

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



# CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, OCTOBER 3, 1851.

NO. 8.

## GREAT MEETING OF THE CATHOLICS OF BIRMINGHAM.

(From a Correspondent of the Tablet.)

The extraordinary course of lectures recently delivered in this town by Dr. Newman, have received the sanction of the highest Ecclesiastical authority in the diocese, and called forth the warmest thanks of the Catholic body. As your readers are aware, the ninth and last lecture was delivered on last Monday week, when it was announced that a meeting of the Catholics of Birmingham would be held on the following Friday, for the purpose of testifying their appreciation of the great services rendered to the cause of religion by the powerful addresses of the Rev. Father Superior of the Oratory. The announcement spread with rapidity throughout the town and neighborhood; for three days before the meeting there was a continuous application for tickets, and thousands of Catholics were unavoidably refused admission. Before the appointed hour on Friday week last, the Corn Exchange was crowded by an enthusiastic audience, who evinced the utmost interest in the proceedings. At eight o'clock the Lord Bishop of Birmingham, accompanied by the Very Rev. Dr. Weedall, Dr. Newman, nearly all the Fathers of the Oratory, and other gentlemen entered the Exchange, and were received with loud and enthusiastic cheers.

Amongst those present were—Mr. John Hardiman, Mr. John Poncia, Mr. Thomas Summerfield, Mr. Thomas Lloyd, Mr. Powell, Mr. Parker, Mr. G. Edmunds, Clerk of the Peace, Mr. Whitegreave, &c.

His Lordship having taken the chair, he proceeded to address the meeting as follows:—We are assembled together my Catholic brethren, in this hall once more, for the purpose of expressing our gratitude for the services rendered to us and to the Catholic body of this kingdom, within its walls, by the Very Rev. Dr. Newman, whom but to name is to awaken the love and respect of every good Catholic. I do not think, and I am sure you do not think, that we ought to permit his remarkable course of lectures to terminate without expressing, in some way, the sense we entertain of their value, and our appreciation of their author. Nor ought the Catholics of Birmingham to show themselves insensible to the honor which Dr. Newman has done them, by delivering his lectures in this important town, especially as it is said that he was solicited to deliver them elsewhere, but that he preferred to address the Brothers of the Oratory in the presence of the inhabitants of Birmingham. Not alone have your minds been elevated and strengthened, and mine also, by great and animated instructions, but a vigorous enlightenment has been offered to those who stand opposed to us, as to the realities of their position towards Catholics, and of that of Catholics towards them; and many clouds of delusion, fraught with mischief to both parties, that have been conjured up between us, he has burst asunder—that is, for the eyes of all men who are disposed to look at the truth, for to others there is no remedy; and that many may be disposed to profit by these lectures, and to accept them in the same spirit of frankness and sincerity in which they were offered, it is our duty to pray Almighty God. For their author, availing himself of his peculiar advantages, and having intimate knowledge of the facts on all sides of the case, has, with the aid of his great powers of observation, given an exposition of the position of Catholics in this country for centuries past, as well as at the present moment, which they indeed have been keenly alive to, and I hope have, on the whole, patiently endured; but to which, until now, they had failed to give an adequate expression, or, at all events, had not brought it home to those whom it most concerns, to those, I mean, who hold in their hands the remedy to the trials under which we have been made to suffer. Just so the early Christians were systematically persecuted; their lives and doctrines were hideously falsified, and they themselves were persecuted in private as well as in public, by the propagation of slanders, and by the diffusion of erroneous opinions, when Tertullian arose, confronted the authorities of the empire, and the sect leaders, and the sophists of that time, scanned their whole course of proceedings, analysed it in its causes, searched through its wholesale injustice, and boldly remonstrated with the great empire of that day, for its blind and heartless cruelty towards so large a portion of unoffending subjects, against whom their sole accusation was, their fidelity to a God who had died upon a cross, and their love of teaching His doctrines—doctrines pronounced by those who then had the rule of public opinion, to be a gross superstition. Yes, there stood against them one charge more, and I shall express it in the language of a Protestant writer who was defending a British Queen against a public journal in the year 1780:—"The Primitive Christians (he says) brought persecution upon them in two ways—first, by spoiling the eating and drinking trade of the Priests of that age; second, by imitating to exactness, the degrees of Ecclesiastical

dignities, flaments and arch-flaments, with the partition of dioceses, exactly agreeable to the division of the Roman empire; thus they gave great jealousy to the heathen Pontiffs of a rivalry of power, and from hence it came that so many Bishops went through that gate to Heaven—the narrow gate of martyrdom." How like, and yet, how very unlike, are the lectures we have heard to the celebrated apology for the early Christians? In their matter and their method they will bear but little comparison, for the lectures are as original as the apology; but how like they are in spirit and in purpose; and how our Very Reverend defender resembles the defender of the ancient Christians in his sweeping surveys of the field of contention, and in the close attention he gives to facts, in the elevation of his principles, and in the boldness of his remarks—in that fine irony also drawn forth at the contemplation of the reckless absurdities of hatred, whose chief power lies in the self-denial of the mind which uses it. I do not wish to run a parallel; but one thing especially strikes me in this resemblance—I mean that fine sensibility to right and wrong which cannot contemplate so complicated an injury, as that which Catholics have had to suffer without betraying how his own feelings have been wrung at such a spectacle, by the vibration of those feelings through almost every sentence that he utters. But how far, on the other hand, is our apologist from the gloom of mind which presaged the calamitous end of that early defender of Christianity? The cheerful light of his soul has been so heartily diffused over the gravity of his subject; he has illuminated it with so kindly and so free a humor; and, in the midst of the most awful subjects, he has dealt with us in a manner so familiar, that we felt we were listening to one who had imbibed, and deeply imbibed, the beautiful spirit of St. Philip Neri. Whilst we take our own profit from these lectures, let us hope that they will be well considered by that Protestant world whom they deeply concern. They may here learn from no unfair witness, how much their estimate of us is a delusion, and how much we are the victims of their misapprehensions. Let them consider how needless is this strife, how unjust, how mischievous, how useless for any purpose that they have before them, in so far as we are concerned. Let them understand that what they take us for we are not; and for the love of truth and justice let them not continue to slander us through unproved statements. And when facts are proved, for Catholics are men like other men, let them not attribute to us, as a body, or to any principle or rule of ours, what are the mere errors and follies of individual men. We have never thought of attributing the crimes and follies we daily read of in the newspapers to Protestantism. If a Protestant is charged with anything wrong, it is his own act: why then, if a Catholic, is it taken to be the act of his Church? What an illustration of this we had the other day. A Catholic teacher corrects a child; the fact is not only exaggerated, but it is argued that the teacher must be a Priest, because only a Priest could be capable of such an act. Soon after, a Protestant schoolmaster is brought up for the very same thing, nor does he appear to have been at all less severe, to say the least of it. The magistrate protects the schoolmaster, and the grand jury throw out the bill against him. Yet what remark has any Catholic made on the subject until this moment, and who ever thought of arguing that the schoolmaster must necessarily have been a clergyman of the Established Church? Our unity does not lie in an association of the faults and follies of individuals, but in our doctrine and our discipline. Nor are we responsible, to give another example, for the articles which may be found written in newspapers conducted by Catholics, as if they emanated from the Catholic body and its Ecclesiastical authorities, and necessarily expressed their views, and were not the mere views of individuals, and those commonly laymen. Protestants cannot realise that freedom and independence which Catholics possess in all that is not of the essence of Catholicity. Nor, to take the most recent example, are we in any way concerned, except to regret them, in such productions as the letters of Mr. Gawthorne. These letters, and such like things, do not exhibit the Catholic religion in practice, but so far as the case extends, they show a want of that religion. May I now take the liberty of saying a word upon what some persons, not, I believe, Catholics, have said as to the supposed severity and sharpness of the lectures. If—to use a familiar phrase—they were overdone, if they were exaggerated and over-stated, they would not lie open to a charge in this form. As far, then, as this is our impression, it must be accounted for in some other way. And my explanation is this:—When a surgeon lays his hand upon an inflammation or a tumor, it is not from his hand that the pain arises, but from the diseased member which he touches. And when his duty obliges him to use the probe, its application is severe in proportion to the depth

of the wound and the vital strength of the part. And so, when mind acts on mind, truth alone is severe, and that in proportion to the depth and accuracy with which it searches out and brings to knowledge the errors and absurdities of men; but the sharpness is to be found, not in the truth spoken so much as in the nerves and soul of him who undergoes the merciful infliction. In the well-known allegory, a genius of a mild and gentle spirit looks down upon a plain, where multitudes of mankind are assembled; he holds a mirror in his hand, and calmly moving it over the multitude, wherever its reflection falls the effects are most astonishing and unexpected.

One class of persons remain unchanged, except by manifesting a conscious pleasure at receiving this light upon themselves. But others become a spectacle of the most painful mortification. They grow agitated, discover in themselves deformities; their proportions change; their old faces drop off, and they see themselves in new ones which are not at all improved, and many torment themselves at the discovery, and rage against the genius of the mirror. The story concludes by telling us that this mirror is truth, and we know the genius who has recently wielded it in a way to show that it has lost none of its marvellous qualities. To you, Catholic brethren, I have this advice to offer:—Be not satisfied with having heard these lectures. Have them in your possession. And here you owe new thanks to their Very Rev. author, for enabling you to have them in this place so cheap. Study them carefully—ponder their principles—weigh their arguments—consider the facts which they illuminate—wish and pray that those may do the same who need them most; lend them to such persons when you can do so; let them confirm you in your fortitude; and let them move you to a most earnest charity for your adversaries. For how plainly is it manifest that their calamity is greater than ours. We, after all, have but the cross and the contradiction which our Lord promised us, and which He himself bore far more heavily than we have borne them. But for those whose calamity lies in their misconceptions, and from whose prejudices we suffer injustice—oh! let us speak no more concerning them than has been spoken? but let us pray for them, and, for their sakes even more than our own, let our prayer be, that however true we recognise the descriptions we have heard, as far as the past or the present is concerned, they may not be true in the future. Before I conclude, I feel that I ought to press upon you the sound and solid advice with which Dr. Newman finished his lectures. Wherever a true, practical Catholic is known, he is respected, and imposes silence on the cavils of his adversaries. There are many ways in which a Catholic may discreetly let his neighbor know what a Catholic is, what a Catholic believes, and what a Catholic practices. Would to Heaven we had more of active prudence amongst us, and less of that sort which is passive. Make yourselves known in your own locality, in Birmingham, and amongst your own neighbors. Fit yourselves for this by thoroughly understanding the principles of your religion. I remember that the Bishop of Hobart Town, when a Missioner at Nottingham, did much to remove prejudice, and make Catholics known by encouraging a few well-instructed young men to explain their religion to everybody that showed a disposition to listen to them; and you can all of you lend books, and ought to have books ready for lending. A lending library is much wanted in Birmingham; I have seen how valuable such a thing is in other places. I think, in conclusion, we owe an acknowledgment to the press of Birmingham, for its general fairness towards us. Few provincial towns have a press so respectable and well-conducted; and it has always been open to our explanations when they were called for. To the Birmingham newspapers, I repeat, we are indebted for a fairness towards us which is rare in England, and it has been exemplified in the case of Dr. Newman's lectures. His Lordship, who was repeatedly applauded, sat down amidst great cheering.

The Rev. Dr. Weedall then rose and said—A resolution has been consigned to my charge, which I have accepted with great pleasure. Not that I have any inclination to appear prominently on these occasions; on the contrary, I have always avoided them; nor that I feel able to do justice, either to the object or the subject of this resolution, but I so thoroughly approve of both subject and object, that I will not decline the task. The resolution is to this effect: That the thanks of the Catholic Clergy and laity of Birmingham are due, and are hereby tendered to the Very Rev. Dr. Newman, for his course of lectures "on the present position of Catholicism in England;" and with this expression of their admiration of the lectures, they wish to join their sense of the honor conferred upon them by his having selected Birmingham as the place of their delivery.

The resolution having been seconded by Mr. Hardiman, was carried with acclamations, after which

Dr. Newman, on presenting himself, was received with immense acclamations. He said he knew perfectly well that he ought to look for praise to God alone, but he thought the present was an exceptional case, and he therefore took what had been said, and with all humility he would say it, as an act of God's love towards him (cheers.) It was a curious thing for him to say, though he was now of mature age, and had been very busy in many ways, yet this was the first time in his life that he had received any praise. He had been in other places, and done works elsewhere, before being a Catholic, but there was no response, no sympathy; it was not the fault of the people, for they could not respond. Some instruments could only make beautiful music, and some from their very nature could only make a noise. So it was with such a body as that to which he once belonged—they could only make a noise—no echo, no response, no beautiful music. But it was quite different when a person went into the Catholic Church. In conclusion, he entreated the prayers of those who heard him, as it was only the prayers of Catholics which could sustain him on this troubled ocean to that shore which they all hoped to reach through God's blessing (cheers.)

Mr. H. W. Wilberforce, brother of the Protestant Bishop of Oxford, moved the thanks of the meeting to the Lord Bishop of the diocese for his conduct in the chair.

Mr. Summerfield seconded the resolution, which was carried with applause.

His Lordship, on rising, was enthusiastically applauded, and three cheers were given for the "Bishop of Birmingham." He commenced by alluding to his diocese—that diocese of which he was Bishop—and it was in that capacity that they greeted him (cheers.) He was, alas! a proscribed outlaw—a rejected person (cries of "Never.") He was one dead, positively dead to the law, by the laws of this country (cries of "Shame!") Nevertheless, he lived, and they recognised his existence. What had been the result of the late agitation and law making? Those titles of which so much had been said would have been little heard of but for the agitation to which he alluded. With regard to the Irish, their habit had always been merely to salute their Bishops as the Most Rev. Dr. Murray, &c., but now, at this moment, an Irishman would consider it as treason to his Church if, in speaking of his Bishop, he did not designate him as the Lord Archbishop of Dublin, or the Lord Bishop of Derry (cheers.) In England the result had been that to the knowledge of every man had been brought a fact which otherwise might have been concealed—that there was in this country, rising and being developed, a power which could not be overcome—the power of that Church of which they had heard and read so much, and of which they saw the great works all around them. That had been the natural result of the agitation. It had also aroused drowsy Catholics and those who felt no zeal for their Faith—it had awakened in them a zeal and earnestness which they had not before—it had thrown Catholics more prominently together, and it had united the Catholics of England and Ireland, Clergy and laity, in a more intimate manner than was ever before known. Now, he had taken a notion that there had been special ingratitude in all this agitation; for, whatever vitality, as it was called, whatever signs of life, whatever disposition there was to do religious works in this country, whatever zeal was manifested for building churches, establishing schools, institutions for visiting the poor, or in any manner attending to the supply of what were called the religious wants of the people, was almost exclusively owing to the contact of Protestants with the Catholic Church. What would the Protestant church have been at that moment but for the presence of the Catholic Church, to keep it in something like life, energy, and animation? (cheers.) How could it go on protesting unless it had its enemy against which to protest? How could there be such places as Exeter Hall, and so many religious societies, and so many motives for collecting money, if they had not Catholicity and Catholics of the land continually to contend against? As, therefore, they were the salt of the Protestant life, as they were necessary to its existence, he thought it exceedingly ungrateful to treat them in the manner they did. Dr. Ullathorne went on to explain that what the Catholic Church wanted was not territorial titles; it was not to be called "Lord, Lord," for which they contended. It was not that which they desired or sought after. "Your Grace," and "My Lord," were the titles which the government readily gave to the Catholic Bishops of Ireland and the colonies, but they were not the titles they contended for in this country. In this country a Catholic Bishop was not a baron, nor did he hold, in any sense of the constitution of England, a territorial title; for a territorial title was one that emanated from the Sovereign; but Catholic titles, which, more correctly speaking, were designa-

tions, were titles derived from spiritual authority—they related to office, not to territory. Their Bishops were Bishops of certain dioceses, not speaking of the ground or houses over the surface of the country, but Bishops over the Catholic souls which were to be found in the territory. His Lordship, in conclusion, was again greeted with the strongest demonstration of personal affectionate regard. The meeting then separated.

#### MEETING OF THE CATHOLICS OF LEEDS. (From the Leeds Times.)

The annual *soirée* for the benefit of the schools attached to St. Patrick's, Leeds, was held on Tuesday evening last, in the Music Hall, Albion-street, and was attended by about 700 of the Catholics of Leeds; and additional interest was imparted to the proceedings by the knowledge that the Rev. Dr. Cahill, of Londonderry, and the Rev. Edward Scully, of Sheffield, and for three years Priest at St. Patrick's, York-road, would attend. As might have been anticipated, in addition to the customary educational topics discussed on these occasions, all the speakers referred, more or less strongly, to the recent anti-Papal agitation, and the Ecclesiastical Titles Bill onslaught upon Catholics.

The Chairman proposed "Dr. Cahill and the Catholic Clergy of Ireland."

The Rev. Dr. Cahill, in rising to respond to his health, coupled with the Irish Clergy, was received with loud cheers, which lasted several minutes. When silence was restored, he said—"Ladies, Mr. Chairman, and gentlemen, my friend in the chair has painted me in such glowing and gorgeous coloring, I question much 'if my mother could know me' at the present moment. (Loud laughter.) I am glad to hear that cheer, as it is a practical refutation of the articles which the London journals have published against me; and it proves that the ferocity with which I have been attacked has not a response in the hearts of those persons in Leeds, whose esteem I value, and whose applause is my highest reward. But it is a bad way to answer my charges against the Whig cabinet by levelling a calumny at my head, throwing dust in the eyes of the public, as a cowardly substitute for a reply to me, and putting words into my mouth, expressive of sentiments which religion and my own natural feelings equally abhor. But this is the way the *Times* does its work, and this is the answer which Europe has received for the revolutions which the Russell cabinet has caused in five different countries; and for the concerted attempt which that vile cabinet has made to sap the foundation of the Catholic Church. But abuse and calumny may for a moment lead the public mind astray, in some quarters in this country, but the quotation I have made from the despatches of the servants of Lord John Russell will be read when these calumnies are forgotten, and will warn my countrymen never again to trust the English cabinet but to rely on themselves for the defence of their civil liberties, and for the maintenance of the indefeasible rights of conscience. (Loud cheers.) In reference to the attacks which have been made upon me, what must be the feelings of honest Englishmen, many of whom I see here around me, when I re-assert, that I am incapable of uttering the sentiments to which vile London journals have tortured my words. I never have, either privately or publicly, given expression to any sentiment towards the people of England as a nation, except to say that I have felt immeasurable gratitude towards them for the relief which they afforded to my poor starving countrymen; and that I have ever considered their national character as a distinguished admixture of truth, of honor, and of generosity. ('Hear, hear,' and cheers.) This is, therefore, the last time I shall allude to these charges; and I am confident there is no Englishman who will not cheerfully retract the hasty concurrence which he gave in his first impulse to my cowardly and deadly calumniators. When I entered this hall on this evening I had determined not to say one word on politics, as I had understood we had assembled here to celebrate an annual festivity on the progress of Catholic education in Leeds. And on the subject of education it is not just that any topic should be introduced to disturb the harmony with which the genius of education ever fences round the sacred inclosure of literature. This is a neutral ground, where men of all parties and colors can meet; where the souls of men, as it were, can creep out of the body for an evening, and hold intimate communion with each other, without fear or disguise; where the entertainment shall be founded on courtesy and good breeding; where every man appears in 'his best'; and where we can enjoy a true feast of reason at a distance from the hurricane of political anger which rages outside. And there is no nation in the world where a communion of the mechanical arts and scientific education can be understood with so much pleasure and utility as in England. You have in this country the wealthiest aristocracy in the whole world—their palaces are made of pearls and precious stones—they are clothed in garments set in diamonds, and they walk on golden sand; but there is often to be found amongst the working and commercial classes an aristocracy of mind, where the humble man can rise to an eminence more exalted than the drowsy peer, and stand on a lofty point of mental elevation, to which he would perhaps have never arrived had he been born with a bag of gold tied about his neck, and the title- deeds of a bloated and ancient descendant cumbrously heaped on his back. (Loud cheers, and waving of hats and handkerchiefs for several minutes.) In England you set a higher value, and justly, on the man who makes more money from the judicious exercise of his talent and skill than the lord from his baronial possessions; and such is the genius of your country, that the son of the humblest man can hope to occupy the first place in the service of the Queen

from the success of his talents, and the national encouragement given to his enterprise and his skill. (Cheers.) And what would the world be at this moment if men of genius had not introduced all the improvements which form the aggregate of the universal civilisation of mankind? When Lucius discovered the effect of the loadstone on steel in the 13th century, the world then little knew the future triumphs of this imperishable truth—uniting nations which oceans have separated—bearing the flag of peaceful commerce to every corner of the earth—giving employment to millions of the human race—encouraging the arts of all nations, and bearing in safety the struggling barque of the anxious mariner through the darkness of the night, the wild terrors of the moaning tempest, and the yawning abyss of the angry flood—who could fancy that the infant discovery of steam would in the course of a few years supersede the work of centuries, carry the world forward in a race of civilisation, so as to run through several ages to come in the course of one century, to overcome wind and tide, to assume the mastery of the elements, and to give employment and support to tens of thousands of the human race in every country? And what man, or worlds of men could in their most unchained fancy ever imagine that when Galvani galvanised a frog by accident, in the seventeenth century, he had discovered an agent which in one age would lead to the formation of the electric telegraph, by which nations in the ends of the earth can hold daily and hourly communion; by which space, as formerly understood, is annihilated; the whole era of the earth's surface reduced to one room; and our thoughts transmitted, from pole to pole, with an invisible velocity, which immeasurably outstrips the wildest race of the bounding wind, and which speaks to nations on the blue instantaneous flash of the glancing lightning. (Cheers.) The chairman has alluded to the vile system of proselytism carried on in the west and in the south of Ireland—this statement is but too true; and Englishmen in their honesty are deceived into the belief, that the poor Irish in these famine districts, are degraded by an ignorance below the lowest level of Pagan barbarity; and in order to rescue them from their forlorn situation, they subscribe tens of thousands of pounds, to have them instructed in the truths of Christianity. What a pity that English noblemen and gentlemen should be so deceived by a combination of bigoted and hired conspirators—there never was invented so gross a system to rob and deceive the English people, and to raise up in Ireland the united struggling feelings of anger and scorn. The curse of God and the vengeance of men are roused in viewing the thrilling cruelty, the hard-hearted deceit, and the unblushing hypocrisy of the agents of this shameful system. When poverty strips the poor man of the last rag to clothe himself and his wife and family; when famine—red famine—traces the handwriting of death on the skeleton frame of his starving children; and when the scarlet fever prostrates these wretched victims in one burning bed—then, oh then, is to be seen the lean agent of this society stealing like an evil spirit, and gliding with noiseless step into the poor man's cabin, and offering food, and drink, and clothing, provided he pronounce, with his parched and trembling lip, the recitation of Ireland's ancient creed, and deny his God—(deep sensation)—he is relieved by becoming a perjurer; he is comforted by professing what he believes to be blasphemy; and he is made a sincere and a worthy Protestant by the commission of crimes which virtuous men of all religions brand with the names of infamy and damnation (sensation.) These men, however, live comfortably by this their spiritual occupation. Their profession bears the same relation to the Reverend men who planned the scheme, as a builder to an architect. They merely follow a spiritual trade, and of course the cheaper they can execute the work, the more profitable is their profession. Hence, during the potato failure, or the cholera, or the famine, or any social crisis, Catholic souls can be bought cheaper than in times of national abundance and health; and consequently the price of souls in Connemara or Dingle varies like the funds—being sometimes bought at a premium of fifty per cent., whilst at other times they sell at thirty per cent. below par (loud laughter.) The scale of prices in times of famine and fever, generally are 3s 6d for a child above seven years of age, 5s for a grown girl, and 7s 6d for a man able to attend the reading of the Bible (loud laughter.) Besides this sun, they are also supplied with food and clothing; and, in the language of a distinguished Irish editor—"They sell their souls at an average, for food, clothing, and 7s a week, during their natural lives in this world; and besides all this, they will be supplied in the world to come with coals for eternity" (roars of laughter for several minutes.) I am glad you have coupled my name with the Clergy of Ireland; and when you hear such details as I have now brought before you, do you wonder at our national anger? When you read the report of the Rev. Mr. Osborne, of the Ballinrobe workhouse, where one hundred and twenty starved and naked women have been confined day and night without bed or bedding, or a form or stool to sit upon—when you hear of the Brewery of Ballinasloe, where the carpenters could not be had in sufficient number to make coffins, or rather to nail together rough boards to enclose the hundreds of the starved Irish dead; when you learn that the male and the female, the mother and the child, the husband and the wife, are literally shovelled into one pit, without coffin or shroud—when you understand that this has been the fate of the children of forty generations torn from home, thrust into a putrid workhouse, crowded together like sheep in a pen, and rotting in one common living mass, and then buried without a friend to stand at their graves, without one tear shed over their ashes, and without a child to raise the cry of affection over the poor Irish dead—the murdered dead—do you wonder at the tone and language of the Irish Priesthood? We are the only

friends of the poor Irish, and we shall not, or cannot be silent, while they die in tens of thousands in our presence. We are their spiritual Fathers, and we are base cowards if we do not raise the cry of murder as we see our children slain before our eyes, by what we consider unjust laws. Englishmen cannot be angry with our anger, when they hear the case fairly stated; and they should applaud us for our courage and our fidelity, rather than condemn us for our opposition to laws which have made our country a desert, exiled the living, and dishonored the dead (loud and rapturous applause.) I did not intend to speak on politics on this evening, but you have forced me into this course by the terms of the toast, which you have kindly drunk to my name. Protestant Englishmen should feel as deeply the insult offered to their ancestors by the late bill as we have resented it in Ireland. When an English Protestant stands in Yorkminster, or Westminster, or any one of the noble Catholic ruins which the despotism of monarchy has laid in ruins 300 years ago—when he paces the ancient halls of Oxford and Cambridge, and reads in the architecture, and on the tombs of his country the learned names that once shed a lustre on English history, and English literature, and English laws—when he travels across the heath of Runnymede, where his Catholic ancestors forced a weak despot to sign the charter of English liberty; I ask, is there an honest heart in Great Britain that will endorse the dishonor cast on the illustrious English dead, though that calumny has been even published by the Prime Minister of England (loud cheers.) If you owe obedience to the present century, you owe veneration to the centuries that are passed; if you respect the Queen and her ministers you cannot abandon your love of your ancient kindred and name; and he does not deserve the character of an Englishman who could bow before the voice of any man living, no matter what his station or his authority, who would dare to offend the living Briton by branding the memory of your illustrious dead (rapturous cheers.) Do not be angry with me if I tell Lord John Russell from this place that we, in Ireland, set him at defiance. Consent to his penal law would be a compromise of principles—our assent would be fettering the limbs of posterity—but our opposition is a lesson of liberty which will teach the coming generations the science of freedom: and if we should be overcome, our very defeat is victory, as the future children of Ireland will burn with a patriotic ardour to receive in some new future struggle the banners of freedom which have been wrested from us by injustice and tyranny (loud cheers, amidst which the Rev. gentleman resumed his seat.)

#### CATHOLIC INTELLIGENCE.

**CATHOLIC UNIVERSITY.**—Rev. Dr. Cooper acknowledges to have received from His Grace the Lord Primate of all Ireland, the sum of £276 as under, for the Catholic University Fund—viz., the Lord Bishop of Southwark (Dr. Grant) £5; Anonymous £271.

On Saturday, the 6th ultimo, his Grace the Archbishop of Armagh, and Lord Primate of all Ireland, administered the Sacrament of Confirmation to upwards of two hundred children, assembled in the chapel of Portadown. The number of persons who came to witness the imposing ceremony, and to see and hear his Grace on the occasion was very great. The children were examined in the Christian doctrine, and their answering gave general satisfaction. After Confirmation, his Grace delivered, in his usual impressive style, an appropriate and pathetic discourse.

The Right Rev. Dr. Brown, Bishop of Elphin, accompanied by his Chaplain, Rev. Edward Wallace, P.P., Ballygar, sailed for England on Tuesday last, to assist at the reception of the daughter of the late O'Conor Don, in the Benedictine Convent, St. Mary's Priory, Princethorpe, diocese of Birmingham. His Lordship will visit the Archbishop of Westminster before he returns to Ireland.

**CATHOLIC SCHOOLS.**—It is a remarkable and very gratifying feature, not only in this great town, but throughout all Lancashire, to find in every locality Catholic schools springing up within the last year.—The foundation of several have been laid in this town, the last having taken place on Monday, the 8th instant, in Eldon-street, belonging to St. Anthony's parish.—*Liverpool Correspondent of the Tablet.*

**VISIT OF HIS GRACE THE ARCHBISHOP OF TUAM.**—The utmost anxiety is manifested to hear his Grace, the Archbishop of Tuam, who is to preach on the 28th inst., at Copperas-hill, in aid of very excellent schools attached to that chapel. A vast number of Protestants have signified their intention of being present. His Grace will proceed to London on the 29th or 30th on a visit to his Eminence Cardinal Wiseman. The bigots are howling loudly for a prosecution, but yet his Grace will appear as "John, Archbishop of Tuam." There is a certain amount of excitement attached to his Grace's visit to this town.—*Ibid.*

**THE ARCHBISHOP OF TUAM IN ACHILL.**—His Grace the Archbishop of Tuam visited the island of Achill on Thursday se'night, accompanied by the Very Rev. J. M'Hale, P.P., Castlebar; the Rev. P. Cannon, P.P., Hollymount; the Rev. Thomas M'Hale, D.D., Irish College, Paris; and the Rev. Patrick Duggan, R.C.C. The chief object of his present visit was to select suitable sites, on the property lately purchased by his Grace for a monastery, and a glebe-house for the use of the Clergy of Achill. Your readers may recollect that his Grace, some months ago purchased, under the Incumbered Estates Court, a portion of the lands lately held by Mr. M'Loughlin, called Buncurry, and which amounts to somewhat over 1,200 acres. It is well situated, commands a large supply of sea manure, and, with judicious management, will be rendered very valuable. There are upon the property some twenty tenants, with whom his Grace

entered into arrangements quite satisfactory as to rent and tenure. On Friday the Archbishop proceeded to view the property, accompanied by the Clergy and a large concourse of the people. The site fixed upon for the monastery and glebe-house commands a beautiful view of the sea and mountain scenery. The buildings are to be at once proceeded with. It is intended to have very extensive school-rooms attached to the monastery, where the children of the surrounding villages are to be gratuitously educated. A model farm is likewise to be at once laid out, for the purpose of having the rising generation instructed in the several approved modes of agriculture. There are several hundreds of poor children who will thus be benefited by his judicious combination of a social secular and religious system of training. On Saturday, his Grace visited the mines of Curran, where Mr. M'Cormack, the truly benevolent friend of the poor, received him, and showed his Grace the several extensive works which he is carrying on there. On Sunday, he held Confirmation in the chapel at Kildounat—the congregation was very numerous and respectable. It was consoling to his Grace and the Clergy to see such a congregation, after the combined efforts of famine and proselytism to seduce and to destroy them. Upwards of 130 persons were confirmed on the occasion. The Rev. Peter Cannon, P.P., addressed the flock in a powerful and effective sermon in the Irish language. His discourse produced a very great impression on the minds of the people. The Archbishop afterwards spoke to them in the same language, and expressed his sincere gratification at witnessing the piety and the religious fervor of the crowded congregation by which he was surrounded. He alluded in feeling terms to the noble stand made by them against all the efforts of an unworthy system of proselytism. Even the few who had compromised their conviction under the pressure of hunger were again returning to the old Faith. The Archbishop remained, during his stay on the island, with the Rev. Peter O'Malley, R.C.C., by whom he and the Clergy who accompanied him, were most hospitably entertained. On Monday his Grace left the island, after a visit of four days, highly pleased with the arrangements made for the future success of this remote mission.—*Correspondent of the Tablet.*

#### CATHOLIC DEFENCE ASSOCIATION.

The committee have received £2 from the Right Rev. Doctor Errington, Lord Bishop of Plymouth; £1 from the Rev. Mr. Faire, Preston; £1 from R. B. De Barry, Esq., Weston Hall, Nuneaton, Warwickshire; £1 from Henry Verity, Esq., and 10s from the Rev. Mr. Byrne, Hendlip.

We understand that several communications have reached the committee from parties who wish to be informed when the association will enter on its practical operations. It will be in the recollection of our readers that at the aggregate meeting a committee was appointed, consisting of Prelates and members of parliament, to draft rules, and draw up an address to the Catholics of the empire. This committee met on the day after the meeting, and appointed a sub-committee to prepare the rules and address, the sub-committee to report to the committee on Wednesday, the 17th instant, and a few days afterwards the first meeting of the association will be held, at which the rules and address will be brought forward for adoption by the general body.

The enrolling of members has been progressing rapidly since the aggregate meeting, and at the first public meeting the names of the members will be brought forward.

The committee have received (through the Rev. Dr. Cooper) £1 from Captain Berkeley, 45, Canonbury-square, Islington, London; and £1 1s from Edmund Gorman, Esq., Baker-street, London.—*Tablet.*

#### IRISH INTELLIGENCE.

The 25th Sept. is fixed for a grand banquet to the Irish brigade, at Galway. A great meeting is expected on the occasion.—*Tablet.*

**ESCAPE FROM DROWNING.**—Mr. O'Flaherty, M.P., with Messrs. Scully, Keogh, Mrs. Keogh, and others, went on a boating excursion on Saturday from Knockbane, where the members for Tipperary and Athlone have been on a visit with the hospitable member for Galway, and the morning being propitious and the day most promising, the party enjoyed themselves for some hours amid the romantic scenery of Lough Corrib, which presents so many varied features of interest and enchantment to the tourist. On their return in the afternoon, the boat struck on a rock, and in a minute it filled with water. The greatest exertions were used for some time to repair the accident, but to no effect, and it was not without the utmost difficulty that the party were saved by the approach of another boat in which they were rowed ashore, after experiencing imminent danger, the rock on which the boat struck affording no landing room. We are happy to state that, with the exception of the alarm to which the event gave occasion, the party were landed safe and well, and arrived at Knockbane in time for dinner.—*Limerick Reporter.*

**DEATH OF LORD RIVERSTON.**—Died, at his residence, Flower-hill, county Galway, on September 6th, Lord Riverston. This peerage was granted by James II. when he was fighting in Ireland for his crown, but was not acknowledged by the English government.—Lord Riverston was heir presumptive to the earldom of Westmeath. He leaves two sons.

**RUMORED APPOINTMENTS AT THE BAR.**—The *Evening Herald* says—"It is rumored that Mr. Justice Perriu is about to retire from the bench upon a promise of promotion for two of his sons in their respective professions. The vacant justiceship of the Queen's Bench is to be filled by the elevation thereto of Mr. Attorney-General Hatchell; and the Attorney-Generalship thus vacated is to be assumed by the Right Hon. Richard Wilson Greene, Q.C., Mr. Hughes continuing to hold his present office of Solicitor-General. These arrangements have been repeated and commented upon among the bar, and are very generally looked upon as settled.

At the last meeting of the Killarney Board of Guardians, Mr. Herbert, M.P., gave notice that he would on that day fortnight move, in consequence of the abuses, the surrender on the 1st May, 1852, of the farm attached to the workhouse.—*Tralee Chronicle.*

Sir William D. Godfrey has leased the lead mines at Castlemaine, County Kerry, to English capitalists. There is not an agricultural laborer in this or the surrounding counties unemployed, so busy are all hands at harvest work, for which the weather is most propitious, and the fall of grain under the sickle has been very considerable. The cereal crops are reported all in good condition.—*Limerick Chronicle.*

**DREADFUL ACCIDENT AT BALLYCLARE, COUNTY ANTRIM.**—It is our painful duty to record one of the most serious disasters ever known to occur in the peaceful rural district of this favored province, by which the lives of three persons were lost, twenty-six persons badly (some of them it is feared fatally) injured by fractured limbs, and upwards of forty others more or less hurt by external or internal contusions. The sad event occurred on the evening of Monday last, in the old paper mill, adjoining the town of Ballyclare, in consequence of the giving way of the floor of a large loft, in which upwards of five hundred persons were assembled for the purpose of hearing a lecture on electro-biology. Ballyclare is a pretty and thriving little town, situated in one of the most fertile districts of Antrim, about ten miles north of Belfast. The lecturer on the occasion was Mr. J. Thornley, an officer of excise, stationed in the town, who had previously exhibited in private with considerable success. The object of giving the lecture was with a view to aid a fund for the repair of the Ballyclare National School-house. The place selected for the meeting was the paper mill adjoining the town, an old and long unoccupied structure, about the safety of which there had been considerable doubt before the people had assembled. It is an extraordinary rambling structure, consisting of two wings joining in a right angle, and surrounded by a number of ruinous out-buildings, through which to the loft above, both access and egress is exceedingly difficult, especially at night. The lecture commenced at eight o'clock in the evening. The lecturer had a position in the central part of the room, from which he addressed his large audience. His discourse occupied an hour and a half, after which he proceeded to mesmerise some seven or eight young persons, who, at his request, came forward for the purpose. He succeeded with a few of these, and was about to exhibit his influence over them, having removed them towards the back part of the loft, when the curiosity of the spectators in the more distant parts of the room became so much excited that they rushed from all sides in a body to the central space, to obtain a better view. A sudden and ominous crack beneath their feet, gave but a momentary warning of the penalty of their rashness. The greatly-increased weight on the middle of the flooring proved too much for its utterly inadequate support to bear, and it gave way beneath their feet, opening downwards in a fearful chasm, into which upwards of three hundred persons—men, women and children—were precipitated. Those who were fortunate enough to secure seats on the back portion of the loft, of which the flooring had not given way, were comparatively uninjured; but nearly all who stood, at the moment of the accident, on that portion which occupied the angle between the two wings—a square of thirty feet—were thrown, with the planks of the flooring, and the dislodged stone-work of the dilapidated walls, to the area beneath—a fall of no less than sixteen feet—amongst the hard, projecting, and scattered pieces of machinery which were stored below. The shrieks of the suffering multitude, the noise of the falling timbers, the clouds of choking dust which instantly arose, the rush and frantic struggle for escape, produced a scene which will be indelibly impressed on the memories of all who survive it. Owing to the difficulty of egress to which we have already alluded, rendered still greater by the chasm in the flooring, it was some time before those who were actually unhurt could get out of the building, and many had to force their way out through a window in the rear of the wing. Some of those in the immediate vicinity of the yawning chasm miraculously escaped by clinging to the timbers of the roof and the portions of the flooring which still adhered to the walls. One person saved himself by having time to fasten the crook of his stick in an aperture of the stone-work, and thus suspended, he waited till it was safe to descend. Much time was spent before the building was completely cleared of the maimed and bruised, and we are sorry to add, the dead; for two persons, viz., Robert G. How, Esq., of Ballymore Mills, and a man named David Kennedy, were taken out of the ruins quite lifeless, and a man named John McIlwaine, in the last extremity of suffering. Twenty-six persons were removed with fractured limbs, and upwards of forty others with injuries of a minor description. The agitation and excitement of the inhabitants it is impossible to describe, during the progress of extricating the sufferers. Immediate medical aid was at hand, and, indeed, most of the medical gentlemen in the neighborhood were among those who fortunately escaped unhurt, or nearly so, from the disaster. Drs. Woodside, McKeon, and Peden, of Ballyclare; Drs. Hay and Arthur, of Ballymore; Dr. Moore, of Templepatrick, and Dr. Dundee, of Carnmoney, were present, and rendered prompt relief to the multitude of persons who claimed their care; and it is needless to add that the night was spent by them in attending to the incessant calls upon their surgical aid. It is remarkable that very few of the female portion of the assemblage received any injury—perhaps because their curiosity was not so restless as that of the gentlemen. The following is an accurate list of the names of the other sufferers, as it was possible to obtain, not including a large number of those who sustained less serious injuries;—Mr. John Sherrard, railway clerk, Ballypallady; Mr. Gordon, Ballyclare; Mr. Jackson, Ballymore; two sons of the late Mr. Simpson, solicitor, Ballyclare; Mrs. and Miss Woodside, Skilganabon; Mrs. Kilpatrick, Henryfield; Mrs. Smith, Ballyclare; Walter McBroom, Ballyboley; James Dickey, Ballyeaston; W. Martin, Thorditch; Samuel Thompson, Ballymore; Mathew Morgan, Ballyclare; James Dempsey, do; James Marshall, do; John Dickey, do; — Lattimore, do; three boys and two girls of the one family, named Murphy; John Ross, Ballyclare; Nelson Greer, do; James Stewart, do. All these have sustained severe fractures either of the legs or arms. Amongst those dangerously injured are Mrs. Woodside, W. McBroom, and Lattimore. It is impossible to predict the result of the serious internal injuries sustained by several of the sufferers. Mr. Thornley, the lecturer, escaped without injury. We understand that no blame whatever attaches to Mr. Thornley, who was merely anxious to devote his talents to a benevolent cause.—*Belfast News Letter*.

**THE CONVICT MICHAEL HANLY.**—We are happy in being able to announce to our readers that a respite for ten days has been received by the officers of the county of Limerick prison, for Michael Hanly, whose execution for the crime of wilful murder, was to have taken place yesterday, the 8th ult. Meanwhile, it is confidently hoped that a commutation of the sentence will be the result of the anxious and indefatigable exertions which have been made to save the life of the unfortunate man.—*Tipperary Vindicator*.

The repayment of the government advances to the distressed unions is occupying a large share of public attention. At the very moment when the first glimpse of light is beginning to penetrate the hitherto hopeless darkness, and when the possibility of a return of prosperity is beginning to cheer our people in their struggle with all but insuperable difficulties, government puts its screw in operation to press down the incipient elasticity. The accumulated burden of famine debts is made to weigh heavily upon the rate-payers. Advances wrung with extreme difficulty from the legislature at a time when the people were dying of a famine, which, had they been justly governed, they never would have felt, and squandered in the manner least effective for the relief of the distressed, are now sought to be recovered, while the people are yet suffering under some of the worst results of recent calamity. The debt is, in fact, insisted on under circumstances in which no honest or honorable creditor would think of demanding immediate reimbursement; and under such circumstances is the present outcry raised against the oppressive claim.—The guardians of the distressed unions very naturally refuse to make themselves the tax-collectors of the Poor Law Commissioners on the occasion; and, on the whole, a demonstration of popular feeling has been raised in the matter which government will find it no easy matter to contend with.—*Freeman*.

A most strange circumstance has come to light, respecting the Nenagh poor law union. A new valuator was some time since appointed, as it was of course found that the old valuations did not accord with the altered circumstances of the union. This new valuator discovered that all the valuations which took place since the establishment of the Nenagh union, omitted to include in the area of taxation not less than eight thousand acres of land! The *Nenagh Guardian*, which notices the fact, does not inform us who it was that profited hitherto by the exemption, but we are tolerably certain that it was not the occupier. And, indeed, we should not be surprised to find that the *ex officio* were the parties benefited. However this may be, it shows a very loose habit of business in the first and successive boards of guardians of Nenagh, and a very negligent, or worse, discharge of official duty by the several valutors. Now that the facts have come to light, however, we trust that the present board will take measures to collect off those lands the several rates to which they ought to have been subject, and should have paid, and to which clearly they by law are liable. The parties to the trick—or whatever else it may be termed—will then feel the truth of the adage "honesty is the best policy."—*Limerick Chronicle*.

**"IRISH INGRATITUDE."**—We are often told that gratitude is a plant that will not thrive among us, that it will either wither quite away, or else run to seed on the uncongenial soil of an Irish heart; but, we firmly believe that there is no people in the world who evince a livelier sense of kindness, or who have a more graceful way of acknowledging a benefit conferred, than the peasantry of this country. In illustration of this we cannot forbear specifying an occurrence, which has just come under our notice, and which reflects especial credit on our laboring classes. It seems that Mr. Wyndham Gould, M.P., has been giving extensive employment for the last twelve months on the townlands of Ballygeale and Moonlanna, near Newcastle West, where he has some land in his own hands. In the beginning of the week his meadows were fit for the scythe; when every man in his works, who knew how to mow, to the number of thirty-seven, marched up the fields and cut down the crop. On the following day about 70 volunteered to save it, and not one of them would receive a penny for his labor—saying, it was the least they could do for a gentleman, who, by his employment, had enabled them to live and to keep out of the poor-house. Mr. Gould's steward, we understand, finding them resolute in their determination, sent into Newcastle for a supply of bread, tobacco, &c., to regale them, but even of this treat the poor fellows with innate delicacy partook but sparingly, being unwilling, as they themselves expressed it, "to put his honor to cost." In the electoral division in which the above mentioned property is situate, the poor rate is light. It is next door to nothing, about a penny in the pound. So much for employment by a resident proprietor—and so much for imputed "Irish ingratitude."—*Munster News*.

**THE FAMINE DEBTS.**—The *Limerick Chronicle* of Saturday contains the following:—In the shape of Consolidated annuities, extending over a series of years, there is a charge against the Limerick Union of not less than £200,000! The first instalment of this stupendous sum is required to be included in the rate now impending, and which will, therefore, amount to 3s 6d in the pound, additional, upon the city electoral division. Upon some of the rural divisions it will be much more. The guardians have already protested against the cruel injustice of exacting such a crushing penalty, and as all unions are involved upon the score of advances they never sought, guardians must grapple boldly with the monster, or abandon the property of their constituents to absolute confiscation. The union guardians of this county are summoned to meet their brethren at Limerick on Thursday next, and we shall not despair but that a vigorous and combined demonstration of the public feeling by the Limerick, Rathkeale, Newcastle, Croom, Kilmallock, and Tipperary unions may yet give a different turn to the hostile movement.

**DECLINE OF CORK.**—At a meeting of the Town Council on Tuesday, a paper was read showing that the corporation income is decreasing—principally in respect of tolls. There has been a decrease of 29,352 firkins of butter in the year ending August, 1851, as compared with 1850, and 14,773 barrels of corn in the same period. Upon a like comparison the cattle sold were 2,371 less, and the sheep 8,204. The pigs sold were 5,126 in increase. From a comparison of exports that of the two years ending as above there has been a decrease of 6,368 cows, 13,673 sheep, 2,015 pigs, 786 calves, and 83 horses.

**PORT OF LIMERICK.—EMIGRATION.**—No less than seventy emigrant vessels left this port from the 1st of January last, to the 1st instant containing eleven thousand passengers. In the year ending December last, there was remitted by emigrants to their friends in this district, through the local banks alone, the large sum of £46,000. It is calculated that not less than £70,000 will be the amount this year.—*Munster News*.

**DEATH FROM DESTITUTION, IN THE QUEENS COUNTY.**—On Wednesday morning, Sept. the 3rd, an inquest was held by Thomas Budds, Esq., coroner of the Queens County, on the body of a woman named Rosanna Kelly, who had been found on Monday in Emo

Park, in an expiring state, by the gamekeeper. On being discovered, she only articulated a few words before she died. On a *post mortem* examination by Joseph Clarke, Esq., M. D., it was ascertained that there was no food in her stomach, and accordingly a verdict of "Death from Destitution" was returned.—*Leinster Express*.

Galway Bay is full of herrings, and the haul, on Saturday morning, gave each boat 1,000 to 4,000, most of which went by rail to Dublin market.

**THE CROPS.—SLIGO.**—The wheat crop in this district is everywhere a good one, but late, owing to the want of ripening weather. The oat crop is generally also a good one. We have heard a few complaints of smut. The general crop is splendid everywhere about this town.—*Sligo Journal*.

**GALWAY.**—We have had an opportunity of remarking the state of the potato crop in the neighborhood of Galway, and we scarcely ever saw the crop in a more healthy condition. And as for the other crops, they are, thanks to Providence, all rich, luxuriant, safe, and, in various parts of the country, already secured.—*Galway Mercury*.

Our accounts of the crops in general are of a hopeful nature. The weather has been favorable for the harvest operations.—*Tuan Herald*.

**QUEEN'S COUNTY.**—There is no mistake about the harvest. The fine weather, during the last week, has all but consummated the best hopes of the farmer.—The cereal crops, though not covering as great an area, will yield a greater produce per acre than for years past, and the green crops, too, notwithstanding some complaints, will, we should say, give a tolerably fair supply.—*Leinster Express*.

**LIMERICK.**—The fine weather is enabling the farmers to gather in the corn crops and hay in the very best condition. The potato disease is no more heard of, and the crop will turn up generally an excellent one.—*Limerick Chronicle*.

**MAYO.**—Harvest has at length fairly begun. Although later than usual of beginning, the harvest will, on the whole, not be a late one, the whole well coming pretty closely together. Flax is all pulled, and a large quantity in the steep green. We hear good fair prices have been paid for this crop by the manufacturing firms here. Potatoes are not "gone;" in some places the tubers are becoming black; in other places they are not so. In all cases the tops are gone, but this only applies in many instances to the foliage, not to the stem. Turnips have got over the caterpillar, but will hardly regain their lost ground.—*Tyrone Herald*.

**TIPPERARY.**—In several districts of Tipperary the grain crops are nearly all cut down, and stooked in a fine state. With regard to the potato, the disease is not extending, and almost the entire crop is in a promising state.—*Tipperary Vindicator*.

GREAT BRITAIN.

In reference to the question of prosecution, there is much interest existing regarding a sermon which is to be preached to-morrow, (Sept. 14,) at St. Werburgh's Catholic Church, Birkenhead, by the Lord Bishop of Shrewsbury, in aid of the schools in that quarter.—There is a great deal of discussion going forward about the matter here, and some of the fanatics are raging at seeing his Lordship's name in the placards announcing the fact, and also a Pontifical High Mass.—*Liverpool Correspondent of Tablet*.

It will be gratifying not only to his friends in the United Kingdom, but throughout Europe, to know that notwithstanding all the efforts which have been directed against his Eminence the Archbishop of Westminster, in England during the last few months, to render the Cardinal a bugbear in the eyes of his fellow-countrymen, his reception in the north of England, in the great towns, has been most respectful and kind; and that by his gracious demeanor and affable conduct on every public occasion, he has won golden opinions even from those who recently regarded his Eminence with very different feelings. Notwithstanding the press of the locality have been watching the movements of his Eminence with every disposition to make available the old stock in trade, yet from not one has a disrespectful word been made use of in reference to his discourses and demeanor.—*Northumberland Correspondent of Tablet*.

A leading article in the *Times* of Thursday announces the existence of an engineering scheme for bringing London and Calcutta within seven days journey of each other! Referring to an article about two years ago, in which the journalist surprised his readers with the original prospectus of the "Direct Calais and Mooltan," he now follows up that announcement with the statement, that "since then the scheme has been actually extended in its scope, discussed in its details, approved in much of its purport, and so far advanced that of the four great divisions of the route two have been positively decided on, and are in present course of completion. It is to be accomplished by stages. "A continuous line of railway from Ostend to Orsova on the frontier of the Turkish empire is already decided on." From Constantinople it is proposed to step over to Asia Minor, and skirting the Mediterranean coast with the line till you come to the mouth of the Orontes, to carry it up the banks of that river till the head waters of the Euphrates are reached, and then to lead it down the valley of the Euphrates to Bussorah at the head of the Persian Gulf. The Euphrates railway would be but nine hundred miles long; and yet it would, by cutting off the immense détour round Arabia, shorten the time to Calcutta by "twenty days out of the thirty-nine." These portions of the scheme are to be accomplished by 1860. From Bussorah the railway is to be carried along the Persian Gulf, and by the coast of Beloochistan, to Hyderabad on the Indus; "where the several branches of Indian lines would soon whisk the traveller to Bombay, Lahore, or Calcutta, according to his wants." From Gracechurch Street to Calcutta, by the perfect route, would be about 5600 miles of railway; seven days' journey "without stoppages"; and the whole scheme might be complete in fourteen years from the present time.

**LOST CHILDREN IN THE EXHIBITION.**—Of all the stray property found at the Exhibition and handed over to the police for the discovery of ownership, the most perplexing items come under the head of children. But for the intervention of the force, the Royal Commission must have by this time been placed in the delicate predicament of assuming the paternity of some eighty or ninety boys and girls who had lost their parents or friends in the building. Happily, the station-house at Prince's-gate provided a mode of escape, and thither all the stray little ones have been regularly sent. One boy was kept there all night, and a bed having been made for him with great coats, he

was next morning forwarded to his relatives at Winchester; another little fellow was taken to lodgings in Brompton-row, and was claimed there next day by his friends from Epsom. From eighteen to twenty children have been forwarded to various parts of the town, by the constables going off duty; and no less than sixty have been claimed at the station by their parents.

**CHRISTIANITY IN ENGLAND.**—Out of 1909 inmates of the Sheffield Workhouse, 1047 decline to acknowledge themselves of any religious persuasion, and 13 openly avow that they are of none.—*Spectator*.

**MORMONISM.**—The Mormons have commenced promulgating their doctrines in Peterboro'. The preacher told his hearers that "if the Mormonite priests took up any venomous reptile, or drank any poisonous drug, it would not hurt them." A chemist who was present asked him to prove the truth of that assertion, and requested him to take a little prussic acid. This, we need not say, the preacher politely refused. He would not commit the blasphemy of adopting the suggestion of a skeptic!—*London Inquirer*.

**BISHOPRIC OF SIERRA LEONE.**—The Rev. Owen Emery Vidal, Perpetual Curate of Holy Trinity, Arlington, Sussex, has been nominated, and is willing to go out, as the first bishop of Sierra Leone. The Archbishop of Canterbury and her Majesty's government have signified their intention to Mr. Vidal's consecration, if a moderate endowment can be secured.—*Cambridge Chronicle*.

**OXFORD EXACTIONS.**—A young gentleman, considerably astonished at the expenses of matriculation at Oxford, was congratulating himself on having paid all the fees, when he was politely requested by the official to step into another room, where he must subscribe to the Thirty-Nine Articles. Well, sir (said our friend), I hope this is the last of your abominable exactions. How much am I to subscribe?—*Tablet*.

UNITED STATES.

We are enabled to state, on the authority of letters from Rome, that on the 3rd of August, His Holiness Pope Pius IX issued his rescript for the elevation of the Right Rev. Francis Patrick Kenrick, D. D. Bishop of Philadelphia, to the high and important office of Archbishop of the Metropolitan Province of the Catholic Church in the United States. Much as the Clergy and laity of Philadelphia may personally regret the removal from amongst them of their venerable prelate, they will, as Catholics, rejoice, that one so distinguished for his pious humility, his profound learning, his indefatigable zeal, and his all pervading charity has been selected by the vicar of Christ, for his eminence to which all men in America took for an exemplification of the spirit and the practice of our holy religion. The official documents, confirming the promotion, have not yet arrived here. It is probable that the pallium for the new Archbishop, will be entrusted to the Right Rev. Bishop of Savannah, on his return from Rome. At the National Conclito to be held at Baltimore, next May, the new Archbishop will preside as Ablegate.—*Catholic Instructor*.

**SENDING PAUPERS HOME.**—In the Police Court, on Saturday last, William Hassett, of the county of Kerry, Ireland, Denis Moran, of Mayo, Ireland, and John McKenzie, of Dundee, Scotland, were severely complained of by John B. Munroe, superintendent of Alien passengers, as paupers, and that they were supported at the public expence. Dr. Moriarty testified to the facts of the case, that they had been at Deer Island on the public charge, and either would not, or could not support themselves. His Honor, Justice Rogers, ordered them sent back to the places from which they came, at the expence of the commonwealth. It is hoped that this work will be kept up, and that those who forward their paupers to our land, will be shown that, like evil chickens they will finally come home to roost.—*Boston Paper*.

From every part of the country complaints of drought, and a deficient crop of corn, reach us. In Connecticut the factories have nearly all stopped in consequence of the low streams, and in many parts a sufficiency of water cannot be obtained for ordinary household purposes.—*Boston Pilot*.

Captain P. Savage of the Kilamazoo, against whom no less than three suits were brought for cruel treatment, during the last voyage of his vessel from Liverpool to New York, was convicted in the Marine Court on Monday last, before Judge Lynch, in the sum of \$400, for imprisoning and keeping the surgeon of the ship (Dr. Hunter) in irons, from the 6th of August till the arrival of the vessel here, on the 4th of September. The verdict in the case of Campbell against Savage was \$200, and that of Cromin against the same, was \$50. All these are now in judgement on him and his mate, Church, who acted with him on the occasion in question; but, the offender is not to be found.—*Ibid*.

**FREE SCHOOL LAW.**—The New York Supreme Court has decided that the Free School Law of this State was unconstitutional and void, in consequence of its having been passed by a vote of the people, instead of having been enacted by a law of the Legislature, as required by the Constitution.—*Christian Inquirer*.

**MORALS OF NEW YORK.—STARTLING FACTS.**—Six men have been recently sentenced to death in this city, for murder. Eight others are in prison, awaiting trial for murder, and as many more for attempting it. Two policemen were murdered in the discharge of duty; and one man was stabbed and killed at noonday on the Sabbath. All these capital crimes were committed under the influence of liquor, and most of them in porter-houses and dram-shops. Other deaths, caused solely by intemperance, are from one to three daily—at least 500 in a year.

Arrests for drunkenness, &c., in 1850,.....29,137  
Acknowledged inebriates, in prison,.....18,853  
Females in prison since January, 1850,.....12,000  
Arrested for murder in 1850,..... 13  
Arrested for murder in 6 months of 1851,..... 20  
Annual city tax for intemperance,.....\$1,100,000  
Nearly FIVE THOUSAND taverns have been licensed in four months—665 more than last year. Their receipts, at only \$10 each per day, will amount to \$18,250,000 a year. Probably 5000 liquor-shops are open on the Sabbath day, contrary to law. Our citizens are annoyed and insulted on their way to church, and the highest city authorities say they have no power to close them. These statements, however alarming and astounding, are all of them facts, gathered recently from reliable sources, most of them from official records; and they do not present the darkest shades in the dark picture.—*Ibid*.

**CUBA.**—Eight more American prisoners have been carried into Havana, having been taken in the mountains. They are supposed to be the balance of Lopez's forces.—*Ibid*.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

PUBLISHED EVERY FRIDAY AFTERNOON,  
At the Office, No. 3 McGill Street.

TERMS:

To Town Subscribers. . . . \$3 per annum.  
To Country do. . . . \$2 1/2 do.  
Payable Half-Yearly in Advance.

We request our subscribers to remit, without delay, the amount of subscription, addressed—Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE; who will give receipts for the same.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

- The Agents for this Journal, who are authorized to receive subscriptions, and to give receipts, are, for—  
 Alexandria.—Mr. D. McGillis.  
 Aylmer, C. E.—Mr. Jas. Doyle.  
 Brantford, C. W.—Mr. John Comerford.  
 Bytown.—Mr. Edw. Burke.  
 Carleton.—A. E. Montmarquet, Esq.  
 Carleton, Ristigouche, &c.—Rev. F. X. Tessier.  
 Chambly.—Mr. John Hackett.  
 Cornwall, C. W.—Mr. A. Stuart McDonald.  
 Counties of Kamouraska and L'Islet.—Rev. L. A. Bourret.  
 Dundas County.—Mr. Alex. McDonald, (Ich).  
 Eastern Townships.—Mr. Patrick Hackett.  
 Lochiel.—Mr. Owen Quigley, P. M.  
 L'Orignal, Ottawa.—Rev. Mr. Tabaret.  
 Mosa, C. W.—Mr. Thomas Fitzpatrick.  
 Norwood.—Rev. Bernard J. Higgins.  
 Norton Creek.—Mr. Hugh McGill.  
 Oshawa.—Rev. J. B. Proulx.  
 Pembroke, C. W.—Mr. Thomas Lee.  
 Percé, Gaspé.—Rev. Mr. Gingras.  
 Perth, C. W.—Mr. John Doran.  
 Petit Rocher, N. B.—Rev. E. J. Dumphy.  
 Picton, C. W.—Rev. Mr. Lalor.  
 Prescott, C. W.—B. White, Esq.  
 Quebec.—Mr. Mathew Enright, 24, Mountain St.  
 St. Hyacinthe.—Mr. Patrick Flynn.  
 Sherbrooke.—Mr. Thomas Griffith.  
 St. Thomas, C. W.—Mr. Patrick Bobier.  
 Shipton, Danville, and Melbourne.—Mr. A. Donnelly.  
 Terrebonne.—M. Prevost, Esq., N. P.  
 Three-Rivers.—Mr. John Keenan.  
 Tiguish, P. E. I.—Rev. Mr. McIntyre.  
 Toronto.—Mr. Thomas Hayes.

THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 3, 1851.

NEWS OF THE WEEK.

By the following, which we copy from the *Tablet* of the 13th ult., it appears that the government does not intend to prosecute the Catholic Bishops of Ireland. His Grace the Archbishop of Armagh, is rather too dangerous a person to meddle with. The *Tablet* says:—

"We are informed, on what should be very good authority, that a letter has been received at the Castle, from Lord John Russell, intimating that it is not the intention of the Government to institute any prosecution against the offending Bishops; that in the opinion of the Whiggish cabinet, and of the writer, the whole business has been already carried too far; and that it is desirable to endeavor to allay the excitement, rather than increase and aggravate it. In other words, the Government is cowardly, as well as wicked. They have done their best to excite a commotion, and to trample down the Church; but they find it too strong for their purpose; and they are, therefore, fain to proclaim an amnesty to their intended victims, in the hope that their intended victims will extend an amnesty to them. Happily, this base calculation will turn out as false as that which preceded it. No Catholic, in his senses, will trust the Whigs henceforward."

From this it appears that the Ecclesiastical Titles Bill is to be allowed to remain a dead letter, in so far as Ireland is concerned.

Mr. George Petrie has presented a design for the O'Connell national monument, of which the *Dublin Freeman's Journal* gives the following description:

"The design contemplates a triple group of monuments, each the type of an order, and the three, representing the chief ecclesiastical structures, which are connected with the introduction and establishment of primitive Christianity in Ireland. These are the Round Tower—the Church—and the Sculptured Cross. 'I have endeavored,' (says Mr. Petrie) 'to design a triune group, which, as combined with the greatest character of durability, would present all the features of the earliest works of the kind yet remaining in Ireland, and at the same time exhibit as much beauty of form, harmony of composition, and elegance of execution, as the simple character of the objects, and a strict adherence to authorities, would permit and justify.'"

The estimate of the cost for the above design, is little more than £4,000.

The Canadian Ministry has been entirely broken up, by the resignation of Messrs. Baldwin and Lafontaine. Mr. Hincks is spoken of as the new Premier, and he is to have for colleagues in office, Messrs. Drummond, and MacDonald. On Wednesday evening the friends and admirers of the late Premier, entertained him at a public dinner, in testimony of their approbation of his political conduct.

The Catholics of Toronto have completed the organization of their Institute. They have put forth an admirable address to the Catholics of Canada West, (part of which we copy into our columns) recommending the immediate formation of Branch Institutes, for the purpose of co-operating with the Parent Institute in the city of Toronto, for the social and civil amelioration of the entire Catholic body. The *Mirror* enumerates the following, as amongst the advantages which may be expected to accrue to the Catholics of Canada, from the firm and combined action of all the children of the Church:—

"Besides the material advantages which the Catho-

lic population would derive from a well digested system of secular improvement, it is quite evident, that the contemplated organization will be useful in looking after their religious interests. From the tone lately assumed, by a portion of the press, especially the clear-gut and ultra-democratic organs, there is every reason to anticipate attacks against the free and complete exercise of the Catholic religion in Canada. In such an emergency, would it not be well to have a united, and well-trained body, ready at the shortest notice to defend their rights, and repel aggression, come from what quarter it may."

In our next number, we hope that we shall be able to announce the organization of the Catholic Institute of Montreal, the formation of which will be a pledge to our brethren of Upper Canada, of the desire of the Catholics of this part of the Province, to co-operate with them, in every undertaking, which has for its object, the "social and civil amelioration of the entire body."

ADDRESS OF THE CATHOLICS OF TORONTO, TO THEIR CO-RELIGIONISTS OF CANADA WEST.

Fellow-Catholics.—At a general meeting of the Catholic citizens of Toronto, held here on the 22nd of last month, the necessity of adopting some line of action, by which the united opinion of the entire Catholic body of Canada West could be had, and exercised, upon subjects of immediate interest to them, was clearly demonstrated, and unanimously recognized. This plan embraced, as an essential ingredient, the idea of combination for purposes of intellectual improvement; and, according to the resolutions then adopted, it was to be developed for the consideration of our co-religionists at a distance by means of a public Address.

There are many reasons why the present moment should be chosen as the fittest for the commencement of a lasting and firmly based organization, and it is with the strongest conviction of the truth of those reasons, and the necessity of taking advantage of them, that we have formed ourselves into a *Catholic Institute*, believing that from our position as citizens of the metropolis of Canada West, we shall be the better enabled to watch over the immediate interest of the Catholic body, and as the centre of unity, be ever ready to sound the alarm, should a time for united and concentrated action arrive.

Amongst the most important objects of the *Catholic Institute*, we desire to originate and foster that system of secular education, by means of public lectures, libraries, reading-rooms, useful and truthful publications, &c., which must of necessity be the basis of our structure, and without which, no combination could be of any avail towards a high and beneficial end. We address you, not in a spirit of dictation, but simply as members of the same body, children of the same Holy Church, inheritors of the same Sacred Faith, entreating you with all deference and esteem, to unite with us for a common object, which closely affects the interests of all.

Though the great hope of Catholicity in Canada West is centred in the proper religious education of its youth, yet much may be done for the adult population. By a strong, determined effort on the part of those who, by their position and education, can exercise an influence amongst their neighbors—by adopting the plan of the Parent Institute, and collecting as many Catholics of every Village, Town, or Township, as may be residents, and desirous of co-operating with the entire Catholic Body, a Branch Institute could at any time be formed, elect its President, Vice-President and Secretary, enrol as many members as may be willing to aid the good cause, and then report to the Parent Institute in this City, with which a connection will be at once established. A Branch Institute thus organized, with its officers and members, will be immediately registered in the Books of the Parent Institute, and its formation announced through the press. During the winter months, the Parent Institute purposes sending to the Branches, lecturers of ability, who will lecture on subjects of general interest, free from all interference with any man's political opinions, thus confining themselves to such topics as *all Catholics* will find useful and instructive.

Not only is it in this capacity that the *Catholic Institute* may be made available for good, but also in the exercise of those privileges which our free political institutions confer, a wholesome vigilance may be kept over the various movements of the day—the more so, as it must be evident to the least observant amongst us, that a desire for innovation is spreading rapidly through the land, which, though to a certain extent salutary and patriotic, cannot be too closely watched, lest it transgress those limits that confine the real welfare of the country and the best limits of true liberty. It is not considered either expedient or advisable, that Catholics, as a body, should pronounce a decided opinion on the subjects at present agitating the country; individuals should consult their own judgment and be guided by its decision on all party political questions; it is only when the interests of our religion are more immediately at stake, that the *Catholic Institutions* throughout the Province are expected to join in concert, whether it may be for the purpose of warding off attacks made against it, or to obtain for its members a footing of perfect equality with all other denominations.

Besides the advantages already mentioned, as likely to result from the organization of Branch Institutes throughout the whole Province, not the least in importance would be the friendly feelings which mutual intercourse among Catholics may produce. These friendly feelings would scatter petty jealousies to the winds—expand the heart and prepare it for large and generous views—expel mere national and individual antipathies, and make us what our religion teaches us to be—a band of brothers, encouraging and sustaining the weak, glorying in the prosperity of the industrious, assisting and comforting the destitute amongst us; and thus, by a concentrated will, adding to the welfare of the whole, by the truly Catholic conduct of the various parts. There is one idea that we must keep ever prominently before us—our common religion makes us one in all the essential relations of life.

Fellow-Catholics.—We have only a parting word to add; whatever partial differences of opinion may exist among us, it is quite clear that the necessity of such an Institute as this in contemplation, is keenly felt through the country. In Canada, thank God, we are not directly called upon to resist penal laws or bigoted aggression, but we cannot be too safely provided against all possibility of the introduction of any such degrading measures. While we tender our earnest and heartfelt sympathy to our co-religionists at home, laboring at present under the infliction of un-

called-for legislation against their religious freedom, we cannot be too careful that the insulting trammels are not introduced on the free soil of America. Let, then, this invitation which, in the spirit of our common Catholicity, we address to our fellow-Catholics throughout Canada West, be unanimously responded to, and before twelve months have rolled by, we shall, with God's blessing, be in a better position, socially and politically, than we have hitherto occupied.

(Signed)

CHAS. ROBERTSON, President.  
M. S. McCLOY, Secretary.

Toronto, September 24, 1851.

We have received a communication from "A friend to the Bible and religious liberty," in which numerous queries are propounded to us, and to which an answer is requested through the columns of the *TRUE WITNESS*. We have no objection to comply with the request of our correspondent, upon this condition, that he accept our answers for nothing more than what they are really worth, viz., the answers of a Catholic layman, who is by no means to be considered an infallible exponent of Catholic doctrine.

The first question put to us is—"To keep the Sabbath holy, is a divine command plainly pointed out, both in the Catholic and Protestant Bibles; what then shall be thought of those who employ a great part of that time in vain amusements?"

In this question there is a little vagueness of expression, as there usually is, in all Protestant documents. But we suppose that by *Sabbath*, is meant the Sunday, or Lord's day, and by *vain amusements*, amusements which, if not positively sinful, are, at least, unfavorable to the growth of piety. What shall be thought of men who spend the greater part of the Sunday in such amusements? The answer is very simple, when the offenders are professedly Catholics.

The Catholic Church, whose teaching is, or ought to be, to all her children, the supreme, and sole rule of faith, and practice—is very explicit upon the manner in which Sundays, and the other festivals, which, under the direction of her Divine spouse, she has enjoined to be kept holy—are to be sanctified. She enjoins a total abstinence from all servile work; a diligent, and fervent attendance upon the public offices of the Church; a strict, an unusually strict watch to be kept over every thought, word and deed; and especially exhorts to the practice of spiritual exercises, and all works of heavenly charity. All occupations, or amusements, calculated to provoke to sin, to divert the thoughts and affections of the creature, from the Creator; to increase the love of earth, or to diminish the love of heaven, are positively forbidden. The Church does not prohibit *all innocent* relaxation on the Sunday; but she teaches, that no relaxation is innocent, which produces in the heart of man, a distaste for communion with God, or which trenches upon the periods allotted to the public Divine service, and other religious exercises. Any Catholic who does not, to the best of his ability, comply with all the precepts of the Catholic Church, is undoubtedly guilty of grievous, or mortal sin. Mem.—To be gay or cheerful on the Sunday, is *not* looked upon, by Catholics, as sinful—nor is a smiling countenance deemed a proof of a bad heart.

"What are we to think of the Protestant who spends the greater part of Sunday in vain amusements?" This is a very different, and a far more intricate question. We know what to think about the Catholic in similar circumstances, because we know his rule of faith, and practice, and understand exactly what it commands, and what it forbids. With the Protestant, all that we know, is, that nominally, his rule of faith is, certain unauthenticated translations, of unauthenticated copies, of some ancient writings, generally attributed to a few of the Apostles and their cotemporaries, bound together in a book called the Bible, and which writings, every Protestant claims the right of interpreting, according to his private judgment. Thus it is hard to know what the Protestant rule of faith is; he says it is the Bible; the truth is, it is what he thinks he finds in the Bible; a very different affair indeed. The Protestant rule of practice, or conduct, is still more difficult to find out. So far as we can discover, it seems, that every Protestant is to obey the dictates, of what he calls his conscience, but what is, very often, only another name for, his prejudices. "Work yourself out, Follow your convictions," are the anxious of Protestantism. Unless, therefore, we can obtain an insight into the Protestant's prejudices, or become intimately cognizant of his convictions, we cannot say whether he be following implicitly the dictates of his "rule of practice;" and as it is impossible for us to know what a Protestant thinks he finds in his version of the Bible, (indeed, a man who sets to work in good earnest, can find anything he likes in it) we cannot say, whether he be walking in accordance with his "rule of faith." Our correspondent, "A friend to the Bible and religious liberty," would, very likely, find fault with, and reprove a man, for vain amusements on the Sunday; he would, very likely, pronounce cricket an abomination, and skittles decidedly unscriptural, according to his way of thinking. The other might, perhaps, make answer and say, "My way of thinking is different; who made you a judge over me? I have read the Bible as well as you, and as I understand it, the Sabbath was commanded merely as a Jewish ceremonial, and is of no moral obligation at all. There is not a word in the New Testament commanding it to be kept by Christians; and our Saviour, by His conduct and language, seems to have plainly taught that its observance was no longer necessary. Allowing, that the commandment, to keep one day in seven, as a day of rest, is of perpetual obligation, I have as much right as you, or any other man, to choose what day in the seven I shall keep. Besides, does not St. Paul expressly tell the Colossians, not to allow any man to judge them, in respect of new moons, holidays, or *Sabbath*

days: Your conduct in presuming to judge me, is more unscriptural than my skittles." If called upon to adjudicate between the two, we certainly should decide, that though our correspondent might, perhaps, be the better Christian, his opponent was, certainly, the better Protestant; that is, acted more in accordance with the great principles of the Reformation—rejection of authority—and the assertion of the right of private judgment.

Next, we are asked—"If it be the duty and privilege of all, to worship God according to what is pointed out by Christ and the Apostles, what shall be the reward of those who prevent them from enjoying that privilege?" To this we answer, that their reward shall be that promised to the Scribes, who shut up the kingdom of heaven against men, neither entering in themselves, nor permitting others that were on the point of entering, to go in. It is an awful sentence—woe—weeping, and gnashing of teeth. We hope our correspondent will not accuse us of uncharitableness, for thus pointing out the fate, which, if the Bible be true, awaits those who have thrown impediments in the way of Catholics worshipping God in the manner pointed out by Christ and his Apostles, and revealed, through the teaching of the Catholic Church. When we reflect, how often that worship has been forbidden, under heavy penalties, by the Protestant legislators of the British Islands, we wonder how a Protestant can take any pleasure in alluding to the subject. Pagans, and Protestants share betwixt them the foul disgrace of having attempted to deprive Catholics of the privilege of worshipping God in the way of His appointment. Our correspondent may object to our testimony, as that of a Catholic; we will give him a Protestant witness—Hallam:—"Persecution is the deadly original sin of the Reformed churches—that which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive." The subject must be a painful one to "A friend of religious liberty"—we will drop it.

Surely, our correspondent cannot have any difficulty in finding appropriate answers to the other questions; at least, we believe, that quarrelling and drunkenness are as much condemned by Protestants, as they are by Catholics. But if a friend to the Bible, really has any doubts, we earnestly recommend to his perusal, the little Catechism, in use in the schools of the Christian Brothers. It is so simple, that even a Protestant, if he will but read it attentively, will be able to understand it.

THE COURIER AND THE BOOK OF SPORTS.

In our reply to a correspondent, we have already noticed the gross inconsistency (to call it by no harsher name) of Protestants, when they presume to censure Catholics, for the manner in which they spend the Sunday. Although as Catholics, and as before the Church, we renounce all right of private judgment in matters of revelation, yet when arguing with Protestants, we will contend for that right, in the most unlimited extent. To Protestants in general, canting about Sabbath observance, it is sufficient for the Catholic to oppose his private judgment, and to answer, that according to his way of thinking, amusements, innocent in themselves, are not prohibited by the Bible on Sundays. A Catholic has just as much right to act according to his way of thinking, as a Protestant has.

But the inconsistency of the puritanical Protestant, is as nothing, in comparison with the inconsistency of the Protestant of the Church of England, when the latter pretends to condemn Sunday amusements as sinful, and as desecrations of the Sabbath; and, above all, it is laughable, when, for the sake of winning a little applause, from the frequenters of the conventicle, we find a paper, which pretends to be an organ of the Church of England, crying out, day after day, against the enormity of fireworks at Longueuil on Sunday evening. We give no opinion in the matter; we are not defending fireworks; neither do we presume to condemn them. Sky rockets may be, for all we will advance to the contrary, the unpardonable sin—and Roman candles, the mystery of iniquity; but we do not see why it was worse, to ignite them on a Sunday evening, than it was to fire a salute in honor of Lord Elgin, on a Sunday forenoon, and during what, to the majority of the citizens of Montreal, was the hour of Divine service. But let that pass. We want to point out the absurdity of a member of the Church of England, contending for the sinfulness of amusements on the Sunday. It was a Protestant king, a most high and mighty prince, a dread sovereign, a nursing father to the church, upon which he arose as the sun in his glory, who, in virtue of his spiritual supremacy over the church of England, commanded to be read in churches, not only a permission, but an exhortation, to all loyal subjects, and good churchmen, to indulge, on Sundays, after service, in all kinds of public sports, and athletic amusements—Dancing, Archery, May-Games, Morris-Dances, &c.; bear baiting being prohibited, as unlawful sport. It was another head of England's church, and not only the head of the church, when living, but its Martyr, *par excellence*, who, by and with the advice of England's Primate, and the consent of the majority of the Bishops of the Anglican establishment, enforced the reading of this proclamation in all the pulpits of England; and now a member of that same church tells us, that amusements, like fireworks, are sinful on a Sunday evening, and should be put down by the civil magistrate. Oh! shades of the martyred Charles, of the saintly Laud, what think ye of these, your degenerate children? Come now, *Courier*, let us reason together. When your Reformed church of England permitted, nay, exhorted, from the pulpit, the people to amuse themselves, with dancing, archery, May-games, &c., on the Sunday, it was permitting, and exhorting, to crime, or it was not. If it was publicly exhorting to, crime,

how can you pretend that the church of England is the true church? If it was not, if dancing, archery, May-games, are lawful amusements on Sunday, how comes it to pass, that fireworks are sinful? We care not which horn of the dilemma you accept. Either the church of England, since the Reformation, and when under the dominion of one, whom it exalts as a Martyr, was an agent of Satan, a doer of the Devil's work; or else, an amusement, not unlawful *per se*, is not sinful on a Sunday.

This cant, about Sabbath observance, would be ridiculous, if it were not dangerous to morality. It was the cant, and fanaticism of the Long Parliament, that generated the profligacy of the Restoration. It is the strictness with which Sunday is observed in Scotland, a strictness which renders all innocent relaxation impossible, that has produced that drunk-ness, and debauchery, on Sunday evenings, for which Scotland is infamous. If the Editor of the *Courier* knows anything about history, he must know, that it was not till near the end of the XVI. century, that men took it into their heads, to place Sunday on the same footing as the Jewish Sabbath; and if he has read attentively the history of the great rebellion, he must have learned in what those Judaizing tendencies resulted. One who boasts himself to be a churchman, will surely be able to derive a profitable lesson from the past: he may be sure, that nothing so much tends to bring Sunday into disrepute, as Protestant legislation for its better observance; and that if men will not sanctify it, because the Church commands it to be kept holy, as a feast in commemoration of the resurrection of our Lord from the dead on the first day of the week, so neither will they sanctify it for the sake of the Provincial Parliament.

Our object in making these remarks, is not to vindicate the propriety of public amusements on Sunday evenings in Canada. Though we do not believe them to be actually sinful, we are much inclined to doubt their propriety. Firstly—because they are offensive to a great many of our separated brethren, and are calculated to cause scandal amongst them, and to give a false idea of our holy religion. In things indifferent, we should always be careful not to shock, even the prejudices of others; as Catholics, we expect that Protestants should respect, or, at least, not openly offend, our religious opinions; our Protestant fellow-citizens have, therefore, a right to demand equal courtesy, on the part of Catholics; and it is the interest, as well as the duty of the latter, to do to others, as they would be done by; they are not called upon to sacrifice any principle, but merely to abstain from giving offence.

The second reason is, that with a mixed community like ours, it is almost impossible, that a large crowd can be gathered together, on a Sunday, or on any other evening, without danger to the morals of many who compose it. Open air amusements, after dark, may be very harmless in the South of Europe, where the tone of morals, is so very different from, and so infinitely superior to, what it is in Northern and Protestant countries. The Spanish, Italian, or Portuguese Catholic, of the humblest class, will enjoy the beauty of fireworks, or listen to, and criticise with, the taste of a connoisseur, the execution of some favorite singer, and then taking his glass of lemonade, or lighting his paper cigar, walk quietly home. It is not so with a Protestant, and Anglo-Saxon population, more especially with the members of that class, who mostly frequent places of cheap amusement: they have little or no idea of pleasure, unconnected with the most beastly sensual gratification; drinking, and filthy lust, are their sole delights; they have no capacity for refined, or intellectual enjoyments; they must have noise, obscenity, and blasphemy, or else the whole affair is voted *stov*. An amusement, therefore, that might be very innocent on a Sunday evening, at Naples, Lisbon, or Madrid, would be very properly put a stop to as a nuisance, if attempted in London, Glasgow, or in any of the cities of this continent, in which there is a large Protestant population.

CONVERSION OF A DUKE.

The *Spectator*, in noticing the conversion of the Duke of Norfolk, to the Holy Protestant Faith, speaks of him as a convert, "who, though limited in the range of his intellect, has uniformly regulated his conduct by his judgment," and is therefore, as creditable an accession to a church, as persons, who have bewildered themselves by mysticism. And then, as if forgetting what he had just said about poor *Curry Powder's* "limited intellect," he argues that the conversion of a silly idiot, like his Grace, marks the tendency of the intellect of the age; whilst the conversion to Catholicity, of the first scholars, the deepest thinkers, and most earnest Christians of the day—men like Newman, Manning, and hundreds of others, marks the *fancy* of the age: if such be the fact, the *fancy* of the age, must needs be a long way ahead of its intellect. That the Duke's *fancy*, had nothing to do with his conversion, we will readily admit: we doubt, if His Grace be endowed with any such a faculty at all, or whether he be able to form any idea of anything, not connected with eating and drinking; or more refined, than a boiled leg of pork, or suet-pudding. No one, who knows anything about him, will suspect him of yielding to his imagination. His stomach may lead his Grace astray, his *fancy* never. We are really glad to learn from the *Spectator*, that his Grace has long been playing the part of a traitor, as it is pleasant to know, that the writer of the Beaumont letter was not a Catholic. The *Spectator* assures us, "that those who have opportunities to observe the Duke in his private and personal relations, express little, if any surprise, at his conversion. His conduct for many years had shown that he was one of a class not uncommon among the educated Catholics, who adhere to their old religion, more from habit, and regard to the sentiments of

near relatives, than from conviction, or preference." Strange, then, that it is only from amongst the sensual, and the ignorant—men of limited intellects and gross habits, like the Duke of Norfolk—that the ranks of Protestantism are recruited, by converts from Catholicity.

ECCLESIASTICAL.

The Catholics of Quebec assembled on Sunday, the 21st inst., after Divine Service, in order to present to their venerated *Curé*—the Rev. L. Proulx—an address, in token of their deep regret at his approaching departure.

The *Toronto Mirror* announces the safe arrival of Mgr. de Charbonnel, the Lord Bishop of Toronto, at his Episcopal city, on Wednesday, the 24th ult.

We are happy in having it in our power to announce the pleasing fact, that the sum of £730, subscribed by the Catholics of Montreal, in aid of the funds of the cathedral of Toronto, was, previous to his Lordship's leaving Montreal, increased by donations to the amount of £75, making, in all, the sum of £815, as the contributions of the faithful in this city.

Two young ladies of the convent of Loretto, in Toronto, Miss Lawler, and Miss Donovan, have lately taken the veil, in the presence of the following reverend gentlemen—the Rev. P. Le Tellier, Charlan, Hay, Ternet, and Caragon. The former young lady received the name of Sister Conception, the other, of Sister Gonzaga. His Lordship the Bishop of Toronto, delivered an address suited to the occasion, with his wonted eloquence.

On Sunday last, the cathedral of St. Michael's witnessed a touching sight. Two hundred young children were ranged before the altar for Confirmation, and First Communion. In the afternoon, at Vespers, kneeling in the presence of Him, who calls little children to come unto Him, they renewed their baptismal vows, and consecrated themselves to the Blessed Virgin—the immaculate mother of our Redeemer. His Lordship delivered no less than four addresses to the congregation, during the course of the day.

The numerous friends of the Society of Oblats, will learn with satisfaction and interest, the following nominations and appointments, which have been recently made in the different departments of that estimable society, which we copy from the *Melanges Religieux*—

The Rev. Father Santoni, is to discharge the twofold duties of Superior and Provincial, for Canada and the United States; and is to have, as first and second assistants, the Rev. Father Honorat and the Rev. Father Leonard. The Rev. Father Lagier is appointed Procureur General. We feel happy to have to announce, that this respectable society is assuming a position worthy its piety, zeal, and devotion, in all the most arduous and laborious duties of missionary enterprise. Besides the establishments of Montreal, Bytown, and Saguenay, a new branch is about being established in Buffalo, of which the Rev. Father Chevalier is to be Superior. The venerable Superior, accompanied by Fathers Soulerin and Corbet, have left town for Buffalo, to make arrangements for the immediate opening of this new establishment. Several other establishments have been in contemplation, and will be set in operation as soon as circumstances shall permit. So much the better for the glory of God, and the salvation of souls.

POST-OFFICE DISHONESTY.

We are not singular, in our complaint of the mal-practices of the authorities in the country post-offices. The following, which we copy from the *Mirror*, shows the tricks that some of these gentry employ, in order to injure the circulation of a paper, to whose principles they are opposed. We request our subscribers, for the future, to put no credit in the assertions of the Post-Office officials, "that no paper has been received at the office." They may be certain that it *has been received*, but that it is *dishonestly* withheld from them:—

RETURNED NEWSPAPERS.—When the Hon. Mr. Morris was appointed Post-Master General, he entered at once, with a zeal and an energy that does him credit, into the duties of his high office, with the full determination of removing abuses, and especially of contributing to the dissemination of knowledge through the country by encouraging the publication of newspapers. The Post Office Bill obliges post-masters to return newspapers when not called for after a certain time. Now, to our own knowledge, this provision has been more than once taken advantage of by country post-masters, in order to injure a journal to which they are opposed. They deny the paper to a subscriber for a few numbers, and then return it to the Publisher, with the word "Refused," largely written in red ink, on it.—By this means a subscriber is lost, unless he takes a very particular interest in the paper, and writes to learn the cause of its discontinuation. We find that the *Christian Advocate* and *Long Point Advocate* complain of similar treatment, and there are doubtless several other journals in the Province who have just cause to do the same.

We have but time to mention, that last night the Catholic Institute of Montreal was organised, by the election of its office-bearers for the ensuing year.

REMITTANCES RECEIVED.

Cavan, Mr. J. Knowlson, £1 5s; Sandwich, M. Toomey, 12s 6d; Windsor, D. Langlois, 12s 6d; Hamilton, Rev. Mr. Gordon, £1 5s; St. Denis, Rev. Mr. Demers, 12s 6d; Douglastown, Rev. T. Sasseville, £1; St. Anne de la Pocatiere, Rev. L. A. Bourret, £1 5s; St. Anicet, L. H. Masson, Esq., 6s 3d; St. Hyacinthe, Rev. J. J. Prince, 12s 6d; Kildare, Rev. O. Giroux, 6s 3d; St. Eustache, Rev. Mr. Moreau, 6s 3d; Belleville, Daniel Lawlor, 6s 3d; Township of Douro, B. Boyd, £1 10s.

LATEST INTELLIGENCE.

The *Canada* brings intelligence to the 20th inst. Many important failures have occurred in England. The *Standard* thinks that a financial crisis is rapidly approaching. The summary of the European news, is contained in the following announcement:—"The political condition of Europe portends further trouble, which may not be far distant." The chances of the Prince de Joinville for the Presidency, are said to be improving.

To the Editor of the True Witness and Catholic Chronicle.

SIR,—My attention has just been directed to an article in the *Montreal Weekly Herald*, of Saturday last, from an anonymous correspondent, domiciled in the meridian of Bromley, C. W., and who signs himself a "Liberal Catholic." It would have been much more correct in that writer, to have styled himself a "Pseudo Catholic," as the only liberality to the Catholic Faith displayed in the article in question is, the abuse of the Catholic Hierarchy, the Priesthood, and the Archbishop of Tuam—the pride not only of his native country, but also of Catholic Europe.

The article sets out by asserting that the TRUE WITNESS is only the organ of the ignorant and stupid portion of the Catholic body, (very complimentary truly for a Liberal Catholic,) and that the liberal portion of that body are disgraced by its ultra-montane opinions. The large and increasing circulation of the TRUE WITNESS, among the Catholic body, its popularity, and the aridity with which it is looked for, is a sufficient refutation, if any were necessary, of this assertion.

This "Liberal Catholic" is very lavish of abuse upon that "monument of bigotry," as he styles it—the projected Catholic University; after applying the usual terms—"stupid and ignorant"—to its supporters, he winds up by a peroration, recommendatory of mixed education. I would beg to direct the attention of this very liberal Catholic to the effects of mixed education, wherever it has been introduced. Let him witness Prussia, Calvinistic Geneva, parts of Germany, as well as many other places. In the city of Berlin, containing a population of upwards of 400,000, and with upwards of 30 churches, the number of church-going people is only about one-tenth of the population. A traveller visited one of the largest Protestant churches in the city, on a Sunday last summer, and found the congregation to number only 7 persons, nor do other parts present any improvement in this respect. In Geneva, Socialism, Atheism, and Indifferentism, are dominant, as well as in every other place where this moral pestilence has been introduced, and the Irish people at home, and in every other portion of the globe, as well as the Catholic population of Europe, well understand this, and will act accordingly, notwithstanding anything to the contrary from the *Herald*, and its correspondent.

The "Liberal Catholic" is far from being orthodox in his *theology*, when he asserts that the opinion of the Church is not binding upon this question; this is a novel doctrine among Catholics, who, from the moment they have been able to lip their prayers, are taught to understand that "He who will not hear the Church, should be unto them as the Heathen and the Publican."

It is the first time that I have heard of any antagonism between the good Father Mathew, and Dr. MacHale, the Archbishop of Tuam, and it would scarcely be credited, that the "Lion of the fold of Judah," would offer any opposition to the philanthropic exertions of that good man, in the Temperance movement. It is generally understood, that the inhabitants of the West of Ireland—the Diocese of Dr. MacHale—are rigid teetotalers, and as devoted to the temperance reformation as they are to their creed, and I think that a Bromley correspondent of the *Montreal Herald*, in the back woods of the Ottawa, has been the first to assert anything to the contrary.

He again says, that it is not very complimentary to Catholicism to fear competition with Protestantism. True; that creed need dread no competition, that has for 18 centuries been the belief of more than three-fourths of the Christian world; that has out-lived all the other sects that existed in the world for the first XV. centuries; and that there is no reason to doubt, will outlive this last, although not the most formidable of those sects.

The "Liberal Catholic" is lavish of abuse, and imbued with *great liberality*, in asserting that to the Bishops and Clergy, does Ireland owe its present degradation. The moral and religious people of Ireland, whether at home or abroad, know the contrary—they know that it was their beloved Clergy who, in times of unparalleled famine and sickness, stuck to them, and acted the part of the good shepherd—that they were ever present at the bed of sickness, administering the consolation of religion to the dying Christian; that their sympathies have ever been with the people, and that they have been the uncompromising enemies of oppression, in every shape and form. Well, therefore, can the faithful Clergy of Ireland, afford to scorn the vindictive spirit who attempts to lower them in the estimation of their flocks.

The TRUE WITNESS and its Editor, can well afford to smile at the bickerings of the Editor of the *Herald*, and its Bromley correspondent; his well-known tergiversation, and the dislike entertained towards him by the Conservative portion of the population, who constituted formerly his principal support, show him to be totally devoid of political consistency; and the animus which the editor of that paper has of late displayed towards his Catholic fellow citizens, will, it is to be hoped, merit for him a proper reward, from his numerous Catholic subscribers.—I am, Sir,

Your very obedient servant,  
A. LAYMAN.

Aylmer, Sep. 24, 1851.

To the Editor of the True Witness and Catholic Chronicle.

Protestantism is never ashamed of its inconsistency. This remark has been suggested by an article in the *Montreal Gazette*, relative to Mr. Gladstone's pamphlet on the government of Naples. This pamphlet, pretends to give a true account of Neapolitan affairs, from the most trustworthy sources. Fortunately, Mr. Gladstone states what these sources are; he states that, he had no opportunity of communicating with any member of the Neapolitan government; all his information is derived from rebels, the declared enemies of the King of Naples, their lawful Sovereign; the friends of Mazzini and Garibaldi.—Very likely, indeed, that these rebels could tell no untruths, in order to bolster up their tottering cause—the cause of licentiousness; very likely, they, the innocent creatures, could have no wish to impose on Mr. Gladstone, the friend of the dishonest Palmerston, through whose intrigues, insubordination and rebellion have been fomented, in many of the kingdoms of Europe. Let us look to the pamphlet itself, and see if its claims to veracity, be very just. One of its statements regards the number of prisoners. According to Mr. Gladstone, and his *veracious informant*, Poerio, there are, in the prisons of Naples, from fifteen to twenty thousand prisoners; yet, when we look to the government returns, the 20,000 are reduced to two thousand. The pamphlet then swells the number of those imprisoned for rebellion, and other crimes, from 2,000, to ten times that number; and charges the government with tyranny, for shutting up, under lock and key, men who so richly deserve their fate—men who are dangerous for the peace and welfare of the country; licentious vagabonds, with ruined incomes, gaping after the spoils of civil war. Such are the men, whose cause, the tender-hearted Mr. Gladstone undertakes to defend. Shame on him! and shame on England, to applaud him for it! With regard to the "raw head and bloody bones tale," about the prisons of Italy, given in Protestant novels, romances, and journals, we know, everybody knows, what they are worth, except such men as the Editor of the *Gazette*, who blushes not to roar aloud against rebellion in Canada, while he positively assures us, that it is a cardinal virtue in Naples. It is a great calamity, that we have not a treatise on morality, from the enlightened Editor of the *Montreal Gazette*. We find, in the issue of the 17th ultimo, some extracts from the *North British Review*, headed, "The Controversy with Rome," and "Rome hostile to the freedom of the press." In the first, we read this sentence: "Two antagonistic principles are at issue—the authority of God, and the authority of man—divine reliance and human reliance—the rock of ages or the seven hills." Of course, all this means, that the Son of God, established no government in His Church; that He never said to His Apostles, "All power is given to Me in Heaven, and on earth, as the Father sent Me, I also send you;" and, that although the Apostle tells us, we are built on the foundation of the Apostles and Prophets, Christ Himself, being the chief corner-stone; we should believe, on no less authority, than the *North British Quarterly*, that when the holy Apostles went to Heaven, the Church was left to stand, by a miracle, without any foundation, or that the House of God crumbled into ruins immediately after their death, or that we are brought back to a second Theocracy." Well done, North British Reviewers!! What a pity you don't write a treatise on logic! positively, if you do, you may get a rich premium; for it would be one of the greatest natural curiosities that the world was yet favored with. As to the extract about Rome being hostile to the press, the world knows to what portion of the press she is hostile. She exercises the greatest watchfulness, to check the licentiousness of the press; because, when men of rotten hearts, and corrupt minds, set about giving their ideas to the world, the press becomes in their hands, a fearful instrument of the Devil, for affecting the damnation of souls. Even with all the severity exercised by Rome, how many books full of heresy and impurity are daily issued from the press, to the great dishonor, both of the writers and publishers, as well as to the great scandal of mankind? And because Rome would try to arrest the progress of such an evil, she is found fault with, by the *North British Review* and the *Montreal Gazette*. We leave it to the world, whether these writers have, or have not, much love for purity and truth; and we would ask, in what school have they been educated? For we do not think the disciples are any great credit to their masters.

X.

The Rev. Mr. McMahon died at Quebec, at 5 o'clock this morning. The interment will take place on Monday next, at 10 a. m.—R. I. P.

The submarine electric telegraph wire which was very lately laid across the St. Lawrence with very great trouble by Captain Boxer, at Cape Rouge, has been taken up again and found to be defective. The lead pipe in which the wire had gutta percha covering were enclosed is perforated with holes. The wire so enclosed only served the purpose for which it was intended, a day or two: it soon became impossible to send messages over it, to and fro.—Quebec could be spoken to from Point Levi; Point Levi could not hear Quebec. The damage was on this side. Attempts were made at repair, but without success, and the Directors of the Company have now wisely resolved to cross a wire over-head at Carrouge.—Meanwhile the business is done at Point Levi, communications being left at the office in town at the Exchange buildings.—*Quebec Gazette*.

In the important case of Wurtele vs. the Bishop of Quebec, the Superior Court pronounced judgement yesterday, dismissing the case with costs.—*Ibid*.

Died.

At Aylmer, on the 28th of August, much regretted by his numerous friends and acquaintances, Mr. Wm. Cahill, of Calumet Island, aged 27 years.

## FOREIGN INTELLIGENCE.

## FRANCE.

**SUSPECTED REVELATIONS—EXTRAORDINARY TRIAL AT CARPENTRAS.**—Our readers will recollect a remarkable narrative some months ago of a supposed miracle at St. Saturnin-ès-Apt, where a picture of the Crucifixion was said to have flowed with blood. This miracle, as we stated, appears to have turned out to be a case of imposition on the part of a certain Rose Tamisier. Whether she was a conscious deceiver, or herself deluded, remains to be seen. The whole affair is singular in the highest degree, and is now undergoing a judicial investigation.

The *Patrie* of Saturday evening says:—"A letter from Carpentras announces that the affair of Rose Tamisier has had, after three days' long and laborious investigation, an unexpected termination—the tribunal has declared itself without jurisdiction, and has sent the affair before whomsoever it may concern, all things remaining in their present state."

Within the last three days several families have arrived in Paris from the South of France. In ordinary times the wealthy families who quit Paris in the summer do not return before November; but it appears that the Socialists in the south are becoming so insolent, that respectable persons find a residence there very disagreeable. They are insulted and menaced with the guillotine in 1852.

All strangers arriving at Paris with the intention of remaining there are now required to procure within three days a *permis de séjour*. Eight days are accorded for this purpose to those foreigners who already reside in Paris. The non-performance of this requirement will be followed by expulsion.

This ordinance does not apply to travellers not intending to remain at Paris, and who are provided with passports.

It has been stated that the Duchess of Orleans in speaking of the candidature of her brother-in-law for the President of the Republic, declared that he would, if elected, respect the constitution, and at the end of his four years retire willingly from office.

We have received to-day an account of the vote of the Council General of the Department of the Gard on the question of the revision of the constitution. It is in favor of revision. This makes 79 councils out of the 85, and of the other six only four were hostile—two merely abstained from discussing the question.

## SPAIN.

The Madrid journals of the 3rd ult. contain an account of the christening of the infant child of the Duke and Duchess de Montpensier in the palace at Seville. The ceremony took place with great pomp, and the Cardinal Archbishop of Seville officiated. The Duke d'Aumale was godfather, and not fewer than twenty-six names were given to the princess amongst them were those of Marie Amelie. The Duke de Montpensier, as delegate of the Queen, subsequently invested the royal child with the ribbon of the Order of Maria Louisa.

## ITALY.

**NAPLES.**—The *Times* correspondent at Naples sends the following official article from the *Gazette*—the first notice publicly taken by the government of Mr. Gladstone's pamphlet:—

"If her Majesty the Queen of England, at the prorogation of parliament, had not assured both houses of the amicable relations that subsisted between her and her foreign allies, the answer given by her minister, Lord Palmerston, in the sitting of the 8th, to a question put by Sir De Lacy Evans on the state of this country, would have made us doubt whether, in reality, our Sovereign and this kingdom enjoyed amicable relations with the government of Great Britain. And, in truth, if the noble lord accepts as facts the false, absurd, and ridiculous stories collected, as may be said, by Mr. Gladstone, in prisons and among galley slaves, as detailed in his letter to Lord Aberdeen—if, we say, he has given such faith to that correspondence as to support by his ministerial language expressions calculated to excite against our government the detestation of the human race, what other opinion can we form? We should add to this his declaration of sending, against all diplomatic usages and international rights, copies of the said correspondence to the British Legations near foreign courts, to render still more prominent the charges thus made dishonoring our country, as if these courts had not ambassadors and ministers of their own, whose duty it would be to report all that passed, and whose conscientious labors should spare others the fatigue of performing their duty. While we cannot conceal our astonishment and surprise at the unqualified and unexpected aspersions made by a member of parliament of a friendly power, the amity of that power being most dear to us; while we are desirous of discharging from the minds of good men the fears and terrors inspired by those publications, which the implacable enemies of social order are ever forward in fomenting; while, thanks to the wise execution of our good laws, and the impartiality of our enlightened justice, the government is only occupied in consolidating the peace whose fruits the country so fully enjoy; while its constant care, directed to the punishment of the guilty, has been crowned with invariable success; let us hope that the noble lord, from the bottom of his heart detesting everything that can oppose itself in the slightest way to such a praiseworthy object, will, of his own free will and the same solicitude, forward to all his legations copies of the pamphlet that shall be sent to him—a pamphlet by which the calumnious diatribes of Mr. Gladstone are contradicted and victoriously demonstrated to be unfounded by authentic documents and by the records taken from the archives of our law, so that his agents, being advised of the truth, will abstain from practices that are, at all times reprehensible when for truth falsehood is substituted."

## AUSTRIA.

**ABSOLUTISM IN AUSTRIA—CIRCULAR OF PRINCE SCHWARZENBURG.**—The Paris correspondent of the *Times*, writing on Friday, gives the following analysis of an important circular addressed by Prince Schwarzenburg to the accredited agents of the Austrian government in foreign courts.

The circular comments on and explains the nature of the measure lately adopted by the Emperor for the restoration of absolutism, and bears date the 26th of August. The President of the Council, while giving these explanations, protests against all idea of reaction on the part of the Emperor and his government. He admits the necessity of many modifications in the political, administrative, and financial system of Austria; of the suppression of several privileges admitted as unjust; and of recognising the legitimate character of certain material interests of recent origin.

Prince Schwarzenburg begins by reminding his diplomatic agents of the situation of the empire during the first months of the year 1849. At that period he shows that the revolution was everywhere; that, after having broken forth suddenly at Vienna, it extended to the kingdom of Hungary, and to Lombardy; and that situation, perilous as it was, was still more aggravated by complications which had arisen in the other states of Germany. The idea which then predominated was, to reconstruct the unity and indivisibility of the empire, together with the authority of the throne. It was considered that a unitive constitution might realise such an idea, and the Emperor therefore gave his charter of the 4th of March. That charter was copied from all foreign constitutions of recent creation. It soon became evident, continues the Prince, that the execution of the charter drawn up under such circumstances was impossible; its impossibility was more forcibly proved as order became re-established in the monarchy, and any attempt to execute it would expose the empire to the greatest danger. The Prince denies that the Emperor ever pledged himself to maintain the strict letter of the constitution which he had spontaneously given, and in virtue of his Imperial authority, and to which he had never sworn. His ordinance of the 4th of March must, therefore, be classed among those measures which the Sovereign adopts, but may modify or repeal, according to his convictions. The Emperor owes no account but to the Almighty alone of his conscience, or of the measures his conscience suggests to him. His Imperial Majesty is decided in putting an end to the uncertainty of his people by terminating the fiction created by the ordinance of the 4th of March; and this duty the Emperor has performed by his ordinances of the 20th of August last.

The circular further explains the significance of ministerial responsibility, such as it has been established by the Emperor, and endeavors to show why the institutions of Austria ought to be regulated by the Emperor only. Prince Schwarzenburg declares that it would be a grievous error to suppose that these measures are dictated in a spirit of reaction on the part of his Imperial Majesty; that his Majesty is far from wishing to establish a system which is not strictly legal; neither privileges, nor exemptions, nor exceptional conditions in favor of any one are meant to be restored; nor is there the slightest intention of disturbing whatever material interest may have been created since the year 1848.

The pacific state of the capital on the promulgation of the ordinances of the 20th ultimo is insisted on; the belief is expressed that those measures will not meet with resistance or disapproval, and that the popularity of the Emperor will not suffer. It is urged that a spirit of reaction has been very generally manifested in the Austrian empire and its numerous possessions, where, it is added, the charter of the 4th of March has but few partisans; that it has not been regarded as producing any real progress, but, on the contrary, as a blow aimed at the various nationalities that form the empire, which wish to rally under the authority of the Emperor, but on the condition of preserving their individual character. That was not effected by the charter of 1849, the preamble of which was particularly insulting to Hungary.

Such is a summary of the circular of Prince Schwarzenburg.

## CAPE OF GOOD HOPE—THE KAFFIR WAR.

The steam ship *Hellespont*, which arrived at Plymouth on Tuesday last, has brought advices from the Cape to the date August 1st. The accounts of the state of affairs on the frontier are far from satisfactory.

Our (*Times*) correspondent at the Cape, under date August 1st, says—"From what I can learn, Major Warden has been defeated in the sovereignty, the Kaffirs are within five miles of Ultenhage, and the war, consequently, in the heart of the colony."

About the 20th of July, on the return of a patrol under Colonel Michell, from Kiesamma, they were unsuccessfully attacked by Seyolo, who stated that as he had lost his country and cattle, he did not desire peace. The news from Krelt is pacific, and he professes to have discovered his error. Sandilli is said to be dejected, and to be contemplating removal beyond the Kye. Pato continues attached to British interests.

No further supply of troops had reached the Cape subsequent to the arrival of the *Vulcan*.

A correspondent of the *Times* writes under date Cape Town, August 1st:—"The most important events that have marked the progress of the past month are, on the whole, of a very unfavorable nature. A combined attack on the Amatolas, though successful, has driven the enemy into the colony, where they have committed the most frightful ravages. Whole districts have been laid completely waste. The native levies, whose term of service has expired, having declined to remain longer in the field, have been disbanded. This reduces the force in Kaffirland

by upwards of 1,500 men. Orders have been issued for raising a force of 1,000 volunteers, but it is very doubtful whether anything like that number will be obtained."

## INDIA.

## WHAT ARE OUR (THE PROTESTANT) MISSIONARIES DOING?

We take the following suggestive article from a Protestant paper, the *East Indian Telegraph and Courier*, of July 24th:—

"From Kurrachee we learn that the Catholic Priests in Scinde, are making rapid progress in the conversion of Protestant soldiers to their own Faith. The zeal, energy, and devotedness of the Catholic Priest in every part of the world contrast most strangely with the coldness and indifference of a large majority of the Protestant Clergy. We would willingly conceal this fact; but being a fact so glaringly conspicuous, we are, with shame, compelled to acknowledge it. The Catholic Priest is the poor man's counsellor, the keeper of his conscience, the arbiter of his actions, the repository of his secrets, the dispenser of his absolution, and the last prop upon which he leans on the brink of eternity. His Priestly office, his sacerdotal robes, his boasted apostolic succession, and his life of self-denial, invest him with a degree of sanctity of which even the grossest misdeeds cannot entirely divest the most unworthy in the eyes of a vast majority of their followers. Contrast this position with that of the highly-paid functionaries of our established Protestant Clergy. We shall not point to honorable or dishonorable exceptions on either side, but take the vast majority as they are. The majority of the Protestant Clergy of the establishments are of that aristocratic class between whom and the people there is little or no sympathy. This class of the Protestant Clergy receive their pay independently of their congregations—they perform their allotted duties with a stiffness and formality which courts not the approbation of the multitude, nor do they willingly seek the sons and daughters of affliction in the haunts of wretchedness, the abodes of destitution, or the scenes of sickness, sorrow, and death. An allotted amount of duty is performed for a certain stipulated amount of salary; the greater part of the people hardly know what they believe, and the clergy themselves are undecided as to what they ought to teach! Is this an overdrawn picture, or is it a truthful delineation of things as they are?"

"Turn we now to the non-conforming portion of our Protestant Clergy. We applaud no sect, neither do we commend the peculiar dogmas of any. Viewing the whole as they affect the moral and religious condition of the great body of the people of Great Britain, they stand out before us as the Clergy of the people's choice, and as those who labor most zealously for the instruction and enlightenment of the country.

"It will appear that we have wandered rather far from the Kurrachee converts, and taken rather a long stride to have a glance at the Protestant Clergy of Great Britain. We have done so for the purpose of asking the representatives of the two great classes alluded toly permit ye the wolves to devour your flocks? The one does what the state requires them to do. This answers all inquiries—cease thou restless spirit, and trouble us not. Well, what are our Missionaries doing? One takes a flying visit through Scinde to meet a distinguished friend—flourishes a trumpet and proclaims, 'belhold me!—the first Missionary that ever preached the Gospel in Scinde!' A couple more, weary of the *annua* of Bombay, sally forth on a pleasure trip during the cold season—a relaxation which many hardworking men would be glad of, but can't afford to enjoy—well, on their return, out comes 'a tour'—Missionary tour through the Deccan. Here is a material for an annual report. What more is needed. Two hours a day in the school, the institution, the college division, and other educational terms, and a quiet comfortable teaparty of pious friends to while away the dull evening, and an inquirer to converse with during the tedious hours of the morning, and then—we have 'a man with his life in his hands, going forth to the heathen!' We are not blind to the danger of touching upon these subjects. The man who does so, to a dead certainty, branded as impious, or, to give the full length of pious charity, 'tinctured with infidelity.' Careless about these matters, we again ask, 'why permit ye the wolves to devour the flock?' Verily, these things ought not to be so."

The United States steam-frigate *Mississippi*, the largest steam-frigate in the American navy, while on her way to Constantinople to receive Louis Kossuth, the Hungarian chieftain, and convey him to America, ran ashore on the night of the 21st ult., on the point off St. James's Castle, in Smyrna Bay, close to the light-house. It is probable that this disaster will alter the present destiny of Kossuth, and instead of being taken direct from Turkey to the United States, his wishes will be gratified by visiting England first. It is highly probable now that Kossuth will embark at the Dardanelles on board the Peninsular and Oriental Company's steamer *Tagus*, which calls there on the 20th of this month, and if so, Kossuth, his family, and his fellow-captives, will arrive in Southampton Water about the 5th of October.

## THE ARCTIC EXPEDITION.

The following letter from Captain Parker, of the *Truelove* whale ship, giving an account of Captain Austin's expedition up to 13th of September, 1850, has been brought by Captain Ord, of the *Tyne*, of *Berwick-upon-Tweed*, which ship arrived at that port on the 6th inst., from Davis' Straits.

From this letter it would appear that the searching expeditions were about to enter into winter quarters on the southern shore of Cornwallis Island, in Barrow Straits, and Captain Parker, of the *Truelove*, transmits a letter from Mr. Kane, surgeon of the United States

expedition, which will be read with the deepest interest.

The traces of Sir John Franklin's expedition, which had been already reported by Captain Forsyth, as having been discovered by Captain Ommanney and Lieutenant Bertie Cator, had been further followed up by Captain Ommanney, Captain Penny, and Captain de Haven of the United States expedition, placing beyond a doubt, the safety of Sir John Franklin's ships up to this point, which was their first winter quarters, and during their sojourn, at which there is not the slightest grounds for supposing that any disaster of any description had occurred beyond the ordinary casualties of life among such a number, three men having died of the two ships' companies up to April, 1846, about which period they would be preparing to push forward on the main object of the expedition.

N.B.—The persons whose graves are here reported formed part of the expedition.

Mr. McDonald is Assistant-Surgeon of the *Terror*.

"Davis' Straits, July 24th, 1851.

"My Lords—May it please your lordship's to receive at my hands the enclosed testimony, received on the 12th of July, of the American searching vessels, of the account of their voyage in search of Sir John Franklin.

"On the 13th of September, 1850, they left all the searching vessels at Cape Martyrs, Cornwallis Island, they not being enabled to pursue any further westward direction from that date.

"A harbor called the Assistant Harbor, discovered by Captain Ommanney, three miles south of Cape Martyrs, was the place in selection by them to winter in. The bay ice was forming very strong at that time, yet the *Advance* and *Rescue* were determined to proceed homewards; but, unfortunately, however, a gale sprang up and drove them up Wellington Channel sixty miles, and afterwards they were frozen in.

"I have not yet been enabled to get further northwards than the Devil's Thumb; and my time being limited for my sojourn in that quarter, I cannot give you any more particulars, excepting that the two American vessels and the *Prince Albert* were left by us near the Duck Islands, the wind being south-west, and blowing strong at that time.

"The American schooners have left some despatches for the Admiralty at Sievely, which in due time I hope will be received.

"At this date I am off Stoltsburgh. The American captain De Haven told me that the winter was very mild, and that he can give no further particulars respecting Sir John Franklin than the enclosed account. He said he was determined to go to the seat of search again, after having wintered; and all the documents received from the Admiralty and others I gave him.—I remain, &c.,

"JOHN PARKER, Master.  
P.S.—I intend proceeding westward from this date. (Memorandum for Captain Parker, of the *Truelove*.)

(1.)  
"On the 26th of August, 1850, traces were found to northward of Port Innis, Wellington Channel, confirming those previously found at Cape Riley by Captain Ommanney. These consisted of fragments of clothing, preserved meat tins, and scraps of papers, one of these bearing the name of McDonald, medical officer in the expedition."

(2.)  
"On the 27th, Captain Penny's parties reported graves. These were at once visited by Captain De Haven, Mr. Penny, and Dr. Kane. They bore respectively the names of W. Braine, R.M., and John Hartnell, of the *Erebus*, and John Torrington, of the *Terror*, the date of the latest death being the 3rd of April, 1846."

"Added to these sad but unmistakable evidences were the remains of the observatory, carpenters' shop, and armorers' forge. Upon the hill side and bench were fragments of wood, metal, and clothing, with stacks of empty meat tins. Everything indicated permanency and organization. There can be no doubt that the cove between Cape Riley and Peely Island, facing Lancaster Sound, was the first winter station of the missing vessels. On the 31st of September the impervious ice of the Wellington Channel underwent a complete disruption, and by the 6th several vessels penetrated to the Cornwallis side.—Such, however, was the impenetrable character of the pack in Lancaster Sound that by the 10th of September the entire searching squadron were again concentrated about eight miles south of Griffith's Island.

"This was the furthest westing attained by the American expedition. The latest dates from Commodore Austin are of the 13th of September. They were then in momentary expectation of making winter quarters, and it is probable, that a small harbor, discovered by Captain Ommanney, about three miles east of Cape Martyrs, will be the haven selected.

"Thence the American vessels, while proceeding homeward, were frozen in, opposite Wellington Channel, drifting during the ensuing winter from a latitude 72.25 throughout the channel and sound into Bassin's Bay. Their liberation, after much exposure and trial, took place on the 10th of June, 1851, at a point south of Cape Walsingham 65.30—a linear drift exceeding one thousand and fifty miles.

"The commotion of the ice with its attendant uncertainty was their chief source of trial. Every officer and man had marked scorbutic disease, but no deaths have occurred. The crews are now refreshed, and the expedition is endeavoring to regain the seat of search.—I have, &c.,

"E. K. KANE, Surgeon to the Expedition."

## RELIGIOUS LIBERTY IN SWEDEN.

This purely Protestant country presents a combination of the most rampant belief and the most stringent intolerance. Every member of the clergy, every public functionary, down to the humblest student must take an oath to defend, even at the hazard of his life, Lutheranism,—not such as Gustavus Vasa introduced it, nor such as is now received, but purely and simply, such as the Calvinist Charles the IX. caused the States united in Diet to receive it, in the so-called Council of Upsal, in 1593. And yet no where is rationalism in greater favor, or more avowedly professed than in Sweden. No instructed Swede believes in Lutheranism, and the clergy are said to be foremost in the ranks of unbelief. It is not a rare thing to find a clergyman attacking, either in the pamphlet or in the periodical the doctrine he is bound to preach, and which he actually does preach. Last year, in his report on the administration of justice in Sweden, the Attorney General attempted to defend the practice of the clergy in believing otherwise than the official creed directed them: Last winter, an assistant pastor of one of the parish churches of Stockholm, delivered public lec-

tures against Christianity, which, with Schlegel, he denied. Notwithstanding the noise which this audacity caused, it was not deemed prudent to proceed to rigor against the delinquent.

But if Sweden is tolerant of error it is intolerant of truth. To exchange the national heresy for the faith of the Catholic world, is a crime, which the Swede must expiate by exile, or by undergoing the punishment prescribed by law against apostasy. Notwithstanding the avowed indifference to religious truth which prevails, the professor of any other than the state creed is severely punished; nor can the tribunals refuse to decree the penalties assigned by the law. The case of the painter Nilsson, who, a few years ago, embraced the Catholic faith, must be in the recollection of many of our readers. This distinguished artist was obliged to leave his country, in order to escape the chastisement to which his apostasy from the national faith would have subjected him. He is said to have died in an hospital in a foreign land—a martyr to his religious convictions, and an ineffable reproach on the intolerant laws of his country. A later illustration of Swedish intolerance has been furnished in the case of the Abbe Bernhard, Catholic Priest of Stockholm, and Mademoiselle de Borgen; a French Lady, who unites in her person the character of sister of the Christian Doctrine and Sister of Charity, although she does not appear to belong to either of these religious associations. She is represented by the correspondent of the French paper, in which we find these facts, "as an angel of goodness and compassion, and consolatrix of the afflicted and the honor of the French name." This lady has been twelve years in Sweden, to which she emigrated for the purpose of promoting religion, by teaching the Christian Doctrine. We must give the Swedish clergy, and the Swedish Magistracy, the justice to state, that the persecution in which these, and some others we shall mention, have been involved has not been their act; it has been the result of a most unheard of proceeding on the part of two liberal, i. e. infidel editors. These men conduct in Stockholm the *Folkets post*, or *voice of the people*—an avowedly infidel paper, in which the Lutheran Archbishop of Upsal has been publicly caricatured. This wretched journal denounced by name the few converts to Catholicity which the zeal of the Abbe Bernhard had made, and the fact of whose conversion was overlooked by the law-officers.—Not content with repeatedly denouncing them in this public manner, one of these editors, Beijer, finding his denunciation treated with the contempt it merited, presented himself before the police court and made a judicial denunciation of the Priest and his Converts. The Magistrates have been consequently obliged to take cognizance of the fact; the parties implicated have been arrested, and are now probably expiating in a prison the crime of having obeyed God rather than men. Such is the justice of Lutheran Sweden, and such the tolerance of men, who, abjuring all principle, appear to have an irreconcilable hatred against those who show that they still retain any real conviction.—*Shepherd of the Valley.*

IS PROTESTANTISM A PHASE OF CHRISTIANITY?

To the Editor of the Catholic Standard.  
 Sir—This question has often been proposed to me, and not being a theologian, but a lay member of Holy Church, I have as often been puzzled as to the reply. Had the question been—Is Anglicanism a Phase of Christianity? I should have felt no hesitation, not believing in the "Divine mission of the Establishment, but regarding her purely as a sect, and a creature of the nation, and believing, with Cramer, that the clergy hold their (sacred) offices exclusively by delegation from the King, and that no specific gift or right is conferred by ordination (Wilberforce on Erastianism, p. 18), in replying in the negative, as the open question of Baptism would fully justify me in the reply; but the following reflections have led me to think that Protestantism, as a whole, is no more Christianity than Mahometanism, or Buddhism or Hinduism, and that the worshipper of Vishnu or Siva has as much right to the sacred, but prostituted—alas! wofully prostituted—title of Christian as a Protestant in the present day; and why? My reply shall be scriptural. St. James says that "Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness or shadow of turning" (St. James I. 17.) This cannot apply to Protestantism, as it is "variable" as the weathercock—a very "pivouette." Ergo, Protestantism is not "a good and perfect gift," nor is it from above, nor has it "come down from the Father of lights." St. Paul tells us "God is not the author of confusion" (Douay translation, "dissension,") but "of peace," (1. Cor. xiv. 33.) Where is dissension? or "confusion" more rife than in Protestantism? Therefore, it is not of God, and consequently, not Christianity. 3. St. Paul teaches us that there is only one faith and one hope of our salvation. His and our Divine Master teaches us unity also. Protestantism is not one, therefore it is not Christianity.  
 St. Paul teaches us that schism is a sin of the flesh. Protestantism is schismatical (I speak not of schism in separating from Rome,) but inasmuch as it is split up into various sects, therefore it is not CHRISTIANITY. Having, then, brought protestantism to the test of Scripture, which it pretends to take for its rule, and found it wanting, what am I to say? Am I still to tell my Protestant brother that he is a Christian? Am I still to name him after the holy name, when he worships not the "God of Truth?" Am I to bid him hope, when I know he has no faith in the promises of Christ, for "the just shall live by faith"—and that "he is of those who draw back unto perdition?" No, I cannot; and yet, if this letter be inserted, in the *Catholic Standard*, I may probably be told I am uncharitable. Should such a charge be made, my reply, in anticipation, shall be, "Let God be true, and every man a liar;" for, by means of his *One Holy*—(a mark which Protestantism has relinquished)—Catholic and Apostolical Church, He teaches me that children are regenerated by the Sacrament of Baptism, called by the Apostle St. Peter "the-lover of regeneration;" and Protestants, with few exceptions, deny this holy and life-giving doctrine; and, therefore, I believe God in preference to man, and am fully of opinion that it is far from being uncharitable to say that Protestantism is not Christianity, and that, as the Council of Coita decided of other heretics, so also I believe that they have no hope, speaking after the manner of men, of salvation. I am, dear sir,—requesting, as a favor, the insertion of this letter—yours faithfully in the sacred hearts of Jesus and his Divine Mother.  
 E. G. K. B.  
 St. Servan, Fst. St. Cajetani, 1851.

Mr. F. C. Worsley, in a letter to G. F. Young, Esq., M.P., gives the following graphic account of the results of British rule, and Protestant ascendancy in Ireland, and of the feelings thereby produced towards Britain in the minds of the people. Surely a day of reckoning must be nigh at hand.—

"I have never been in Ireland before, and I certainly was not prepared for the desolation and misery that met me in every direction. After leaving the railroad at Mullingar, I travelled, for better observation, by open car to this place; and had I not known the contrary, the fearful number of roofless cottages and deserted farms would have led me to suppose a foreign army had laid waste the country, and pillaged all but a few lordly mansions—I say few, for the occupied country houses are far apart. On the road I met numerous small parties hastening to the nearest port with the remnant of property our anti-national government has left them. These parties consisted of faint, weak-looking women, half-naked children, and gaunt cadaverous men. On inquiry, I found that the more poverty-stricken only contemplated crossing to England—to lead a mendicant life, and increase our paupers in misery and in numbers. All those who could muster sufficient to pay their passage to America were assisted on the road by their relations. I witnessed the separation of a numerous and well-dressed party, and nothing could be more moving; tears and wailings—for departing friends and severed relations—imprecations on landlords, and curses on England followed in rapid succession, and I could only conclude that, settle where they might, these expatriated beings would be rancorous enemies of Great Britain."

In the high storm which has lately blown over these islands a dead bough, that was long swinging and swaying backwards and forwards to the great injury of that part of the tree which had the misfortune to bear its weight, has been blown off, and now lies on the ground ready for any purpose to which dead and unsound timber can be applied. In other words, the Duke of Norfolk has become openly, what he has long been secretly—that is, a Protestant. A few months ago, at the very time that he was privately trying to coerce his son—Lord Arundel—into a betrayal of the Catholic cause, by threatening his own apostasy, he was publicly affecting to be a Catholic; and, in the character (falsely assumed) of a Catholic, was presuming to condemn the "Papal aggression." He is now known for what he is, and for what he has always been. It is our hope that some more dead limbs—if, indeed, they are irretrievably dead—may be blown off before long. The people we speak of have no value in themselves, nor are they capable of doing harm, except in the character of traitors. In the course of last session, when another of these dead boughs was making a speech in the House of Lords, a Protestant peer thus—rather coarsely—addressed one of the "Superintendents"—"If that fellow leaves the Catholic Church, I hope your Lordship won't admit him into ours." The Duke of Norfolk, however, has been admitted, and is, we think, a very proper person for Mr. Sumner to exercise jurisdiction over.—*Tablet.*

THE LATE MURDER IN THE QUEEN'S COUNTY.—The following letter from a Queen's County magistrate, refuting a shameful calumny on the peasantry of that district, published by some English and Irish journals, appeared in the *Times* of 6th Sept. —

"To the Editor of the Times.  
 Sheffield, Maryborough, Queen's County, Sept. 1.  
 Sir—I have read in your Irish intelligence of the 25th ultimo your correspondent's statement respecting the murder of poor Mr. Edward White, of Abbeyleix. Foul as it seems in atrocity, and unmitigated in any degree, still I feel it only just to say, in part contradiction of your correspondent's statement (and God knows the horrid deed was bad enough without it), that 'numbers of the country people looked on coldly,' &c.; and in your former number of the *Times*, 'the murder was committed within sight of hundreds of people ranging in the surrounding fields, but not the slightest attempt was made to render assistance or to apprehend the assassin,' that as a magistrate I was on the spot soon after the murder, and inspected the place where the deed was perpetrated, and examined witnesses who might have been in sight.

"As to the first, there certainly were two parties within sound of the shot, reaping in the neighborhood—the one upon an undulating ground, not near enough to discern that more than a shot had been fired, the other in a field also at some distance, but who could not have seen the shot, as a hill intervened to interrupt the view, and truly he could not see its object.—The reaping in this part of the country had not generally begun, and the road at this part is lined with corn fields. The sub-inspector of police also heard the shot, being near.

"I feel that the murder of Mr. White was known only to a few; and I regret to say the parties who consider themselves aggrieved by Mr. White are said to have acted under their legal adviser's opinion as to their right to this turbary, though I will scarce say this can be ancillary to the murder. The whole matter being of so deep a dye, without the additional national disgrace of being looked at and smiled upon by our peasantry in this usually quiet country, I feel it right, from your statements, that you should insert this letter in your following edition of the *Times*.—I am, Sir, your most obedient servant,  
 MATTHEW S. CASSAN,  
 Justice of the Peace, Queen's County."

EXPERIMENT ON HYDROPHOBIA.—M. Rochet d'Hericourt, the distinguished traveller, has brought from Abyssinia the root of the Cucumis Abyssinica, said to be possessed of the valuable property of curing hydrophobia in dogs. In presenting it to the Academy of Sciences, M. d'Hericourt stated that he had himself seen, in Abyssinia, several dogs in different stages of madness completely cured by having the powder of the root mixed with food. The communication was received with the liveliest interest, and experiments were ordered to be made. In the last sitting of the academy a report was presented by the director of the Veterinary School at Alfort, stating that he had tried the remedy on four mad dogs, but without the slightest success. He added, that fearing the roots might have lost their virtue, he procured one of a living plant from the Jardin des Plantes, but that it, too, was inefficacious. Further experiments are, however, to be made, and more roots to be got from Abyssinia.—There seems no reason why what is a remedy for a dreadful malady in Africa should not be a remedy for the same malady in Europe also.—*Literary Gazette.*

DREADFUL SLAVE RIOT.—A tremendous riot took place at Christiana, in consequence of a slave-owner and his son attempting to arrest a fugitive slave. Mr. Gorsuch the owner of two fugitive slaves from Baltimore county, accompanied by his two sons, the deputy United States Marshall, from this city, proceeded on Wednesday to Christiana, about 21 miles this side of Lancaster, for the purpose of arresting the fugitives. The information to the fugitive slaves that their master and the officers were after them, is believed to have been given by two negroes from Philadelphia, who dogged the pursuing party to Christiana. After a consultation between the officers, it was deemed inexpedient to make the arrest until yesterday. From the best reports we learn that the colored population in the vicinity, having been informed of the nature of the visit of the officers to Christiana, held a meeting, and asked the opinion of the several leading abolitionists as to what course they should pursue. The answer was, as one of the most current reports states, that they should stand their ground. Accordingly, about eighty negroes assembled, with guns, &c., and secreted themselves in the neighboring woods and corn fields. The signal of attack on the officers was the blowing of a horn. All the colored men were armed with deadly weapons, many of them having six-barrelled pistols, several of the colored men were shot, but none of them killed, and after they had perpetrated the work of death they fled in every direction. The sanguinary conflict took place about two miles and a quarter from Christiana, at a place called Grape Hill, where free colored persons live, and where many fugitive slaves resort. From all accounts, they are a very formidable body of men, and being well acquainted with the geographical divisions of the section of the country, are a dangerous enemy to meet with. Mr. Edward Gorsuch the owner of the slaves, was a respectable gentleman, who was highly esteemed for his many good qualities by the residents of Maryland. He lived on a plantation about 19 miles from Baltimore, and had made several attempts to get back two of his slaves that had escaped from him. Several other slaves that had run away from him returned, because they lived better with him than they were able to do in the places where they had gone. A few days ago the old gentleman and Dickinson Gorsuch his son, arrived in the city of Philadelphia, and got out the requisite writ, and in company with an officer of Philadelphia, and several others, proceeded to the place where the fugitives were. On meeting with one of them, who is known as Pinkney, he told him to surrender, that he had been after him several times, but had failed to get him. The slave who is a tall good-looking yellow man, and slim, though powerful, immediately fired at Mr. Gorsuch, and the latter fell dead. He received seven balls in different parts of his body. The son on seeing the father killed drew out a revolver and fired at the slave who turned to run away, and three balls entered near the hip. At this moment a horn was blown, the signal for a general rising, and the next moment fifty colored men rushing from an adjacent cornfield, completely overpowered the other party. Dickinson Gorsuch was shot down, and mortally wounded, and while writhing in agony, the colored men beat him with clubs and stones. One of his arms was broken in several places, and the side of his body was carried away by a discharge from a musket. His head was beaten. He was still alive when the morning train left yesterday, but the attending physicians pronounced him mortally wounded. The party was headed by an old man, who, as we learn, on observing that they work of death had been committed, exclaimed "forbear men, forbear, they are all dead, you will all be hung." The body of the elder Mr. Gorsuch, was brutally handled by the assailing party, and the sum of 400 dollars was stolen from the pockets of his pantaloons. His mangled body was taken to Columbia on Thursday night to await the action of his friends at Baltimore. The Sheriff of Lancaster county, and another man at that place are reported to be slightly wounded.—*Philadelphia American.*

TO THE CATHOLICS OF CANADA!

A BEAUTIFUL  
 MEZZOTINT ENGRAVING  
 OF  
 POPE PIUS IX.,  
 SEVENTEEN BY TWENTY-SIX INCHES,  
 TAKEN FROM AMES' ORIGINAL PICTURE,  
 FOR ONLY ONE DOLLAR!

EVERY person purchasing will receive a certificate, entitling the holder to a chance of obtaining the Painting, which will be drawn for on the plan adopted by the Art Unions.  
 This picture was painted from life, at the Quirinal Palace, Rome, at the desire and petition of the Archbishop, and several of the Bishops, of the United States. It measures eight feet by twelve, and represents his Holiness in the long white pontifical dress, inwrought with gold and silver, and the various emblems of the Catholic Church, standing forth from the Papal chair, in the attitude of benediction. Across the Mosaic floor, in the background, stands in a niche of the chapel, a statue of St. Peter.  
 The Drawing will take place within two years from the 1st May, 1851.  
 The following letters, commendatory of this picture, have been received—

JOSEPH AMES, Esq., Boston, Jan 13, 1851.  
 Dear Sir:—  
 I have examined the plan by which you propose to dispose of your much admired Painting of His Holiness PIUS THE NINTH, and think that it cannot fail to prove satisfactory to the public generally.  
 You are at liberty to use my name for the purpose of obtaining subscribers, as I feel confident that none who may subscribe will fail to receive in the end more than an equivalent for their money.  
 Respectfully yours,  
 JOHN B. FITZPATRICK, Bishop of Boston.

Having examined the plan for disposing of the Painting and Mezzotint Engravings of Pius IX., and being satisfied of the respectability of the parties concerned, and the extreme reasonableness of the conditions, I approve of it, and agree to take ten copies.  
 FRANCIS PATRICK KENRICK, Bishop of Philadelphia.  
 Philadelphia, March 15, 1851.  
 JOSEPH AMES, Esq., Providence, R. I., June 10, 1851.  
 Dear Sir:—

I approve much of the plan by which you propose to dispose of your admired painting of Pope Pius IX. As each subscriber will receive an engraving of this fine piece, a sufficient consideration for the subscription required, I would be much pleased to see it every where gracing the parlors of our people.  
 Most respectfully yours, &c.,  
 BERNARD O'REILLY, Bishop of Hartford.  
 The Engraving alone, is worth THREE times the price asked for it, and a copy of it should be found in the house of every Catholic.  
 D. & J. SADLER & Co.,  
 179, Notre Dame Street,  
 Agents for Canada.  
 August 28, 1851.

INFORMATION WANTED of EDWARD and MICHAEL ANGLIM, from the Parish of Ballyhist, County Tipperary, Ireland; when last heard of (about three years ago) they were in Toronto. Any information concerning them, addressed to the Rev. Mr. O'Donnell, Montreal, will be gratefully received by their sister Elizabeth.  
 The *Toronto Mirror* will confer a favor on a poor orphan girl by copying the above.

WANTED  
 TO BORROW, £600, for which Security shall be given in Property, consisting of ONE HUNDRED ACRES of CLEAR LAND, on which are built NEW STONE SAW and FLOUR MILLS, with DWELLING HOUSE and OFFICES. Title to the above Property indisputable. For further particulars apply (if by letter, post-paid,) to A. B., True Witness Office.  
 N. B.—The Proprietor would have no objection to take a Partner in the business, with about £1,000 Capital.  
 August 21, 1851.

STRAW BONNETS.  
 MRS. DOYLE returns her sincere thanks to the Ladies of Montreal and surrounding country, for the liberal patronage she has received during ten years she has been in business in St. Mary Street, and begs to intimate that she has removed her Bonnet Making Establishment to 182, Notre Dame Street, opposite D. & J. Sadler's Book Store, where she keeps constantly on hand an extensive assortment of STRAW and other BONNETS, TRIMMINGS, and RIBBONS, at extremely low prices.  
 TUSCAN, DUNSTABLE, and FANCY BONNETS cleaned and altered to the latest shape. Bonnets dyed Black or Slate Color if required.  
 Montreal, March 26, 1851.

Still the Forest is the Best Medical School!!  
 That predisposition which exposes the human frame to the infection and virulence of all diseases, proceeds directly or indirectly from a disordered state of the System, caused by Impure Blood, Bilious and Morbid condition of the Stomach and Bowels.

DR. HALSEY'S  
 GUM-COATED FOREST PILLS.  
 (A Sarsaparilla preparation of unexampled efficacy.)  
 These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of taking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use.  
 But a short time has elapsed since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES.  
 Bile and foul state of the stomach occasion more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN!!  
 Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach.  
 Superfluity of bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills, for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.  
 No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall-ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

NOTICE TO THE PUBLIC.  
 In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.  
 The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC.  
 An article which, in every respect, supersedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.  
 The Gum-coated Forest Pills present a beautiful, transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.  
 Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS. If you would have the most concentrated, as well as the best compound *Sarsaparilla Extract* in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.  
 If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.  
 If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.  
 Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.  
 Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.  
 Travellers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.  
 Wholesale and Retail Agents:—In Montreal; WM. LYMAN & Co., and R. W. RENFORD; Three Rivers, JOHN KEE-NAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON.  
 Feb. 5, 1851.



