the extraordinary case of this unfortunate man, the *Glasgow Constitutional* of Wednesday says—"At a meeting of the Magistrates on Tuesday it was unanimously resolved to present a memorial to Sir George Grey, praying the postponement of the execution of the convict Hare, which had been fixed for Thursday the 23d inst., that being the Autumnal Fast-day in this city. In the evening Dr. Strang received a telegraphic despatch from Bailie Watson, who is at present in London, announcing that the Government had agreed to delay the execution one day. It may therefore be expected to take place on Friday the 24th inst." It seems that the unfortunate man sentenced is a nephew of the notorious Hare who was associated with Burke in his hideous career of blood.—*Scotch Paper.*

UNITED STATES.

**NEW YORK NOV. 10.**—The United States Steamer *Mississippi* arrived here this morning from Gibraltar, which place she left on the 25th ult. She brings about 30 of the Hungarians who remained by her after the departure of Kossuth.

**PROPOSED EXHIBITION IN NEW YORK.**—The work of removal from the Crystal Palace proceeds with great rapidity. It is said that a large proportion of the foreign contributors will remove the goods from the building which they are unable to dispose of in England, for shipment at once to the United States. A building in the central part of New York is to be secured, where the articles are to be exhibited for sale. The *Amazon*, by Kiss, with a large collection of works by M. Monti and other Italian artists and sculptors, will be among the articles sent. The articles exhibited will be exclusively of foreign production, no American producer or manufacturer being allowed to take part in it.—*Christian Inquirer.*

The Spanish frigate *Guatemala*, landed at Vigo one hundred and sixteen prisoners of the band of Lopez, six others arrived in the corvette *Venus*, and four in the *Isabella Catalina*—in all, one hundred and twenty-six, sentenced to confinement in the Spanish presidios.—*Boston Pilot.*

The Government of the United States could not foresee or prevent the outrages committed on the Consul and subjects of Spain at New Orleans. That was a matter for the municipal authority to quell and punish, and that city owes it, we think, to her own character to reconduct the insulted Consul to his Official residence and functions with all due form and honor. We should be content with nothing less were it the case of an American Consul in a foreign city; and a high-minded people will not refuse any measure of redress which it would feel bound in like circumstances to demand.—*Ibid.*

A western editor says that "a child was run over in the streets by a wagon three years old and cross-eyed, with pantalons, on which never spoke afterward;" and adds, that "in consequence of careless driving, the shafts of death are constantly dying through their devoted village."—*Ibid.*

A Catholic priest, 110 years of age, preached at Dayton, Ohio, some few days since.

**A WHITE WOMAN RELEASED FROM SLAVERY.**—The Circuit Court of Rockingham county, Va., last week, after a trial that excited much interest, decided that Amanda Jane, who had been held as a slave ever since her birth, some twenty-six years ago, was a white woman, although her origin was distinctly traced to a negress, who was a slave. Exceptions have been taken to the decision by the council for the defendants.—*Christian Inquirer.*

**LATER FROM CALIFORNIA.**—The *Cherokee* arrived here on Saturday last. She brought \$1,919,163 in gold dust on freight, and \$260,000 in the hands of passengers. We regret to hear that a serious riot occurred at Chagres on the 12th and two or three subsequent days, owing to the ill-advised attempt of the American and other foreign boatmen to coerce the natives in maintaining the uniform price of two dollars for carrying a passenger to or from the steamers in the harbor. Probably twelve or fifteen native boatmen were shot, and others perhaps drowned, and at least two Americans were killed.



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THE TRUE WITNESS  
 AND  
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, NOV. 14, 1851.

NEWS OF THE WEEK.

We give upon our second page, a short account of the meeting of the Catholic Defence Association upon the 17th ult., and the rules and regulations for the future conduct of the Society. The No-Popery excitement seems to have greatly subsided, the attention of the public being more occupied in speculations as to the nature of Lord John Russell's promised Reform Bill, than with theological controversies. It appears that there are still rumors of a projected State prosecution of the obnoxious Catholic Bishops. We read in the *Tablet*—

"They threaten us from the other side of the channel with a prosecution of the Bishops; with fine and imprisonment for the Primate. Be it so. Even the wise men of this world are the veriest fools in these matters, and those with whom we have to do are not even the wise men of this world. They are only the wise men of Gotham who put out to sea in a washing tub. We do not fear them—they, and their wisdom, and their tub! Let them do their worst with the Primate. If not merely Lord John, but if all Hell should gape to swallow him up, he will survive to mock their fury; and Ireland to bless the Primacy under which she was first solemnly committed to the patronage of the Holy Mother of God, "under the title of the Immaculate Conception."

Our readers may recollect the case of Mr. Weale, a schoolmaster, who was sentenced to three months' imprisonment for chastising one of his pupils for theft and lying, and whom the Protestant papers, with that respect for truth for which they are so favorably distinguished, have invariably represented as a Catholic Clergyman, although they well knew, because it was distinctly stated by the prosecutors on the trial, that Mr. Weale was not in Holy Orders at all. The case of this unjustly-treated gentleman has been submitted to the Secretary of State. Two Surgeons, Dr. Fox and Mr. Bilton, of Gray's Hospital, have given certificates in entire contradiction of the medical evidence produced at the trial, founded on an examination of the boy, which they made three days before the sole medical witness against Mr. Weale saw him. The gross injustice of the sentence, and the infamous bigotry which dictated it, are, at length, made manifest; and there is every reason to expect, that the Government will be shamed into setting Mr. Weale at liberty.

The rapid increase of Catholicity in Scotland, is exciting much anxiety in the bosoms of the fathers of the Presbyterian Church. They cannot shut their eyes to the fact, that Popery has increased, and is increasing, and they know not how it is to be resisted. They remember not the advice of Gamaliel, the Pharisee, to the Sanhedrim—"to let it alone, because if it be of God they are not able to destroy it, lest, perhaps, they be found to oppose God." At a late meeting of the Synod of Glasgow, the assembled ministers took counsel against the Church of Christ, and resolved "That the ministers within the bounds of the Synod be instructed to continue their exertions against the progress of Popery; . . . and to urge the people to do whatever lies in their power to resist its inroads." To pull down and destroy the Catholic Chapels, we suppose, is meant, and to insult and abuse the Clergy, and the religious. The Presbytery of Selkirk, where, a few years ago, there was not a single Catholic, and where a Catholic Priest would have been looked upon with as much surprise, as a visitant from another sphere, is fast becoming Catholicised. One speaker at the meeting frankly admitted, that the number of Romanists within the limits of their own Presbytery had greatly increased during the last few years, but attributed it greatly to the influx of Catholicism from other quarters. The same thing had occurred in other Presbyteries; and—dreadful to relate—he had reason to fear that Popish chapels would soon be erected in various places in their neighborhood, as one had lately been in Hawick. But this was not the worst of it. The speaker looked with more serious alarm to the fact, that schools were being opened by Scotch Episcopalian clergymen, in which Catholic doctrines, or doctrines very like Catholic doctrines, were openly inculcated. Upon the whole, it is clear from the complaints of the Presbyteries and Synods upon the subject, that Catholicity is progressing rapidly in Scotland—much to the annoyance of the Devil and his agents, who are, naturally, loath to relinquish their prey. This state of things is a singular commentary on Kirwan's "Decline of Popery."

The Irish Exiles, in Van Diemen's Land, have been again made the victims of official brutality. We copy the following account of the treatment of John Mitchell, from the *People's Advocate*, (a New South Wales paper, of the 14th of June):—

"In our last we called attention to a paragraph which appeared in a recent number of the *Launceston Examiner*, announcing that the family of Mr. Mitchell had arrived in Adelaide, and was on their way to join their noble-hearted relative. He, anxious to see those from whom he was so long and so painfully separated, asked and obtained permission to visit Launceston;

but, as unfortunately he has omitted to provide himself with a written pass, he had no sooner arrived in that town than he was arrested and thrown into gaol, to remain there till communication could be had with, and instruction received from, Hobart Town. This is the extent of our knowledge, and we have yet to learn the decision at head quarters, whether favorable or otherwise to the unfortunate state prisoner. But it would seem that a certain fatality attends those political martyrs, who have been located under the wise and paternal rule of Governor Denison, and more especially the gentleman whose name we have placed at the head of this article. The first who felt the indignation of England, he was sent to Bermuda, where his life was endangered, in consequence of the climate not agreeing with him. Eventually he was removed, and was a passenger in the Neptune, which was not allowed to discharge her cargo of crime at the Cape of Good Hope, but was compelled to voyage further, and add fresh population to Van Diemen's Land. We believe that the true-hearted colonists of South Africa would have had no objection to have allowed the landing from the ship, and subsequent residence among them, of John Mitchell, if it could have been so managed that he alone should be allowed to avail himself of the privilege. This, however, could not be done, and he was compelled to journey onwards to Van Diemen's Land, where at length he found a resting place for his wearied foot. Since that time he has lived in comparative retirement, and has not been so prominently before the public as others of his compatriots, who have been subjected to the coarse insults and indignities of the ruling authorities. But owing, as we said before, to that unfortunate fatality which seems to attach itself to these gentlemen, no sooner had he proceeded (by permission) to Launceston, to welcome his family, than he is thrown into prison, because he had no written pass. Whether the Governor or Comptroller-General may deem this omission of sufficient importance to merit three months at the Cascades, we have yet to learn; but we should not be at all surprised if it were so; no despotic or arbitrary proceeding of the Government of Van Diemen's Land would astonish us. The petty malignity and vindictiveness so often evinced in its conduct to the Irish state prisoners, warrant us in supposing that—as long as it keeps within the law—it may work as it will, and even stretch a point, not only in equity but also in law, to accomplish its purpose of aggravating the distressing condition of those who are forced to dwell under it, and to submit to its every caprice. Surely it was quite sufficient that these gentlemen—many of them of a rank in society more stable and more exalted than an adventitious Excellency, who might before to-morrow be ordered to join his corps and do duty—should have been torn from their families, and homes, and forced into revolutionary banishment, that they should not, in their place of exile, be harassed by the insolence of officials, who, unable to comprehend the virtuous and pure motives which animated them, and urged them on the course which they pursued, to the overthrow of their own hopes and prospects—seem to take a malicious pleasure in subjecting them to annoyances, which are deeply and acutely felt by the high-spirited men who are the victims of their whims. It may be said, that the authorities were fearful that Mr. Mitchell would follow the example of M'Manus and fly from the colony—but they need not—they could not entertain any such apprehensions. In the case of the former there was no breach of that tacit agreement which existed between every state prisoner and the government; while in that of the latter, the bond had been broken by the executive, and Mr. M'Manus, being relieved from all obligation, then did what every man would do under similar circumstances—namely, relieve himself from the duress to which he was subjected; and we have before now expressed our sincere satisfaction that he had succeeded in eluding the vigilance of his gaoler, and disappeared from the land of his bondage. But it was not very likely that a man who had just received the tidings of the arrival of his family, would harbor any intention of absconding, from even such a place as Van Diemen's Land, and we wait with anxiety to learn the issue of the new proceeding, which savors so strongly of the domineering and despotic spirit of the officials of the southern colony.

But the people of England have expended so much of their sympathy on the assassins and cut-throats of Italy, that they have none to spare for their own fellow-citizens; they have tears for Poerio, but not a word of compassion for John Mitchell.

It is positively announced in the *Globe*, that the Government does not intend to comply with Sir Harry Smith's demand for 10,000 additional troops, to be sent to the Cape of Good Hope. From whence we conclude, that our rulers are beginning to find out how expensive it is to carry on a "little war," and are prepared to abandon the colony to its fate.

Our Colonial Parliament is dissolved. Writs, bearing date the 6th instant, returnable on the 24th of December, have been issued. Several candidates are in the field for the city of Montreal; but Mr. Young's address is the only one that is as yet before the public.

RECORDS OF CRIME.

Some remarks of ours upon the rapid increase of revolting crimes, in England and Scotland, have drawn upon us the fiery indignation of several of our contemporaries, who, unable to deny the facts which we adduced in support of our assertions, argue as if it were exceedingly improper to allude to the existence of these dark spots, upon the disk of that glorious sun—the civilisation of the XIX. century. This seems to us the more unjust, because, after all, we derived all the information that we made use of from exclusively Protestant sources; we did but repeat the daily complaints of the periodical press in the United Kingdom; complaints of the rapid demoralisation of the great mass of the people; the rapid increase of revolting crimes, proceeding from the decay of all those salutary checks which the love of God—the hope of Heaven, and the fear of Hell—impose upon the passions of our fallen nature. We did not say that Englishmen, or Scotchmen, were more prone to crime than the children of other lands; God forbid that we should thus libel our countrymen; but we said—and we deliberately repeat it—that the undeniable decay of morality, and increase of crime amongst them, is owing to their Protestantism, and

that, not because Protestantism explicitly teaches, or inculcates immorality, or the practice of vice—but because it is utterly impotent to arrest the progress of that flood of iniquity, which, like a deluge, sweeps over the face of society with irresistible force, and will soon, unless checked, obliterate the last vestiges of that true civilisation, which Catholic Christianity imparted to our Pagan ancestors. Do we exaggerate? Are these merely the dreams of the benighted Papist? We will still, as is our invariable custom, appeal to the testimony of Protestants; they are good witnesses when they testify against themselves.

In *Blackwood*, for September of this year, we find the following picture of the moral and religious condition of the inhabitants of the large towns:—

"Of education they receive little or nothing; for they must be in attendance on their gaunt iron master during the whole of their waking hours; and religion seeks after them in vain. What wonder, then, if the condition of our operatives should be such as to suggest to thinking minds, very serious doubts whether our boasted civilisation can be regarded in the light of a blessing? Certain it is, that the bulk of these classes are neither better nor happier than their forefathers. Nay, if there be any truth in evidence—any reality in the appalling accounts which reach us from the heart of the towns, there exists an amount of crime, misery, drunkenness and profligacy, which is unknown even among savages and heathen nations. Were we to recall from the four ends of the earth, all the missionaries who have been despatched from the various churches, they would find more than sufficient work ready for them at home. Well-meaning men project sanitary improvements, as if these could avail to counteract the moral poison. New churches are built; new schools are founded; public baths are subscribed for, and public washing houses are opened; the old bookers are pulled down, and light and air admitted to the heart of the cities—but the heart of the people is not changed; and neither air, nor water, nor religious warning, has the effect of checking crime, eradicating intemperance, or teaching man the duty which he owes to himself, his brethren, and his God!

This is an awful picture, but it is a true one; and it well becomes us to consider why these things should be."

The great boast of Protestantism is its material progress. "See," it says, pointing to its factories, cotton mills, and steam engines, "see what Protestantism does for a country; no lazy people amongst us; no drones in our hive; no time lost in Saint's days, Holy-days, and other Popish superstitions, as in Belgium, Spain, or Portugal." Very true. Protestantism, being of the earth, earthly, makes happiness to consist in the multitude of things that we possess; it is so busy seeking after the meat that perisheth, that it has no time to give a thought to the Bread of Life. Its unhappy votaries, as the writer we have just cited informs us, "must be in attendance on their gaunt iron master during the whole of their waking hours," and the consequence is, that "religion seeks after them in vain." Catholicity, by teaching that we are but pilgrims, and sojourners here below—that on earth we have no abiding resting place—that our great study should be, not how to live, but how to die—procures for her children some respite from their daily toils; and thus it is, that although in Catholic countries, there may be less commercial and manufacturing energy, a smaller production of marketable commodities, there are, at least, no complaints that "religion seeks after the people in vain," or that they have no time to bestow a thought upon the Lord who made—yea redeemed them with His blood. England was once Catholic England—not less renowned, not less powerful, than modern Protestant England—in those days books were scarce, because dear; many could neither read nor write; and yet, we are very certain that in those days of Popish ignorance, there was none so ignorant, as not to know that God became man—that the Word was made flesh—and suffered for us on the cross. Granting even, for the sake of argument, that the faith of the people in those days, was an unenlightened faith, still, they had a faith, and that was something. An infidel was unknown; the poorest had the gospel preached unto him; every man had a religion, even were it as our Protestant brethren assert, a corrupt religion; if he superstitiously believed in Purgatory, he believed no less firmly in the eternity of Hell fire, in a great day of judgment to come, and a state of future rewards and punishments; if he invoked the prayers of the Saints in Heaven, and, above all, of the Blessed Mother of God, he relied for salvation upon the atoning blood of her Divine Son alone; and we are very certain, that the most ignorant Papist that ever attended the idolatrous service of the Mass, in those dark ages, would, if questioned, have been able to give better answers as to the faith that was in him, than we find given by the Protestant costermonger in the XIX. century.

"I never heard about Christianity," says one. "No; I never heard about this here creation you speak about. In course, God Almighty made the world, and the poor bricklayer's laborers built the houses afterwards. I have heard a little about our Saviour—they seem to say he was a goodish kind of a man." Another mentions having heard about our Saviour from her father, "about his giving a great many poor people a penny loaf and a bit of fish each, which proves him to be a very kind gentleman." Another says—"I never go to church. . . . There is no costermongers go to church, except the rogues of them that want to appear good." Now, if we say that this heathen ignorance is the result of Protestantism, it is because this heathen ignorance did not exist in Catholic times—because it does not exist in any Catholic country of the present day—and because, upon the testimony of Protestants themselves, it does not exist amongst the Catholic population, moving in the same condition of life, and enjoying only the same means of obtaining religious education as their Protestant brethren, of whose brutal and heathen ignorance we have given a small specimen above; and for a proof of which we refer our read-

ers to Mr. Mayhew's letters on "London labor, and the London poor." The difference in the morality of the two classes—of the Catholic and Protestant poor—is no less striking, and advantageous to the former:—

"Very few of the women (nor indeed of the men, though rather more of them than the women) can read, and they are mostly all wretchedly poor; but the women (the Irish Catholics) present two characteristics which distinguish them from the London costermongers—they are chaste, and, unlike 'coster-girls,' very seldom form any connection without the sanction of the marriage ceremony. They are, moreover, attentive to religious observances."

Mr. James Bruce, a Protestant, writing in the *Scotsman*, an Edinburgh paper, arrives at precisely the same results, with regard to the respective morality of the Catholic and Protestant poor. Here is his description of the state of morals in Edinburgh:—

"But the great peculiarity of the city of Edinburgh is, that within bow-shot of the splendid mansions of a population boasting themselves to be, in point of mere worldly refinement, at the highest pitch which either ancient or modern times have witnessed, and possessed of a purity in religious knowledge and practice, unexampled amongst Christian nations,—within bow-shot of this population a kingdom of darkness, misery, and vice, has erected itself, and is daily strengthening its fortifications and deepening its trenches. In close juxtaposition with a population who vaunt that their city contains every element necessary to train them up as one family to God, there is growing up another population, strong in numbers, and desperate in misery, who are to all intents and purposes practical heathens. In close geographical contact with each other, there are existing two populations,—the one of which is as far separated from the other in habits, feelings, and outward appearance, as if a hemisphere had intervened between them."—p. 3.

"As to the almost total neglect of the wretched and the criminal by the clergy, both Established and Dissenters, it is perfectly amazing, and is a subject to which I shall be obliged to return again."—p. 13.

"Oh," says our Protestant friend, "this is owing to the immense number of the poor Irish." No it is not—this vice, this immorality, is confined almost entirely to the Scotch and Protestant population. The same author continues:—

"The High Street and its closes are inhabited, in a great measure, by a Scotch population, and it is here that female profligacy is most abundant. When the late Daniel O'Connell once asserted the superiority of his countrywomen over those of England, in respect to the comparatively smaller amount of unchastity amongst them, he was assailed by an injudicious portion of the press as a slanderer of the purest of the sex. He was perfectly right, however, in point of fact—as far as England is concerned—and if he included Scotland under the head of England, he was still more strongly in the right. Whenever, amongst the females in all parts of Edinburgh, you meet with those in whose whole appearance their wretched occupation is inscribed in unmistakable characters—you find them to be Scottish—a great many, indeed, of the native growth of the modern Athens, reared within the sound of many Sabbath bells, and under the eye of an infinite variety of benevolent and philanthropic institutions—reared in the very neighborhood of ladies who are not content to be devout in private, but who crowd with their presence every assemblage where discourses are delivered on the best means of protecting from crime and degradation the more wretched of their countrymen and countrywomen. On the other hand, in the lowest hovels occupied by the Irish—where you find that thieves reside and resort—where riotous persons are every other night apprehended by the police—you do not find these appearances—but on the contrary, everything to induce you to believe that in this respect the females are distinguished from our countrywomen, living in what appear to be similar circumstances."—p. 19.

We have thus produced Protestant authorities—alone, in support of our statement, that the effect of Protestantism upon the morals of the poor, is strikingly exemplified in the rapid increase of crime, drunkenness, and prostitution.

PROTESTANTISM vs. MAHOMEDANISM.

Writing some months ago upon the necessity for separate schools for the children of Catholics and Protestants, because of the impossibility of imparting to them any common religious instruction, we observed "that there was less community of faith betwixt the Catholic and the Protestant, than betwixt the Protestant and the Mahomedan;" and we argued, that if the Protestant father would be justly loath to send his child to a Mahomedan school, so also ought the conscientious Catholic to prefer seeing his only, and beloved child, lying a corpse at his feet, to allowing him to attend schools, in which the principles of Protestantism were directly, or indirectly inculcated; we remember also, that this opinion called forth expressions of surprise from an evangelical cotemporary.

The result of every day's experience, is to impress us more strongly with the truth of our assertion, and to furnish us with more abundant proofs of the impossibility of any fellowship in education, because of the impossibility of giving a common religious instruction to Catholics and Protestants. Of course we did not mean to insinuate that there was any great resemblance betwixt Islamism and Protestantism, although we said, that there was less difference betwixt them, than between the latter and Catholicity. There is a great difference, as there ever must be, between an assertion, and a negation; and in this respect, the difference is altogether in favor of Islamism, which affirms, and teaches something, to be believed; whilst the other contents itself with denying, and teaching that something is to be disbelieved. The similarity therefore consists in what the Mahomedan and the Protestant deny in common; whilst the similarity betwixt the former and the Catholic, consists in what they assert in common. What we mean, therefore, by the resemblance betwixt Protestantism and Mahomedanism, is, that now-a-days, both deny in common the same great doctrines of Christianity—"The Divinity of Christ—the Trinity—and the Vicarious Atonement." The Protestant indeed, it



seems, denies a little more—"The doctrine of the eternal punishment of the wicked," which the Koran, chap. 18, asserts—in which respect, Mahomedanism is more like *old* Christianity, than is the more modern heresy.

That we have not misrepresented the doctrines, or rather, the negations of Protestantism, in the United States at least, is clear, from the following extract, from one of the leading American Protestant journals, headed—Decay of Orthodoxy:—

"Judging by the best literature of the world, and the common talk of the wisest and freest men, and the indications from which we derive our conceptions of the state of opinions in politics, morals, and all other subjects, we think it not presumptuous to say, that the doctrines of the Trinity—the vicarious atonement—the dogma of everlasting punishment have ceased to have any influence coincident with the extent to which they are avowed—any influence which shows them to be alive and growing in the vital heart of human experience. They possess influence as shadows of departing substances; as the gigantic bones of the once terrible Saurian tribe of theological notions; but, like them they have ceased to live, and threaten the intellects, the conscience, and the heart of christendom. They have not been destroyed by argument, but simply left behind by the advancing spirit of humanity. The desert domain which they were supposed to inhabit has been cleared up and explored; and no such products having been discovered as the fabulous shapes which imaginative reporters declared to exist there, the people are fast losing faith in them."

As an illustration of this tacit abandonment of those doctrines which chiefly distinguish Christianity from Mahomedanism, the same writer instances the case of an "intelligent and religious family formerly connected with a Unitarian parish, and very much attached to their liberal sentiments, who some time ago moved into a village, where for want of a Unitarian pastor, they now attend regularly upon Orthodox preaching. To their great surprise, six months experience has given them no ground of dissent from the teaching of their new minister. He has never in their hearing, preached the Deity of Jesus Christ, or the vicarious atonement, or the doctrine of eternal punishment. Not once in this whole period has anything been stated in the sermon, or implied in the prayers that could properly cross the sentiments of a Unitarian." This minister, it is added, is in good standing with his own denomination, one of the most exclusive of the Calvinist sects.

Hamlet, with the part of Hamlet omitted—a gun, minus the lock, stock, and barrel, may give us a faint idea of this modern Protestant Christianity—of its Redeemer, without a Redemption; and its moral responsibility, without any fear of eternal consequences. And yet this is what modern Protestant Christianity has dwindled down to, although all Protestants have not the courage or the honesty to avow it—a denial of every doctrine taught by the Church, since the days of the Apostles. We insulted Mahomedanism in comparing it with this emasculated Christianity. Mahomedanism has still something vigorous about it; it preaches far too pure a morality, for us to degrade it to a level with Protestantism—it does not teach that for the drunken prostitute, for the liar, the thief, and the murderer, there is no eternity of punishment, but a place of endless delights prepared. Mahomedanism does not, like modern Protestantism, do such foul dishonor to the name of Christ; if it does not recognize in Him the Son of God, co-eternal, and co-equal with the Father, it at least honors him as a divinely inspired prophet; whilst, if the promises of Protestantism be true, it is impossible that He can have been an honest man, except upon the supposition that He was a silly enthusiast.

However, as we still think it necessary that Catholics should be taught to believe in Jesus Christ, as the eternal Son of the Father; as we think that it is still necessary to hold out to them as inducements to abstain from sin, and to practice virtue—the hopes of Heaven, and the fear of Hell—God's promises, and God's threatenings, we still assert, that if we want to have any religious education given to our children at all, it must be given to them in separate schools. Separate schools, or else, down with the system of State-schoolism.

PROTESTANT HOSPITAL.

We have been informed that at a meeting of the Governors of the General Hospital, held on the 4th instant, a committee was named to investigate the charges adduced by us against the authorities of that establishment. As we are as yet in ignorance as to the composition of their committee, as well as of the manner in which it proposes to conduct its enquiry, we have declined recognising its existence. Neither will we bring our case before it, or any other committee, until such time as we shall have been assured of its competency to give an impartial decision; and by this we mean—that none of the members composing it, shall be persons interested, either for, or against the General Hospital. As we said last week, we will not accept as judges, any, who are parties to the cause.

Since writing the above, we have been favored with a list of the committee alluded to; from which it appears, that the members are all Governors of the Hospital, that is—persons directly interested in the case, and therefore, morally incompetent to act as impartial judges. We mean nothing personally offensive to the gentlemen in question; but in pursuance of our resolution, announced last week, we must positively refuse to recognise them as judges, or their committee as an impartial tribunal.

ST. PATRICK'S HOSPITAL.

We are happy to have it in our power to inform our readers, that the building known as the St. Jerome Asylum, is now nearly ready for the reception of Irish Catholic patients. This building will serve as a temporary asylum for them, until such time as the intended St. Patrick's Hospital shall have been completed.

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.—On Sunday last, his Lordship the Bishop of Montreal, conferred the sacred order of Deacon on Messrs. J. B. Lemonde and H. Morin.

The Rev. Mr. Lacombe, missionary of Poimblin, arrived in this city on the 10th instant.

Immediately after Vespers, on Sunday last, a numerous assemblage, headed by his Worship the Mayor, repaired to the new Episcopal Palace, to witness the consecration of the corner stone of the Capitular Chapel. The St. John the Baptist, and St. Patrick's Societies, attended by their presidents, together with the excellent music of the Temperance Band, contributed much to the solemnity of the ceremony.

After the consecration, the entire assemblage were permitted to visit all the compartments of this splendid edifice, at once an admirable specimen of architectural art, of which the city may be justly proud, and a striking monument of the generosity of the clergy and Catholic laity of the diocese.

The handsome sum of £63 16s. was collected on the occasion. We understand the new Palace will be open on the 20th inst., to receive its venerable proprietor.—*Melanges Religieuses.*

Mgr. Demers, Bishop of Vancouver, arrived at New York on Sunday last, in the Steamer Franklin, from Havre. He purposes spending a week or two in town.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Kingston, M. Rourke, 12s 6d; St. Timothy, O. Lynch, 12s 6d; Petit Rocher, N. B., Rev. Mr. Dunphy, 17s 6d; Buffalo, Rev. Mr. Maurice, 5s; Sorel, Rev. Mr. Limoge, 12s 6d; Port Daniel, T. Carberry, 6s 3d; Hinchinbrook, P. Brady, 6s 3d; Huntingdon, J. O'Neil, 6s 3d; Brockville, P. Murray, 12s 6d; St. Bridget, P. Menaugh, 15s 7d.

Our readers will be delighted to see what progress the Catholic Institute is making in Upper Canada.—His Lordship the Bishop of Toronto, has spoken plainly on the necessity for separate Schools:—

PROGRESS AND PROSPECTS OF THE CATHOLIC INSTITUTE.

(From the Toronto Mirror.)

Wednesday evening last will be long remembered by the members of the Catholic Institute of this city. Though nearly overwhelmed with business of a most urgent and important nature, his Lordship the Bishop of Toronto, managed to be present at a meeting of the Institute on that evening, and to deliver a highly impressive and encouraging address on the subject of the organisation. The room was densely crowded, and among the audience were several ladies. His Lordship commenced his paternal discourse by reminding the gentlemen of the Institute that they need not expect a regular lecture from him; he had no time to prepare one, however anxious he might have felt to do so; he came to bless them and their undertaking, and the happiness he felt at being in their midst was beyond the power of language to express. From the very beginning he foresaw all the good that must result from the organisation; the Address of the Institute to their co-religionists of Canada West convinced him still more of this; the means which it suggested for promoting the objects in view, such as lectures, reading rooms, the circulation of good books among the Catholic population, &c., were the very best that could be adopted, and of their ultimate success there could not be the slightest doubt. As an instance of the care that should be taken in the selection of good books, his Lordship quoted the example of an intimate friend of his, a French Priest, who had lately published a work that was subsequently condemned by the Pope, for some erroneous propositions contained in it. The author was a pious and learned man, deeply devoted to the duties of his sacred calling, and humbly submissive to his ecclesiastical superiors. He bowed at once to the decision of his Holiness, and like Bossuet on a like occasion, was the first to prohibit the circulation of his own work. But when such men fall into error, how great must be the danger in perusing indifferently the writings of persons who acknowledge no authority but their own judgment, which is frequently made subservient to their prejudices and passions.

His Lordship proceeded to state that his views had been anticipated by the gentlemen who founded the Institute. He had intended to establish a library in every mission throughout his diocese, for the diffusion of sound and useful knowledge, but now that task was taken off his hands by the present movement. The "Address" was remarkable for its modest and unassuming tone, and for the truly Catholic spirit that breathed through every line of it. His Lordship proceeded to read extracts from the Address, and dwelt particularly on that part of it which referred to the proper education of the Catholic youth of the Province. He clearly demonstrated the necessity of education having religion for its foundation, and quoted the example of Sweden and other countries, to prove the insufficiency of a purely secular education to restrain and control our passions, and make us good and faithful members of society. Catholics should, therefore, insist on having their separate schools, and to ensure success they must do something more than pass resolutions—they must act. We were in a free country where religious liberty was fully enjoyed. Let us take advantage of these favorable circumstances to advance the cause of religion, for in doing so we are securing the stability of our civil and political institutions, and the supremacy of law and order in the country. A willing obedience to the laws and a generous loyalty to the Sovereign will be the inevitable results of a thorough Catholic education. Guizot, the celebrated French statesman and historian, has declared, though a Protestant, that he knew no better school in which to learn submission to, and respect for, authority, than the Catholic Church.

His Lordship concluded his familiar and affectionate discourse, of which the foregoing is but a faint outline, by imploring the blessing of God on the members of the Institute and the sacred cause in which they had embarked with such glorious prospects of success. A vote of thanks to his Lordship was then carried by acclamation, and many new members were enrolled. We must not forget to mention that the regular monthly meeting of the Institute was held on Monday

evening last. The report of the Select Committee appointed to inquire into the annual expense of a reading room and the most efficacious means of establishing one, was submitted to the meeting, and after a very able discourse from J. Hallinan, Esq., was unanimously adopted. Twenty pounds were subscribed on the spot, and we have reason to believe that the sum will be trebled next night of meeting.

By the following reports it will be seen that the Catholics of Hamilton and Guelph have followed the example which their co-religionists of Toronto and other towns have set them. Hamilton has materials enough for a flourishing Institute, and when we bear in mind the spirit and energy which the Catholics of that town have always manifested whenever their religious or national feelings were appealed to, we are filled with the most cheering hopes for their triumphant success in the present movement. While such men as Messrs. Heffernan and Harris, and the other sterling men who constitute the officers and Committee of the Guelph Institute, have the control and management of its affairs in their hands, everything must go right.

From what part of the Upper Province shall we have the pleasure of receiving the next report of the formation of an Institute? In the meantime we shall be happy to hear of the advancement of those already established.

At a public meeting of the Catholics of Hamilton and vicinity, held on Wednesday evening, the 29th of October, in the School House, Catharine Street, for the purpose of forming a Catholic Institute, A. F. Gordon, Esq., being called to the chair, and J. B. Looney appointed Secretary, the following resolutions were severally put to the meeting, and unanimously adopted:—

1st.—Moved by Mr. C. J. Tracy, seconded by Dr. Long:

Resolved,—That the Catholics of Hamilton and vicinity, aware of the necessity and utility of some organized body being established in their midst, having for its object the advancement and protection of their religious and civil rights, and the improvement of their social, moral and intellectual state, deem the establishment of an association, with such objects in view, expedient.

2nd.—Moved by Mr. — McHenry, seconded by Mr. Martin Fitzpatrick:

Resolved,—That an association bearing the name of the "Catholic Institute of Hamilton," be and hereby is established in this City.

3rd.—Moved by Mr. T. Clohcey, seconded by Mr. Thomas Murray:

Resolved,—That the Institute do consist of a President, Vice-President, Treasurer, Secretary, a Committee of Management of 17, and Members, and that the officers of the Institute be elected to serve for one year, ensuing the date of election.

4th.—Moved by A. D. Green, Esq., seconded by Mr. O. Nolan:

Resolved,—That the management of the Institute be confided to the Committee, whose business it shall be to provide a suitable and convenient apartment for a reading room and library, to select the literary works and periodicals for the use of the same, to manage the exchequer, to correspond with the several Catholic Institutes established throughout the country, to make the necessary arrangements for lectures and the convenience of lecturers, and to watch over and protect the general interests of the Institute.

5th.—Moved by Mr. Kenny Fitzpatrick, seconded by Mr. Owen O'Brien, and

Resolved,—That all matters under discussion and having relation to the interests of the Institute be decided by a majority of votes of the Committee in Meeting assembled, and that—of the Committee for the time being do form a quorum.

6th.—Moved by Mr. E. L. Egan, seconded by Mr. Lawrence O'Sullivan:

Resolved,—That as intellectual culture and improvement and the dissemination of information and intelligence based upon sound Catholic principles, should be the primary objects of a Catholic Institute, a library and reading room for the advancement of these objects be forthwith established, and placed under the government and control of the Committee of Management.

7th.—Moved by T. Murphy, Esq., seconded by Dr. Long, and

Resolved,—That the Catholic Institute of Hamilton now formed, although wishing to treat with merited contemptuous silence the insensate raving and bitter bigotry of certain organs of parties in the Province against the Catholic religion, is nevertheless prepared to co-operate with the other Catholic Institutes in asserting and supporting the religious and civil rights of Catholics in general, and in defeating the aim and repelling the foul calumnies of these organs.

8th.—Moved by Mr. J. O'Neil, seconded by Mr. P. McGuire, and

Resolved,—That the Secretary be directed to place the Committee in correspondence with the "Catholic Institute of Toronto" forthwith, by notifying it of the establishment of a Catholic Institute of Hamilton.

The foregoing resolutions having been disposed of, the following gentlemen were elected office-bearers for the ensuing year:

T. MURPHY, Esq., President.  
Mr. S. McCURDY, Vice-President.  
Mr. DONALD STEWART, Treasurer.  
Dr. LONG, Secretary.

COMMITTEE OF MANAGEMENT:  
William Harris, E. F. Egan, C. J. Tracy, J. O'Neil, T. Clohcey, D. Neligan, P. McGuire, C. Wormoll, M. J. O'Beirne, A. D. Green, T. Beattie, M. Mahony, K. Fitzpatrick, J. O'Grady, J. B. Looney.

It was then moved by Dr. Long, seconded by Mr. C. J. Tracy, and

Resolved,—That a copy of proceedings of this meeting be transmitted to the "Toronto Mirror," for publication in that Journal, and to the "Journal and Express," of this City.

A vote of thanks having been rendered to the chairman for his efficient services in the chair, the meeting adjourned *sine die.*

J. B. LOONEY, Secretary, pro. tem.  
Hamilton, Oct. 29, 1851.

Guelph, Nov. 1, 1851.

To the Editor of the Toronto Mirror.

Dear Sir,—According to notice given in the Guelph Newspapers, a portion of the Catholics of Guelph and vicinity met this day, 1st November, at Mr. Shyne's Hotel, when the following resolutions were unanimously adopted:—

Moved by Thos. Heffernan, Esq., seconded by Mr. Lawrence T. O'Loane, and

Resolved,—That this meeting form themselves into

a Branch Catholic Institute, in connection with the Parent one in Toronto.

Moved by Mr. Patrick Downey, seconded by Mr. Martin Tobin, and

Resolved,—That the business of this Institute be conducted by a Committee of fifteen persons, to be elected by ballot, and that they elect from among themselves a President, Vice President, Secretary and Treasurer, and that the Committee hold office for one year.

Moved by Mr. Michael Cahar, seconded by Mr. John Senatin, and

Resolved,—That the Committee meet quarterly to transact the business of the Institute, and that the President, or in his absence, the Vice President, have authority to call special meetings; and that at every meeting of the Committee, in the absence of the President and Vice President, the Committee shall select from among themselves a Chairman for the time being, and that four, together with the Chairman, form a quorum.

Moved by Mr. John Harris, seconded by Mr. James Doyle, and

Resolved,—That the admission to membership be two shillings and six pence per annum, payable in advance.

Moved by Thos. Heffernan, Esq., seconded by Mr. John Harris, Sen., and

Resolved,—That this meeting tender to the Editor of the Toronto Mirror their most grateful and sincere thanks for the very able and independent manner in which he has on all occasions defended their rights and repelled the invective attacks made on our holy religion by a certain portion of the press of this Province.

The following gentlemen were elected to hold office for the year:

THOS. HEFFERNAN, Esq.,—President.  
MR. JOHN HARRIS, Sen.,—Vice President.  
MR. JOHN HARRIS, Jun.,—Secretary & Treas'r.

COMMITTEE:  
Messrs. Timothy Flynn, William McDermitt, Bernard Kelly, James Doyle, Timothy Duggan, Thomas Jarry, Martin Cantwell, Timothy Carroll, Patrick Downey, Edmund Fitzpatrick, Michael Heffernan, John Green.

(Signed), THOS. C. JARMY, Chairman.  
TIMOTHY CARROLL, Secretary.

P.S.—Perhaps it would be as well to inform you that the Committee is selected from the Town of Guelph and Townships of Guelph, Eramosa, Puslinch, Nichol, and Woolwich.

Yours, &c., JOHN HARRIS, Jun., Secretary and Treasurer G. C. I.

We have much pleasure in transferring to our columns the following valedictory address to the Rev. Mr. Kerrigan, by the Committee of Management of St. Patrick's Church, Quebec, and the Reverend gentleman's very excellent reply thereto:—

REVEREND SIR,—The Committee of Management of St. Patrick's Church cannot permit you to leave Quebec, without expressing the lively sense which they entertain of the valuable services which you have rendered to the Catholic Congregation of this City, speaking the English language.

They first owed your presence among them, to that christian and courageous devotion so characteristic of the Catholic Clergy, which in 1847 (when typhus fever of the worst description, aggravated by famine and destitution raged in this City,) arrested your progress and directed your energies to attend the sick beds of the exiles of our native land, poor, deserted, and infected, death-stricken, and death-bestowing through two seasons of Asiatic cholera your efforts have been alike unceasing in consoling the sick, and administering to the dying the rites of religion.

In the pulpit they have heard the truths of religion expounded by you with the grace of the Scholar, and the zeal of the Divine—nor can it be forgotten that in his long last illness you were the esteemed companion and friend of that admirable man the late Rev. P. McMahon, the founder of our Church, whose memory will ever be fresh in the hearts of the Irish of Quebec.

On the part of the Congregation they beg to present you with the sum of £200 as an earnest of their sympathy, and kind feeling; and while they regret the necessity which removes you from Quebec, be assured, dear Sir, that you will bear with you the best wishes of the Congregation, for your temporal and spiritual welfare.

JOHN SHARPLES, President.  
M. O'LEARY, Secretary.  
To the Rev. MICHAEL KERRIGAN, &c., &c., &c.  
Quebec, 3rd November, 1851.

To which the Reverend gentleman replied.

GENTLEMEN,—I receive, with feelings of the highest gratification and pleasure, the kind and complimentary address which you have just presented me, and return you my most sincere and warmest thanks for the sentiments it contains, and for the valuable and undeserved present which accompanies it. I cannot but feel that you appreciate altogether beyond their merits, the humble services I have, during my residence amongst you, rendered the St. Patrick's Church congregation—services so far from being irksome to me, though multiplied, were turned into a source of delight, by the consoling and christian spirit in which they were always received.

If there be one part of your address to which I have cause to refer with pride, though alloyed with sorrow and affliction, more than to any other, it is that wherein you allude to my close connexion with that good and saintly minister of God, whose noble spirit has so lately departed from amongst us, and whose loss we shall all so deeply and so long deplore.

I shall not fail to remember with gratitude your generosity towards me, and to offer to the Most High, my earnest and most fervent prayers for your prosperity in this life, and your eternal happiness in the next.—*Quebec Chronicle.*

Yesterday morning, at about half-past 3 o'clock, a fire broke out in the mill factory, convenient to Gould's Mill. The alarm was given, but the fire companies arrived too late, to render any assistance in saving the factory.

CORNWALL, Nov. 8.—The steamer "St. Lawrence" was sunk in lake St. Francis last night. She came in collision with the "Britania" about six o'clock, and in two minutes after sunk. We believe none of the passengers were drowned.—There were a great many cattle on board. She is said to be sunk in fifteen feet of water.—*Herald.*



## FOREIGN INTELLIGENCE.

## FRANCE.

PARIS, MONDAY MORNING, OCT. 20.—Nothing new is added this morning on the subject of the ministerial crisis.

The *Moniteur du Soir* gives the following as a probable list:—M. Billault, Foreign Affairs; General Bourjolly, War; M. Peauger, Interior; Benoit Fould, Finances; Paul Seguin, Public Works; Lavallee, Commerce; Royer, Justice; Admiral Parceval, Marine; and M. Giraud, Public Instruction.

Louis Napoleon has received more than forty reports of Prefects on the state of public opinion in the departments. The people of the Elysee assert that nine out of ten declare that the masses approve of his conduct, with the exception, however, of the Socialists, who are more furious than ever against him. In Paris, the Socialists are less violent in their expressions, but not at all less hostile; and, on the other hand, the Fusionist, Orleanist, and Legitimist journals all attack the President with virulence.

There is great talk here of a manifesto from the Prince de Joinville, declaring himself a candidate for the Presidency of the Republic. Many persons pretend even to have seen it, and say that it is in the hands of persons who have authority to publish it whenever they please. What is certain is, that a deputation of Orleanists have been to England to see the Prince, and have just returned.—*Globe*.

PARIS, WEDNESDAY MORNING, OCT. 22.—The *Moniteur* publishes a decree, signed by the President of the Republic, and counter-signed by M. Leon Faucher, placing the departments of the Cher and the Nièvre in a state of siege.

The *Ordre* says that at a late hour last night it received information that the cabinet was to be composed as follows:—M. Augustin Giraud, Interior; General de Bourjolly, Foreign Affairs; M. Magne, Finances; M. Ducos, Marine; General St. Arnaud, War; M. Fortoul, Public Instruction.

## SPAIN.

Our accounts from Madrid are of the 16th of October.

The King Don Francisco de Asis has sent to the municipality of Pampeluna a portrait of the Queen and his own, accompanied by a most flattering autograph letter, as an acknowledgment of his gratitude for their attention to him when he commanded a cavalry regiment in their town.

It was said that the government intended to create 35 new senators, amongst whom were Generals Alcalá, Van Halen, Shelly, &c., and four or five bishops.

## HOLLAND.

A letter from Amsterdam, 18th Oct., states that a general meeting of the Royal Institute had been held, and an address voted to the King, praying him to dissolve that body. The address is drawn up in the most respectful terms, and stated that the grounds of the application are, that the sum of 10,000fl. (20,000fr.) a year allowed by the state to the institute is insufficient to cover its most indispensable expenses, and that all its applications for an increase to the grant have been ineffectual. This step on the part of the first scientific body of the kingdom had caused a very profound sensation.

## ITALY.

A letter from Genoa of the 13th Oct., mentions the publication of a new proclamation to the Italians by the London National Committee. That document is dated the 30th of September, and signed by Mazzini, Saffi, Montecchi, Agostini, and Quadrio. It appears to have been issued in consequence of the resignation of Joseph Sintoni, "who materially differed with his colleagues respecting the political system to be pursued."

The *Tuscan Monitor* of the 13th Oct. contains several decrees, which would appear to confirm in a certain measure the assertions of a Florence letter, quoted two days ago, from the *Corriere Mercantile* of the 13th, viz., that Tuscany was to be as good as incorporated with Austria, and many Tuscan officers of high rank pensioned off.

The *Milan Gazette* of the 15th Oct. contains the following notification:—"J. B. Perego, son of Peitro and Marianna Comi, aged 43, a Milanese weaver, accused of having armed himself with a reaping-hook, and offered resistance to a soldier of the light battalion, the bearer of an arrest warrant, on the morning of the 8th of August, on the circumvallation road, outside the gate of Tenaglia, was duly convicted of the offence, and sentenced by court-martial to be shot, agreeably to the proclamation of the 10th of March. His penalty, however, has been commuted into five years' imprisonment in the Mantua gaol."

## GERMANY.

BERLIN, OCTOBER 17.—Reports of a total failure of the potato crop, which is the chief food of the lower orders, had been spread, and created some alarm, such a calamity generally leading to tumults. But though the disease has done considerable damage, there is no real scarcity to be feared, at least in Prussia, where so enormous a quantity is cultivated for the purpose of distilling.

In the year 1848 the Jews in Prussia were admitted to the practice of the law and to judicial situations. The Minister of Justice has, however, now issued an order, declaring that henceforth no Jews are admitted. Those who have passed their examinations shall be allowed to take employment in the administrative branches. The reason given for excluding the Jews again from law offices is, that a Jew cannot administer an oath to Christians.

Extensive arrests and searchings in private houses have just taken place in Hamburg. It seems that some spy in London had given notice of persons corresponding with Dr. Meyen, a political fugitive, and that the seizure of his letters was expected to lead

to important discoveries regarding the plans of the Democratic committee in London.

BERLIN, OCT. 20.—I have learnt, somewhat distinctly, what military preparations, in anticipation of events which may happen in France in 1852, are now making. The troops of all the German states are to be put on a full war establishment, and to be ready for immediate action early in the spring. The regiments and divisions quartered at present in the western garrison are to be in readiness to form a junction on the shortest notice, and to advance towards the French frontier.

The military equipments, which in Prussia were deficient on the last calling out of the army, are now quite complete, and everything is prepared for another general call to arms, or, as the Germans say, "mobilmachung." The western fortresses have received orders to be in readiness for war; and in all the military stores and war magazines of the kingdom the utmost activity prevails to provide every kind of supply. This is all said to be mere precautionary demonstration. It shows, however, a determination to take advantage of any plausible provocation to proceed suddenly to hostilities against France.—*Daily News*.

## AUSTRIA.

VIENNA, OCT. 17.—Every topic of political interest is thrown completely into the shade to-day by the accounts which arrived last night of a terrible catastrophe near Krems. On Wednesday morning the large powder magazine at Gneixendorf blew up, whether by accident or design is not known. Its contents at the moment were only ten hundred-weight of powder, more than ten hundred weight having been removed to Vienna on the previous day. The loss of life has been trifling, owing to the few persons about at the time. The sufferers whose bodies have been found are a major, a lieutenant, and an auditor of artillery, the inspector of the magazine, and the two sentries on duty. A young girl, the daughter of a subordinate laborer, is also missing. The officers of artillery, who met their death in consequence of the explosion, had only that instant reached the entrance to the magazine in a carriage and pair, having been ordered by the military authorities to inspect and report upon the quantity and condition of the powder in the magazine. Their deaths must have been instantaneous, as the bodies were found completely crushed by the enormous masses of brick-work hurled from the building by the force of the explosion.—Strange to say, the carriage horses escaped entirely unhurt; the driver, however, is said to have received mortal injuries.

## ARABIA.

A Bohemian journal has the following from Constantinople, without date:—"The Wechabites have attacked the cities of Mecca and Medina, massacred a great number of the inhabitants, burned the mosques, and pillaged the cities."

## CAPE OF GOOD HOPE—IMPORTANT INTELLIGENCE.

PLYMOUTH, SUNDAY EVENING, OCT. 19.—Her Majesty's steam-ship Birkenhead, Captain Salmon, arrived in the Sound this evening with important news from the Cape. She brings the mail and some despatches from the government.

A detachment of the 2d Royals, under the command of Lieutenant-Colonel Burne, who had only gone out in the Birkenhead, had been attacked by the Kaffirs, and had suffered a partial defeat, having four men, it is said, killed, and 17 wounded. The British troops had also suffered a severe repulse in the Fish River Bush.

The *Cape Town Mail*, of the 12th September, gives the following:—

"Her Majesty's steamer Birkenhead, which left East London on the 6th inst., brings a report that Basuto chief Moshesh and his ally Molitsane, had announced their determination to take part with the enemy, and had sent messages to the chiefs who still remained neutral, urging them to join the war party, and unite with the Galkas and Basutos in 'driving the white men into the sea.' It is supposed that the despatches which the Birkenhead is to convey to England have reference in part to this important intelligence.

"By the Birkenhead a report was also received of a severe action which was said to have taken place in the Fish River Bush, and in which our troops are said to have suffered a repulse with considerable loss. In the *Graham's Town Journal* of the 6th inst., since received, we find some more definite particulars concerning this action, which seems to have been a well contested affair. It took place on the 1st inst., near Committee's Drift. The detachment, under Lieutenant-Colonel Burne, 2d Royals, encountered a body of Stock's, Seyolo's, and Botman's Kaffirs, with a number of Hottentots. Several desperate charges, it is said, were made by the men of the 2d, who, though unused to this kind of fighting, are stated to have displayed great spirit. Two men of this regiment were killed (one sergeant and one private) and five wounded; of the Royal Sappers and Miners, one was killed and one wounded; in the Cape Corps and Armstrong's Horse, two men were wounded. In the whole, three men were killed and eight (or according to another account twelve) wounded. The dead and wounded were sent to Fort Peddie, and the detachment returned to King William's Town. On their march the Kaffirs are said to have attacked them again; very heavy firing was heard by persons at Fort Peddie, in the direction in which the troops had gone, but the result was not known.

"On the 2d inst. the Kaffirs attacked some wagons on their way to Graham's Town from below Southwell, and succeeded in carrying off five spans of oxen, worth £300.—The affair was reported to Major-General Somerset, when pursuit was immediately made, and eighteen of the oxen recovered.

"On the 3d inst. the 12th regiment arrived at Graham's Town, from Algoa Bay.

"From Lyndoch intelligence has been received that most of the Tambockle servants, who had hitherto remained faithful, have joined the enemy, and have assisted in driving off their master's cattle, horses, and sheep. Some sharp conflicts had taken place between the colonists (Messrs. Pringle, Scott, Niland, and others,) and the marauders, several of whom were shot. In these actions, unfortunately, two burghers were killed, and others wounded.

"The burghers of Graaff-Reinet, Cradock, and Zwager's Hook were to assemble at Somerset on the 4th instant, and to proceed on the 6th to drive the Kaffirs out of the Kaga mountains.

"The enemy had re-appeared in Oliphant's Hook and Lower Albany as soon as Lieutenant-Colonel Eyre left that part of the country. They had committed several depredations, and had kept the burgher patrols continually active in pursuing them, though with little success.

"On the 3d three inhabitants of the village of Salem, while on cattle guard, were attacked by fifteen or twenty Kaffirs. One of the guards, named Thomas Filmer, was severely wounded by a bullet, which lodged in his side. The cattle were, all but one, brought safe to Salem.

## AUSTRALIA.

There is news from Sydney to the 9th July, a fortnight later. At Bathurst, Mr. Hardy was issuing licenses at thirty shillings each, "without the slightest opposition." Each person obtained a water-course fronting of fifteen yards. Some four thousand persons were now on the diggings; and £25,000 worth of gold were said to have been collected "in the preceding week." Gold has been discovered at a third place, thirty miles south of Bathurst—the other places being west and north. A compulsion had also arisen in the adjoining colony of Victoria by the discovery of gold in the Pyrenees, a hundred miles from Melbourne.

## CHINA.

## DEATH OF DR. GUTZLAFF, A PROTESTANT MISSIONARY.

We have lately had to record the heroic martyrdom of a Catholic Missionary in China. Contrasts often are useful for the due appreciation of truth, and it is with that object we commend to the attention of candid Protestants the following memoir of a Protestant Missionary, the late Dr. Gutzlaff, taken from a number of the *China Mail* just arrived:—

"Among the events of the month deserving especial notice, is the death of Dr. Gutzlaff, which occurred here on the 9th instant, when he had just completed his 48th year.

"He was by birth a Pomeranian, and was sent to the East by the Netherlands Missionary Society in 1827; and after spending four years in Batavia, Singapore, and Siam, he came to China in 1831. Being of an erratic disposition, within the next two years he made three voyages along the coast of China, then comparatively unknown, and the romance of which lost nothing by his descriptions; but neither then, nor at any other time, did he visit Peking, or penetrate into the interior of the country, as has been stated. On the death of the elder Morrison, in 1834, Mr. Gutzlaff was employed by the British superintendency as an interpreter, and was employed in that capacity during the war. He afterwards received the appointment of Chinese Secretary to the British Plenipotentiary and Superintendent of Trade, in which office he died. The salary was a considerable one, especially for one of economical habits, and enabled him, by frugality and profitable management to leave a fortune, as little in accordance with his original expectations as with the professions of poverty in which he was at all times wont to indulge.

"He was a man of most laborious habits, with a sanguine temperament and enthusiastic spirit; but his attainments were more various than exact, and secured for him a higher reputation at home than in China, where, with the facts before them, people were not so apt to be carried away by the lively imagination which sometimes overmastered its owner himself.

"For some years past Mr. Gutzlaff had ceased to call himself a Missionary; but he still continued to teach and exhort the Chinese around him, and in the neighboring hamlets. The Chinese Christian Union owes its origin to him, and is likely to expire with him. Its purpose was to convert China to Christianity through its own sons. But converts are not to be made in geometrical progression, and the idea, which could only have taken possession of an enthusiast, was crudely conceived, and put in practice without due consideration; its agents being themselves indifferent Christians, and paid for work which could not be supervised, and may never have been performed. There are few foreigners in China, having any acquaintance with the subject, even those who have belonged to the Union, who did not regard the scheme as a distinguished failure; and the more charitable amongst them believe that Mr. Gutzlaff may have been carried away by his own enthusiasm and confidence in the sincerity of his converts, rather than by any wish to deceive. He was naturally jealous of interference, and the conduct of the London Missionary Society, which, during his absence in Europe, instituted an investigation into the Christian Union, piqued him, not without reason, and made him cling, with greater pertinacity, to the scheme thus assailed.

"The sincerity of his Christian profession has been warmly attested in a funeral sermon, preached by the acting Colonial Chaplain, who attended Mr. Gutzlaff on his deathbed; but until it was called in question, the attestation might have been withheld. At all events, it is not our province to discuss the point."

## KOSSUTH AND SMITH O'BRIEN—ENGLISH SYMPATHY AND ENGLISH ANTIPATHY.

(From the Catholic Standard.)

The arrival of Kossuth on the French coast has been the cause of very considerable excitement in this country, or, at least, among the civic dignitaries of Southampton and London, and almost the cause of a democratic emeute in turbulent Marseilles.

It was natural enough that the Hungarian exile should desire a short cut through France to England, instead of encountering a tedious voyage in the frigate, which the Government of the United States very generously placed at his service. Kossuth is unquestionably tinged with vanity, and, like most people, hates sea sickness. A journey through France would have paid a double debt—like Goldsmith's chest of drawers; it would have ministered to his predilection and fed his antipathy; it would have enabled him to avoid nausea and win applause. An ovation from the shores of the Mediterranean to the Straits of Dover, through a great country, too, the time-out-of-mind rival of Austria, which the ex-Dictator of Hungary reasonably enough abhors, this also would have been a great event in the present day; nor are we in the least surprised that Kossuth should feel deeply mortified by the refusal of the French Government to accede to his request, a refusal which at once imposed upon him a tedious sea passage, deprived him of the sweet music of democratic shouts, and prevented the opportunity of insulting Austria. Neither is it a matter of marvel that the continental demagogues should manifest the chagrin which they must feel at being balked by the Government of the French Republic of an occasion to defy, insult, and menace monarchies, peradventure to excite a Socialist insurrection. The irritation of the anarchist is simply natural. But it was, we think, rather imprudent in Kossuth to fulminate a manifesto, replete with revolutionary fury, against the President of the French Republic, the elect of six millions of French electors, and that, too, in the shape of an address to the Republicans of France; more especially as the gentleman is, we understand, on his way to monarchical England, where, it can hardly be doubted, the great mass of the people are loyal to a Throne, and, on principle, prefer Royalty with its many drawbacks to tribulation ascendancy or democratic excesses. For the late Magyar ruler there are, however, excuses which will no doubt contribute to mitigate the censure which his egregious fault unquestionably deserves. But what excuse can there be for the bitter terms which Lord Palmerston's pet organ thinks it not unbecoming to fling at the French Government? It is impossible not to be pleased with the wit and brilliancy which distinguish the article on Kossuth in the *Globe* of Tuesday evening. As a literary production it is, like almost the author's—(there is no mistaking the paternity; the exquisite translation of the stanza from Berenger's famous ode on the funeral of David establishes the case of affiliation)—compositions, clever and fascinating. But its spirit is not, certainly, such as we should expect to find in the semi-official organ of the British Ministry.

For, what is Kossuth's real position? Is it not precisely the counterpart in the main feature of Mr. Smith O'Brien's?—except that the former waged a long and bloody war against his King—put to death numbers of his fellow-subjects because they preserved their allegiance—dethroned his sovereign by proclamation—and is now, nevertheless—free—while the unhappy Irish patriot, whose aim was exactly the same as the Hungarian's—though he waged no war—shed no blood—seized no Crown property—levied no taxes—took away no life—and usurped, in fact, no function of sovereignty, is a bond-slave at the antipodes. Kossuth, as a Hungarian, sought to shake off the Austrian yoke—Smith O'Brien, as an Irishman, sought to shake off the English yoke. The only difference between the two cases consists in the utter freedom of Mr. O'Brien from any of the great crimes which are associated in the English mind with "rebellion"—and the saturation of Kossuth with all these crimes in their deepest hue. Yet the mouthpiece of the very ministers who keep Mr. O'Brien a guarded convict—a very slave in New South Wales—sing paeans to Kossuth. We suppose that in the ethics of the Whigs difference of scene creates a distinction in morals—and that what they themselves incessantly ridicule as a cabbage-garden riot, is still on the banks of the Suir the greatest of all crimes known to our laws—while a year's open warfare, attended with the grave incidents we have already noticed, is but a *bagatelle*—merely a piece of innocent amusement on the banks of the Danube! Lords Russell and Palmerston endeavor, we suppose, to compensate for their brutal cruelty to a misguided Irishman of illustrious descent, by an excess of sympathy for a Hungarian whom, according to their own laws, their own principles—if they have any—and the theory of our Constitution, they must brand an incorrigible traitor. Like the hypocrites, who kept a debtor and creditor account of misdeeds, and struck a balance in their own favor, our worthy Premier and his versatile colleague in the Foreign Office,

"Compound for sins they are inclined to,  
"By dunning those they have no mind to."

We would, however, suggest to them and to our Ministerial contemporary the decency of withholding the public expression of sympathy with, and overt approval of, rebels and rebellion in "foreign parts," so long as they visit what can hardly be called a riot at home with the punishment of High Treason. When they have set Smith O'Brien free—not as a ticket-of-leave man, but absolutely free—free to leave his convict prison, free to fly from the brutality of gaoler Denison, whose savage ferocity is disgraceful to his country and his uniform, and to the Ministry who abet and tolerate his iniquitous misdeeds—free to take himself to France, Austria, or the United States—when the Whig Cabinet will have had the magnanimity to do this, indeed, may they avow sympathy with Kossuth, without exposing their motives to natural suspicion or their conduct to scathing retort and just animadversion.

We cannot help thinking that the fell spirit Protestant intolerance commingles largely with this English sympathy for Kossuth. The hatred of Lords John Russell and Palmerston of Catholicity, though springing from widely different feelings, is too palpable to be denied or disguised. With both, the humiliation of Austria as a Catholic Power—its annihilation as a "Great Power"—is deeply desired. The flag that was unfurled by the Protestant Kossuth was at one time looked upon as the signal for Austrian extinction; and had he succeeded, the cherished hope of the British Premier and Foreign Secretary would have been realised. Proverbially ungrateful as the Whigs are, they yet evince sympathy for their Magyar tool, probably through a latent feeling that at another time their sinister purpose may derive aid from his



services and influence—peradventure, too, because he may be the guardian and custodian of some secrets it were perilous to disclose. At all events, he aimed a deadly blow at Catholic Austria, which Lord Palmerston abhors, and this, of course, ensures him the warm admiration of the Globe.

The Protestant Smith O'Brien intended the exaltation of the Catholic Ireland, and he is reproached by the Whigs, their Journals, and the Protestants par excellence: the Protestant Kossuth intended the humiliation of Catholic Austria, and he is loaded with the caresses of the same parties.

**PROTESTANT PROSELYTISM.**  
(From the Hull Advertiser.)

The "Reformation" game of 1825 is now playing over again in Ireland. All the old machinery employed in the famine of that disastrous period has again been put in requisition; and the old legends about Irish peasants worshipping stone idols are revived.—We have all heard within the last month that much excitement has been created in the diocese of Cashel by the conversion of a great number of Roman Catholics to the Protestant faith. The converts, we learn, are all poor people in the receipt of weekly relief from funds provided by the proselytising zeal of persons in this country; and as it was apprehended that few of them would be found to stand the test of confirmation by the Protestant Bishops, new clothes were promised them in the event of their going through such an ordeal with becoming gravity. On both sides the contract appears to have been strictly performed. The Right Rev. Dr. Daly, Lord Bishop of Cashel, found the Church of Dromkeen filled with converts, sighing for the imposition of his Episcopal hands, and eager to profess their detestation of Popery; and after the confirmation, the Rev. Mr. Darby, whose fold they professed to join, distributed among them plenty of warm clothing for the winter, not omitting some rather gay dresses for the female brands snatched from the burning. So far the work of conversion was successful. But here begins the really painful part of the affair. On the following Sunday the greater proportion of the converts, well clad at the expense of their proselytising friends, presented themselves in the Roman Catholic Chapels of Doon, Coppamore, and Nieker—all chapels in the vicinity of Dromkeen Church—and solemnly declared, in the presence of the Roman Catholic congregations there assembled, that they only yielded to the pressure of cold and hunger in feigning to be converted, and that in their hearts they were as much Roman Catholics the hour of their Confirmation, as ever they had been in their lives. On their expressing their sincere sorrow for what they had done, numbers of them were re-admitted into the Communion of the Church of Rome. And now we come to the ridiculous portion of the business. On ceasing to attend church, the Protestant clergyman demanded a restoration of the garments with which he had clothed them, contending that they were given to cover Protestants and not Roman Catholics. This the pretended converts refused on the ground that the clothes were the reward of submitting to the rite of Confirmation. The *Limerick Examiner* tells us that the Rev. Mr. Darby has threatened to take legal proceedings for the recovery of the clothes, unless the graceless converts return to Church—a threat which there is very little apprehension of his carrying into effect. But were he to do so, the peasants are prepared to resist this claim on the basis of equity. They maintain that, having acted up to the letter of their agreement, the clothes belong to them—being the price not of their souls, but of the scandal which they gave to their co-religionists throughout the world.

Now, is not this altogether very lamentable? Is it not humiliating to see the contributions of a zealous and charitable and generous people wasted in making men hypocrites and impostors, and inducing them to trample upon the most sacred forms of Christian fellowship? We greatly fear that many of our so-called Missionaries are about the most unscrupulous persons under the sun. If they can only make such a show of success as will enable them to extract money out of the pockets of a credulous people to support themselves in luxury and ease, they are marvellously indifferent to the conditions of mind required in those to whom they give the name of converts. In Ireland, the "Biblicals" as they are called, are regarded as fair game by a class of hypocrites who make a trade of being converted. With them the whole affair assumes the practical joke. It is, in their view of the subject, the turning of the tables upon a set of Maw-worms in whose sincerity the only believers are the dupes who subscribe the funds by which they are supported? And how is this? Entirely because the madness of sectarian fanaticism rages on every side; and people struggle, not to make men Christians, but to inspire them with a hatred of the religion in which they were brought up. Instead of making war on drunkenness and lying, and debauchery, and dishonesty—instead of teaching men to love each other, and to bear meekly and patiently the burdens of each other, the ministers of religion in this land are never happy but when they are making war on another form of their common Christianity. This land swarms with multitudes to whom the gospel is never preached—with men, women, and children, who have never heard of the mercies of a Redeemer, and who live steeped to the lips in sensuality and vice; but through funds are provided to convert the piously superstitious Irish peasant into a scoffer, and not unfrequently, an infidel, not a thought is given to the spiritual destitution of Leadenhall-square and similar localities in this self-righteous town of Hull. Much of the subscribing for distant missions of this questionable kind are a compounding for a fearful neglect of duty at home. Hull is at this moment without an hospital in which to receive the victims of fever or pestilence; but Hull can boast of having cast as much money as would build an hospital into the unfathomable Melstrom of Irish anti-Romanist missions. It is surely an easier matter to convert an Irishman in Mill-street than in the province of Connaught; and yet the men who can make no impression upon his faith in Hull, are credulous enough to believe that it is an easy matter to change his religion in the sight of the altar before which he knelt from infancy, and in opposition to the persuasion of the only friend that ever adhered to him in sickness and in health—his Parish Priest. We say nothing of the practical satire which these proselytising missions are upon the assumed existence of a real Established and richly endowed Church in Ireland. All we know is that either the Irish Church is the worst of shams, or the reports of the missionaries engaged in the West of Ireland are mere moonshine. But, whether true or false, a system which numbers converts in proportion to the quantity of bread, beef, calico, and blankets distributed, is a

deplorable one, and ought to receive no countenance from a really Christian people. The poor Irishman is starving, and renunciation of his faith is the only condition upon which he can obtain the means of prolonging life! And we call this converting the people of Ireland! What a profanation of holy things!

**A NEW REFORMATION IN THE "REFORMED CHURCH."**

Alas! for the Church of shreds and patches. In despite of the labors of the great Reformers—of Luther, Henry the Eighth, Queen Bess, and the first James, it is now discovered that Episcopal Protestantism is but Popery in disguise! The light which Protestantism shed on the world was but an ignis fatuus—a mere will-o'-the-wisp, leading poor souls through brier and bramble, bog and brake, and leaving them at last in the mire, from which they so confidently believed they had emerged for ever. Really, the poor Protestant wanderer is to be pitied—he knows not whether Baptism is necessary to salvation, or a mere Popish ceremony—he cannot, for the life of him, tell whether the Ministers of his Church require ordination or not;—and now it appears that the book of common prayer is all a sham, as will be seen from the following paragraph taken from a late number of the *London Morning Advertiser*. The editor says:—

"A great league is at the present time being formed, having for its object a thorough revision of the prayer book. The league will consist of some of the most eminent men in the Church, both Evangelical and Tractarian. Among the alterations and omissions which the Evangelical party insist on, is the prayer in the visitation of the sick, which runs as follows—'Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners, who truly repent and believe in Him, of His great mercy forgive thy offences; and by His authority, committed to me, I absolve thee from all thy sins.' The objection to this prayer is, that it is a remnant of the old Popish times."

This proposed omission, it will be perceived, is not one of trifling consideration; it is a virtual abandonment of all claim to be the Church founded by Christ. To the Church which He established, our Divine Saviour said:—"Amen, I say to you, whatsoever you shall bind on earth shall be bound also in Heaven; and whatsoever you shall loose upon earth, shall be loosed in Heaven;"—and again, "Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." Now this power was given to the Church of Christ.

The Protestant Church surrenders all claim to the possession of this power. Therefore; the Protestant Church is not the Church of Christ.

But how is the poor tempest tossed Protestant to know when his Church is right. He has seen in his book of common prayer this power to absolve sin recommended to be used—and he knows that the ordinance was allowed to remain a dead-letter like Lord John Russell's new law against the Bishops, and he now witnesses an open withdrawal of all claim to the power. The Protestant Church had the power to absolve from sin, when the prayer book was compiled—or it had not.

If it had, it must have since become corrupt. If it had not, it was a false Church to assert its possession of such a power.

But as the Church of God cannot be false, nor become corrupt, the Protestant Church cannot be that Church. We shall be anxious to know how the Episcopalian Protestants, on this side of the Atlantic, will act in this matter. Will they retain this "remnant of the Popish times," and so break off all communion with the Anglo-Protestant Church, or will they renounce their claim to a power they have allowed to fall into desuetude? We shall be curious to know.—*Catholic Instructor*.

**HONESTY IN MERCANTILE LIFE.**

Setting aside the golden rule of loving one's neighbor as one's self, and what we may call the silver rule of setting one's affections on things above, not below, how is it with the simple copper rule of "Honesty is the best policy?" Does that hold in commerce?

I must confess that the persons who excite my suspicions most against merchants are the merchants themselves, when I see the excitement produced among them when any one does an honest act—for instance, pays his debts after failure. It is remembered for years, and whenever the name of the individual is referred to, it is trumpeted to his honor. Now, although it is pleasing to see this theoretical respect for simple honesty, still, when we look closer, it is alarming that it should be so rare as to be talked about. Thus I remember reading in Anson's voyages that nearly all the shops in Canton have on the signs the words "Pau Hau," or "no cheating here." Now when a man thinks it necessary to announce on his sign "no cheating here," though it does not demonstrate that he does not cheat, it proves pretty considerably that some of his neighbors do; and the more general the announcement, the greater the suspicion; and so of this similar phenomenon in our mercantile community. If it is so generally understood that honesty is the best policy, pray why this sensation when any one is politic enough to try it?

Sometimes think that the habits of caution prevalent among us, the excess of documentary transactions, notes, endorsements, receipts, have rather a tendency to encourage fraud, by constantly suggesting the thought of it, and seeming to reduce the whole thing to a game of skill. I have been confirmed in this by hearing that in places where there is less attention to these things, and more trust in honor, the trust is better repaid. For instance, I am told that it is so in the West Indies, and Spanish America generally. Mr. Schoolcraft, who was Indian agent at Lake Superior, for twenty-five years, said that he had never known an Indian to break a promise in the way of business. I read in a recent essay on the commerce of Brazil, that the slave-trade, being contraband, is carried on entirely upon honor; "and hence," the author adds, very simply, "fraud is of rare occurrence." One wishes trade in general could be declared contraband, if such be the result. And there is an anecdote in point, of Mr. Fox, the British statesman.—A tradesman, who had often dunned him in vain for payment of a note, came in one day, and found him with two hundred pounds before him, and claimed his share. "No," said Mr. Fox; "this is for a debt of honor I owe to Sheridan." "Then," said the tradesman, "I make my debt a debt of honor," and threw the note in the fire. Mr. Fox acknowledged the obligation, and paid him at once.—*Hunt's Merchants' Magazine*.

**WESTERN ELOQUENCE.**

The eloquence of Western lawyers is much noted, and the following specimens will give the reader a tolerable idea of the appeals sometimes made to accidental juries:—

"May it please the court and gentlemen, that, although I am a good deal smarter than any of you, or even the learned judge upon the bench, I am wholly uncompetent to present this case in that magnanimous and heart-rending light which the importance of the subject demands.

My opponents upon the other side, gentlemen, will no doubt, endeavor to leave dust in your eyes. He will tell you that his client is a man of function—a man of unimpeachable veracity—a man who would scorn to fetch an action agin merely to gratify his personal corporosity? But gentlemen of the jury, let me retreat of you to beware of all spacious reasoning like this. I myself apprehend, gentlemen, that if that man's heart could be seen, and the motives that propelled him to bring this suit could be Ann Elizabeth, such a picture of mortal turpitude and heart-felt ingratitude would be brought to view, as was never before exhibited since the falls of Niagara.

Gentlemen of the jury, here is my client who has a numerous wife and children dependent upon him for their daily bread and butter, with costs, wantonly and eggnomiously brought up and arranged before an intellectual jury, on a charge of hookin, yes, mark the idea! gentlemen—of hookin six quarts of sour cider!

You, gentlemen, have all of you been placed in the same situation, and know how to feel for the misfortunes of my heart-broken client. The law expressly declares, gentlemen, in the beautiful language of Shakespeare, that, "where no doubt exists of the guilt of the prisoner, it is your duty to lean to the side of justice, and bring him in innocent."

If you do this, gentlemen, you will have the honor of making a friend of him and all his relations. But if you, on the contrary, set at nought my eloquent remarks, and disregard this first principle of law, and bring him in guilty, the silent twitches of conscience will follow you over every fair cornfield! Yes, gentlemen, and more than that—he and his son John will be in an almighty pucker, I can tell ye, and they'll be pretty apt to light down on you some dark night, like the American Eagle lighten down on the halls of Monterzummy!—*Boston Pilot*.

**BLOOMERISM AND BUNIONISM.—IMPORTANT MEETING OF LADIES.**—A Numerous and Fashionable Assembly of Ladies was held yesterday at Phyllis's Rooms to consider what course it would be expedient to adopt in regard to Bloomerism. Lady Park Lane was voted into the chair, remarking, that though she certainly had been in service as a maid-of-honor, she little thought ever to be a chairwoman. Mrs. Tyburne said, the question before them was one which affected the wives and daughters of England. Miss Rhoda Edgeware thought it affected the daughters more than the wives. Married ladies had accomplished the principal object of all dress; what they wore was comparatively unimportant, except to their husbands. Mrs. Wilton Crescent thought the Bloomer costume decidedly a wives' question. The principal point in dispute was precisely that which had been the subject of contention between man and wife from the beginning of the world. Miss Kensington said, not quite from the very beginning. The controversy commenced precisely when married life ceased to be a state of Paradise. Mrs. Gally Gaskyns would assert the rights of woman. Mrs. Fairfield observed that property had its duties as well as its rights. Would not those ladies who might appropriate the article of dress alluded to, be liable to certain inconveniences affecting their pockets? Miss Titterton wanted to know where they carried their watches. Did they wear waistcoats as well? The Chairwoman thought these details were irrelevant. The question was, would Bloomerism effect a reform in costume or not? Mrs. Myddleton approved of moderate reform, but looked upon Bloomerism as a revolution. Miss Lightfoote was of opinion that the present dresses were much too long. Everybody said it was a great pity. She had heard it remarked, that they gave the idea of being slipshod and slovenly—anything but what was cleanly and neat. She did not think them at all nice. Mrs. Hoole thought the present fashion a very sensible one. Comfort was the great thing—at least, at her time of life; and a good long gown enabled her to wear a warm worsted stocking and a list shoe, which was a real blessing for her poor corns and rheumatism. Meslames Hobbler, Limpkins, and Splayfoot, and Misses Halter and Clubb, expressed similar sentiments to those of the last speaker. Miss Punch agreed with what her papa said, that the real question was one between Bloomerism and Bunionism. The Bunionists wanted long dresses, for an obvious reason; the Bloomerists short ones for a reason equally obvious. Good taste lay between. Miss Lightfoote had said on a former occasion, she had no notion of being fancied to hide a "cornucopia" under her bonnet. That was natural. Still that was no reason why she should go about in a frock like that of the celebrated "little old woman cut shorter." Gowns of a fashionable length, however, were certainly mere veils to conceal ugliness and untidiness; or, if not, it was only because they served for brooms as well. Her opinion, therefore, as well as her papa's, was that they should concede an inch to the demand for the reform in dress, but oppose the Bloomer's clamor for an ell. These sentiments having been generally approved of, were embodied in a resolution, which passed without opposition, except from Mrs. Hoole and her partisans, on the one hand; and on the other, from Mrs. Gally Gaskyns; and thanks having been voted to the Chairwoman for her conduct in the Chair, the fairy-like meeting vanished.—*Punch*.

**AGE BEFORE HONESTY IN THE CHURCH.**—An advertisement, of which the following is a literal copy, appeared in the *Cambridge Chronicle* of the 13th of September, 1851:—"To Aged Clergymen.—A Clergyman, not less than seventy-seven, is sought, for presentation to a vacant Benefice. His views must not differ materially from those of the Primate. It is desirable that he should possess some small Private Means.—References will be required. Address—, care of Mr. —, Cambridge. N.B.—No applications can be replied to except from parties likely to meet the advertiser's views." It is quite clear that here is a case in which "age before honesty" is required in the character of a clergyman. He must be not less than seventy-seven; or, in other words, he must have one foot in the grave; and as it is quite impossible that the poor old victim will be able to teach his parishioners how to live, he may at least make up for the deficiency by teaching them how to die very

speedily. "His views must not differ materially from those of the Primate." The views of a poor old gentleman of seventy-seven, can scarcely give much trouble to his clerical superior. But at all events the advertisement gives him a hint that if he does happen to have any convictions of his own, he must let them remain exclusively his own, and keep them to himself accordingly. It is also "desirable that he should possess some small private means;" from which it appears that the unfortunate veteran is not to expect from his benefice enough to live upon. His "private means" must, however, be sufficiently "small" to make his independence impossible. Though the clergyman of seventy-seven must subjugate his own views to those of others, it is clear that the "patron" is resolved on a will of his own; for no applications, except from those likely to meet the advertiser's views, will be replied to. One of our objects, in calling attention to this disgraceful advertisement, is, to give the "Primate," whose name, or, rather, whose title, is introduced on the occasion, an opportunity of looking into it. We say nothing of the pecuniary part of the business; for the surplus moneys of the Bishops appointed before 1818, if retained at all, in opposition to the principles declared by the recent Order in Council, will, of course, only be held in trust for objects of charity; and, especially, for the prevention of such scandals to the church as are shown by an advertisement requiring a clergyman, who is not to be paid from his benefice a sufficient sum for his support, but who is expected to have private means to supply the deficiency. The point to which we would direct the attention of the Bishop of the diocese, is the age of the required incumbent, whose capacity for his duties is altogether put out of the question, in order that he may be prevented from encumbering too long a position which he is evidently only required to fill temporarily, as an old warning-man, the ashes of which, it is expected, will very soon expire.—*Ibid.*

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We are determined to make our new and improved edition (published under the superintendence of the Brothers of the Christian Schools, and approved by the Provincial of the Order) at as low prices as the old edition, which is now put forward as new.

A number of other Works, by the Brothers of the Christian Schools, are in preparation.

D. & J. SADLER & Co., 179, Notre Dame Street.

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D. & J. SADDIER & Co. have commenced the publication of THE HISTORY of the LIFE of our LORD and SAVIOUR JESUS CHRIST, from his Incarnation until his Ascension. To which is added—The History of the Acts of the Apostles. Translated from the French of Father De Ligny, by Mrs. J. Sadler. With the Approbation of the Most Rev. Dr. Hughes, Archbishop of New York.

This is decidedly the cheapest and best Catholic Life of Christ and His Apostles, that has yet been given to the public. It has already been translated into the Spanish and Italian languages; and in Paris one publisher sold Eight Thousand copies in one year. We feel confident that few Catholic Families in this country will be without a copy, as we intend to place it within the reach of all, by fixing the price so low that all can afford to purchase it.

Parties desirous of obtaining this work will be careful that no other Life of Christ is taken in its stead, as it is well known that Agents of Protestant publishers are actively engaged in circulating others. We would again remind Catholics that this Translation from the French of the learned Father De Ligny, is the only complete Catholic Life of Christ and His Apostles yet published in our language.

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R. TRUDEAU,

APOTHECARY AND DRUGGIST,

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HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description.

August 15, 1850.

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CHOICE TEA, SUGAR, AND COFFEE STORE,

No. 1, Saint Paul Street, near Dalhousie-Square.

EDUCATION.

M. R. ANDERSON, 56 1/2, CRAIG STREET,

BEGS to announce to the Citizens of Montreal, that his Classical and Commercial Evening Classes will be resumed on MONDAY FIRST, the 10th instant. Hours of attendance, and Terms per Month, made known at the Class-room. Montreal, November 3, 1851.

WANTED,

FOR the English Elementary School, connected with the St. John's Academy, a TEACHER, to whom a liberal salary will be given. The course to be taught this year will merely consist of Reading, Writing, and Arithmetic. Application to be made to the Rev. C. Larocque, P. P., St. John's, or to Thomas Maguire, Esq., St. John's. N.B.—References as to character and competency, will be required. St. John's, October 30th, 1851.

WANTED, AN ASSISTANT TEACHER.

Apply at the Ronsecours School. October 23, 1851.

TOBACCO, SNUFF AND CIGARS.

THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants. F. McKEY, 83 St. Paul Street.

Montreal, October 9, 1851.

DOCTOR TUCKER has removed from 56 McGill Street to Languechete Street, corner of St. Constant Street. Montreal, 15th October, 1851.

M. DOHERTY, ADVOCATE,

Corner of St. Vincent and St. Therese Streets, in the buildings occupied by C. E. Bell, N.P., Montreal. Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

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D. & J. SADLER & Co.,

HAVE JUST PUBLISHED

THE GOLDEN MANUAL;

BEING A GUIDE TO CATHOLIC DEVOTION, PUBLIC AND PRIVATE,

With the approbation of the Most Rev. Dr. Hughes, Archbishop of New York.

THIS Manual contains, in addition to forms in general use, various devotions selected from approved continental works. The Prayers, Litanies, &c., have been collected from the Latin originals, wherever such were known to exist. The English versions of the Psalms here given, have been constructed by a comparison of the authorised Douay text, (to which in substance it adheres,) with the several other versions, which from time to time have been sanctioned for the purpose of devotion. The indulgenced prayers have been literally translated from the Racolta, Donnic's Treatise on Indulgences, and the best edition of the Coelestis Palmetum. The particulars connected with the Confraternities, &c., to which indulgences are attached, have been carefully collected from authorised sources.

The American Edition has been enlarged by the addition of THREE HUNDRED PAGES of matter, under the supervision of a Rev. gentleman of New York. Many new translations have been made expressly for it, and a great number of Prayers have been added, which are in constant use in this country. The Illustrations are appropriate and well executed.

We send this book confidently before the public, with the assurance that no expense has been spared to make it (what it really is) the most complete Prayer Book ever published in the English language.

The following notice of the work, is taken from Brownson's Quarterly Review for July, 1851:—

"This is a reprint from an English Manual approved by Cardinal Wiseman, with large additions by the American editor. It is the largest and most complete manual of devotion we are acquainted with. It contains a great variety of devotions, adapted to almost every occasion and to every taste, and as far as we have examined it, selected with judgment and true devotional feeling. We know of little, except in devotions before and after communion, that we could desire to have added; and we have met with nothing in it that we wish to have omitted. It is due to the publishers to say that the copy before us is well printed, and richly bound. It contains numerous illustrations, several of which are executed with much skill and artistic taste. There is no occasion to commend this Golden Manual to the public, for it is approved by the Most Rev. the Archbishop of New York, and is sure to become, and deservedly, a great favorite with devout Christians."

18mo. of 1041 pages, at the following very low prices:—

Table with 2 columns: Binding type and Price. Rows include Strong sheep binding (3s 9d), Roan, embossed, plain edges (5s 0d), Roan, embossed, marbled edges (6s 3d), Gilt edges, 4 plates (7s 6d), Gilt sides and edges (8s 9d), Turkey Morocco, gilt edges, 8 plates (11s 3d), Superior Paper, Morocco extra illuminated title and 12 plates (15s 0d), Clasp (17s 6d), Antique (20s 0d).

It may be had in a variety of Fine Velvet Bindings, at prices up to 50s.

This is decidedly the CHEAPEST PRAYER BOOK, considering the amount of matter and the style in which it is got up, ever printed. It contains THREE HUNDRED PAGES more than prayer books that are sold at the same price.

D. & J. SADLER & Co., 179, Notre Dame Street. August 21, 1851.



A SPECIAL MEETING of the St. PATRICK'S SOCIETY will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 17th inst., at EIGHT o'clock precisely. A punctual attendance is requested. By Order, H. J. LARKIN, Rec. Sec. Nov. 13, 1851.

GREAT BARGAINS!

SELLING OFF AT COST PRICE, A STOCK WORTH \$65,000; CONSISTING OF READY MADE CLOTHING AND DRY GOODS.

The Subscriber begs to inform the Public of Montreal, that on MONDAY NEXT, the 3rd November, and Following Days, he will commence Selling Off his Stock at COST PRICE.

L. PLAMONDON,

No. 122, St. Paul Street, Sign of the Beaver. October 30, 1851.

Lodgings for Female Servants out of Place, AT FLYNN'S

Servant's Registry Office, and Second-Hand Book Store, No. 13, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH.

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be fully attended to. Hours of attendance from 9 till 11 A.M., and from 2 till 4 P.M.

SECOND-HAND BOOKS SOLD VERY CHEAP. SERVANTS WANTED at the above Office, who can give Good References as to their character and capability. No other need apply. August 28, 1851.

JOSEPH BOESE,

25 College Street, opposite the College,

MANUFACTURER of OIL CLOTHS, which comprise PRINTED IMITATION MAHOGANY, BLACK WALNUT, TABLE and PIANO COVERS; also Plain Black for Caps, Trunks, and for use of Coachmakers. Also, all kinds of SILK and WOOLLENS DYED, in the best manner, and with despatch.

MONTREAL CLOTHING HOUSE, No. 233, St. Paul Street.

C. GALLAGHER, MERCHANT TAILOR, has for Sale some of the very BEST of CLOTHING, warranted to be of the SOUNDEST WORKMANSHIP and no humbugging. N. B.—Gentlemen wishing to furnish their OWN CLOTH, can have their CLOTHES made in the Style with punctuality and care. Montreal, Oct. 19, 1850.

DRY GOODS.

WE beg to apprise the numerous friends of Mrs. Coffy, and the public at large, that she has opened a Dry Goods and Fancy Store at No. 23, St. Lawrence Main Street. Persons desirous of making purchases in the above line, would do well to give her a call, as she is determined to sell at the lowest possible prices.

In compliance with the wishes of her friends, Mrs. Coffy has engaged the services of a competent milliner and dressmaker, so that those ladies who may favor her with a trial, will find their orders punctually and carefully attended to.

ROBERT M'ANDREW,

IN returning thanks to the public, for the liberal support he has received during his long period in business, in SOREL, intimates that he will REMOVE on the 1st May, to MONTREAL, to 99, St. Paul Street, where he will open an extensive WHOLESALE and RETAIL DRY GOODS ESTABLISHMENT. His long experience among Country Merchants, with strict attention to their orders, will, he trusts, gain him a share of their patronage, particularly as he pledges himself to supply them with his good Articles, and at as LOW, if not LOWER RATES than any house in the city. May 14, 1851.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FOUNTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition. N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived from Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.

ACADEMY OF

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

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

RULES AND TERMS:

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

Persons desirous of further and more precise information may apply to the Ecclesiastics of the Episcopal Palaces of Montreal and Bytown, to E. A. Montmarquet, Esq., and W. C. Schneider, Esq., Carillon, or to the Director of the Academy, Rev. S. A. Bernier. St. Andrews, Sep. 22, 1851. N. B.—The entry of Students takes place on the 1st October next.

CANTON HOUSE.

FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street.

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented from being damaged by Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Coffee-lovers, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces.

CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand.

A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms. Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch. June 12, 1851. 109, Notre Dame Street.

FOREIGN WINE AND SPIRIT VAULTS, 103 1/2, Notre Dame Street.

THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash.

The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quality suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery.

SAMUEL COCHRAN, Proprietor. All goods delivered free of charge.

A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand. And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.

OWEN M'GARVEY,

House and Sign Painter, Glazier, &c. &c. &c.

THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business.

Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

RYANS HOTEL, (LATE FELLERS),

No. 231 St. Paul Street, Montreal.

THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business, within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.

The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance.

The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.

Montreal, 5th September, 1850. M. P. RYAN.

BRITISH AMERICA FIRE, LIFE, AND INLAND MARINE ASSURANCE COMPANY. Incorporated 1833.—Capital Stock, £100,000.

THE Public are most respectfully informed, that the Office of this Institution is REMOVED to No. 33, Great St. James Street, this city. (late Terra's Hotel.) ASSURANCE against Accidents by FIRE; or the dangers of INLAND NAVIGATION, will be granted at the lowest possible rates of Premiums, compatible with security to the PUBLIC, and the credit and safety of the INSTITUTION. The numerous body of influential men, who are interested as STOCKHOLDERS, and the large amount of paid up Capital, invested at interest in this Province, guarantee the liberal adjustment, and the speedy settlement of all equitable claims which may be made upon the Company. WILLIAM STEWARD, Manager Branch Office. May 8, 1851.

Printed by JOHN GILLIES, for the Proprietors.—GEORGE E. CLERK, Editor.