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CATHOLIC CHRONICLE.

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NO. 4.

CIVILIZATION AND THE CHURCH. (From the Crusader.)

The Church constrained to leave civilization to the world, in fact abandoned it; and by this abandonment alone it inflicts upon it the most terrible punishment, by giving it up to a reprobate sense.—She behaved in its regard, as God had already done with the wise men of paganism. As St. Paul teaches in his profound epistle to the Romans, they knew God, but did not glorify Him as God. The Apostle shows us in consequence, that the just Judge in punishment permitted them to become "vain in their thoughts and their foolish hearts were darkened. For professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of corruptible man, and of birds, and of four-footed beasts, and of creeping things.—Therefore God gave them up to the desires of their heart, unto the uncleanness, to dishonor their own bodies among themselves . . . to shameful affections . . . being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention, deceit, malignity, whisperers, detractors, hateful to God, foolish, dissolute, without affection, without fidelity, without mercy." Such is in part the magnificent panegyric, the noble sketch which the doctor of the Gentiles has drawn of those ancient philosophers, so glorious, so praised in pagan history; and such the reproof he casts in their teeth, for not having been obedient to God. We know not what certain honey-mouthed men will say of this, who knit their brows and distort their countenances, when they hear some sprinkling of these invectives against other characters, more impious even than were the ancient pagans.

Returning however to ourselves; a similar misfortune seems to have fallen on this worldly civilization in its rebellion against the Church. It had known the Church of the living God; and instead of venerating in her the incorruptible God, who established her as His city and Kingdom, it turned away to adore corruptible man and invoke the aid of quadrupeds and serpents, as certainly some of the philanthropists and regenerators of these days could be called, in consideration of the folly of their doctrine and the poison of their practice. Well—by the just judgment of God, the Church has given it up to a perverse sense. Thus all may have a true experience of the value of human civilization, when the light and strength that come from above are refused to it; and whoever will not change his ideas, will be inexcusable.

To comprehend well this practical lesson, a few sketches will suffice; the limits of an article not permitting us to write more at length. We shall then only glance at the miserable condition of philosophy in Germany, politics in France, industry in England.

As to Germany, in what at last have ended all the gigantic efforts, the long meditations, the unmeasured erudition of the sublimest understandings? In forgetting the most elementary and obvious principles of right reason; in the loss even of common sense; in involving themselves in a labyrinth of vain formulae, at one time idealistic, at another sceptic, at another still pantheistic, among which you seek in vain a path by which to extricate yourself. The pestilential gloom, void of all comfort and bringing only anguish and death, began to extend from the Northern clouds over the rest of Europe, threatening to pervert, to extinguish all light of the mind, every affection of the heart. And so to us, if the Church, shining in the midst of us as an extinguishable beacon, had not imparted to us her supernatural light, or preserved by Catholic instruction the truths most essential to the moral life of man. Who can know into what an abyss of most pernicious errors we would now be tossed in the name of progress! Great are the evils of ignorance, but far greater are those of false science. It is a hundred times less harm to know nothing, than to be learned to the ruin of what is true and good.

In France too, after so many theories and disputes about social and political right, the publicists of a country that deems herself the mistress of nations, saw themselves obliged to distil their brains in order to teach and defend, what? the first rudiments of civil society, property and the family, beset at the same time by the force of the populace and the sophisms of bearded universalists. Unchained from the professor's chair and the arena of the schools that it might pass into the street, the hydra of socialism and communism reduced the honest citizens of that generous nation, after having experienced all forms of government, to the brink of a social chaos, and forced them, through the hourly dread of robbery and assassination, to the cruel necessity of entrusting to the musket the guardianship of their property and life; a worse state than is found among the Bedouins of Asia or the Black Feet of America.—And had not a providential man, more through a divine dispensation than through human thought or fore-

sight, crushed by a masterly stroke the idol that threatened the extermination of its stupid adorers, we would have seen the savage state renewed in civilised Europe and every social element in a blaze.

And the new Tyre! Though the envied queen of the seas and almost the ruler of Asia, yet she has drawn no other fruit from her vast commerce, her long traffic and refined manufactures, than to reduce to the most lamentable indigence better than the third part of her population, and reproduce, in the midst of Christian civilization, a slavery, under certain aspects, more frightful than the ancient. In her caverns of fossils coal an immense crowd of adults are buried alive, to drag on a little while a life poisoned by the pestiferous exhalations of their mephitic abode; and in her noisy factories a crowd of youths stupefy their minds and ruin their health in casting a piece of cotton or wool between the swift loom, with no other advantage than that of not dying of hunger. And yet he who has read the history of his own times, knows to what inglorious shifts that government was obliged to have recourse during the late revolutions in order to prolong her political existence. These are the glorious and precious fruits of civilization emancipated from the Church.

Nor is this all. Whithersoever we move our steps or turn our looks, we meet with the lurid speeches, the frightful images of social corruption. The increasing indigence of the masses; the multitude made the tool of cunning and factious demagogues; crowds of languid working men, crushed under the burthens of a brute to increase the profits of cruel and avaricious speculators; the lower orders restless, prone to crimes hitherto unheard of; eager for an earthly happiness, which they will never taste, and forgetful of a heavenly beatitude, which they might with certainty enjoy; every where unbridled desires, ferocious hatred, and overboiling passions.

Lying philanthropists! Were these your magnificent promises? In vain do you flatter us, magnifying the external splendor of modern society, pointing out the facility of intercommunication, the ease and expedition of navigation, the political machinery so elaborately finished. In vain do you think to quiet us by showing us your machines, your foundries, your theatres, your philanthropic institutes, your artifices of government. We ask you for life, and you show us the grave. Break, cast down that wall, so beautiful apparently, and beneath you will see the nests, the filth of the serpent and every creeping thing. And of what will you glory? Of your colleges? But, if you remove the element of christian education, they become houses of corruption, where the strength of the wicked is wasted even before it is developed. Of your universities? But entrusted to the government of mere reason, from the abodes of wisdom they are transformed into hotbeds of revolution, nests of sectaries, that bring up youth in ignorance and immorality. Of your academies?—But they present the image of Babelian confusion, if the horrible doctrines there imbibed did not paint in our minds something yet more horrible. The people educated by you become more miserable, ungovernable, without loyalty, without morals, and what is worse, without hope. The asylums for beggary, the institutions of public beneficence, withdrawn from the care of those who served there gratuitously for the love of Christ, are converted into inheritances for office-hunters, who fatten on the tears and sufferings of the poor. Heaven forgotten, religion despised, crimes multiplied, a burning thirst for pleasures, equally pernicious when satisfied and not satisfied; minds puffed up with pride; souls hardened by egotism; such is the work of your hands.

Meanwhile, what are you doing? Laughing in your heart at all these wounds, with a theatrical compassion, you offer new promises, hoping still to find some who will believe your lies. Cease to mock our miserable humanity. You are incapable of producing any good. And do you know why? Because you want the spark of divine charity; and this must be necessarily wanting to you, because you want faith in God. Look at what you do, when you wish to be compassionate. You run to sound the trumpet, to write in some journal, what is given by the right hand Christ desired should be unknown to the left. You do even more. Stunned by the clamors of the indigent and the hungry, if you resolve at last to give them some relief, you plan some party, a ball, a philanthropic feast, that the excitement of voluptuousness may be the principle and the companion of the purest among the virtues. Nor in truth can you act otherwise; because the pagan spirit, which you have raised up again, has no other way to work but in the voluptuous delights of the senses, as it has no other support for its belief than in the staggering dictate of its belief than in the staggering dictate of human reason.

This is the sublime grade to which the reprobate world has led its civilization by its rebellion from the

Church. God grant that things may stop here. But if a prompt and efficacious restitution of the union between civilization and the Church do not take place, while subjecting to her guidance and guardian care, we shall fall into evils yet worse and perhaps irremediable. It is not necessary to swallow the chalice of evil even to the dregs, in order to know the insidious poison. Our past experience is enough. For the rest, the sole reading of the works of these modern reformers, who speak without mystery, shows clearly to what an unhappy term they wish to lead us. They unveil the jargon of the deceitful language held by others, who believe it their duty yet to dissemble. These tell you openly, that when they promise to remove misery from the world, they mean by misery every restraint on their wicked desires and animal propensities. When they promise a perfect form of government, under this name they understand anarchy, which they ensnare and delude. When they affirm that the chains forged by despotism and fanaticism must be removed, by chains they mean the laws of justice, honor and modesty. When they promise a purer religion, they mean atheism, not only permitted, but commanded to each individual. We should be led too far, were we to continue this dark and atrocious exposition.

THE EVANGELISATION OF IRELAND— PROGRESS OF THE UNDERTAKING.

(From the Tablet.)

The details of the Evangelising campaign which have transpired since we noticed it a fortnight since, prove that this insolent and pitiful aggression has failed, to an extent which even the most sanguine of the opponents of hypocrisy and humbug could scarcely have anticipated. In every locality the people spontaneously, and without the slightest premeditation or prearrangement, and without any interference on the part of the clergy spurred and drove away the mercenary brawlers. Not even by accident did they obtain a hearing from the Catholic population in a single town visited by them.

The experiment has already been virtually abandoned, for we learn that several of the mountebanks have been consoling themselves in their defeat with a visit to Killarney, where they have been pouring forth their sorrows in the now densely crowded recesses of its lakes and glens into the sympathising ears of their fellow-countrymen, who through that romantic region, whilst others have turned their steps homeward with an alacrity which seems to indicate that they had the prudence and foresight to secure the reward for their adventurous services before hand. By the utter failure of this *coup d'état*, proselytism has lost for ever the false prestige of success which the famine-fled traffic of the soul market had given it in the dismal years from which Ireland is just awakening. Its fraud and its falsehood are now made universally apparent. The only loss the country seems likely to sustain by the expedition is the withdrawal of the funds hitherto supplied for the corruption of the people by the gullible fanatics of England, who must, indeed, be sunk in the lowest depths of besotted stupidity and ignorance if their eyes are not opened by the facts which have transpired in the course of this undertaking, to the deceit of which they have been the victims.

The details of the proceedings of the Evangelisers and their hearers have little variety. In Waterford, even in the Protestant Sunday schoolroom, they could not procure a hearing. At Tarbert, in Kerry, though guarded by a large police force, and seconded by prearrangement with the presence of a magistrate, they were booted out of the town without obtaining a hearing. In Nenagh the Orange organ gave an affecting account of the mode in which these sleek apostles of hypocrisy were covered with filth by the gentle youths of Tipperary, though we find that at a subsequent exhibition—guarded by a large body of police, commanded by the county inspector, and seconded by the Parsons of the locality—they succeeded in holding forth out of doors to a small congregation composed exclusively of their own sort. In Dunmanway, county Cork, a Scotch Ranter was surrounded by crowds of the people, who effectually prevented a word uttered by him from being heard; and at length, in the midst of the uproar, a ballad-singer standing up on an inverted basket, addressed the applauding multitude on the brutality and tyranny of the father of the English Reformation, and the crimes of his daughter, Queen Bess, thus effectually silencing the intruder. In Carlow (whence we have read accounts of the peaceable hearing they received) the Ranters, after ten minutes endeavors, were forced to desist. In Tullow, in the same county, the effort proved equally abortive, the Preachers having been booted out of the town. At Clara, in the King's County, the spouters were at once puzzled and silenced by a young lad, who asked them to which of

their religions he was to conform, and in the midst of the scoffs and jeers of the people, they beat a retreat. In Kilkenny the mayor and another magistrate to whom they applied refused to allow them to hold forth in the City Assembly Rooms, telling them that Protestant churches were the proper places for their harangues; and that locality has accordingly been given up. At Cashel "of the Kings" they contented themselves with the delivery of tracts, which were torn up in their presence. At Ardmoyle, near Cashel, though escorted by a body of police, they were shouted down and speedily withdrew. We learn that Galway was visited by four or five of the Ranters, but that they did not attempt their operations in the ancient "Cite of the Tribes."

A complaint is made from many of the quarters where these missionaries of discord have exhibited themselves, of the misconduct of the magistrates and officers of the police, in sustaining them in their insulting aggressions on the people by the presence of a constabulary force during their harangues.

In Birr the resident magistrate, a Mr. Brereton, who attained some celebrity during the recent *Tuan* proselytising campaign, assisted by a Parson magistrate, "the Rev. Joseph Marshall, J. P.," took the mountebanks under his special protection, and gave them a police force at their first display, which, however, owing to the exertions of the Rev. Mr. Egan, the Pastor of Birr, was attended solely by Protestants. We read likewise that the presence of the constabulary on the Souper trip from Cashel to Ardmoyle was due to the requisition of a magistrate, who called upon the sub-inspector to give this guard of honor to the preachers. We trust that these occurrences will not escape the attention of Government, and that the authorities will consider attentively whether the efficiency of the force is likely to be increased by bringing the Catholic constabulary unnecessarily into positions where they are forced to listen to abuse of their religion. It is also worthy the observation of those, on whom the attempt to force the ministrations of the ranters at the bayonet's point may be made, that any individual in the community has as good a right to turn street preacher as these adventurers, and is as well entitled to the protection of the police. The example of the ballad-singer at Dunmanway might not be inaptly taken advantage of by the people of Birr, Nenagh, or Cashel, in case they are again troubled with the performances of the Evangelisers.

It is not easy to surmise by what course of events the promoters of this undertaking expected that the labors of the class of persons they employed would be attended even with the most trifling success. If the Anglican Parsons scattered over the country, who are generally Irishmen, men of education, and the majority of them—by their social position and connections—gentlemen, can effect nothing, it is to be wondered how any result favorable to the views of the projectors could have been expected to attend the ranting of the illiterate Dissenting preachers of England. If their teaching in their own country cannot keep those who frequent their conventicles out of the mire of the most revolting crimes, how could they have expected that the proverbially religious and moral Irish people would heed their intrusive lessons, especially when directed to with a view of procuring our people to abandon that Faith which has preserved them holy and pure, and free from the crimes which run riot among the disciples of "the missionaries."

At least one good result may be to follow from this crusade. It will correct the notions with which the English mind was filled by the falsehood of the proselytisers, to the effect that the Irish people were not merely willing, but anxious to receive the ministrations of the sort of persons with whose presence we have been favored. Hitherto the constant news from the scenes of souping operations as detailed by their conductors, was, that "the people were gasping for the word;" that "they were rapidly turning from their Priest;" that "their eyes were opening to the truth," &c. We are not so sanguine as to expect that this sort of cant will be discontinued, but we are satisfied that it will become almost useless as a means of extracting money. That a reaction will take place in the minds of the duped and victimised class who have hitherto supported the "Irish missions," consequent on this exposure of the lying and avaricious spirit in which they have been so long made to bleed, is more than probable.

THE FATE OF SACRILEGE.

(From the Catholic Standard.)

"Not only the original seizures of Church lands have been thus punished, but the Divine attainer seems to attach itself to the property, and to follow it even into hands comparatively innocent. The extraordinarily broken and interrupted descent in fa-

mities that hold it, is truly wonderful. Thus, in the Russell family, instanced by Tanner, as an exception to the general rule about the transmission of ecclesiastical lands, we find that in ten generations the eldest son has succeeded to his father only thrice. And in the same family there have been four violent deaths (not in the field of battle), two within the last six years (p. 312). Our reader will allow us to introduce here an illustration of 'the law of succession' in sacrilegious families; because it applies to a part of England, once rich in noble abbeys and splendid churches, and one that has not been much referred to by the editors of Spelman. We allude to Yorkshire; and we will insert the very words of the letter, which, at our request, conveyed the information. We can only add, that we have every reliance on the integrity and the accuracy of our informant:—I have a friend in this neighborhood, and his name is—. He is a magistrate, and a gentleman of very extensive reading, and of great research in books which treat of times long gone by. One day, whilst I was telling him of the immense advantage which England, in better days, had reaped from her monastic institutions, he asked me, if I were aware that families enjoying that property had never been able to retain it for three successive generations; that is,—father, son, and grandson. I answered, that I had never paid attention to the subject as far as succession was concerned. "Then," said he, "let me tell you that I have paid very great attention to it; and I have never been able to discover one single solitary instance of any family possessing the monastic property for three successive generations of father, son, and grandson; and I defy you," added he, "to produce an unbroken line of three generations." I replied, that "whatever might have been the case up to this time, there was, at this moment, every appearance of a regular succession in father, son, and grandson, at Kirkstall Hall, near Huddersfield. Sir George Armitage, the present possessor, has one foot in the grave. His son is ready to succeed him, and that son has healthy male issue."—"Time will show," said Mr. —. And time did soon show; for the eldest son fell ill, and went to the grave a month or two before his father; and thus the regular succession was broken. On a reperusal of your letter, I gather that you want information concerning families in this immediate neighborhood. At Nostell Priory, possessed by Mr. Winn, there has been no regular succession from father to son and grandson, since the monks were most cruelly and most unjustly deprived of it. The present Lord Fitzwilliam, who possesses monastic property, and who resides about sixteen miles from this place, has lost his eldest son. Sir Edward Dodsworth (formerly Smith), who possessed the monastic property of Newland, has died without lawful issue. Temple Newsham, about ten miles from hence, has, I believe, passed from family to family, without ever having a grandson." The writer of this letter further corroborates these statements, by the striking fact, that in our royal succession since the sacrilegious spoliation of the Church, no sovereign has been succeeded by a grandson on the throne. . . . We cannot refrain from saying a few words upon one species of sacrilege, that committed by violence against persons consecrated to God. . . . Every one knows how cruelly and brutally the clergy were treated during the Irish Rebellion, as it is called, by the soldiery, or Protestant authorities, into whose hands they fell. It is not many years since the late Sir W. B. was canvassing for his election, and went into a shop, we believe a bookseller's, to ask for votes. The tradesman was an old man, and the canvasser and a friend who was with him, asked him if he remembered the bad times, and if they were as bad as they are represented. The old man replied, that he remembered them well, and that they were much more evil than they were thought; and Sir W. he said, "I well remember your uncle had a priest tied up to the triangles and severely flogged till the blood ran on the stones. And years after, I saw your uncle lying dead on the same spot, having fallen out of the window, and dashed his brains out on the same stones on which he had shed that blood." We need not say with what feelings the persons thus addressed rushed from the house. We have this narrative from an eye-witness. The following is from a gentleman of known probity and patriotism, who has taken great pains to collect and verify the facts. We believe he has drawn out a full narrative of the awful occurrence. During the same eventful period, a yeoman in the Protestant army shot a priest dead with a pistol. Some time after he blew out his own brains with the same weapon. A brother of his secured the pistol, and some years later committed self-murder with it. Their mother now got possession of the fatal instrument of Divine vengeance, and flung it far into a deep pond. There was still one surviving brother, and he, as if impelled by some stern fatality, never rested till he had fished it up again unknown to his mother. He scoured it clean, and made it fit for use. He kept it by him till his hour was come; when he inflicted on himself the same fate with it as his brothers had done before. Perhaps modern medical jurists will call this by some name; they may say it was an 'epidemic monomania;' we will venture to be sufficiently old-fashioned to call it—'the curse of sacrilege.' Only one word more. The shop-windows of London have long been full of chalices and ciboriums, and other sacred vessels, the sacrilegious spoils of Spain. A blessing will alight on those and their houses, who have rescued them at whatever cost from further desecration, and have restored them to their proper place and use. But as to the many who have covered their sideboards with them, and like Balthassar, display them to their days of sensual feasting, we will only say to them, 'ipsi viderent.'

CATHOLIC INTELLIGENCE.

EPISCOPAL VISITATION OF THE ARCHBISHOP OF TUAM.—His Grace the Archbishop of Tuam has been engaged during the greater part of the last fortnight in visiting some of the more remote parishes of his extensive diocese, and in administering the Holy Sacrament of Confirmation. On Monday, the 1st ult., his Grace confirmed in the parish of Spiddal upwards of 300 persons, and expressed himself highly pleased with the zealous and exemplary efforts of the worthy and respected Parish Priest, the Rev. Patrick Lyons. A new monastery of Franciscan Monks is, we are told, soon to be erected by this excellent Clergyman for the education of the youth of the district. On Thursday last the Archbishop returned to Tuam, highly consoled at the practical and living proofs he and the Clergyman who accompanied him witnessed of the piety of the people and the zeal and untiring devotion of the worthy Clergymen of the parishes he visited. Everywhere his Grace found the people well instructed in the Christian doctrine—the churches thronged to inconvenience by crowds of devout worshippers, and the Faithful clinging to the ancient faith with that undying tenacity which has characterised, and still characterises, the persecuted, but ever faithful, children of St. Patrick. If the friends and admirers of his Grace the Archbishop have an anxiety to express it is the apprehension that, in the excess of his zeal, he may expose to danger his invaluable life too soon and too recklessly after his late dangerous illness. We are glad, however, to be able to state that his Grace is in the enjoyment of perfect health and spirits.—*Freeman*.

Head-constable Allen has been received into the Catholic Church by the Rev. Mr. Clune, C.C. Lorrain and Dorrow. Mr. Allen is a highly respectable man, and a most intelligent scholar, and, as an officer, his character has always stood deservedly high in the estimation of his superiors. Others are about to follow the example; and we hear that several honest-minded Protestants, disgusted at the antics of the Ranters, are about to embrace the one fold and the one shepherd.—*Limerick Reporter*.

MANCHESTER—NEW CONVENT AT HULME.—It is gratifying to find that notwithstanding the hostility manifested against Catholicity and its institutions, religion still keeps her onward progress, and that not only is there a constant increase in our churches and missions in England, but also in our schools for the poor, and establishments for the education of those young ladies who are in a few years to form the Catholic female society of these countries. The new Convent of Loreto near St. Wilfrid's, Hulme, has added to Manchester another of these foundations.

We believe the consecration of the new Bishops at Nottingham Cathedral will not take place until the 21st of next month, the feast of St. Matthew the Apostle.—*Catholic Standard*.

IRISH INTELLIGENCE.

MAYNOOTH.—It is reported here that Dr. Longfield, in addition to his other onerous duties, is to be appointed one of the commissioners for inquiry into the state and discipline of the Royal College of Maynooth.

MR. EDMOND O'FLAHERTY.—The London correspondent of the *Freeman's Journal* states "that Mr. Edmond O'Flaherty has received the appointment of principal income tax receiver for Ireland, at a salary of (£ understand) £1,200 per annum." The following announcement is made in the *Globe* of Wednesday night:—"We understand that Mr. Edmond O'Flaherty has been appointed conjointly with Mr. Godley, Commissioner of Income Tax for Ireland."

THE DARGAN TESTIMONIAL.—At the Corporation on Friday it was resolved to hold a public meeting in Clonmel, for the purpose of organising a fitting subscription towards the Dargan Industrial Institute.—This is as it should be. Every town in Ireland ought to follow the example.—*Clonmel Chronicle*.

The Poor Law Commissioners have reprimanded the Rev. Mr. Seymour, Protestant chaplain of Tuam union, for his justification of the conduct of his curate, Rev. Mr. Fowler, in disseminating tractarian documents, and ignoring the authority of the Guardians.

CORK CITY ELECTION.—DUBLIN, August 18, 1853.—The nomination took place yesterday, when Colonel Chatterton and Mr. Francis Bernard Beamish were respectively proposed as candidates. Both gentlemen addressed the electors at considerable length, and, a show of hands being called for, the High Sheriff declared it to be in favor of Mr. Beamish. The poll, it is to be taken on Friday morning.

THE IRISH BOARD OF EDUCATION.—Great efforts are made to induce the Anglican clergy who have hitherto supported the National system, to withdraw; but this movement has not been very successful. Dean Bagot has published his reasons for not acquiescing in the proposed parsonic strike; and Dr. Hineks, formerly a Fellow of Trinity College, Dublin, and now Rector of Killileagh, in the county Down, has exposed, with great power and severity, the factious conduct of the refractory prelate and his partisans.

THE EDUCATIONAL QUARREL.—A Catholic journal, the *Galway Mercury*, congratulates the country upon the "utter discomfiture" of the three seceders from the National Board, in the expectation "that the Government would alter the framework of the schools to meet their views, and then intend them to resume their abandoned places." "Lord Aberdeen has acted more wisely, for now that the element of discord has been got rid of (as we would fain hope) complete union will be restored, and strict justice rendered to the professors of the various creeds. This is all the Catholic body seeks for or requires. We do not desire that books offensive to those who differ from us in belief shall be introduced into those mixed schools—neither will we tolerate such ourselves. And if this uniform partiality be henceforth observed, the national system of education will go on working great good in the country; while, upon the other hand, if it be infringed upon by any party, a renewal of the recent divisions must inevitably take place, to be terminated only by a new adjustment of the balance of neutrality, or the ruin of the whole concern."

Archbishop Whately has, in the course of many years, pocketed a great deal of Irish money; and, in return for that money, the most popular act he ever performed was to resign his Commission of the Board of Education. Another act might be performed by him, which would be still more popular—his resignation of the Protestant Archbishopric. We express a wish, but we have no hope of seeing it realised, for the Archbishopric puts money in his purse, and, therefore—he will not abandon it. If it were an unpaid office, like that of an Education Commissioner we have little doubt but his Grace would have the grace no longer to occupy a position for which his own written works prove him to be absolutely disqualified.—*Weekly Telegraph*.

We are happy to state that the Rt. Rev. Dr. Vaughan has recovered from a recent attack of illness.—*Limerick Reporter*.

THE INDUSTRIAL EXHIBITION.—Notwithstanding the severity of the weather on the 16th ult., the number of the visitors to the Exhibition amounted to 7,853. Amongst them were le Comte de Paris, Prince Robert of Orleans and Count Paul of Anjou.

THE ARMY—THE COMMAND IN IRELAND.—It is said that Lieutenant-General Lord Seaton is to succeed Lieutenant-General Sir Edward Blakeney in the command of the troops stationed in Ireland.

THE ENCUMBERED ESTATES COURT.—The weekly payments continue to increase in amount, the total last week reaching the high figure of £178,000, chiefly paid in small sums, and widely distributed.

ELECTRIC TELEGRAPH BETWEEN ENGLAND AND IRELAND.—Telegraphic communications will be continuous by the 1st of October between London and Cork, Dublin, Belfast, and Killarney—the land lines being completed in Ireland and the submarine link between Portpatrick and Donaghadee being at work.—*Daily News*.

RIBBONISM—EXTENSIVE ARRESTS.—The 13th ult. was a day of unusual bustle and excitement in Dundalk. The police and authorities seemed to be on the qui vive, and during the forenoon several prisoners were seen being marched into town from different districts around in charge of armed parties of constabulary. We understand that Mr. Fitzmaurice, R. M., Mr. Hunt, R. M., and Mr. Townley, J. P., were engaged during the day in investigating the charges against the accused, and that the result was the commitment for further examination until Monday, of the following persons charged on direct evidence with being concerned in the Ribbon confederacy as delegates, masters of districts, &c.:—John Daly, Bridge-street, publican and poor law guardian; John Warren, Church-lane, Dundalk, skinner; Bryan McKeon, Claretrock, farmer; Patrick McArdle, Ballyrgan, shoemaker; James McArdle, Monaseeb, farmer; John Martin, Lugankee, mason; Daniel Lester, Carrick-edmond, shoemaker; Patrick Kavanagh, Walterstown, farmer; Richard McIlroy, Cortaul, farmer. We have reason to believe that these arrests have been made in pursuance of a determination on the part of the government to abolish altogether the Ribbon system in this country, and bring to justice all who have been concerned with or participated in it. We have also learned that other arrests have been almost simultaneously in other districts through the north of Ireland, as will be seen by the subjoined paragraph from the *Belfast Chronicle*:—

"**RIBBONISM AGAIN IN BELFAST.**—The town has been once more thrown off its usual balance by the arrest of the notorious James Hagan, of Smithfield, who is in the custody of Sub-Inspector Hill, on a charge of Ribbonism. If our information be correct many others implicated have made discretion the better part of valor, and have absconded. A number of documents are in possession of the authorities which incriminate various parties. We have been informed that the Ribbon system has found its way into some of the Belfast mills, and what may be thought of perhaps not probable, one factory would have been burned before now had not unusual vigilance been exercised. So far as we can learn there has been a regular nest of 'Shanavests' among us lately, managing so adroitly as to evade for some days the Lynx eyes of Mr. Hill, Mr. Armstrong, and Mr. Lindsay." We have further heard it stated that many persons from the neighborhood of Dundalk, some of whom were in very comfortable circumstances, have recently fled the country in apprehension of the consequences of their complicity in this unlawful and mischievous association. Since the above was in type we have ascertained that on yesterday (Tuesday) three magistrates—namely, Mr. Fitzmaurice, R. M., Dundalk, Captain Warburton, R. M., Newry, and Mr. Hunt, R. M., Monaghan—were engaged during the day in further investigation of the matter, and that some important disclosures have come to light, with the precise nature of which, however, we are unacquainted. It would appear that no later than last Monday week a Ribbon lodge was held in Dundalk in the house of one of the parties accused, and it is also mentioned that another of them was treasurer of a sum of seventy pounds, collected and lodged in his hands to be paid to the murderers of Mr. Mauleverer, on the certificate of a party (whose names we have heard) that the deed was accomplished. Some of the prisoners sent on Monday to engage the professional assistance of Mr. McEvoy Garlan, but the authorities conducting the inquiry considered it advisable in this preliminary stage of it not to allow the presence of professional gentlemen. The prisoners have been committed for further examination to Monday next, and we believe that warrants are out for the arrest of several other parties said to be deeply implicated in the movement. The party on whose information the arrests have taken place is one Garrett Farrell, who was recently convicted of Ribbonism at the Commission in Dublin, and is now in Dundalk from the Mountjoy convict prison, and there is no doubt but that through him, and other sources of corroboration the government authorities are in full possession of all the movements of those connected with the dangerous and desperate confederacy.—*Newry Examiner*.

FATAL AFFRAY AT CORK.—An affray took place in Cork on Thursday evening between a laboring man named Rowland and a sweep named Falvey. They fought, and, as Rowland lay on the ground, the sweep killed him by a kick in the abdomen.

THE CELTIC EXODUS.—The *Galway Packet* states that the emigration mania is daily gathering strength in the whole of the western counties. The same paper announces the arrival in the west of the Lord Chief Justice of England on a tour of inspection of his recently acquired Irish estates.

IMPROVED STATE OF MAYO.—The grand jury of Mayo have presented a memorial to the Lord Lieutenant, representing the improved state of that county, and praying for a reduction of the extra police force. His Excellency has given the following reply:—"Dublin Castle, August 8, 1853. "Sir—Referring to the memorial of the grand jury of the county of Mayo, assembled at summer assizes, 1853, soliciting the removal of the extra police at present stationed in that county, I am directed by the Lord Lieutenant to suggest that the question should be referred for the consideration of a general meeting of the magistrates, who are requested to name the stations which, in their opinion, may be safely broken up, or reduced in strength to not less than five men at each outpost, or ten men at the station of a sub-inspector. "I have the honor to be, Sir, your most obedient servant, THOMAS A. LARCOM. "Sir Robert Lynch Blosse, Bart., foreman late grand jury, county Mayo."

THE NATIONAL CATTLE SHOW.—The cattle show held for the first time at Killarney, has been attended with complete success. The number of visitors greatly exceeded those present at any of the former provincial exhibitions, and everything went off to the satisfaction of all parties interested in the progress of Irish agriculture. The show of cattle, sheep, &c., was very extensive, and each class was pronounced by the judges to be excellent of its kind.

THE HARVEST—LONGFORD.—I am just after a tour through the entire of this county, and the borders of Leitrim, Roscommon, and Westmeath, and never, in my memory, have I seen the crops look better or healthier. The potatoes look most luxuriant, the tubers large and numerous, without the slightest appearance of blight. The oats in some places appear short, in consequence of the long drought that set in immediately after sowing, but the late rains have stretched it greatly, and I think on the whole that it will be above an average crop, both as regards straw and grain. I never recollect to see so little ground under wheat as this year, and the little that there is is thin, but promises a fine heavy ear. There is a great breadth of ground under turnips, and doing well. On the whole, I consider that seldom was there a greater cause of thankfulness to an all-bountiful and merciful God for His gifts than at present.—*Correspondent of the Longford Journal*.

WATERFORD.—We regret exceedingly to be obliged to state that the disease among the potatoes in this locality has most unmistakably made its appearance. The extent of the injury we cannot at present state, but from personal observation—and that of an extensive character during the past few days—we have been reluctantly compelled to come to the conclusion that the appearance of the disease is now beyond question.—*Waterford Chronicle*.

WEXFORD.—We are sorry to hear that the potato disease has manifested itself more or less throughout our county. Everywhere the stalks show the undoubted blight, and premature decay has rapidly set in on them. The tubers, when examined, do not scarcely present that diseased appearance which the stalks would indicate, but, in some instances, they are undoubtedly gone. However, the last week being fine sunny harvest weather, we have not heard that the blight has extended. The bean crop, too, has, to some extent, suffered under the treacherous malady. The cereal crops give promise of a very abundant autumn.—*Wexford Guardian*.

A letter from Loughrea, published in the *Galway Mercury*, says:—"Though the condition of the people in this neighborhood is latterly becoming somewhat improved, and the crops in general assume a very prosperous and cheerful aspect, particularly that of the potato—the poor man's chief dependence—still the tide of emigration seems unabated. On Monday morning last, about the hour of 3 o'clock, the inhabitants were alarmed from their slumbers by the cries and lamentations of persons escorting over 60 of their friends from this town and vicinity, who took their departure for America. It is principally owing to the generous and timely remittances transmitted to the people of this locality by their brave and true-hearted Irish friends, who also exchanged the land of their nativity for that of their adoption, that such crowds are enabled frequently to quit home and country for the land of the brave and the free." The *Sligo Chronicle* tells a similar tale:—"The bark Industry sailed from this port on Tuesday morning for New York, with 100 passengers, and the Linden is expected to follow her in the course of a few days with about the same number. The steamer Shamrock sailed yesterday evening for Liverpool, with a considerable number of emigrants. We see no prospect of any decrease of emigration, but, on the contrary, numbers are still preparing to leave the country. We have heard several complaints of the difficulty of procuring domestic servants, and some who were in the receipt of high wages have lately given up their situations and are now on their way to America. It is difficult to account for this. The harvest is most luxuriant, labor is in demand, good wages can be obtained, and yet the people, as if seized with a mania, are emigrating in hundreds." A communication almost in the same terms comes from a southern county:—"From our many years' experience," says the *Waterford Chronicle*, "and the inviting letters and cash remittances we have seen and heard of from the relative and friends of Irish emigrants in America, we are impressed with the idea that the exodus will accumulate from the devoted and doomed country, no matter how cheap the means or opportunity of procuring food may be. We are strengthened in this conclusion by the number of apparently robust and healthy men and women, and whole families (350), who left here yesterday by the Mars steamer for Liverpool, destined to America. Our heart was saddened by the lamentations of the relatives and friends who were left behind to eke out a miserable existence, with no prospect before them but to be immured in our poor-house bastilles, awaiting a cash remittance to wait them to that 'free land' where comfort and happiness attend them during the remnant of their existence."

The *Tuam Herald* reports a lull in the emigration from that part of the West. It is feared that there will not be a sufficient supply of hands to get in the harvest, "at a reasonable rate of wages." The same journal remarks on the great change in the agrarian system resulting from the exodus. "There is not only no inclination on the part of landlord to encourage a resident population, but, on the contrary, all seem anxious to lay down as much as they can of their land into permanent pasture-ground. At present there is such a high price for wool, beef, and mutton, that all are grasping at the quick profits which are to be realized by rearing and feeding stock and cattle. The poor laborer sees no chance of employment in a place where

a few shepherds are superseding the spade and the plough; and hence he takes to his heels. Meanwhile, the country is becoming a wilderness. It is generally thought that large numbers of the small peasant-farmers now remaining, who are deprived of their lands and crushed out to make room for cattle, will quit the country next spring."

The Belfast Mercury reports that there will be a scarcity of agricultural laborers in the North. Good pay in manufactories causes much absorption of labor. There are no shoals of harvest hands leaving Belfast this year for England and Scotland.

STREET PREACHING IN WATERFORD—A BAD RECEPTION.—On Tuesday evening, three strange persons made their appearance in Paul's square, Quay, for the purpose of preaching to the public; but before they had well commenced they were interrupted by an immense concourse of persons who shouted at them with all their might. The speakers persevered, but all to no purpose, the public having heard beforehand, we believe, that the mission would be one of aggression on their religious feelings. Meantime a local orator from Alexander-street, rose to address the multitude, when he was received with enthusiastic applause, some wags crying out, "Opposition is the life of trade; hurrah, for the Waterford preacher!" The mayor and police having arrived, some people thought that the speakers could then proceed. But, no; the police force was so small in so large a crowd, that they had no more power in pacifying the angry element than would a drop of water effect the onward tide. After much bustle and confusion, the poor misguided orators had to place their text under their arm, and fly for refuge as best they could, to the house of Mr. Tobias Wilson, on the parade.—*News.*

MILITARY INVESTIGATION.—The following singular statement appears in a respectable provincial paper (the *Waterford Mail*) of Saturday:—"The depot of a regiment which some time since was stationed here, and removed from this to Buttvant, has come under the notice of the Horse Guards, in consequence of an occurrence that set military discipline at defiance.—The commanding officer, who, although very popular with the men was not liked by the officers, had left Buttvant to join the regiment at Gibraltar, and another field officer came to assume the command. Thereupon a fête was got up by the officers, and not confined to the mess, for the soldiers were supplied with beer, it is said, to the extent of 30 barrels. Among the toasts drunk after the health of the new commander, was, damnation to Major —. We are told that the toast went down with the mess, but some of the non-commissioned officers said they had no objection to drink the health of the new commander, but they would not drink damnation to the old one; and, thereupon, one was arrested for disobedience, and remained in durance all night. The new commander was chaired all round the barrack yard, and the old one burnt in effigy. Complaint was made to the Horse Guards, and a court-martial consisting of six colonels, has been convened, and it is feared the offenders will be cashiered."

THE PRESS—GALWAY.—An Irish paper supplies us with the following item, under the head "fighting intelligence": "Mr. Allen, editor and proprietor of the *Warden of Galway*, having inserted an article containing some severe animadversions upon the conduct of Mr. Waugh, reported to the *Express*, the latter gentleman met him to-day in the street and had recourse to the "wild justice of revenge," by inflicting personal chastisement on the *Warden*, with a horse-whip. We understand the worthy proprietor of the *Warden* did not use even the "refort courteous," but submitted to his fate without the least resistance."

FIRE AT LIMERICK.—A portion of the Town Hall of Limerick was destroyed by fire on Friday morning. The conduct of the Royal Artillery, under Captain Smyth and Lieutenant Murray—of a party of the 60th Rifles, under Lieutenant Stewart, and a party of the 14th Regiment, is highly praised. Owing to their exertions the fire was prevented from extending beyond the upper part of the building. The damages is estimated at £2,500. The premises are insured in the West of England Office.

SUICIDE IN ARMAGH.—A young lady named Mary Heather, who had been on a visit with friends in Armagh, committed suicide, on Tuesday night, the 2nd instant, by drowning herself in the lake in Dobbin's Valley, adjacent to the city. The unfortunate young lady was in independent circumstances, being possessed of a handsome annuity. She sometimes introduced the subject of suicide in the course of conversation and invariably expressed her horror at the state of mind in which a person must be when tempted to commit such an act.—*Belfast News-Letter.*

ARREST OF A SUSPECTED MURDERER.—On the 5th ult., a party of Ross constabulary arrived at the county gaol with a man who is charged with being concerned in the murder of the late Mr. John Robinson, of Seark.—*Wexford Independent.*

HORRIBLE MURDER AT BALLYMENA.—The *Belfast Mercury* states that, on Monday, Samuel Ellison, a weaver, from Kells, left his home for the purpose of selling his loom in Ballymena, and was seen in that town late the same evening, in a state of intoxication. He was found next morning, at four o'clock, on the Antrim-road, a few paces from the railway station, in a state of nakedness, brutally murdered, his throat having been cut, and his body otherwise maltreated. Two persons were found at the same time under suspicious circumstances, lying in an adjoining field, and they were at once arrested. They were nearly naked and upon their persons were marks of blood.

At five o'clock on Saturday morning the police of Tipperary succeeded in arresting John McCreath, alleged to be a notorious robber. The fellow always carried in his outside coat pocket, a ladder, twenty-eight or thirty feet long, which was artfully constructed with hinges, that he could fold it up like a penknife, and make it appear as a parcel and use it in getting through windows and chimney-tops of houses, by means of which he committed innumerable robberies.

GREAT BRITAIN.

CATHOLIC CHAPLAINS TO PRISONS.—The successful efforts of Mr. Lucas to obtain the appointment of Catholic Chaplains to the prisons and penitentiaries in England is, we believe, generally hailed as one of the greatest boons which have for a long time been granted to the Catholic body in England. The late lamented Vicar Apostolic of the London district had made many urgent representations and appeals to the governments of the day on behalf of that portion of his flock in the prisons of his vicarite, and even of-

ferred himself to supply Priests gratuitously, if they were appointed, but his efforts were made in vain, and it was only by the urgent and oft-repeated demand of a prisoner that he could obtain the consolation of seeing his Priest for a few minutes once a week.

Mr. Lucas has drawn public attention to an important subject, the distribution of public money for the religious services of the army. It appears from public returns that one-third of the British army, at home and abroad, is composed of Catholics. There are over 74,000 Protestant soldiers to 41,000 and upwards Catholics, the remainder being composed of Presbyterians, in all 128,500.

But how does this just Protestant state attend to the spiritual welfare of those Catholic soldiers? Though forming a third of the whole army, the sum set apart from the public moneys for that purpose is somewhere about one-seventh. Of a sum of £18,103 given in the returns, the Episcopalians receive £14,536 the Presbyterians £862 and the Catholics £2,702. "In Chatham," says the *Tablet*, "it appears that the Catholic soldiers preponderate; but from the returns printed this week it appears that the allowance made to a Protestant Chaplain or Chaplains is £204, while that made to a Catholic Chaplain is only £80 per annum. Add to this the Protestant soldiers have had ample chapel accommodation provided for them by the state, while the accommodation for the Catholics is not one-tenth part of what is requisite, while even that miserable portion is provided at the expense of the Catholic Priest and his poor congregation, and in part by the soldiers themselves."

This is a shameful state of things to be continued by the War Office. In the army, at least, there should be no religious distinction, as to favoritism or superiority, between man and man. But this ascendancy permeates the whole system, leavens the whole mass. Investigation detects it everywhere. In the public service generally—in the police, in gaols, in the magistracy—we find the pernicious influence of favoritism. If the Catholic soldiers had been attended to by the state they serve, we should not have had such scenes in houses of worship and courts of justice as that which took place the other day in the case of Archdeacon McCarron. Here chapel accommodation was provided for her Majesty's Catholic troops at the expense of the Priest and his poor parishioners. What was the result? Why a foolish martinet not only disturbed a whole congregation from his ignorance of what he saw and heard, but a respectable and exemplary Catholic Divine was afterwards compelled to stand his trial in a court of justice for a criminal offence.

We perceive by the report of Monday's proceedings in the House of Commons that the East India Company are fully aware of the inadequacy of the provision made for the religious instruction of Catholic soldiers in India, and are prepared to remedy the evil. Sir C. Wood, in reply to a question of Mr. Lucas, "agreed in the principle laid down in 1833, that Catholic religious instructions should be formed for the servants of the company in India, and admitted that the provision now made for that purpose was very far from being adequate; but the East India Company was fully alive to the importance of the subject, and prepared to remedy the evil complained of."

THE WAGES MOVEMENT.—Strikes seem still spreading through the country with the rapidity of a contagious disease. Scarcely any department of society in which laborers work for hire has been free from the operation of these significant interruptions to the ordinary routine of business. Without attempting to deny the perfect right of any set of laborers to refuse to work for less than they think the fair market price of their toil, there is still very great reason for doubting whether the generality of the laborers in the present instance have as much reason as right on their side. On the other hand, it is quite certain that the means which many of the participants in the strikes have employed to coerce contumacious members of their own body, put them entirely beyond the reach of the sympathies of the fair-dealing portion of their countrymen. The right that any one has to strike is no more valid than that of another to refuse to join him. This is constantly being forgotten by workmen. One of the orators at the meeting of the dock laborers on Thursday evening—alluding to the men who had complied with the terms of the Dock Company, said—"A few laborers had gone in, but they were not Englishmen; they were English bastards, and a disgrace to their fellow-men." The logic of this assertion is not worth investigating; it is the feeling.—Why are a set of men to be declared infamous because they sell their labor at the highest price it is worth in the market? The most unpleasant feature in the present state of things is the ferocity which many of the men on strike have been guilty of. The conduct of the cabmen at the commencement of the strike was discreditable to that fraternity. Smashing cabs and making drivers fly for their lives was bad enough, but the strike of the dyers of Manchester has been marked by features of still greater brutality. A band of seventy or eighty workmen, after amusing themselves during the morning of Tuesday by throwing stones on the roof and windows of the manufactory of Mr. Crompton, made in the evening a resolute attack on the house. After having forced their way in, they cruelly beat the men at work, and then made an onset on the owner. This gentleman, about sixty years of age, was rescued by the police from the hands of half a dozen ruffians who were maltreating him with sticks and staves. Such occurrences as these are indicative of an amount of brutality, as well as ignorance, which leads us to look mournfully upon all strikes. The only remedy we can see is in the possible education of the men by their very failures. In the meantime, the law must be vindicated, and men on strike must learn that they can only be permitted to use just such weapons of combination as are allowed to their employers. If we must have strikes, let them be distinguished by manly fair play on both sides.—*Daily News.*

DECREASE OF METHODISM.—The Wesleyan Conference has for some years had to report an annual decrease in the ranks of Methodism. It is officially reported to the Conference now in session that the numbers have fallen off to the extent of more than 1,000 members during the past year.

THE POTATO BLIGHT IN THE WEST OF ENGLAND.—Complaints of the ravages of the potato blight round Bristol and the adjacent district of Somersetshire are very numerous, and in some instances the visitation is as severe as in any year since its commencement. Everywhere the haulms may be seen presenting an appearance similar to the effect of a severe frost; the tubers, however, having attained a larger size than

usual before the attack, hopes are entertained that they may turn out better than last season.

Mrs. CHRISTOLM.—This most estimable lady has returned from Rome on a visit to her son, whom we deeply regret to state, she found in the hospital laboring under a severe illness, under which he had been suffering seven months. He is now partially recovering, and on his way back to England.

The DUNNY BUSINESS.—The grand jury at the Central Criminal Court, London, on Wednesday, found a true bill against the Right Hon. William Beresford, two of the Messrs. Cox, of Derby, Melluish, an attorney there, and seven other parties, for conspiracy to bribe the electors of Derby.

Mr. EWART, M.P., ON SCOTTISH GRIEVANCES.—At a meeting held by Mr. Ewart, M.P. for Dumfries, with his constituents on Friday last, the hon. gentleman, among other topics, alluded to the "Justice to Scotland" movement. He had, he said, received communications on that important subject. He was anxious to see justice done to Scotland—but he would not support schemes in favor of either England or Scotland exclusively. There was a complete union of the two countries—they were no longer two countries. Scotland and England were in effect the same, and no advantage should be conferred on one country which was not bestowed upon the other. There was one proposal which appeared to him reasonable. That was the appointment of an official personage, or secretary, who would have more time to bestow on matters affecting the general interests of Scotland than could be given by the Lord Advocate.

SUPERSTITION AT MIDDLESBOROUGH.—An old woman, who had the misfortune to be very poor, applied to an acquaintance for the loan of a little money, but the latter was unable to lend her any. Soon after, two of the person's children that had been applied to became affected with a disease very prevalent among children, and, if gossiping rumor is to be believed, pined away into perfect "atomies." The report was then raised, and rapidly circulated, that the poverty-stricken woman was to blame—that she had, in fact, bewitched her neighbor's children out of revenge for not getting what money she wished. So intensely was this feeling entertained, that on Monday night a large mob of people assembled before her door, with menacing cries of "Pull her out;" "Burn her;" &c.; and, to quell the disturbances, four police officers had to be brought from Stockton. They captured six or seven of the rioters, and placed them in "durance vile;" and it is to be hoped the authorities will continue to show that they are determined to protect the very poorest of the community, so long as no more serious charges are brought against any of them than the ravings of a disgraceful superstition.—*Sunderland Herald.*

SPIRITUAL ATTRACTION.—A Scotch Presbyterian minister having occasion lately to visit one of his parishioners in the way of condolence regarding her husband, who was in a backsliding condition, remarked, after some conversation, "Well, Janet, could you think of any plan we could fall on to induce Andrew to attend the church again?" "Aweel," said Janet, after a pause, "I ken o' nane, sir, unless you would set down a whiskey bottle and a tobacco pipe on the tap of the seat."

At the Central Criminal Court, London, on Wednesday, Edward Ranaud, the tailor charged with a conspiracy to assassinate the Emperor of the French, by writing letters to the Prince de Joinville, proposing to murder the Emperor for the consideration of twenty pounds, was brought up for trial. The Prince de Joinville was examined, and the facts clearly proved. The counsel for the defence contended that there was no intention of conspiracy on the part of the prisoner, but that it was a mere act of folly, and an attempt to gain money. The jury adopted this view of the case, and returned a verdict of not guilty.

ADVICE TO EMIGRANTS.

Our letters from Australia bring a singular confirmation of the warnings which we have from time to time, but always in vain, addressed to parents and friends, who were sending forth persons utterly unprepared, to encounter the difficulties of a new country on the inhospitable shores of Port Phillip. We have pointed out till we have become weary of repeating the homily, that what is wanted in that very practical and material land is not literary talent or scientific ability, gentlemanlike manners or mental cultivation, a good address or a good style, but strong arms and rough hands, well inured to hard labor and hardship. We have shown that the wealth of the country had so suddenly and so enormously outrun its fixed capital that the whole struggle of the country would be for years to come to supply those comforts and necessities of life which gold cannot buy nor affluence itself secure. We find a Melbourne paper, with an earnestness which does it infinite honor, exhorting gentlemen and ladies to throw off at once the pride of a condition they can no longer support, to bow to the necessity of the times, and to seek menial employment at the present rate of wages in whatever capacity they may be fortunate enough to find it. With the same earnestness we find this same paper admonishing the employers of labor, not to reject, as they are disposed to do, the services of men and women superior to themselves, in education and manners. A man may be a good groom, although he has the misfortune to understand the differential calculus, and a lady is not the worse housemaid because she can play the guitar. Extreme modesty is not a prevailing fault among the inhabitants of new colonies; but we can imagine an old convict rather embarrassed by finding that he has engaged a "senior optime" for his valet, and a maid of all work a little disconcerted at being assisted in her toilette by the fair hands of a baronet's daughter. Against this modesty a Melbourne journal exhorts them to struggle, and we doubt not they will do so successfully; nay, before long we can imagine that the people will advertise for a footman in the same form as Mr. Squeers did for an usher—"a Master of Arts would be preferred." We only hope that those who, seduced by the glitter of gold and dazzled by the prospects of enormous wealth, are about to venture on the lottery of Australian life, without clearly setting before themselves its blanks as well as its prizes, may read these observations, and learn that, except for those who carry with them capital, considerable personal strength, or skill in some mechanical trade, Australia offers but a melancholy choice of employment, and but a distant prospect of future reward.

No better proof of the inaptitude of a great number of colonies for the career on which they have entered can be found than that which is afforded by the melancholy streets and alleys of Canvas-town. Posses-

ing a population of eight thousand souls, this place exhibits all the dirt, all the squalor, and all the grotesque misery of the oldest and most poorly-inhabited quarters of ancient cities, together with repulsive features entirely its own. Every tent has something to sell, and that something often ludicrously and miserably incongruous with the present position of its owner. At one place you meet with a pianoforte, the last relic of some happy home deserted for the wild dreams of fairy gold; at another, a few Greek and Latin books, the last treasure of a scholar, which nothing but the direst necessity could induce him to part with; these, memorials of another and more refined state of existence being blended with other objects which tell equally forcibly of the present. Ricketty bedsteads, discolored bedding, here a rusty fryingpan, there a battered chest of drawers, ragged curtains, mildewed finery, spread their attractions to the passer-by. In these tents burrow some eight thousand people, who have either not had the heart to confront the rough exigencies of the new life which they have chosen, or which has been chosen for them, who have returned from the struggle unsuccessful, broken in heart, in health, and in spirit. At the seabeach at the entrance of this new world, on which the tide has thrown and piled up the seaweed, so moulder and perish between the land and the water. While the "boots" at the neighboring inn is in the enjoyment of a comfortable income of £1,600 a year, while the cabmen will not stir under a guinea a mile, while every one who can and will work may make almost any terms he pleases with his employer, here is this wretched mass of misplaced talents, knowledge, and accomplishments pining away in poverty, in idleness, and in want, dividing its aspirations between the goldfields, in pursuit of which it came, and the home which it has left, till it squanders in hopeless inaction its energies and resources, and ends by being incapable of reaching either the one or the other; and yet, probably, there is not one of all these miserable outcasts who had not been warned against the very fate that has overtaken him—who had not been told that Australia was a land of work, and that those who would eat bread there must eat it in the sweat of their brow.—*Times.*

CHINESE CHRISTIANITY.

Quite as doubtful as all the rest is the assertion that the Chinese are not only Christians but "Protestants." What knowledge is it possible they can have of the spiritual regime called Popery; a knowledge of which is necessary to comprehend the mere idea of Protestantism? How could a Chinese understand the doctrine of the real presence, of apostolic authority transmitted ex officio, or any other of the essential questions in debate which mark the distinctions between Romanist and Protestant? They say that they are "followers of Jesus"; but so would the Jesuits say; and it would be as correct to describe the Celestials as enrolled in that influential order, once not unknown amongst them, as it is to rank them statistically with the supporters of the Protestant Alliance.

The fact is, that the special accounts do not bring us nearer to a knowledge of the precise tenets and purposes of the rebels—perhaps no nearer than they themselves have arrived at. It is natural that their purposes should be vague, and therefore incapable of communication; even still more natural that their Christianity should not be that of England or of Rome but of Quangtung and Shanghai. It is not only to be expected that they should give their peculiar version and applications to the doctrines which they cannot comprehend in their original form, but it was inevitable that genuine Christianity should be unable to penetrate the comprehension of a race so limited in its experience and its ideas. How can any European ideas of Christian tenets penetrate to a people who think in a language written with a camel's hair pencil and "the fingers of the flying dragon," arranged with the form of a Chinese puzzle, and familiarized to us by the ornamental gridiron hieroglyphic of the tea-chest?

To us, however, this view of the Chinese missionary rebellion is far from diminishing the importance of that movement. The more Chinese it is, the more important it appears. It might indeed, on grounds of a-priori Christianity, appear to be a reproach that the Bibles sold by Mr. Gutzlaff in Amoy should flourish in this crop of insurrection and carnage. But what was to be expected, if the whole social and political relations of a people were unsettled; and how was it possible to make China Christian, without unsettling all its social relations? Some of the Bibles sown broadcast in China have been discovered as the linings of tea-chests; so little power had the Chinese mind of assimilating the ideas embodied in the volume sent forth for distribution. The next thing was, to receive the truths, not in the form that we comprehend them, perhaps in itself some different also from the old Judaical perception of the same truths; but in the Chinese form, a form which makes the seventh commandment extend not only to offences cognate with that particularly prohibited, but also to the great social vice of China, opium-smoking. It does not follow, therefore, that because Chinese Christianity is not English Christianity, it is utterly contemptible or without a vivifying power. That the Chinese should at once be competent to be enrolled amongst the provinces of his Holiness the Pope, except in some colorable and false manner, we hold to be impossible; that they should straightway be annexed to the Church of England, is a still more impracticable idea. The only possible mode of their coming to Christianity was, that they should frame a transition doctrine for themselves. It would be equally impossible for genuine Christian patriots to write down to their level. We saw something of such a progress in the Demerara Bible, which in its account of the marriage at Cana, called the steward the "grand foot-boy," and a maid-servant a "woman foot-boy,"—a puerile burlesque which must have degraded the hand that composed it. For the Chinese, the Bible and the leading doctrines of Christianity remain unaltered; and when they have accomplished as much truth as they can realize, a further truth will lie open for their further conquest, unperverted by those who profess to teach it. The rudeness of the Chinese Christianity, therefore, is one mark of its genuine character—one reason why it can spread amongst them—one facility for its being incorporated in their institutions; and if it be regretted that Christianity should become a war-ery and be propagated by the sword, history will console us with the reflection, that great reforms, spread over a large extent of territory and accomplished in brief space of time, have usually been effected by that summary weapon.—*Spectator.*

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THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTEAL, FRIDAY, SEPT. 9, 1853.

NEWS OF THE WEEK.

The Session of the Imperial Parliament was closed on the 20th ult. by commission; the following are the most important items in the speech from the Throne upon the occasion:

"My lords and gentlemen—We are commanded by her Majesty to release you from your attendance in Parliament, and at the same time to express her Majesty's cordial approbation of the zeal and assiduity with which, during a protracted and laborious session, you have applied yourselves to the consideration of many subjects of great importance to the public welfare.

"Her Majesty has seen with much satisfaction that, by the remission and reduction of taxes which tended to cramp operations of trade and industry, you have given fresh extension to a system of beneficent legislation, and have largely increased the means of obtaining the necessities of life.

"The provision which you have made for meeting the demands of the public service, not only in the present, but also in future years, is of a nature to give permanent stability to our finances, and thereby to aid in consolidating the strength and resources of the empire.

"The buoyant state of the revenue, and the steady progress of our foreign trade, are proof of the wisdom of the commercial policy now firmly established;—while the prosperity which pervades the great trading and producing classes, happily without even a partial exception, affords continued and increasing evidence of the enlarged comforts of the people.

"Her Majesty regards with peculiar satisfaction the provision you have made for the better administration of the charity trusts. The obstacles which existed to the just and beneficial use of property set apart for the purpose of charity and education, have been a serious public evil, to which her Majesty is persuaded that, in your wisdom, you have now applied an efficient remedy.

"Gentlemen of the House of Commons—We are commanded by her Majesty to thank you for the supplies which you have granted for the service of the present year, and for the provision which you have made for the defence of the country, both by sea and land. Her Majesty will apply them with a due regard to economy, and consistently with that spirit which has at all times made our national security the chief object of her care.

"My lords and gentlemen—Her Majesty commands us to inform you that she continues to receive from her allies, the assurance of their unabated desire to cultivate most friendly relations with this country.

"It is with deep interest and concern that her Majesty has viewed the serious misunderstanding which has recently arisen between Russia and the Ottoman Porte.

"The Emperor of the French has united with her Majesty in earnest endeavors to reconcile differences, the continuance of which might involve Europe in war.

"Acting in concert with her allies, and relying on the exertions of the Conference now assembled at Vienna, her Majesty has good reason to hope that an honorable arrangement will speedily be accomplished.

"Her Majesty rejoices in being able to announce to you the termination of the war on the frontiers of the settlement of the Cape of Good Hope, and she trusts that the establishment of representative Government in that colony may lead to the development of its resources, and enable it to make efficient provision for its future defence.

"We are also commanded to congratulate you, that, by the united exertions of the naval and military force of her Majesty and of the East India Company, the war in Burmah has been brought to an honorable and successful issue. The objects of the war having been fully attained, and due submission made by the Burmese Government, peace has been proclaimed."

Parliament was then prorogued until the 27th of October. A conversation took place in the House of Commons betwixt Mr. M. Milner and Lord Palmerston, in the course of which his Lordship declared his firm belief in the honorable intentions of Russia, and that there was no doubt but that her troops would, at the earliest opportunity, be withdrawn from the Principalities. From the Continent of Europe we have nothing new. It is asserted that the Hospodar of Moldavia has been superseded by the Sultan on account of his subserviency to Russian influence. The Hospodar is refractory, refuses to retire, and, in consequence, the British and French Consuls have withdrawn.

In anticipation of a considerable failure of the crops throughout Europe, the French government has greatly reduced the duties upon breadstuffs in order to encourage an extensive importation.

MORE GAVAZZI-JSM

The exhortations of the renegade friar, and the invectives of the Montreal Gazette, have not been altogether barren of results. On Thursday evening of last week, some scoundrel or scoundrels, proceeded to

carry into practice the precepts which the above mentioned pair of worthies have for some time industriously inculcated. Perhaps the friends of the Gazette find it safer, and a more prudent course, to attack nuns, and their orphan charges, than to assault the soldiers, from whom reprisals may be expected. At all events, the champions of "civil and religious liberty" have desisted from their outrages upon the latter; and, in the true spirit of modern chivalry, have betaken themselves to insulting, and beating women and children.

On the evening in question, two Sisters of Charity from the Grey Nunnery, were returning, together with the orphan girls under their charge, from the country, where they had been spending the day. Whilst going along St. Peter Street, they were suddenly assailed by a ruffian, clad in the garb of a working man. The blackguard first threw his arms round one of the girls, and endeavored to force her into one of the adjoining houses. The cries of the poor girl thus brutally treated, attracted the attention of the nuns, who rushed to the rescue. Leaving his hold of the girl, our noble follower of Gavazzi commenced a furious attack upon one of the nuns—the Sister St. Joseph—whilst the other rushed at full speed to a neighboring hotel, kept by Mr. Brennan, and called for assistance. Sister St. Joseph, with great presence of mind, contrived to seize and retain hold of her ruffianly opponent's wrists, and thus, in a great measure, succeeded in warding off his blows, until such time as the noise made by the approaching rescue, warned our hero that it was time for him to consult his safety by flight. This he did, not however before he had half strangled the Sister of Charity, whose pectoral cross, attached by a cord round her neck, he forcibly tore off and carried away, leaving upon the arms and neck of his victim, the marks of his brutality. An English gentleman, and we believe a Protestant, but whose name we do not know, came up, and generously offered his protection to the nuns and their charges, who were thus enabled to continue their homeward course without farther molestation.

We would not be understood to insinuate that such acts are countenanced, or even viewed with indifference, by the great mass of our Protestant fellow-citizens. No, we willingly give them credit for nobler feelings, and feel convinced that they look upon such outrages upon women, whose whole lives are devoted to the relief of the sufferings of their fellow creatures, with disgust and abhorrence; and that they would do their best, not only to protect the nuns from violence, but also to bring their cowardly assailants to justice. But we have in Montreal, as in most great cities, a portion of the population which has been felicitously designated as the "Protestant Scum"; it is to the members of this portion, hounded on, and excited by vile party journals like the Montreal Gazette, that the occurrence of outrages, such as we this day record, must be attributed. Constantly appealing to the vilest passions of this "Scum," it is not to be wondered at that their appeals are answered in the manner we have just described.

It is not however creditable to the police of Montreal, that such scenes should be enacted with impunity, in our public thoroughfares. Montreal is earning for itself a bad pre-eminence for acts of rowdy ruffianism; and at times we feel almost inclined to doubt whether we are living in a civilized community. The plain truth of the matter is, that the cause of law and order received a blow, in 1849, from the effects of which it has not recovered. At that melancholy period, we saw Mob Law triumphant; the whole energies of the government seemed to be paralysed; for days, the city and the homes of our worthiest citizens were handed over to the mercies of a band of lawless vagabonds, whose crimes, from that day to this, to the shame of the administration of justice in Canada be it spoken, have been allowed to go unpunished; as if incendiarism, and burglary, were trifles beneath the attention of the government. It is to this culpable remissness on the part of our rulers, that the present lawlessness of Montreal must be attributed. The ruffians of 1849 inaugurated the reign of Mob Law, exemplifying, by their conduct, and in their persons, that the most scandalous crimes, against persons and property, might be perpetrated, openly, and with impunity. We are now feeling, and we fear, shall long continue to feel, the effects of the example set us at the disastrous epoch to which we allude.

In noticing the arrests of the persons accused of the murder of Walsh, the Herald very improperly indulges in a string of quite unnecessary comments, which compel us to abandon our intention of not saying another word upon the subject, until such time as the competent tribunals shall have pronounced their final decision. The Herald says:—

"That is this case"—the murder of Walsh—"there can be no such thing as constructive murder."

The Herald has no right to prejudice the case in this way. Whether the shooting of Walsh was justifiable, under the circumstances, or brutal murder; whether it be lawful to run after, and shoot down, unarmed men, fleeing for their lives—are questions which a jury will be called upon to decide, and upon which, but for the insidious remarks of the Herald, we should not have presumed to offer an opinion. We will content ourselves by quoting the words of a "Protestant Eye-Witness" of the events of the 9th of June, who, it will be seen, differs very materially in opinion from the editor of the Montreal Herald:—

"It is a scandalous want of fairness to conceal, or wink at, the guilt of the parties who, after the dispersion of the mob, ran after them down the street, and deliberately took aim upon the fugitives. The act was MEAN and COWARDLY, as well as COLORED and INHUMAN; and every attempt to justify, or palliate its guilt, shows the absence of a true respect for the precious life."

As to the guilt of the accused parties themselves, we offer no opinion; we contend that they have the right to be considered, and treated, as innocent, until proved guilty; and whilst, for our part, we are determined to say nothing calculated to raise a prejudice against them, so also, we have the right to expect that the friends of the accused shall abstain from all such uncalculated, and unfair, remarks, as those which we condemn in the Montreal Herald. Let us have a fair and impartial trial; and God defend the right. To the accused we heartily wish a good deliverance from the odious imputations under which they now labor; and of our Irish friends, we would earnestly implore, to abstain, most scrupulously, from every act, or word, calculated to annoy, or injure, men, who may be, and have the right to be considered, and treated as, innocent.

Our remarks are equally applicable to the Transcript of Wednesday last—in which the writer seems to think it an unprecedented hardship that the oaths of two Frenchmen, should "outweigh the honor of an English gentleman." This complaint is the more remarkable, as we distinctly remember how, in the case of the officers of the 26th, who denied upon their honor having given orders to the troops to fire, our cotemporary took a very different view of the relative values of an oath and a word of honor, in a Court of Justice; distinctly laying down the proposition that the Court knew nothing of the latter, and could deal only with the former. But now it seems the same principle does not apply; the oaths of Frenchmen, mere French Canadians—fellows who are only fitted to be hewers of wood, and drawers of water to the noble Anglo-Saxons—should be put aside by the magistrate, upon the word of the accused. It was not the learned lawyer—not the high-minded gentleman that we have always considered the editor of the Transcript to be—that spoke here; but rather the hireling scribe, the unscrupulous partizan. For the honor of our Montreal press, we sincerely trust that we shall not be called upon to notice any more of these dishonest attempts to prejudge a cause now fairly before the Courts.

We disclaim any intention, in the above remarks, of casting the least reflection upon the "word of honor" of the gentleman alluded to. That "word," with us, would be of the greatest weight; all that we contend for is, that, in a Court of Justice, oaths, even of Frenchmen, must be permitted to outweigh the "word" of any gentleman. This was once the doctrine of the Transcript.

HIS EXCELLENCY THE PAPAL NUNCI.

On Friday the 2nd inst., a numerous concourse of the Catholics of this city assembled in the Court of the Montreal College, to present an address to his Excellency the Papal Nuncio. A platform surmounted by a throne, and decorated with the portrait of the Sovereign Pontiff, and the banners of the different Catholic Societies had been erected beforehand. The band of the St. Jean Baptiste Society was in attendance, and performed several pieces of music; the officers of the St. Jean Baptiste and Temperance Societies also attended in their insignia of office. The members of these societies being ranged in order, his Excellency advanced to the estrade, accompanied by the Mayor, the Hon. Charles Wilson, and the Hon. D. B. Viger, and followed by almost the entire clergy of the diocese, then about to commence a retreat at the Seminary. The Hon. Messrs. Wilson and Viger were invited to places on the estrade near his Excellency. The Hon. Judge Mondelet, then came forward, and, after expressing the sentiments of the assembly, read the following address:—

To His Excellency, Cujetan Bedini, Archbishop of Thebes, Papal Nuncio to the Court of Brazil, Envoy Extraordinary to the United States &c., &c.

(TRANSLATION.)

We are happy to have it in our power to approach your Excellency, to present you our sincere and most respectful homage, and to express our gratitude for the high honor you have conferred upon our city by your visit, previous to your departure on a distant and highly important mission. Sincerely grateful, indeed, did we feel on hearing that a distinguished prelate, the special representative of the Sovereign Pontiff was in our midst, and had come, in the name of the venerable successor of St. Peter, to bless his children in a far distant land. It is the first time that a hand so illustrious has been raised over us in benediction, and to draw down upon our heads the dew of divine grace.

How precious to us is your presence; with what consolation does it not inspire us. Your courteous, cordial, dignified, and imposing demeanor, agreeably reminds us of your pacification of Bologna during one of those terrible political convulsions by which dynasties are overturned. By your sound judgment and firm administration, you restored peace and prosperity, to that distracted city; by your meek and pious deportment, not less than by the brilliancy of your other distinguished qualities, you have secured the love, respect and reverence of the Catholics of Montreal. Long and fondly shall we preserve the remembrance of your visit to Montreal, and we would fain hope that you would remember us, when on your return to the Eternal City, you render an account of your mission to the Father of the Faithful. You may then tell His Holiness that Montreal is, par excellence, the city of Mary; that its inhabitants entertain the most profound respect, love and reverence for, and obedience to, the humble but sublime servant of the servants of God. In conclusion, permit us to congratulate your Excellency on your so far agreeable career on this continent; to wish you the greatest success in your important mission, and to pray the Almighty that the consummation of your embassy may redound to the honor of the Church and to your own.

His Excellency replied, that he was fully sensible of the marks of respect and consideration by which he was then surrounded; that every word of the address went directly to his heart, on which it was indelibly impressed; that it was a high consolation to him, when far from his native country to find himself still not in a strange land. His Excellency added that the

Holy Father would learn with pleasure the regard here entertained for his person, and the respect testified for his representative, as expressed in this address, in presence of a host of zealous and enlightened disciples. He would also thank them for their delicate allusion to his administration of the government of Bologna during a very critical period.

On Saturday, His Excellency visited Bytown, where he assisted at the consecration of the Cathedral, returning to Montreal on Tuesday. On Wednesday, amidst a large concourse of citizens, and the pealing of all the bells of the Churches in town, he took his final leave of us, and started for St. Hyacinthe.

THE TORONTO LEADER ON PROTESTANT EQUALITY.

"It is obvious that the Gazette's motto, 'equality in the eye of the law of all sects and classes' is a principle that the condutors of the Globe would never sanction. The Globe's natural allies in Montreal are the Dougalls and Wilkses; the gentlemen who a few years ago risked the breaking up of the best literary institution in British America by their intolerance in attempting to expel a religious publication, we forget of what denomination, which did not accord with their peculiar views; while such sectarian publications as they desired were freely admitted! These men, the natural allies of the Globe, are the most bigotted and intolerant of any class in the Province."

The journal in question was the Christian Inquirer, published as an organ of the Unitarians, and, without exception, the ablest and best conducted of the Protestant journals edited upon this continent. Our cotemporary estimates the Globe, the Montreal Gazette, and their colleagues, at their proper value. By the cry of "equality," they mean "Protestant ascendancy" in state and church; they mean the spoliation of Catholic endowments; they mean trammels upon the exercise of the Catholic religion, and restraints upon the disposition of property, by which Catholics may be prevented from giving, or bequeathing, of their own, for Catholic religious, charitable and educational purposes; and above all, under the ridiculous misnomer of Free Schools—compulsory support to Protestant education. This is what these fellows mean by their cry for "religious equality," and what, please God, they shall never get, whilst there are Irishmen, and Catholics, in Canada, with hearts and arms to defend their own.

When we see the Globe, Gazette, and others, stoutly advocating the cause of "voluntarism" in Education, we shall begin to believe them honest in their cry for "voluntarism" in Religion. Till then they will pardon us if we look upon them as the legitimate offspring of their great spiritual father—"qui meruit est," St. John, viii. 44. And that's Scripture, as good as ever was heard from a Protestant pulpit.

"There is a German priest among the flock of Jesuits now in Montreal, who goes about endeavoring to proselytise the Protestant German immigrants; and he pays them from three dollars upwards a-head, for them and their children to attend the Roman Catholic Church. . . . The Jesuits here are turning Soupers; and they are practising first apparently upon scattered Germans."—Montreal Gazette.

That there is a "German priest amongst the Jesuits now in Montreal" is true; that many Non-Catholic Germans have been, through his instrumentality, and that of his brethren, reconciled to the Catholic Church is more than probable—but, that he—or any one else, connected directly or indirectly, with the Jesuits, has paid them three dollars, or held out to them any pecuniary, or worldly inducements whatsoever, to join the Church, is a foul calumny, which, we would call upon the editor of the Gazette either to prove, or retract, if we believed him to be a gentleman, or entitled to the treatment of a gentleman.

"We observe that the soi-disant only independent paper—the only Montreal paper, so independent of every sense of decency and morality as daily to insult its readers with the advertisement of Dr. —'s filthy and felonious advice—and this to our knowledge, after having been both privately and publicly remonstrated with on the subject."—Montreal Herald.

The paper here alluded to by the Herald is the Montreal Gazette, which alone, we believe, of all the press in Canada, pollutes its columns—if anything be filthy enough to pollute the columns of the Montreal Gazette—with the advertisements of a low blackguard, who publicly professes to teach the art of procuring abortion, and of practising impurity without risk of detection. The editor of the Gazette defends his conduct by assuring his readers, that it is an advertisement—"which we never read, nor do we intend to"—a defense, as remarkable for its grammatical elegance, as for the new moral code, which it lays down for the guidance of the conductors of a daily journal—viz.,—an editor may publish all kinds of impieties, immoralities, and obscenities, provided only, that he "does not read them, nor intend to;" truly such a doctrine well becomes the friend of Gavazzi, and the would-be recognised champion of the Holy Protestant Faith. The only wonder is, that any respectable father of a family should allow such a blackguard paper to enter his dwelling, or to come within the reach of his wife, or daughters. A paper, which, like the Montreal Gazette, gives insertion to the filthy advertisements alluded to by the Herald, is fitted but for the atmosphere of the brothels, and should be seen in the hands only of prostitutes; whilst its unprincipled editor should be hooted, or rather, kicked out of society.

The Rev. P. Dowd begs to acknowledge, with many thanks, the receipt of £21 2s 11d from the Managing Committee of the late pleasure trip to Lavaltrie, for the benefit of the St. Patrick's Orphan Asylum.

A PROTESTANT'S APPEAL TO THE DOUAY BIBLE.

The Rev. John Jenkins' thesis is, that "Protestantism is the OLD RELIGION," that is, the Christian religion as it came from its founder, pure and undefiled: and by way of relieving us from much embarrassment, he defines the period when the Christian religion flourished in its primitive integrity, and to which the name of OLD may be applied. If then, Mr. Jenkins' thesis be true, it is during this period that we must look for the doctrines of Protestantism as by him defined.

"The corruption of the Church of Rome may be said to have commenced in the time of Gregory the Great."—p. 401.

Now certainly that which is not strictly true "may not be said" by the minister of the Gospel from the pulpit, which is, or should be, emphatically the chair of truth; therefore, if it "may be said" that "the corruption of the Church of Rome commenced in the time of Gregory the Great," it must be true that before the time of that celebrated Pontiff, the Church of Rome was free from all corruption: pure in doctrine and discipline. We shall therefore confine our examination of the doctrines and discipline of that Church to the period preceding the installation of Gregory in the Chair of Peter, A.D. 590.

The first Protestant principle as laid down by Mr. Jenkins is:—

"That of all revealed truth the Bible is the sole fountain."—p. 15.

And from this first principle naturally proceeds the first negation, or Protest against the authority of the Church as a teacher, or as the depositary of Divine truth. In this negation is contained the formal difference betwixt Catholicity and Protestantism; and had Mr. Jenkins succeeded in establishing it, he might justly boast of having overthrown the whole structure of Catholicity. He would have proved the falsity of the claims of the Church, to our dutiful submission, as the divinely appointed organ for the transmission of revealed truth, and would therefore, have fully established the truth of Protestantism, or the Protest against these claims. If therefore, Mr. Jenkins' thesis "that Protestantism is the OLD RELIGION" be true, the Protestant principle—"that of all revealed truth the Bible is the sole fountain"—must have universally and constantly obtained during the first and uncorrupt ages of Christianity, prior to the time of Gregory the Great. Or in other words, the Canon of Scripture, as at the present day accepted by the majority of the Protestant world, and contained in King James' Bible, must have been the sole, and universally recognised "Rule of Faith" amongst Christians, during the whole of that period. This we believe, Mr. Jenkins will admit to be a fair exposition of his meaning.

According to all the rules of controversy we should be perfectly justified in throwing the burden of proof upon our opponent's shoulders, by calling upon him to prove, that the Canon of Scripture, as he receives it, contains and exhausts, the Christian Revelation, or the "Word of God." Upon Protestant principles he is bound to prove this from the book he calls the Bible, and from nothing else; for, according to the Sixth Article of the Church of England:—

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith, or be thought requisite or necessary to salvation."

Now, if this article be true, as Mr. Jenkins asserts—if it be requisite to Salvation to have a right "Rule of Faith"—and if the true Canon of Scripture can alone afford us that right "Rule"—it is clear that no Canon of Scripture which cannot be read in the Bible, or "proved thereby,"—is to be required of any man that it should be received as an Article of Faith. In other words, if Mr. Jenkins cannot prove the correctness and completeness of his Canon of Scripture by the Bible alone—if he cannot prove thereby that all the books that it contains are divinely inspired; and that no divinely inspired books are therefrom omitted—he cannot, upon Protestant principles, expect us to receive his Canon of Scripture as an Article of Faith. And from the impossibility of doing this, we should have the right to conclude to the absurdity of the first Protestant principle—that, in matters of religion, nothing is to be believed but what may be proved from the Bible, or—"that of all revealed truth the Bible is the sole fountain."

In fact, in his very attempts to prove the truth of his "first Protestant principle," Mr. Jenkins admits its falsity. Though—if the Bible be the sole "Rule of Faith" for Christians, a certain knowledge of the Canon of Scripture, or of what books the Bible is composed, is indispensably requisite to every man—the Bible alone must be able to furnish us with that indispensably requisite knowledge—Mr. Jenkins does not so much as attempt to prove the accuracy of his Canon of Scripture from the Bible; but refers us to authorities which are not the Bible—to the decisions of Synods—the traditions of the Church—and the opinions of Fathers—thus, by implication, admitting that there must be an authority, extrinsic to the Bible, from which we must learn our first lesson in religion—viz: what writings are to be accepted as Canonical Scriptures.—If there be no such authority, how would we ask of the Rev. Mr. Jenkins, is the ignorant man to know what writings should be so accepted? If there be such an authority, what would we ask him again, becomes of his first Protestant principle—that the Bible alone is the sole fountain of all religious knowledge? Surely, to know which books are Canonical, and which are not, is a very important item in religious knowledge.

And though we might well be content to here rest our case—and, from the impossibility of establishing the Canon of Scripture, except by referring to some authority which is not the Bible, logically conclude

to the absurdity of the "first principle of Protestantism"—"that of all revealed truth the Bible is the sole fountain"—or that, in matters of religion, nothing is to be believed but what can be proved from the Bible;—we will do more, and undertake to prove that this, the first "principle of Protestantism," was not recognised in the first ages of Christianity; and that therefore, Protestantism, which is based upon, and must stand or fall by the truth of, this "first principle," is not the "OLD RELIGION."

The Bible—comprising under the term Bible, the writings both of the Old and New Testament—was not, to the first Christians, the "fountain of all revealed truth," or the source of all religious knowledge, because countless multitudes of Christians, lived, and died, for their religion, before the Christian Bible was in existence. Either then the Christians of the first century had some "Rule of Faith," which was not the Bible, or book to which Mr. Jenkins refers, or they had no "Rule of Faith" at all.

The Bible could not have been, to the Christians of the second and third centuries, the "sole fountain of all revealed truth," because—1st—although the books, of which the Bible is composed, were written, there was no universally recognised Canon of Scripture; and 2nd—because, dispersed as the Christian converts were over the face of the known world—from Spain to the confines of India—it is impossible that any complete collection of the writings of the Apostles and Evangelists could at that time have reached them, as is evidenced by St. Irenæus, who, speaking of the conversion of many barbarous tribes, observes that "without paper and ink they have the words of salvation written in their hearts through the Holy Ghost." Vide Neander, Eccl. Hist., Sect. 1, c. 2.

Nor was the condition of those early Christian communities that possessed scriptures much better in this respect. As, until the determination of the Canon, their members had no means of distinguishing the apocryphal, from the genuine, writings of the Apostles, many works, which the Church has since rejected, were then read, and appealed to, as genuine Scripture. There were apocryphal gospels, and apocryphal epistles—read, some in one city, some in another—but there was no Christian Bible, in the modern acceptance of the word. We will quote the learned Geiseler, an ecclesiastical historian, whose strong Anti-Catholic prejudices must strongly recommend him to all his brother Protestants. Describing the "Internal Fortunes of the Church," from the second to the third century, he says:—

"There was no universally received collection of the Evangelical narratives, and the existing ones comprehending besides our canonical Gospels, also the Gospel of the Hebrews, that of the Egyptians &c., served in their spheres only for private use. After the churches had now come into closer communion, they communicated to one another, in their common interest against heretics, the genuine Apostolic writings, and thus the canon began to be formed in the first half of the second century, in two parts ("to Evangelion" and "to Apostolikon") although in the different communities there continued to be other writings, which were valued almost, if not altogether, as much as those which were universally received." (Comp. of Eccl. Hist. by Geiseler, c. 3, ser. 51.)

If then Geiseler may be relied upon, the Bible, as accepted by Mr. Jenkins, was not, in the second, any more than in the first century, "the sole fountain of all revealed truth." The Christians of that age recognised another source of religious knowledge, or "Rule of Faith." At that early period, ere corruption had commenced, according to Geiseler:—

"The Catholic Christians began to establish, as the unalterable *regula fidei*, that complex notion of doctrine which could be shown, as well in the consciousness of all Christian communities, as also in the Apostolic writings, to be an essential basis of Christianity, and which must remain untouched by, and be necessarily laid at the foundation of every speculation."—*Ib.*—*Ib.*

Again then, we adduce unexceptionable Protestant testimony, that, in the ages of Christianity immediately subsequent to the Apostolic, the Bible alone was not the "Rule of Faith;" and that consequently the "first principle of Protestantism," was not recognised by the primitive Christian Church. We have therefore established our proposition, that Protestantism, as defined by Mr. Jenkins is not the "OLD RELIGION."

The second Protestant principle, as laid down by Mr. Jenkins, is:—

"Protestantism enters its Protest against any addition whatever to the Old and New Testament Scriptures, as binding upon the faith and practice of the Church, or upon the conscience of its members."—p. 17.

Before any definite meaning can be attached to this Protest, we must ascertain of what the Old and New Testament Scriptures consist: for to talk of adding to, or taking away from, an unknown quantity is an absurdity—Mr. Jenkins thinks to evade this difficulty by appealing to the decision of the Synod of Laodicea—A.D. 360—and by assuming that the quantity of scriptures, to be received as Canonical, was definitively settled by that assembly.

"The decision of the Council of Laodicea, omitting the Apocrypha, was received by the universal Church."—p. 19.

This we deny. This decision of the said Synod was never received as binding, or esteemed authoritative "by the universal church." But admitting that it had been, for the sake of argument, Mr. Jenkins' position would not be one whit improved. The Canon of Scripture generally admitted amongst Protestants to-day, is not the Canon that Mr. Jenkins asserts was once "received by the universal Church;" and, therefore, Protestantism of the XIX century can claim no spiritual affinity with the Christianity of the IV. Protestantism has both added to, and taken

* *Sine charta et aramento, scriptam habentes per Spiritum in cordibus suis saluam.*

away from, the Old and New Testament Scriptures, as defined by the Synod of Laodicea. From the Old Testament Scriptures, it has taken away, Baruch and the Epistle of Jeremias, which the Synod included in the Canon; to the New Testament Scriptures, it has added the Apocalyptic vision of St. John, which the same Synod omitted. Therefore, if the Canon of Scripture, as decided by the Council of Laodicea "was received by the universal Church,"—and as the Protestant Canon of Scripture at the present day differs in many most important particulars from that once universally received Canon—it follows, that Protestantism of the XIX century differs from the Christianity of the IV. and that, therefore, Protestantism is not the "Old Religion." It must be remembered that we are not arguing for the Catholic Canon of Scripture, but merely against Mr. Jenkins' assertion of the identity, of old Christianity, and modern Protestantism.

The third Protestant principle—which indeed is but another form of expression for either of the preceding—is:—

"Protestantism rejects an unwritten word:—it rejects all oral tradition as a rule of faith * * it denies the possibility, for any practical, authoritative purpose, of an unwritten word."—p. 20.

Had Mr. Jenkins' lot been cast amongst the heathen of the Apostolic age, when there was only an "unwritten word," with these principles he would most assuredly never have been converted to Christianity. And again, as Christ left no written word—as it cannot be read in Holy Scripture, nor proved thereby, that Christ ever directed His Apostles to commit His doctrines to writing—and since, "whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of Faith"—it follows necessarily, that no man can be bound, upon Protestant principles, to accept any scriptures as authoritative at the present day. Thus the logical consequence of Mr. Jenkins' Protest would be, if rigidly and consistently adhered to, that all who adopted them would remain heathens until the consummation of all things, as they would have no "word" at all, either written, or unwritten, to guide them. To be sure, the fault in that case would be Christ's, and not man's; for, if an "unwritten word" be, for all practical and authoritative purposes, worthless, He should have taken care not to leave the world, which He came to enlighten, without a "written word;" He should, at least, have imparted to the Apostles the mysteries of printing, and the art of type founding, ere He sent them forth to preach His Gospel. But, this Protestant principle carries its own refutation with it. Christianity was established, and propagated, by means of an "unwritten word"—and therefore, unless Christianity be a humbug, an "unwritten word"—may be of practical and authoritative value. This Protest of Mr. Jenkins' against the possibility of religious doctrines being transmitted, incorrupt, from generation to generation, by means of an "unwritten word" is but another proof that Protestantism eliminates the supernatural from Christianity—that it has no faith in the promise of Our Lord—to be perpetually with His Church. True, if left solely to natural agencies, for their transmission, oral, or unwritten, as well as written, traditions—might, and most likely would, in process of time, become corrupt. But the Catholic believes that the promise of Christ was something more than an idle word; and trusts, for the pure transmission of the "unwritten" and the "written word," not to mere natural, but to supernatural, agencies—to the constant assistance of the Spirit of Truth. Knowing then that Christ left His Church only an "unwritten word"—and relying upon the promised assistance of the Holy Ghost—the Catholic believes in the "possibility, for all practical and authoritative purposes, of an "unwritten word"—as did also the Christians of the I. century, who believed, and we trust were saved, by the instrumentality of an "unwritten word," which Protestantism in the XIX. century enters its Protest against. That an "unwritten word" was accepted by primitive Christianity is then another proof that the Protestantism which rejects it is not the "Old Religion."

We have confined ourselves to merely glancing at the formal difference betwixt Catholicity and Protestantism: in our next we propose to touch upon some of the material differences, and see if they bear out the Rev. Mr. Jenkins' thesis.

ARRESTS FOR MURDER.—The following persons have been arrested on the charge of being accessories to the murder of James Walsh, and M. Donnelly, who were shot on the evening of the 9th of June by the armed party which sallied forth from Zion Church. Murdoch Morrison—R. D. Collis—A. Heward—J. Boyd, gunsmith—Cooke—C. F. Hill—Adams, a dancing master—and G. M'Ever, latter. The accused have been admitted to bail.

We regret to say that the language and demeanor of certain of the accused towards the witnesses, during the proceedings in Court, were most indecorous. Mr. M. Morrison, the lawyer, vowed vengeance, declaring that he would shoot the first two Papists he should meet. Mr. Devlin, advocate, quietly told him that "he would do no such thing," and treated his ruffianly threats with becoming contempt. Dark and mysterious hints, too, were held out, of a contemplated withdrawal of allegiance, if these proceedings, against the worshippers of Zion church, were continued; these threats did not seem to have much effect on the Court. It is possible, too, that should these awful tidings reach Queen Victoria's ears, in her peaceful Highland retreat at Balmoral, Her most Gracious Majesty will be able to survive it; and that the glories of the British Empire will not fade, nor the British Lion quake, even though it should have to forfeit the allegiance of lawyer Murdoch Morrison.

ARREST.—Michael Devaney, charged with riotous conduct on the evening of the 9th June, was arrested on Saturday last, and bound over to appear before the next Court of Queen's Bench.

The Annual Meeting of the Young Men's St. Patrick's Association was held on Tuesday Evening last, when the following persons were elected to serve as Office-Bearers for the ensuing year:—

President, . . . B. Devlin, Esq.
1st Vice do., . . . M. P. Ryan.
2nd Vice do., . . . Francis Farrell.
Treasurer, . . . Thomas Redmond.
Secretary, . . . Frederick Dalton.
Assistant Sec., . . . James Fennell.
Committee—Messrs. M. O'Keefe, D. M'Cann, J. Hurley, J. Breene, J. Brennan, W. Cunningham, P. J. Fogarty.

We congratulate the "Young Men" on the flourishing state of their excellent "Association," and on their choice of a President for the ensuing year. Mr. Devlin's exertions in behalf of his trodden countrymen are well known; and his election as President of the "Young Men's St. Patrick's Association" shows that his services are properly appreciated.

We have received the Prospectus of a new Irish and Catholic weekly paper, to be published in Albany—as the "Catholic Pioneer and Irish Standard;" the first number to be issued on the 10th.—We wish the Pioneer all manner of good luck, and a long list of paying subscribers.

The first number of the Protestant Times—the new Anti-Catholic organ of Quebec—has made its appearance; it is to be published tri-weekly, and threatens to knock the "Man of Sin" into fits.—Some remarks that we were about to offer upon the merits of our new cotemporary have been anticipated by the Morning Chronicle, who characterises "the first attempt at whipping the enemy, as so puerile as to seem like the attack of an infant upon a giant." In "Our Address" the editor gives the reasons for the publication of a fresh Protestant organ, and defines his position; the latter being "the severance of all functions of government between this and the Mother country." The reasons assigned for this policy are, that the British Government have been guilty of concessions "to the Lucifer of Revolution, and the Moloch of Popery;" and that the "Traitor of Tamworth has moreover exulted every rebel from his lurking-place, in order to cover him with his Sovereign's favor"—till writing this, and no mistake. As a specimen of our cotemporary's Protestantism, we may add, that he inserts a story about His Excellency Mgr. Bedini having "skinned and scalped the accomplished patriot Bassi" with his own hands. He should have added, that "he afterwards roasted and eat him; and still wears his bloody scalp round his neck in lieu of a pectoral cross." We throw this out as a hint to our cotemporary in the "Art of Lying;" an Art in which he must become a proficient if he expect to continue the "Protestant Times."

We read in the Catholic Mirror of Baltimore, of several conversions that have lately taken place in that city. The Rev. Mr. Lyman, late an Episcopalian minister, was received into the Catholic Church by His Grace the Archbishop, on the 27th ult. Mr. W. Oston, formerly a Methodist, also made his recantation of Protestantism in the hands of the Rev. Mr. Lebel.

We read in the New York journals accounts of a great "Temperance Convention" lately held in that city. The speakers were chiefly of the "soft sex," as Mr. Sam Weller calls it, and came out amazingly in favor of Temperance, and "Woman's Rights," the latter including of course, divorce, and the bifurcated garment. Mr. Greely followed, and moved, that "the use of fermented, or alcoholic, wine in the solemn celebration of the Eucharist, be impeached as a profane and impious desecration." This speaker begged leave to differ from the previous speakers on the subject of divorce.

The Catholic Telegraph warns all manner of men against trusting a scoundrel, now traversing this continent in every direction, and who "changes his name, borrows money, steals horses, marries a wife, and runs away from her, takes agencies for Insurance Companies, and declares himself a candidate for the Presbyterian Ministry." Look out for the fellow in Canada.

REMITTANCES RECEIVED.

Aylmer, J. Doyle, £25; Quebec, M. Enright, £5; Cornwall, Rev. A. McDonald, 12s 6d; Ormstown, Rev. Mr. Doyle, 12s 6d; Worcester, U.S., N. P. Moore, 6s 3d; St. Johns, D. McDonald, £1 17s 6d; F. Marchand 12s 6d; Pike River, Rev. J. Leclair, 12s 6d; J. Healy, 12s 6d; J. P. Foly, 6s 3d; Long Point, Rev. Mr. Legarde, 6s 3d; Toronto, M. Malone, 12s 6d; W. Hally, £1 15s; Sherrington, J. Hughes, 8s 9d; Williamstown, D. McDonald, 6s 3d; Howick, J. Garey, 5s; Etchemin, J. Neville, 15s; St. George, Rev. Mr. Campeau, 12s 6d; T. M'Intyre, 6s 3d; T. Rachford, 6s 3d; Perth, A. Leslie, 12s 6d; St. Columban, Rev. Mr. Falvy, 12s 6d; J. Phelan, 12s 6d; St. Sophie, Rev. Mr. Brosnan, 12s 6d; Cobourg, T. Duignan, £1 5s.

Married.

At Trenton, on the 29th August, by the Rev. P. J. Madden, D.D., Mr. James Lenihan, merchant, Perth, C. W., to Miss Elibabeth Macaulay, daughter of Denis Macaulay, Esq., Trenton, C. W.
August 10, at St. Mary's Church, Rathmines, Ireland, by the Rev. Mr. Meagher, P.P., assisted by the Rev. Mr. Clarke, Thomas Creagh Deey, Esq., son of the late Theophilus Deey, Esq., M.D., of Cahirciveen, to Bessie, daughter of the late William M'Mullen, Esq., of Dublin.

FOREIGN INTELLIGENCE.

FRANCE.

The Emperor and Empress have relinquished their contemplated journey to Dieppe, at least for the present. Rumored complications in the Eastern question is assigned as the reason.

The Princes of the House of Orleans have caused to be deposited at the register office of the Chamber of Notaries of Paris a copy of the original protest, which they signed before a notary at London, on June 9, 1853, against the sale of their goods in virtue of the decree of January 22. In that protest they declare that "every holder of those estates will necessarily remain exposed to be obliged to restore them, according to the application which the real owners will not fail to make to that effect before the competent judges, at whatever period they shall be permitted to appeal to the courts of law of their country."

AUSTRIA.

It is rumored at Vienna that, should the Russians make an incursion into Serbia, the Austrians would occupy the fortress of Belgrade, for Austria would never consent to Russia taking possession of the key to the Slavonic and Hungarian province.

The official *Wiener Zeitung* contains an imperial resolution, dated the 13th, which decrees the state of siege to be raised on the 1st of September next in the cities of Vienna, Prague, and Buda, and in the fortresses of Koenigsgratz, Theresienstadt, and Josephstadt.

RUSSIA.

The Berlin *National Zeitung* has a communication from Russia, dated the 12th ult., which states that the Emperor's acceptance of the Vienna proposition was not unconditional; the evacuation of the Principalities was made dependent on the acceptance of the proposals by the Porte without alteration or change. The Porte will not send off an ambassador until the order to withdraw is sent to the Russian troops; the Czar will not send that order till the Porte has signed an arrangement which is tantamount to a concession of every point in dispute.

TURKEY.

All the letters agree in saying that the Porte is fully prepared for war. The old fortresses are in a very respectable state of repair, new fortifications are in the course of erection. A manifesto, in the Turkish language, has been published, in which the Porte appeals, not to the religious feelings of the nation, but to its patriotism. The Mussulmans are admonished not to give way to their passions, but to prepare for the crisis in a way becoming men who have rights, justice, and the sympathy of the whole civilized world on their side. It is declared that there shall be the most complete toleration in Turkey, and that the rights and immunities guaranteed by the last firman shall be inviolable. As it is now only the question of the maintenance of the independence and integrity of the Empire, the Porte calls on all its subjects, of whatever religion they may be, to make common cause in defending their own interests. An account is then given of the measures of defence which have been taken, and the Grand Divan expresses its satisfaction that, in case of war, the Government is well prepared to make a vigorous defence.

General Prim has arrived in the capital. He is authorized by his Sovereign, the Queen of Spain, to take part in the operations of the Turkish army in the case of a war with Russia.

Recent advices from Belgrade mention that the population of Servia was arming, and that 30,000 militia were already armed.

RELIGIOUS AFFAIRS OF HOLLAND.—The maintenance of the law originally presented at the Hague against the liberty of religious worship was impossible. Loyalty and sound policy required that that law should be withdrawn. The Dutch government has not been able to make up its mind to this course in the face of the report of the committee of the Second Chamber; it has limited itself to introduce into its project some modifications which it considers calculated to diminish and to divide the opposition it has met with in all political parties and in all religious communions, amongst honest Protestants of every shade as well as amongst Catholics.

The 2nd article, relative to the oath, is suppressed. The ministry, says the *Echo de la Haye*, acknowledges that that order was exclusively directed against the Catholic Prelates. The other modifications bear on the articles 1st, 6th, and 8th. The ministry has given an account of them as follows, in a note in reply to the Central Commission.

The new reading of the 1st article is this:—
"All religious communions have complete liberty to regulate all that concerns their religion and its exercise within themselves. The arrangements made for this effect, so far as we have not yet been made acquainted with them, must be communicated to us within one month after the promulgation of this law by the directors or heads of the religious communions. Any new arrangements must be communicated to us before or at the time they are put in force."

"Inasmuch as there occurs amongst the arrangements which this article has in view one which requires the co-operation of the authority of the state, that co-operation will not be granted unless the arrangements be previously approved of by us."

The 5th article is modified as follows:—
"The synodal assemblies and the chiefs who represent or direct religious communions require our approbation for the locality where they are established."
"Whereas, as that approbation has not yet been granted at the time of the promulgation of this law, we shall pronounce on the suitability of the locality of the establishment referred to, after having come to an understanding with them, and heard the advice of the Council of State."

"Solely in the interest of order and of the public tranquillity, and by an agreement explained and made public, a locality of the establishment referred to may be declared unsuitable as such by us."

The 8th article is changed thus:—
"Each erection or appropriation of a building for the exercise of public religion within the distance of two hundred metres (about 660 feet) of an existing church, requires, in the interest of order and of the public tranquillity, an inquiry relative to the place of the establishment."

"Before the erection or appropriation be permitted, the communal administration shall decide to this effect. This decision admits of appeal to the states' deputies and in case of difficulty also against their decision, this latter is submitted to our final decision. The decision to be adopted by us, after having heard the advice of the Council of State, is made public with explanation (*motivi*)."

"When the erection or the appropriation takes place without authorisation, the building shall be shut up."

The 10th article, bearing, "The Minister of Public Religion who does not satisfy the requirements of this law, or the orders that we shall give in virtue of this law, who transgresses its regulations, or exercises public religion otherwise than as article 167 of the constitution permits is declared to have acted contrary to the law, and condemned to pay the damages"—is modified in this sense that the two first lines must be read thus:—

"He who does not satisfy the requirements of this law."

But article 14, in which the question enters of a repetition of offence, still commences by "the Minister of Public Religion," proves how well the cabinet knows how to attend to the formation of a law which seems to be the soul of its existence.

In the preamble, instead of "having taken into consideration that it is necessary to determine on the legal regulations," &c., we are to read "some legal regulations."

The other modifications are only trifling changes of phrase.

AUSTRALIA.

The dates from Australia are to May 18. By a return from the convict department, it appears that 1,721 convicts arrived in the colony of New South Wales, from the 30th June, 1852, to the 31st of January, 1853.

A man named Maherly, convicted of a garrotte robbery, undergoes the extreme penalty of the law to-morrow. This execution will make the fourth within one week in this colony.

Amongst the many cases of successful gold digging hitherto reported, the following extraordinary one stands pre-eminent. A party of five men commenced digging twenty months ago, and from time to time forwarded the produce of their joint labor to the banks for safe custody, which has accumulated during that period to the enormous amount of 12,432 ounces, which amount was offered for sale at this office, but not purchased, as the price asked was so far above the market rate. It is their intention to take it home, as the market price is not likely to come up to their ideas of its value.

The amount of gold shipped from Victoria in 1853, to May 14, is 789,121 oz, or 32½ tons, at 75 shillings an ounce, worth £2,925,453, or nearly fifteen million dollars.

UNITED STATES.

Judge Chandler of Philadelphia, it seems, is the "distinguished Senator" received by Cardinal Fransoni into the Church in the Propaganda. We are glad of his conversion for his own sake. May God give him perseverance, and a place in Heaven near to the faithful Irish railroad laborer!—*Catholic Telegraph*.

A Woman's Rights Convention is to be held at Cleveland on the 5th and 6th of October, to consider the question of the rights of Citizenship, and how far women are entitled thereto.

The effect of the Maine liquor law has been to increase the drinking of ardent spirits in Maine. John Neal, of Portland, says—"At this moment—and it has been growing worse every day, since the first three months were over, when people were blinded by its rashness—there is more intemperance and more drinking in this city and neighborhood, and probably throughout the whole state of Maine, with here and there a doubtful exception, than there has been at any other time for twenty years."

FAILURE OF ANOTHER HUMBUG.—A considerable number of our Spanish citizens were induced to attend last evening in the lecture room of the Dutch Reformed Church, corner of William and Fulton streets, New York, by the announcement that religious services were to be there celebrated in their own language by Mr. Monsalvatage, a missionary in the American and Foreign Christian Union. As this, we believe, was the first occasion that public worship was performed in New York in the Castilian tongue, there was much interest manifested among the Spanish population, and a goodly number were in attendance. But they soon found out that, though the language was familiar to them the form of worship, consisting simply of singing, prayer, and sermon was not so. It is almost needless to say that Mr. Monsalvatage, being a missionary of the above mentioned society, is not a follower of the Roman Church and that the Spaniards, who, through ignorance of the denomination to whom the building belongs were induced by the advertisement to attend did not long remain after they had discovered their mistake. Some twenty gentlemen were still listening to the divine when our reporter left, and they seemed moved to stay through mere curiosity, but the ladies had all vanished on the true nature of the affair becoming developed. We do not think that the speculation of forming a Spanish anti-Catholic Church here or elsewhere is a promising one.—*New York Herald of the 15th*.

THE YELLOW FEVER.—Intelligence from the far South leaves no room to doubt that the yellow fever is enlarging the area of its ravages. It is increasing at Natchez, Miss., and Pensacola, Florida.

FROST AND ICE IN AUGUST.—The *Detroit Daily Advertiser*, of the 29th ult., states that there was a severe frost the night previous in that city and vicinity.

"Bishop Delancy, in his official report to the episcopal convention for western New York, alluded to the apostasy of Bishop Ives, and attributed it to mental alienations, as he knew Ives, from personal acquaintance, to have been insane in 1850, and was aware that insanity was hereditary in the family." "It is well to have something to lay the conversion to; and sectarians are but too ready to think that all who do not believe as they do are insane."—*Boston Post*.

Insanity is getting to be very common among the Episcopalians. We offer them assurances of our distinguished condolence. What is the reason, by the way, that Baptists, Methodists, &c., do not go mad, as eminent Episcopalians do? Is it because there are so many contradictions in Episcopalianism, that it makes one crazy to try to reconcile them?—*Boston Pilot*.

PROTESTANT DEVELOPMENTS.—BY GREELY "ON SPIRITUAL DISCLOSURES."—Very soon after the Rochester beginning, a "circle" or body of believers was formed in Auburn who professed to have communications from the most exalted sources, even from the Apostles. Rev. John M. Austin was called in to witness some of these Manifestations, and reproached for his incredulity. He concluded to "try the spirits," and on one announcing himself as St. Paul, he said, "If you are indeed St. Paul, you will oblige me by rendering this passage in one of your Epistles back into the original Greek in which you wrote it." The spirit declined, and hauled off to repair damages. If St. Paul had been really present, he would not have shrunk from so reasonable a test as this. Hon. James F. Simmons of R. I. is widely known as cool-headed and clear-sighted. He had lost a son by death in California, and Mrs. S. was induced to make inquiries concerning him of a medium in Rhode Island. Responses were given to all her questions as if from her son, most of them evincing remarkable knowledge. She was told that his body had not been buried, but preserved for future return to Rhode Island; and this proved true. Finally, Mr. Simmons, who remained sceptical, proposed, if his son was indeed present in spirit, that he should write his name, which he promised to attempt if writing materials were placed in a locked trunk for the purpose. The trunk was afterwards opened, but, though some marks appeared to have been made, no legible word was written. It was then intimated that the son would make the attempt right then and there, in broad day light, in the presence of his father and mother. The medium, as directed, put a pencil through one of the bows or handles of a pair of scissors, took the point of the scissors in her hand, and so stood the pencil upright, with nothing but the scissors touching it, on the sheet of paper; but her hand trembled so that she gave up the attempt. Mr. Simmons then took the point of the scissors in his own hand, when the name of his son 'James D. Simmons,' was written out plainly and fully, no visible hand guiding or touching the pencil.—Mr. S. supposed the work complete, and the pencil falling over the scissors, when the point slid along back over most of the word 'Simmons,' until it came to the i, over which it placed a dot, the absence of which he had not till now perceived. * * *

STATE OF PARTIES IN THE UNITED STATES.—The increasing numbers and the imposing position of the Catholic body in this country; the number and weight of recent conversions to the faith; the learning, virtue and self-sacrifice of the Catholic hierarchy, and the natural reverence and respect that the candid and the honorable show to those qualities when contrasted with the hireling selfishness appearing in other professions; the cruel and crushing disfigurement that the champions of the Anti-pope's host—the Lealys, the Guistinianis, the Achillis, and the Gavuzzis—have met, not at the hands of Catholics, but by the showings of their own deeds and characters;—all these things have exasperated, have maddened, the deep-rooted hostility of certain classes against Catholics and the Catholic faith. Hence, the formation of a Secret Society, of whose movements we have now and then obscure intimations, partly composed of and operated by men pretending to the character of Ministers of the Gospel of peace. This Society aims at combining in one organic body men of respectable standing in political and social life, Propagandists of Protestantism—pure and unlimited, wire-workers in the political markets, and the ruffians and assassins who, for pay, are ready to engage in anything. This society, unseen, unavowed for what it is, is operating in various cities of the United States. The effort is, out of all the various elements of restlessness and discontent, to create a party, having and holding whatever other articles of a fanatic's confession, but, as the one thing required, embracing everywhere the fundamental principle of implacable hostility to the Catholic faith. Two things will be very evident, in contemplating the possible formation of such a party—that it will be unscrupulous, and that it will be short-lived.—*N. Y. Freeman*.

UNION AMONG PROTESTANTS.—A Methodist preacher, in Kentucky, is represented by the *Christian Age* as saying, "that if all Hell were so full that the legs and arms would be protruding from the windows, there would still be room for another Campbellite."

REMARKS BY EDITOR OF THE MESSAGE ON DEMOCRACY IN AMERICA.—When residing in the United States I was often vexed at seeing legislative bodies which had been freely, fairly, equally elected by the people in States and Cities (having the ballot, universal suffrage, town elections, equal apportionments of population, with executive officers excluded), at seeing them boldly, unblushingly, and by large majorities, commit wholesale acts of fraud and iniquity at which individuals would have blushed. In Congress, the Senate would vote many thousands of dollars for traveling expenses to members for mileage of imaginary journeys at an extra session—the House of Representatives would do the same by allowing a man who lived 1000 miles off to charge double, and so on. Honest Mr. Greeley gives a similar case above. The Governor of New York State called an extra session of the Legislature—the members voted themselves pay for the time they served, and for mileage, and then they voted themselves \$20,000 more, for the time they were at home in recess!

APPEARANCE OF NEW ORLEANS.—The *New Orleans Delta* thus describes the appearance of that city during the present sickness:—"The ships are all gone, and there a solitary steamer, whose straggling passengers seem almost afraid to land, finds an ample berth at the deserted wharf. No cabman there to importune you for a fare, for their calls are now to the

grave. The very horses have a melancholy look as they follow the dreary hearse on its way to some city of the dead. In the streets, but a short time ago so bright and gay, no silks and satins sparkle in the "garish sun"—mourning has taken their place, and the spare promenaders move along as though afraid of the echoes of their own footsteps. Catch, if you can, the whispering words of the passer by: sick—dying—dead! These are the words on every lip.—Opera, music, dance, seem sacrilegious now. How long will this plague rest upon the land? Will not every good citizen give his mite to the Howard Association? Will not our city authorities do all they can to check the pestilence? Will not the reverend clergy offer up their prayers to the great Ruler to stay his wrath? And shall we not all, each in his own way, do something to propitiate our beneficent Creator, "who numbers the hairs of our head," and holds us in the hollow of his hand?"

AN INFIDEL TEACHER REJECTED BY THE CINCINNATI SCHOOL BOARD.—On Monday night, the colored population of Cincinnati held a meeting to denounce the School Board for rejecting one Clark from the post of teacher on account of avowed infidelity. At that meeting, a certain Mr. Langston, from Columbus, said: "Alas! for the mistaken Protestants of the School Board! By this act they have granted the whole ground of dispute between them and the Catholics!"—*Vide Report of the Cincinnati Commercial*, of Tuesday 9th ult. The other members of the School Board maintain, that it is tyrannical for the Christians to proscribe infidelity, because they are in the majority. The same men who, last winter, maintained that Catholics ought to submit to the majority, now characterize this rule of the majority as "despotism."—On the other hand, the defenders of the School Board assume that Religion is necessary, and that "infidelity" is ruinous to the country. As Patriots, therefore, they cannot consent to the appointment of an Infidel School Teacher. Now, we do not enter into this discussion. We only wish to call the attention of our readers to the fact that, between the two, we have a complete concession of all, the principles for maintaining which we were so virulently assailed last winter. 1. From the School Board we have the concession, that Religion is necessary—and this, though not all that Catholics contended for, is, nevertheless, an important part. 2. From the same we have it, that infidelity may be taught by a look, gesture, the inflexion of the voice—precisely what we were ridiculed for saying last winter. 3. From the other party we have it said most vehemently, that the majority has no right to force its religious opinions into Schools, for which the minority also pay their share of taxes, and that such a proceeding is tyrannical. 4. Finally, that every individual should be free from all State control, in the propagation of his religious opinions. These are all good, sound principles.—We admit them all. But they must be combined, Religion is necessary; it cannot but be taught in every school, by books, hints, looks, gestures. The State cannot force any man's child to learn another man's religion. What follows? "Qui potest capere capiat." We repeat it, we care nothing for the dispute. We only look coolly on to see how, when the State cord-begins to tighten on other than Catholic throats, the victim hastens to plant himself on Catholic grounds, and defend himself with Catholic principles.—*Cincinnati Telegraph*.

HORRID CRIMES.—A correspondent of the *St. Louis Republican*, writing from Jasper county, Mobile, details the following horrible story of crime:—On Friday night, the 15th July, two negroes—one belonging to Mr. Dale, and the other a runaway belonging to a Mr. Scott—went to the house of Dr. Fiske, who lives four miles from Carthage, and one stationed himself in the corner of the field, and the other went to the house, and told the doctor that his master (Mr. Dale) was very sick, and wanted him to come over immediately. The doctor took up his hat and started, the negro following; and so soon as they reached the spot where the runaway was stationed, both negroes fell on him, one with a club and the other with an axe, and killed him. His head was completely split open with the axe. The villains then went to the house, and both abused the wife. They then killed her, then killed the child, then robbed the house, and set fire to it and burned it up. Dale's negro has been taken, and confessed these facts. Here was every crime that human beings could possibly commit at the same time—murder, rape, robbery, and arson. The cup of iniquity is full to the brim. The atrocity of the deed is unparalleled in the annals of crime.—Dale's negro produced \$240 that he had taken from the house, and said that the other had got five pieces, but did not know whether they were silver or gold.—At last accounts, the people of Jasper were scouring the country in search of the runaway, and so sure as they catch him, they will relieve the courts of all trouble with them, by burning both at the stake.

A HAPPY SAYING.—The *Seehote*, a German paper of Milwaukee, gives the following good saying of Mgr. Bedini, the Papal Nuncio. While on his late visit to Milwaukee, a German gentleman of that city who had called to pay his respects to the representative of the Holy See, in the course of conversation drew from his pocket some of the German Liberal papers of Milwaukee, and showed them to the Nuncio. They were full of shameful invectives against the Catholic Church, and scandalous libels against Monsignor B. personally. That prelate, after a cursory glance at the articles, replied smiling, "Those calumnies, foul as they are, are not discouraging. It is by the manure at its base that the tree is enriched and strengthened. I am no longer astonished that the Catholic Church has taken such deep root and attained such wonderful growth in this country, when I see her bespattered with such vile, noisome calumnies by her enemies." This illustration of the Church's prosperity, though derived from a homely source, is appropriate and beautiful. It is also philosophically accurate; for it is an application, warranted by facts, to our own time, of one of the favorite maxims of the early Christians:—
"Sanguine fundata est Ecclesia, sanguine crevit."

—*Catholic Miscellany*.

A QUAKERESS IN SEARCH OF A HUSBAND.—I was one evening at a large tea party, introduced to a very beautiful young bride. She had a large figure, well, and most gracefully formed; the roseate hue of her cheek, and the soft brilliancy of her downcast eyes, were only equalled in beauty by the exquisitely fair neck, and the rich dark brown hair, banded in the smoothest Madona style on her lofty brow. Her dress was of the richest dove-colored satin; and her quaker cap, and neck handkerchief folded in neat plaits across her bosom, were of India's most costly

muslin. The handkerchief was attached to the dress by a gold pin, with a pearl head; and the belt of her dress was fastened in front by two more gold pins, each with a diamond head.

They lived in all parts of England; one in London, one in York, one in Bristol, and so on. Sylvanus Otway was at the head of the list. She had never seen him, and he lived near Norwich. He was down for seven thousand a-year. Rachel seriously informed her father and mother that she had 'a concern' to attend the Norwich Quarterly Meeting.

She went to York and soon obtained the desired introduction to Josiah Gumble; he, too, was young, and passably well looking; Rachel contrived to be very much in his company; but she saw clearly that he could not be caught. She told me she never met any man who was so coldly insensible to beauty, and so stupidly indifferent to flattery.

"How didst thou become acquainted with this amusing story?" said I. "Is it not a breach of confidence to tell it?" "No, indeed," she replied; there were more than a dozen of us in the room when she told it herself, and showed us the list; she said she did not want it now so she gave it to Martha Elton, and bade her give a copy of it to any of the girls who would like to try the same plan of getting settled in life.

ON SUCH SUBJECTS THE TESTIMONY OF WOMAN SHOULD BE CONCLUSIVE.

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

We will supply Brownson's Review and the Metropolitan, for 1853, free of postage, on the receipt of \$5.

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