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CATHOLIC CHRONICLE.

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THE PHILOSOPHY OF THE RULE OF FAITH.

(From the Dublin Review.)

(CONTINUED.)

Another test, by which the rule of private judgment may be tried is this. Has Protestantism really acted upon it, or does Protestant theology practically rest on the violation of it? The latter is the truth. The Bible has not been the real arbiter of Protestant theology, urgently as it has been insisted on in defence of favorite positions. It has already been seen how it has disposed of all those texts relating to the Church by which the rule of private judgment is negatived. Yet these texts alone place Protestantism in a dilemma from which there is no extrication. If the Catholic interpretation of them be true, then Protestant theology must be false; if, on the other hand, the larger portion of the Christian world be deceived with respect to those texts, then the Bible cannot be a plain book which he who runs can read. The circumstance that Catholics find in the Bible a rule of faith negativing that of private judgment, does not prevent them from enjoying all faculties, without exception, which Protestants can boast for the elucidation of Scripture;—any more than the possession of eye-sight prevents a man from exercising the sense of touch also, and corroborating, by the evidence of a second sense, what that of a former one has already indicated. Equally strong is the conviction of at least five-sixths of the Christian body, (including both the Roman Catholic Church and the Eastern communities,) that on many other subjects also Protestantism runs directly counter to the strongest statements of Scripture—a conviction which, if erroneous, confutes the Protestant rule of faith as decidedly as if not erroneous; since, if vast ecclesiastical bodies, including many of the most learned and holy men who have ever lived, can thus, for long successive centuries, and equally during their union and subsequently to the Western Schism, have mistaken the sense of Holy Scripture, it is almost a contradiction in terms to say that a private individual should be exempt from danger of the like error. If the whole Church of God, in East and West, was allowed to lie for centuries in most grievous errors;—nay, if the whole world was, for 800 years, and more, drowned in idolatry, of all sins the most hateful in God's eyes, was it not equally possible that the Reformers might have been allowed to fall into error respecting a particular doctrine, extemporized suddenly, and in the midst of manifold confusions, when morals were confessedly low, tyranny far spread, and rebellion emergent? Might not the rule of faith have been the erroneous doctrine in question? and must not the superstructure be as insecure as the foundation?

To apply this second test a little more in detail. The primary law of social life is that of marriage. The plainest expressions used by our Lord Himself forbid divorce in every case except one, and marriage with a divorced in all persons in all cases. Divorce, notwithstanding, is allowed for the most trivial causes, and without dispensation, or any special ground, in that country which was the cradle of the Reformation; and in England divorced persons are married again by Clergymen who contend that the text of Scripture is the sole arbiter of faith and morals! Polygamy, on the other hand, is not prohibited by the letter of the sacred text. It was forbidden by the Church as inconsistent with the spirit of Christianity, and injurious to the dignity of that which had been elevated into a sacrament. Yet Protestantism (notwithstanding such exceptions as are to be found in the opinions of Luther, and the conduct of Luther and Cranmer, who indulged their respective sovereigns in polygamy,) absolutely prohibits polygamy. In the latter case it preserves orthodoxy by the violation of its rule of faith; in the former it discards both.

Again, the primary worship of the Christian Church consists in the offering up of the Eucharistic Sacrifice. Such was the belief of the first Christians who continued daily in the "breaking of bread." Such was the belief of the early Church, which referred to the Holy Eucharist the celebrated text in Malachi, concerning that pure oblation which was to be offered in all lands, from the rising of the sun to the setting of the same. St. Paul, referring to the Holy Eucharist, says expressly, "We have an altar which they cannot partake of," &c. Our Lord commanded His Apostles, and with them their successors, to offer this sacrifice, saying, "Do this in remembrance of Me," when He Himself was offering it and instituting it. The reality of the Eucharistic Sacrifice, one with that offered in a bloody manner once for all on Calvary, and, in a bloodless manner, offered at all times in heaven, depends, of course on the reality of Christ's presence in the Holy Eucharist. That presence is asserted in a multitude of texts. "If any man eat of this bread he shall live for ever, and the

bread that I will give is my flesh, which I will give for the life of the world." (John vi. 51.) "This is my body," &c. words could hardly be plainer. Equally express is St. Paul. "The cup of blessing which we bless is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" "He that eateth of this bread, and drinketh of this cup unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." "We are all one bread," &c. Surely these texts are at least as explicit as those in favor of infant baptism. Yet it is notorious that the two great mysteries which they assert are denied by the greater part of Protestants in deference to a preconceived notion of spirituality so negative and superficial in character, that if it were true, it would condemn the doctrine of the Incarnation as carnal. On the other hand, Protestants retain other practices with reference to worship for which no clear and stringent New Testament warrant can be found, such as the observance of festivals, congregational worship considered as a necessary and perpetual ordinance, and, above all, the abandonment of the Sabbath, and the celebration in its place of the first day of the week. That the example of the early Christians, in such matters, was intended to constitute a permanent obligation, is a truth that rests not on the text of Scripture, but on the authority of the Church.

Again, the primary law of the Church, as an organic body, is its Unity. It is one because its Head is one, because the Spirit which guides and rules it is one, and because its faith is one. Being a visible body, its Unity must be as visible as its Apostolicity; and for this a divine provision was made by the supremacy of St. Peter's See. To this supremacy very many texts refer. When Peter was first called his special function was marked by a change in his name analogous to that made in the case of Abraham. "Thou shalt be called Cephas." When the time was fulfilled our Lord addressed him again, and said, after Simon had confessed the Messiahship of Christ, "I say unto thee that thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven." So far from the privilege of Peter being identical with that of the other Apostles, because in some instances the Apostolic College, in union with him, possessed the functions which to him only were committed singly, the difference between him and the rest is distinctly expressed. Our Lord tells him that Satan had desired to have them, (in the plural,) that he might sift them as wheat; "but I have prayed for thee, that thy faith fail not; and thou, when thou art converted, strengthen thy brethren." Again he is asked three times, "lovest thou me more than these?" before to him is committed the rule of the whole flock, "feed my sheep, feed my lambs;" a distinction being here as plainly marked between him and the other Apostles, with reference to his love, as in the previous charge with reference to his faith. Entering on his sacred charge, Peter opens the commission of the Gospel to the Jews. When the Gentiles are to be admitted he is the Apostle to receive them also. Peter takes measures for filling up the Apostolic College, by asserting the necessity of choosing an Apostle in the place of Judas. Peter works the first miracle. Peter capitally condemns Ananias and Sapphira. In the first council, after no small dissension and disputation, Peter speaks, and judgment is given accordingly. Throughout the New Testament, wherever a list of the Apostles is given, the name of Peter stands at the head of the list. How is it that these texts, with most Protestants, mean nothing? Of course they do not amount to scientific demonstration, which has no place in religion; but to any one not prepossessed by a special tradition, are they not far more striking, when taken cumulatively, than the texts adduced to prove either that Episcopacy, or the institute of Presbyters, is of perpetual obligation in the Church?

It would be endless to point out all texts which, though at least in the judgment of the most eminent Fathers, before the division of East and West, and of the enormous majority of Christians at the present day, they are plain enough, have, notwithstanding, been set aside by "Bible Christians." Christ has instituted a sacrament for the remission of sins, viz., Baptism; yet Anabaptists, Quakers, and others, reduce to nothing the meaning of the texts which relate to it!—and in the "united Church of England and Ireland," the question of Baptismal Regeneration is an open one. Christ has instituted a sacramental means for forgiving sins after baptism, viz., Absolution. According He says to the Apostles, and in them to their successors, "whose soever sins ye remit, they are remitted." St. James says, "confess your sins one to another;" and we know that the early Christians did confess, first publicly,

and then privately, and were absolved. Yet the greater number of Protestants evade the force of these texts by a mode of interpretation as lax as that which explains away the meaning of the words, "He that believeth, and is baptized, shall be saved." What then is to be done for those in whom either original sin, or sin after baptism, continues unforgiven?

Again, what can possibly replace the sacrament of Confirmation if thereby the Holy Ghost is indeed conveyed? We read in the Acts, (viii. 5, 17,) that the Apostles, Peter and John, were sent down to Samaria to confirm converts whom Philip, the Deacon, had baptized, but whom he was not qualified to confirm. "They laid their hands on them, and they received the Holy Ghost." Yet most of the Protestant bodies reject confirmation. How do they know that congregational worship was intended to be a perpetual ordinance, and that confirmation not so intended? Is not the "laying on of hands" distinctly included by St. Paul among the "principles of the doctrine of Christ," together with "the doctrine of baptism, of resurrection of the dead, and of eternal judgment?" (Heb. vi. 2.)

Again, as to Holy Orders, we read that the Holy Ghost said, "separate me Barnabas and Paul for the work whereunto I have called them; and when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed." Afterwards Barnabas and Paul "ordained Elders in every Church." We are told of those who are "appointed by the Holy Ghost as overseers, to feed the flock of God;" and St. Paul, writing to Timothy, says, "I put thee in remembrance that thou stir up the gifts of God, which is in thee by the putting on of my hands." Yet multitudes of Protestant sects see no more in these texts than in those that refer to the visibility of the Church, and the unity of the faith, and of the fold. Accordingly they reject ordination. Is it a slight error, and a matter not "fundamental," to reject ordinances that convey the Holy Ghost? If not, then the rule of private judgment must lead men into fatal error. The united Church of England and Ireland retains ordination and confirmation, but rejects the sacrament of Extreme Unction. St. James says, "Is any man sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord." The Established Church sets this text at naught, and thus deprives the dying Christians of the last aid, whether spiritual only, or spiritual and temporal both, designed for him by the Divine mercy while still in this world. The whole of the Catholic, and also the Eastern Church, is against her; and she can assign no more conclusive reason for believing the rite in question to have been of temporary institution, than the other Protestants can assign for believing the same with respect to ordination or confirmation. She denounces the sects in question instead of the rule which misleads them, and which, in such cases, could not possibly, however momentous the matter at issue, impart certainty. Can any impartial person assert that these texts are plainer, or more numerous than those which relate to the Primacy of St. Peter?

So, with respect to Purgatory, there are at least half a dozen texts which, in the judgment of St. Augustine, bore in the most important way on that doctrine, and searchingly set forth the awfulness even of forgiven sin. Protestant theology passes them by, deriving from them no light, and imparting to them no explanation. On the subject of fasting there are crowds of texts which, to most Protestants, mean nothing. Such are the texts that relate to mortification, celibacy, the intercession of saints, the reverence paid to angels, and their care of us, the reward and merit which God is pleased to attach to good works, thereby "crowning in us His own gifts," the evangelical counsels and the hidden life, the difference between venial and deadly sin, the duty of obedience spiritual and civil, the personality of the devil, evil spirits, sorcery, vows, miracles, and relics, the exclusiveness of the gospel-scheme, the fatal character of heresy and schism, excommunication, certainty of faith as distinguished from opinion, the supernatural character of sanctity, the justice of God, eternal punishment, &c., &c. On all these subjects Scripture is full of texts which Protestantism has long since learned not to observe, or is daily losing sight of. A theology that did justice to them could not escape, in these days, the reproach of being superstitious, fanatical, mystical, dangerous, and cruel.

Let us next try the third test. So far from private judgment having been the Christian's guide in primitive times, it did not then please God to afford him any object upon which it could have been exercised. The last book of the Bible was not written till the end of the first century. The canon of Scripture was not determined, and the authentic books

discriminated from the spurious, till after a second century had passed away. It was therefore impossible that the Bible, as interpreted by the individual's private judgment, should, in those early times, have been the rule of faith. To suppose that the early Christians were what is now called "Bible Christians," is as preposterous as to assert that the Greeks and Romans used artillery in their warfare. The guide of the primitive Christian was the Church, which obeyed the apostolic injunction to Timothy, and kept safe the deposit of faith. Particular Epistles, and whatever other portions of Holy Scripture existed in particular Churches, were frequently read aloud and expounded in them. It is thus that the modern Catholic also is taught, except that the Breviary, Missal, and other books of devotion, contain a far larger portion of Scripture than was accessible to the early Christian.

After the disputes concerning the doubtful books had been settled, and the canon determined, it was as impossible as before to act on the Protestant rule of faith. God's providence had not yet given to man the art of printing; and there are more bibles in one Catholic city at the present day, than existed in a larger province of the old Roman empire. So it continued till the art of printing was discovered. It was thus in the time of the martyrs. It was thus in the time when the great general councils were defining the Christian faith. It was thus when the nations of Europe were successively evangelized. It was thus, not by man's neglect, but by the dispensation of God. Holy Scripture, far from being neglected, was faithfully preserved, assiduously copied, employed for the purposes of instruction, profoundly studied, meditated, commented on by the most learned fathers and schoolmen. Yet, in these heroic ages of faith and love, no one dreamed of the Protestant use of the Bible.

The Greek schism never admitted the rule of private judgment. It was proclaimed at the revolt, called a reformation. Under the pretence of exalting the Bible, the judgment of the individual was exalted as the interpreter of the Bible. Two principles which have nothing in common were thus connected by a verbal equivocation. But even then it was impossible to carry out a maxim which nature as well as providence disowns. It was necessary for every man to have a faith; while not one in a thousand was capable of forming even an opinion for himself. A few men, accordingly, wrote commentaries on Holy Scripture, and drew up so-called confessions of faith; and the many became vehement in defence of the traditions thus originated. Universal education is obviously among the pre-requisites for private judgment really becoming the rule in any religious community which takes the text of Scripture for its guide. It is not till within the last century that any serious thought has been bestowed on the education of the masses; and even yet but little progress has been made in the enterprise. Should it ever be accomplished, the Protestant problem will remain as far as ever from solution. The young (the larger portion of the human race) will present an obstacle as insurmountable as the poor do now. They are not only Christians, but ordinarily the best Christians. They must accordingly possess the Christian faith; but for them to extract it from Holy Scripture by their private judgment, is plainly impossible.

"If the Protestant rule of faith be true, we must know, on Scriptural evidence, what is the true canon of Scripture."

This is a difficulty which few Protestants can bring themselves to meet fairly, or even to look full in the face. Those who say that the Bible, interpreted by the individual mind, aided by the Holy Spirit, is the sole source of our religious knowledge, mean the pure Bible, not a spurious one. If the authorized edition of it contained but a single chapter interpolated by human fraud or error, the whole of our faith might be sophisticated:—how much more then, if it contained whole books not of divine origin! Again, the Bible, not a part of it. Had the Epistle to the Galatians alone been lost, we might have heard but little comparatively of the Lutheran theory of justification. Now St. Paul makes mention of an epistle of his to the Laodiceans, which no longer exists. (Colossians iv. 16.) How can the Protestant determine what doctrine may not have been contained in that epistle? How can he be sure that many other epistles may not be lost also? Had the last chapter of the last book of the New Testament been lost, Protestants would have missed the most specious of the texts which they allege against the veneration of the saints. The articles of the Established Church say, that "in the name of the Holy Scriptures we do understand the canonical books of the Old and New Testament, of whose authority was never any doubt in the Church." Such a test would be fatal to the Pro-

testament Bible, since it is notorious that, not individuals merely, but large bodies, disputed the canonicity, not of chapters only, but of whole books contained in it, namely, the Second Epistle of St. Peter, the Second and Third Epistles of St. John, the Epistles of St. James and of St. Jude, the Epistle to the Hebrews, and the Apocalypse. The last chapter of the Gospel of St. Mark; the history of the bloody sweat, and the consoling angel in the Gospel of St. Luke, have been also subjects of doubt. On what ground, then, were these books included in the Protestant canon? On the traditional authority of the Church?—a sound rule, doubtless, but not a Protestant one.

Again, before the canon was finally determined, several books, not now included in it, were by many in the Church received as inspired. If they really were inspired, it is obvious that neither the Catholic nor the Protestant canon is the Bible, but only a part of it. How does the Protestant know that they were not inspired? Holy Scripture gives him no information on this matter; philosophy is not the guide he goes by; and miraculous or angelical guidance he has none. He practically accepts as conclusive the authority of the Church, which decided on rejecting the books in question. It is in vain to say that he is determined by historic research and literary criticism. If this be all he has to guide him, he is confessedly in the very region of doubt: and a probable opinion is the utmost which he would be likely to reach. Now if we have but opinion as to the canon of Scripture, it is plain that we have but opinion as to a theology built exclusively on Scripture. Such a statement would, therefore, undermine the very foundation of faith.

That the researches of mere individuals who believe that they have the Spirit, afford no sure guidance in this matter, is proved by the contradictory judgments of Protestants. Thus, the Established Church of England, ever since the reign of Queen Elizabeth, has rejected the Deutero-canonical books; yet the Homilies, as set forth in that of Edward VI., quote them as Holy Scripture, and ascribe them to the Holy Ghost. Luther at one time rejected the Epistle of St. James, and other parts of the New Testament:—the Calvinists, that of St. Jude, and the Apocalypse. These are matters on which, not only error, but uncertainty deprives Protestantism of its very foundations. If the Reformers had no sure guide on such essential points, what commission could they have had to revolutionize theology?

The question of the Deutero-canonical books was investigated with the utmost care at the Council of Trent. Both early and late councils were referred to in favor of the existing Catholic Canon, together with the writings of Sts. Cyprian, Chrysostom, Ambrose, Basil, and other Fathers. The Protestants had claimed certain of the Fathers as on their side. The Catholics answered, that when they wrote, the matter had not been fully investigated or decided on by the Church. The Protestants had asserted that the books in question had formed no part of the Hebrew Canon. The Catholics maintained that they had been received with the utmost reverence by the Hellenistic Jews, and that the earliest Christian writers and martyrs, as Barnabas, Clemens Romanus, Polycarp, and Irenæus, refer to them in the same manner as to other parts of Scripture. They quoted St. Augustine: "We must not omit those books which we know to have been written before the coming of Christ, and which are received by the Church of the Saviour Himself, although they be not received by the Jews." Now, assuredly the Church, notwithstanding her conviction of her own infallibility, used all those human means for arriving at the truth which God accords to us as a secondary instrumentality. Neither did she stand alone in her judgment. The East has confirmed the decision of the West; and in 1672 a Greek synod, held at Jerusalem under the Patriarch Dosithous, acknowledged as canonical the same books to which the Council of Trent had already attached that character. How, then, it is possible for the Protestant to feel certain that the Church is wrong, and that the truth is to be found among those only who could neither agree with the Catholics, with the Greeks, with each other, or consistently with themselves?

On this subject Protestants have in truth no certainty except that which results from self-will. Out of many circumstances which attest this statement, it will be sufficient here to refer to but a few. How does it happen, then, that this important question being plainly one of learned and critical investigation, the Protestant who has never examined into the subject, enjoys an imaginary confidence with reference to it, at least equal to that of the more learned Protestant? Does he go by authority? But authority is the very principle he repudiates. The great preponderance of existing ecclesiastical authority, moreover, is notoriously against him. Historic criticism is a region which he acknowledges that he has never entered, and into which he is not qualified to enter. Yet, his position requires that he should be certain; and, accordingly, certain he is. What is the value of his certainty on other matters, may be inferred from his certainty on this. It is an illusion, consecrated by casual associations. He will say, perhaps, that he does not feel the inspiration of what he calls the Apocrypha, as he does that of Isaiah and the Psalms. But such a test would disparage many other books of the Old Testament as well as the Deutero-canonical, and would involve us rapidly in that German Neology which has dealt as roughly with the Bible as with the Church. Once more:—how can the Protestant be certain that the doctrines to which he objects, as insufficiently supported by Scripture, are not confirmed by the last books referred to in the Old Testament?

On the Protestant rule of faith we ought to find in Holy Scripture a guarantee likewise for the authority of the text. Our existing versions are founded

on a comparison of conflicting manuscripts, which do not claim to be original. Of these, some have been rejected and some accepted; but, unless assured by an infallible authority, that in this process we have fallen into no error affecting faith, it seems hard to know how we can arrive with certainty at any such conclusion. This question is one of the most immediate importance. The Unitarians justify their heresy on the ground that several of the most important texts appealed to by Trinitarians are spurious. They urge, that they are as competent judges on this matter as the Trinitarian Protestants; since they, too, accept the Protestant rule of faith, and solicit the Divine aid in investigating the Bible. The more orthodox Protestants assert that they have sophisticated the Bible in order to countenance their own pre-conceptions. Now, a Catholic might well bring such a charge against Protestants, saying that they had rejected the Deutero-canonical books, in order to get rid of such texts as that which affirms that it is "a good and wholesome thought to pray for the dead." But in the mouth of a Protestant the statement is utterly unmeaning. If the Bible be our sole rule of faith, our primary care must be to make that rule a sound one, by weeding from the Bible all corruptions or additions. If, either through error or through fraud, the Church of the middle ages was capable of appending whole books to the canon, though not inspired, much more must it have been capable of introducing spurious texts into it. No one, whether Catholic or Protestant, affirms that the text of Holy Scripture is perfect. Biblical criticism, on the principles of the "Bible Protestant," must be the highest, if not the only, important part of theology; and to reject certain results of biblical criticism without learned investigation, because they contradict our theological opinions, is, to act, not on the Protestant rule of faith, but in direct opposition to it. The orthodox Protestant is right in his conclusions, when dealing with Unitarians, but only by a happy inconsistency, and because he has inherited from the Catholic Church at once the doctrine of the Trinity, the authentic text on that doctrine, and the Catholic interpretation of that text. On the long run, however, principles carry men along with them whether willingly or not; and, accordingly, Unitarianism is the gulf to which Protestantism ever tends when its ardor has died out, and its scepticism only remains.

Again, the Protestant Rule of Faith would require a scriptural guarantee, ensuring fidelity in the translations of the Bible. How is it possible for a Protestant to feel assured, on scriptural grounds, that he has not been mis-informed as to the meaning of some passages respecting which scholars are at variance? He cannot entertain a confidence based on a general reliance on the goodness of God; for the very question at issue is whether the rashness of man has not discarded the provisions made by the Divine Goodness to preserve us from important error. Least of all can he assert the infallibility of his own individual teachers, or of such criticism as he has himself adopted at their suggestion. How can he know whether a particular Greek expression is rightly translated "repent" or "do penance?" And yet, if the latter should be the correct rendering, he has been living all his life in as overt disobedience to the Divine commands, as if he had never partaken of the Lord's Supper, or frequented congregational worship. How many among the unlearned are qualified to determine whether the command of St. Paul be to observe the "ordinances" taught by him, or the "traditions" in the Catholic sense of the term? How many have ever enquired whether another text ought to be rendered, "search the Scriptures," or "ye search the Scriptures?" How many have the means of determining whether the text which affirms that no prophecy of Scripture is made by private interpretation means that each passage is to be interpreted by the Church, not by the private individual, or simply that it is to be compared with other passages?

(To be continued.)

IRISH INTELLIGENCE.

PROTESTANT LIBERALITY.—Count Fane de Salis, High Sheriff of the county Armagh, has given the Primate the magnificent contribution of £100 towards the completion of the cathedral. Every Catholic must witness with pleasure and gratification this evidence of liberality and generosity on the part of a Protestant gentleman.

STATE OF TIPPERARY.—At the opening of the Nenagh Quarter Session, Mr. Sergeant Howley made the following reference to the change which has taken place in the conduct of the people of the county Tipperary:—"I rejoice to say that there is not now in her Majesty's dominions a better ordered population, or a more submissive people to the laws, than the inhabitants of the county Tipperary. A blessed change has taken place; crime has diminished—as the calendar before me attests—there being only forty-four cases for trial, whereas at the January sessions for this division of the county in years gone by, the cases sent up for the consideration of the grand jury might frequently be numbered by hundreds. Those on the present calendar are also of light description. Here, then, is a cause of congratulation."

THE SOUPERS IN GORT.—A few days ago three sinister-looking chaps, of the swaddling tribe, made their entrance into Gort, bringing with them a pot, kettle, chairs, tables, and other moveable articles of furniture. The trade must be going to the bad in Outerard and Castlekirk, when the evangelists are forced to migrate and settle down in a quarter where there is not a single pervert, and where their tricks are abhorred alike by Catholic and Protestant, who are living together on the best of terms. If these traffickeers on religion attempt to disturb the social unanimity which has hitherto prevailed amongst us they will not experience the same impunity here as in the desolate wilds of Connemara.—*Correspondent of Galway Packet.*

The weather in Dublin continues exceedingly severe and inclement, with snow, sleet, and rain, and occasionally a very cold temperature.

P. J. SMYTH.—We are rejoiced to welcome back to Ireland our friend, P. J. Smyth, one of the political exiles of '48. His public services in the Irish Confederation made him many attached friends, to whom his return will be pleasant news. And his last labors in Australia, in assisting the escape of Mr. Mitchell, furnish ample evidence that he has lost none of his courage or enthusiasm in exile. After a short visit to his family, Mr. Smyth will return to the United States.—*Nation.*

THE POLITICAL EXILES.—It is confidently boasted that one of the most prominent actors in the rebellion of '48, and who had fled to the land of stripes and stars before that memorable movement finally exploded in the widow's cabbage garden, was recently a visitor in Liverpool and London. Prior to his flight from Ireland, a reward of, I believe, £300, was offered for his apprehension by the Irish Government. A matrimonial speculation, it is said, led to this bold defiance of the home authorities.—*Times.*

STATE OF THE ACHILL MISSION.—To every observer visiting the Achill colony, the base and low craft that has been there practised must appear manifest. On entering that decayed establishment, he sees a muster made of the few half-starved, half-naked creatures who joined them when their temporal prospects were much more tempting than they are at present. By the ragged appearance of this ghastly group, an effort is made to excite his commiseration. He is next solicited for the relief of the *Destitute*, the *Orphans*, the *Agricultural Schools*, the *Church Indemnity Fund*, the *Aged and Infirm*, the *Industrial School*, &c.; and on his inquiring where these are established he is assured they are in contemplation, and that an effort is being made for bringing them into operation. On the following day he is sure to be conducted to one of the few schools on the Mission property; and every effort is made among the tenants of the property, by bribery and landlord intimidation, to induce them to send their children, at least for that day, to gratify the eye of the English visitor. On leaving this school-house, the teacher is privately instructed to have the self-same children conveyed by the nearest way, unnoticed, to the next school, to be a second time exhibited before the stranger. This wicked and diabolical traffic in human souls is, thanks to an all-merciful God, almost at an end. This I can prove from that vehicle of slander, the *Achill Herald*. By their own exaggerated report in 1849, the numbers attending their schools were 2,000 children. On the same authority this number was, in 1851, reduced to 800; and, from a letter which appeared in the last *Achill Herald*, purporting to have been written by Mr. Barker, Rector of Achill, it appears the number is now reduced to 300 children.—*Cor. of Tablet.*

It is stated in a letter, in *Thursday's Evening Post*, that of the 138 grand jurors who have served in the county of Cork for the last three years, only four were Catholics. Sir Timothy O'Brien, in an able document laid before the Town Council of Dublin, on Friday last, proved that in twenty-four counties in Ireland, the members of the Boards of Superintendence of Prisons amounted to 266: and of those 257 were Protestants, and nine Catholics—that the subordinates in those establishments numbered 449, of whom 380 were Protestants, and 62 Catholics!!!

A great triumph of genius, perseverance, and profound knowledge, on the part of an Irish student at Rome, appears in the *Cork papers*. We regret we must here only compress the account of it from the *Cork Examiner*, at the same time avowing that it must be one of the most wonderful books ever viewed by a "looker-on;" for, unless a man, as the preface truly says, possessed the powers of a mezzofant, a polyglotist, *par excellence*, he could be, comparatively, but a spectator. This is the notice of the book to which we refer:—One of the most extraordinary and beautifully-executed specimens of calligraphy, that, perhaps, has ever proceeded from the pen, we have just had an opportunity of inspecting. It consists of the Lord's Prayer in one hundred and seventy-two languages and characters, to which have been added 56 alphabets, the whole in manuscript, which presents the appearance of some of the illuminated works of the laboring monks of the middle ages, in consequence of the use of different colored inks in each page. It has been compiled by Mr. Augustus Henry Keane, of the Propaganda in Rome, with the assistance of his fellow-students, though the largest, and by no means the share least creditable, as regards his attainments as a linguist, has been performed by himself. This young gentleman is the son of our respected fellow-citizen, James Keane, Esq., of *Affghan-house*, and he has, with exemplary filial piety dedicated his unique book to his parents. A work, more interesting to the philologist, or more elegantly finished, it is impossible to conceive.

POLITICAL AGITATION FORBIDDEN TO THE CATHOLIC PASTOR.—If there be any foundation for the rumors that have gained circulation and belief, in quarters likely to be well informed, we are just upon the eve of one of the most important events that has occurred in Irish politics for many years past. It has been so confidently stated, that we have no hesitation in giving publicity to the assertion, that a pre-emptory order either has been or will shortly be issued by the Holy See, prohibiting the priesthood in Ireland from taking any active or prominent part, for the future, in political matters. There are some who even go so far as to assert that the Archbishop of Dublin, in his capacity as Legate, or Apostolic Delegate, has already received instructions to communicate the wishes or commands of the Holy See, upon this subject, to the other Irish prelates who will have them only enforced amongst their subordinate clergy. We have no certain or authentic information on this subject, beyond the fact that the statement is believed by those whose opinions are of considerable weight. We give the rumor for whatever it may be worth. The reality will shortly be ascertained beyond all doubt. We may remark, however, that a statement appeared in the *Tablet* a few weeks back to the effect that representations were then being made to the Pope, respecting some alleged proceedings of the clergy, in connection with the last general election. We have since heard this interference attributed to a very eminent and exalted personage who is in Rome at present, and who is known to be so decidedly hostile to priests having anything to do with politics that he strictly forbade those under his own jurisdiction, and we believe under ecclesiastical penalties, to take any part in political agitation. In the absence of more decided information we refrain from all remark or commentary upon this alleged circumstance. But if the statement be true its importance in a political point of view can scarcely be exaggerated.—*Galway Packet.*

Mr. Baron Pennefather is rapidly recovering from his indisposition.

Mr. H. A. Herbert, M. P., is very generally spoken of as a successor to Mr. Sadleir as Junior Lord of the Treasury.

O'Byrne Redmond, Esq., of Killougher Hall, has been honored with the appointment of chamberlain to His Holiness Pope Pius IX.

CALLING OUT OF THE IRISH MILITIA.—A correspondent, writing from London, says:—"I have reason to believe that 20,000 of the Irish Militia will be enrolled, the same as the English, at the meeting of Parliament."—*Evening Mail.*

Frances Brown, the blind Irish ptefess, is in a state of pauperism in London.

Rise in Provisions.—The following statement appears in the *Cork Constitution*:—"Every article of agricultural produce has advanced and is advancing in price. On Thursday white wheat, home grown, was sold in the corn-market at the high figure of 44s. 3d. This may be considered a famine price, and every other article being proportionately high, the cost must bear heavily on persons whose means are small. For instance, barley is 19s. and oats 17s. per barrel. Hay is £4 per ton; straw is up to 50s. Carrots will bring 30s. per ton. These are the prices in the corn-market. In butter there has been a slight decline, but this is the only article that has not advanced. Fat cattle for market are also dear and scarce, the severity of the season being much against them. As much as £15 12s. was paid on Thursday for what would be considered a small cow, to be killed for the Grand Parade market. Sheep, too, are scarce, and high in price. £2 14s. each was offered and refused by a county Limerick gentleman for 50 sheep, from a lot of 150, and a Cork victualler had to purchase the whole number to get them at a lower figure. Should the weather become favorable, as far as beef and mutton are concerned, a decline in price is certain, the present being the season with graziers for fattening stock for market." From the western parts of Ireland the reports are of a similar tendency, prices of all kinds of provisions being steadily on the increase. In the county of Roscommon, especially the pressure is severely felt, and, as a consequence, the number of applicants for poor relief is daily becoming more formidable. The average price of oatmeal in that county is £16 per ton, and a still higher rate is anticipated.

MARITIME SCHOOL IN BELFAST.—It has been determined by the Commissioners of National Education to establish a maritime school in Belfast, in connection with the system of which they are the administrators.

EVICIONS AT CASTLEBAR.—A correspondent has informed us that numerous evictions have recently taken place at Castlebar, under very distressing circumstances. It is a melancholy thing to find that wanton and cruel extermination has vastly increased throughout every part of the country, but particularly in the West of Ireland, during the last twelve months.—*Galway Packet.*

THE YELLOW FEVER AT QUEENSTOWN.—The port of Cork is somewhat unfortunate of late. Its last piece of ill-luck is the arrival at Queenstown harbor of a Government transport, (the James), from Bermuda, with 50 convicts on board, among whom that awful pestilence, the yellow fever of the West Indies, had broken out. Two of the sufferers died on that morning. Two more have since been attacked, and were conveyed to the hospital at Spike, where one of them died, and by the latest accounts the other was not expected to survive. Accommodation has been provided for the other patients in Spike hospital.

The number of bridges carried away and damaged by the flood of the 2nd November over the entire of this country was 49, of which 28 were in the East Riding, and 21 in the West. Applications for presentments for their reconstruction and repair have already passed the sessions, and will be laid before the grand jury at the ensuing assizes. The expense of the entire will be under £10,000.—*Cork Constitution.*

FRIGHTFUL ACCIDENT.—On Thursday last an operative in the Belfast Iron Works, whilst sucking with his mouth the air out of a pipe through which molten iron was to pass—a usual custom in the process—he swallowed a portion of the melted mass, receiving terrible internal injuries. A hope exists of his ultimate recovery.

A MAD ASS.—On a recent occasion an ass, the property of a farmer near Nicholstown, was bitten by a mad dog. On Tuesday last he showed evident symptoms of hydrophobia, but the owner, not understanding what ailed him, took no notice of it. On Wednesday morning the ass' head was discovered very much swollen, and the animal in a savage state, having got loose, ran raging through the country, biting at everything that came in his way. He attacked a man, who only escaped by throwing his hat to him, which he tore in bits; he then ran along the road, and meeting a woman driving an ass, he seized the ass by the neck and cut him severely, he then pulled the tail-board out of the cart, and but for the timely interference of some men (who beat him off with stones) he would have dragged the woman from the cart. After several other wild antics, such as pulling a large iron plough along the road with his teeth, biting large stones, &c., he was shot by a gentleman living in the neighborhood.—*Tipperary Free Press.*

A dreadful shipwreck occurred in the gale of the 19th; the *Taylor*, a magnificent new iron ship, 2,000 tons, having struck and foundered in Dublin Bay, with the loss of 400 lives. The *Taylor*, Capt. Noble, left Liverpool on Thursday 19th, on her first voyage, with 670 persons on board, for Melbourne, Australia. About noon on Saturday, the ship being under reefed topsail, land was discovered close on the lee bow. Both anchors were let go, but they either dragged or the cables snapped, for the ship continued rapidly approaching land, and at length struck violently upon a rock called "the Nose of Lambay Island." Immediately after striking she turned broadside to the rock, and a number of passengers jumped ashore. She remained in this position only a few minutes when she slipped off and immediately sank, stern foremost, only the tops of her masts remaining above water. Only 240 succeeded in reaching the island, the remaining 330 went down with the ship. The captain, and third mate were saved. The second mate and surgeon with the wife and child of the latter, perished. Of the females on board only three women and two girls were saved. There had been several other casualties along the Irish coast.

At Magherafelt Sessions, where the criminal business a few years since generally lasted for a week—there was at the late sessions one solitary criminal prosecution of little moment, and the sessions which formerly lasted from a fortnight to three weeks, were finished in two days!—*Coleraine Chronicle*.

From Dublin messages are now sent to and received from London within three hours, by means of the English and Irish Magnetic Telegraph, which has been brought into working order between the two capitals. The messages are sent round by Belfast and the north of England.

GREAT BRITAIN.

POPULARITY OF PRINCE ALBERT.—A correspondent in a letter to the *Caledonian Mercury*, dated 10th ult., says—a curious instance of the state of feeling here as to the alleged indifference to the foreign policy of this country by a certain party in high quarters, was exemplified at a dinner yesterday of one of the large City Companies. When the second and usual loyal toast was given from the chair, the whole company refused to acknowledge it, by turning their glasses upside down. Under these circumstances, said the chairman, I give you 'The British Constitution,' which was drunk with immense cheering. A straw is sufficient to show how the wind blows, and tells its own tale.

PRINCE ALBERT AND THE PRESS.—With some acquaintance with the history of the British Press, we cannot recall the time when it appeared in so humiliating a form as it does at the present moment. Each paper, with the exception of three daily papers, has become the echo of its neighbor, and, without one single tangible fact to rest upon, affects to be exceedingly indignant with his Royal highness Prince Albert for some alleged interference in public affairs. We are told (what, indeed, we know), that the subject is spoken of at the clubs, in coffee-rooms, at the Royal Exchange, in mess-rooms, in private parties—in fact, wherever men do congregate: but what does all this prove? Does it add a tittle of weight to the evidence against the Prince Consort? Does it make the cool original "rumor," which no one can trace to any reliable source, one whit the more truthful? Or does it not establish that our contemporaries have been wanting in their duty to themselves, and to the illustrious Prince, in thus permitting absurd stories to gain currency without attempting to neutralise the poison by at least demanding upon what rational foundation these vulgar tales do really rest? What has the Prince done? Wherein has he offended? Can any one distinctly answer these questions? We grope through the dreary columns of certain starling papers, beneath a supporting party, and public confidence, and the equally interesting pages of revolutionary prints, in the endeavor to discover the nature of his trespass; but all that we can discern is a vague allegation, a doubtful inference, derived from a circumstantial chain of ridiculous tenuity, that his Royal Highness has sacrificed Turkey to the Czar in order to oblige the King of the Belgians, who has tried to strengthen his hands by an Austrian Alliance, and desires to separate this country from an association with France. We once heard of a man who walked from Hyde Park-corner to Whitechapel Church, in order, as he said, to prevent the Thames from being frozen over in summer. The connection between the act of this person (who afterwards died in Bedlam) and the object he had in view was not very obvious; but we will undertake to say that the identity of the deed and the purpose, was quite as worthy of respectful consideration as the sequence deduced from King Leopold's supposed wishes. How, in the name of common sense, can the interests of Belgium be served by the sacrifice of Turkey? If there be any reason in the argument, founded on the importance of preserving a political equilibrium in Europe, the safety of Belgium would be certainly compromised as that of any other small kingdom, were Constantine in the hands of Russia. This, King Leopold, who is a very astute personage, must perceive as clearly as any of the gentlemen—and we admit their great talent and sagacity—who devote their pens to the scarfication of his exalted nephew; but supposing the reverse—supposing that the King of the Belgians, under some not very clearly grounded alarm, sees ruin to Brussels in any check that England might offer to the mad ambition of the Emperor Nicholas—what proof is there that Prince Albert has seconded his views and taken a prominent part in the discussions at the Council Board against the dictates of order, prudence, and propriety? All that can be adduced on this head is the temporary withdrawal of Lord Palmerston from the Ministry, as if there could, by no possibility, be any other motive for his brief secession. On the other hand, in negation of the assumption of the Prince's influence, we have the undeniable fact of our continual good understanding with France, and the concurrent adoption of a war policy having in view the defence of Turkey against the aggression of the Czar. Whether that policy has been as active as could be desired is a question which may be fairly solved without supposing the interference of sinister objects and personal views. It would be most unjust to the Ministers of the Powers allied to coerce Russia to suppose that their dilatoriness has arisen from any other circumstance than an honorable anxiety to spare Europe the frightful consequences of a war as long as there remained a prospect of a peaceable adjustment of the question in dispute, consistently with the honor in Ministerial keeping. As for the rubbish about German alliances and connexions, we can only express our surprise that, with the knowledge we possess of the impossibility of the safe formation by our Princes and Princesses of matrimonial engagements with the scions of the great houses of Europe, it should be expected that in any other than small German Principalities the wives and husbands of our Royal family should be sought. For the last 100 years the same kind of connexions have been established and it would be difficult to show that any political injury has arisen out of the process. We have never gone to war on behalf of one of the little States, nor should we do so now, if it were placed by its own folly and disregard of treaties in a position to provoke hostility; on the contrary, we have seen several of them at the mercy of Napoleon, and we have not made his aggression in respect to them individually a separate *casus belli*.—The minor Duchies and Grand Duchies regard it as their peculiar destiny to supply the Princes of our Blood Royal with fortunes for life, and, to the credit of their intelligence, they educate the princely children in a manner to adapt them to their future condition. Look where we may, we find very few instances in which England has had occasion to regret the German alliances. There has been hardly a *mauvais*

sujet among the Dukes and Princes, and we cannot recall the lady whose fame has been tarnished by indiscretion. Away, then with the stuff which rabid malice calls in to its aid when engaged in the foul and villainous work of pulling down a reputation which has been erected by its owner on a noble basis of justice, intelligence, benevolence, and prudence.—*United Service Gazette*.

SECRETARY OF STATE FOR SCOTLAND.—The Town Council of Aberdeen, in reference to the petition for the appointment of a Secretary of State for Scotland, resolved, at their last meeting, by a majority, "That such an appointment as that for which their influence was now asked was uncalled for and inexpedient."—*Edinburgh Witness*.

TROOPS FOR FOREIGN SERVICE.—The following announcement appears in the *Cork Constitution*:—"Transports are daily expected in Queenstown for conveyance of the service companies of the 9th and 62d Regiments on foreign service. It is rumored in military circles that it is in contemplation to strengthen the different regiments doing duty in the Mediterranean with a reserve battalion. On the score of economy reserve battalions are advantageous, for no additional staff, such as lieutenant-colonels, majors, &c., is requisite, such as are attached to what are known as second battalions. Much difficulty is experienced at present in obtaining the necessary recruits for any emergency, even for general service, but, in the event of reserve battalions being determined on for the regiments in the Mediterranean, there is no doubt that a sufficiency of volunteers from the home regiments would be at once available."

SIR JOHN FRANKLIN.—The British Admiralty have announced that if intelligence of Sir John Franklin or his ships, "Erebus" and "Terror," and of the officers and crews being alive, is not received by the 31st of March next, they will be considered as having died in Her Majesty's service.

The number of creeds in England is a proverbial subject of remark; but the reader who turns over the tables in this book will receive new ideas as to the surprising subdivision—a subdivision which prevents any one sect from being other than a minority. We cannot even except the National Church. But, independently of the minor subdivisions of recognisable sects, such as the "Trinitarian Predestinarians," the "Free Gospel Christians," or the "Supralapsarian Calvinists," Mr. Mann reckons thirty-six religious communities or sects,—twenty-seven native and indigenous, nine foreign; besides a number of sects so small and unconsolidated that they cannot be included in the list, and separate congregations, of which there are many. Not a few of the last eschew sectarian distinctions. There are, for example, ninety-six which simply call themselves Christians.

Some interesting tables have been issued from the Health Office, comparing the loss of life by war and by pestilence. It appears that in twenty-two years of war, there were 19,796 killed and 79,709 wounded; giving an annual average of 899 killed and 3,623 wounded. In 1845-49, there were no fewer than 72,180 persons killed by cholera and diarrhoea in England and Wales, and 144,360 attacked; 31,397 of the killed were able bodied persons capable of getting their own living! Besides these deaths from the great epidemic, 115,000 die annually, on an average, of preventible diseases; while 11,419 die by violence. Comparing the killed in nine great battles, including Waterloo—4740—with the number killed by cholera in London in 1848-49—14,139—we find a difference of 9,399 in favor of war.

If any inference can be drawn from the augmented provision made for the reception of pauper lunatics, insanity appears to be largely on the increase. The Cambridgeshire, Essex, and Norfolk County Magistrates, are all about to expend large sums for this purpose, and a new establishment in Norwich is contemplated.—*Spectator*.

DISRAELI'S CATHOLIC TENDENCIES.—The *Nation*, reviewing Mr. Disraeli's works, observes that that writer and statesman makes no secret of his Catholic tendencies. "They appear everywhere. He, amid the buzz and intrigues of rank and fashion into which he drags his readers, a noble Christian gentleman appear on the scene, he is sure to be in the Roman fold, or journeying towards it through Puseyism; and he is sure at the same time, to shame, by the noble simplicity and earnest seriousness of his life, the frivolity and heartless licentiousness around him. The only heroes of his who have had high aims and grand aspirations, or who have looked beyond a seat in Parliament, or the portfolio of a minister, as the summit of human ambition, are Tancred and Contarini Fleming; and he makes them both converts to Rome."

DISCOVERY OF A STILL IN A CHURCH.—Considerable sensation has been created in this neighborhood by the discovery of a still in Euxton Church, near Chorley. A few weeks ago some workmen were employed in making some repairs in the church, when they discovered, concealed underneath the pulpit, a perfect still. The minister of the church, whose parsonage is adjoining, was apprised of the circumstance, and the still was removed from the pulpit into the vestry. Notwithstanding the above extraordinary fact became known to a few individuals, so well has the secret been kept, that it was only on Saturday night last the Excise became acquainted with it. Early on Monday morning, therefore, Mr. Peacock and Mr. Bently, Excise-officers of inland revenue, obtained a search-warrant from Captain Anderton, of Euxton Hall, and, proceeding to the parsonage first, found a part of the still in the pantry; another portion was found in the coach-house, and, on searching the church, the remainder was found under a heap of other things in a cupboard in the vestry. The still being thus completed, was brought away by the officers to Chorley, and the particulars of the seizure communicated to the Board of Excise in London.—*Preston Chronicle*.

GREENWICH WEATHER WISDOM.—A careful study of the thermometer has shown that a descent of the temperature of London from forty-five to thirty-two degrees kills about 300 persons. They may not all die the very week when the loss of warmth takes place, but the number of deaths is found to increase to that extent over the previous average, within a short period after the change. The fall of temperature, in truth, kills, them as certainly as a well-aimed cannon shot. Our changing of meat, or deficient food and shelter, has weathered them for the final stroke, and they actually died at last of the weather. Instead of a warm summer being followed by a cold winter, the tendency of the law of the weather is to group warm seasons together, and cold seasons together. Mr. Glasier has made out that the character of the weather seems to follow

certain curves so to speak, each extending over periods of fifteen years. During the first half of these periods the seasons become warmer and warmer, till they reach their warmest point, and then the sick becoming colder and colder, till they reach their lowest point whence they rise again. His tables range over the last seventy-nine years—from 1771 to 1849. Periods shown to be the coldest were years memorable for high-priced food increased mortality, popular discontent, and political changes. In his diagrams the warm years are tinted brown, and the cold years grey, and as the sheets are turned over, and the dates scanned, the fact suggests itself that a grey period saw Lord George Gordon's riots a grey period was marked by the Reform Bill excitement and a grey period saw the Corn Laws repealed.—*Household Words*.

A MODEL PARSON.—At Worcestershire Epiphany quarter sessions last week a respectable looking young man, named Henry Edens, was charged with stealing a peck of walnuts, the property of Mrs. Charlotte Hawkes. The Rev. Mr. Hawkes, son of the prosecutrix, deposed—I live at Tredington. About eleven o'clock on the 25th of October, I observed a man picking up walnuts from underneath one of our trees. I thought of frightening him away by taking up my gun and telling him that I would shoot him. When I came up to the prisoner I collared him, and demanded the walnuts. He said, 'Don't touch me,' and knocked me off with his elbow. Cross-examined—I have not a cure. I am very fond of racing and sporting. There are as good men in the racing world as in any other society. I was brought up to the Church, but subsequently took to racing, as I rather preferred it. I keep a 'book,' and frequent race courses. I also keep a race horse. I am a racing man if you want to know that. I don't remember some of the prisoner's brother's cows straying into my pasture. I took the prisoner's hat off and said 'Pepper, here!' I might have said to the prisoner, 'I'll be d—d if I don't pepper you.' I think your questions all rubbish. The prisoner took my hat off and put it on his own head. I have had the cure of souls at Hanley castle, about twenty-five years ago. (During the cross-examination of this witness the court was convulsed with laughter.) The chairman, in summing up, said that a more painful, lamentable, and disgusting exhibition than that afforded by this trial had probably never been approached in any court of justice. He trusted that the moment which had been occasioned amongst the auditors would be succeeded by grave reflection; and probably if the Rev. Mr. Hawkes would immediately commence retracing his steps to the position he occupied when in the cure of souls, it would cost him his lifetime to afford the restitution to society which so much unseemly and unbecoming levity demanded.—*Birmingham Mercury*.

THE POLICE IN THE KITCHEN.—In the Marylebone County Court, on Saturday, Ann Page, formerly housemaid in the service of Miss Spence, Crescent-house, Royal-crescent, Addison-road, sued for 19s. 6d., as wages owing, and 21 1/2s for wages in lieu of warning. Plaintiff said, I suppose, my lord, I must tell you why I left. On Christmas-eve a friend called to see me, and as we had a party up stairs I thought there was no harm in keeping my friend down stairs.—Well, about half-past twelve o'clock at night Miss Spence actually came down stairs into the kitchen, and found my friend in the dark—(laughter)—and made a great piece of work—(laughter.) In the morning the cook and me were discharged without warning. I was offered the wages due.

Miss Spence—Now tell the judge how many policemen you had in our house to supper? Ann Page—I only had one, the other policeman was the cook's not mine. (Laughter.) Miss Spence.—Were not two policemen supping of our mutton in the middle of the night? (Laughter.) Ann Page.—Cook asked them to have a little mutton, and they are not the men to refuse. You know Miss, that you sent for the police to take me up.—Were you not enjoying yourselves enough up stairs, without coming down in the middle of the night to upset our Christmas-eve? It cook and I had expected you would have been one of our party you would? have seen our two friends. (Laughter.) I have witness, your Lordship.

Police-constable T 70, here, amidst much merriment, stepped into the witness-box. He said—I was on duty in the Addison road. Miss Spence called me in to take the plaintiff out. I inquired the reason, and Miss Spence said it was for having two of our men to supper. (Laughter.) They don't belong to the T division, but came all the way from Whitechapel. (Much Laughter.) I told her I couldn't take the servant girl into custody for such a trifle. I waited whilst the girl put on her things and came out with her. I saw her refuse 19s 6d.

Miss Spence said—On Christmas-eve, your Honor, I had a party of friends, and by mere chance, about twelve o'clock I left the drawing room, and on getting down stairs, I saw two men at supper in the front kitchen, and as soon as my footsteps were heard, out went the lights, and I heard a great scuffle, caused by their hiding themselves in the back kitchen. (Laughter.) I called for lights, and whilst I was groping about in the dark I caught hold of one of the policemen's buttons. The man then called out, "Don't be alarmed, Miss; I am here to protect you. Don't shriek out, for I am a policeman." (Shouts of laughter.) The other man then said, "No, no, there's no fear Miss, for I am another policeman, and will protect you too." (Continued laughter.) They each begged me to forgive them; admitted having had supper, and said they were very sorry that the girls should have overcome their sense of duty. (Increased merriment.) The discovery quite upset our merry party, I assure you, sir. We took the policemen's numbers, and reported them to the Commissioners of Police, and Sir Richard Mayne fined each of them 2s. 6d. and severely reprimanded them. We instantly discharged the cook and the plaintiff.

The Judge.—I think enough has been said to satisfy me that the plaintiff as well as the police grossly misconducted themselves. I shall only make an order for 19s. 6d., without any costs.

MORALS OF PROTESTANTDOM.

There are in London (says the *Times*) above 12,000 children under training for crime—30,000 thieves; 6,000 receivers of stolen goods; 150,000 of both sexes leading abandoned lives, and 38,000 illegitimate children annually; 1,500 are yearly added to the dangerous classes in the town of Manchester; 1,200 thieves under 15 years of age in Liverpool; 40,000 houses of ill-fame; 280,000 unfortunate females; and further, that in this land of Bibles and religion eight million pounds are spent annually in these places. Parliamentary reports inform us that when asked who the

Saviour was, one replied "He was Adam," another "He was an apostle;" a third that he was "A king of London a long time ago," and when the name of Jesus Christ was heard "extraordinary desecrations or confusions, the result of ignorance, have been developed in the reply to any further questions." The awful picture drawn by Charles Dickens of the people of England, as portrayed at the execution of the Mannings was such—"that a man had cause to feel ashamed of the shape he wore, and to shrink from himself as fashioned in the image of the devil." He says—"I believe that a sight so inconceivably awful as the wickedness and levity of the immense crowd collected at that execution this morning could be imagined by no man, and could be presented in no heaven then land under the sun. The horrors of the gibbet, and of the crime which brought the wretched murderers to it, faded in my mind before the atrocious bearing, looks, and language of the assembled spectators. When I came upon the scene at midnight, the shrillness of the cries and howls that were raised from time to time, denoting that they came from a concourse of boys and girls, already assembled in the best places, made my blood run cold. As the night went on, screaming, and laughing, and yelling, in strong choruses of parodies on negro melodies, with substitutions of Mrs. Manning for Susannah, and the like, were added to these. When the day dawned, thieves, low prostitutes, ruffians, and vagabonds of every kind, flocked on to the ground with every variety of offensive and foul behaviour. Fightings, faintings, whistlings, imitation of *Punch*, brutal jokes, tumultuous demonstrations of indecent delight when swooning women were dragged out of the crowd by the police with their dresses disordered, gave a zest to the general entertainment. When the sun rose brightly—as it did—it gilded thousands upon thousands of raptured faces, so inexpressibly odious in their brutal mirth or callousness, that a man had cause to feel ashamed of the shape he wore, and to shrink from himself, as fashioned in the image of the devil.—When the two miserable creatures, who attracted all this ghastly sight before them, were turned quivering into the air, there was no more emotion, no more pity, no more thought that two immortal souls had gone to judgment, no more restraint in any of the previous obscenities, than if the name of Christ had never been heard in this world, and there were no belief among men, but that they perished like the beasts." The rival districts are equally bad. One missionary says—"There are among us not less darkness and ignorance than are to be found in the pagodas of China, or among those who, amidst the deepest wilds of Indian forests, sacrifice their children or prostrate themselves before demons." Another missionary says—"In England there are millions who never heard of the Prince of Life." A missionary traveller through three of your counties says—"Darkness covers this part of England, and gross darkness the people." A fourth says—"That the very garden of England, in a moral light, should be regarded as a vast howling wilderness." A fifth says—"That the greater part of the 300,000 inhabitants of Staffordshire sit in darkness, and in the gloomy shade of overspreading death—yes, that it is a moral wilderness of awful dimensions." Another—"That your whole village population is in a condition of moral degradation, unusually deepened—ignorance with insensibility united—wickedness blended with every vice, and heightened into barbarity of manners." "Under heaven," says another, "there is not a worse place than this—men, women, and children, glorying in blaspheming the name of the Lord." Another informs us—"That infidelity, like a mighty flood, is devastating English society with the most awful errors and moral abominations." How could it be otherwise where so many conventionalities of infidelity are tolerated and thronged? No wonder that a Protestant Bishop should say—"That there is unprecedented indifference to the religion of Christ." And the *Times* "assures us that infanticide is frequent, and increasing to such an extent that the interference of the Legislature is imperatively called on to arrest the frightful progress of this crime." Is it not a mockery of God and man to find the spiritual guides of such a people go to Ireland to preach the Gospel when they have made England such a "moral wilderness of awful dimensions?" According to Dr. Begg, "It was melancholy to think that in Scotland, three centuries after the Reformation, one half of the people should be sunk in ignorance, and yet this was an undoubted fact." And the *Glasgow Examiner* says—"Three-fourths of the population of Scotland are, to all intents and purposes, uneducated; and one-fourth of these three-fourths are about as ignorant as the North American Indians, and much more wicked." And the *Examiner* adds—"It is a well-known fact that the people of Scotland have long been a head of the bulk of the national clergy, both as regards secular and religious information." Is it possible that, although three-fourths of the people of Scotland are as ignorant as the North American Indians, yet they are a-head of the bulk of the national clergy as regards secular and religious information? Very flattering, indeed! And yet Scotland contributed her quota to the invasion of Ireland, and her people and clergy in such a condition! Hear Dr. Buchanan on the spiritual destitution of the people of Glasgow:—"In 1835 the Church Building Society ascertained, by careful domiciliary visits, that there were at that time 18,000 families—numbering altogether at least 80,000 souls—who did not possess one solitary church sitting. In 1836 the Government Religious Instruction Commission came to Glasgow, and, after inquiry, they reported to Parliament that in Glasgow there were at least 66,000 persons of an age to attend church, who were, not in the habit of attending public worship. Now, since that period there had been added to the population at least 150,000 souls. In order to supply the additional population with church sittings, at the rate of 60 per cent., would require ninety churches of a thousand sittings each, and ninety additional ministers. Now, it was perfectly well known that during that period not half the number had been actually provided; and even of that half it was well known that a very large proportion had been produced by the memorable disruption of 1843, and therefore enhanced rather the subdivision of existing congregations than the formation of new ones. If spiritual destitution was proved to exist in 1836, that destitution must be immensely greater now. In one section of the Tron Parish there was only 546 church sittings among a population of 12,000, or less than five to one hundred persons. In another large section there were only three sittings to the hundred persons. In 694 houses no Bible or Testament was to be found. In upwards of 2,000 families 158 persons avowed themselves to be infidels."—*Correspondent of Glasgow Free Press*.

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 SHORT SIGHT BILLS from One Pound upwards, negotiable in any part of the United Kingdom, are drawn on the—
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Montreal, February 9, 1854.
THE TRUE WITNESS AND CATHOLIC CHRONICLE,
 PUBLISHED EVERY FRIDAY AFTERNOON,
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 TERMS:
 To Town Subscribers. . . . \$3 per annum.
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 Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.
 MONTREAL, FRIDAY, FEB. 17, 1854.

The Catholic Clergy and laity of Quebec have adopted the following address to His Excellency Mgr. Bedini. The address has already been numerously signed by the most estimable citizens, first amongst whom stands His Honor the Mayor, and will be forwarded at the end of the week. The Catholics of Quebec have done themselves much honor by their conduct, which we hope will be imitated by the Catholic citizens of Montreal:—

TO HIS EXCELLENCY MONSIGNOR CAJETAN BEDINI, ARCHBISHOP OF THEBES, APOSTOLIC NUNCO TO THE COURT OF BRAZIL.
 MAY IT PLEASE YOUR EXCELLENCY—

We, the undersigned Clergy and Catholic Citizens of Quebec, beg leave to express anew our feelings of gratitude and respect for your person.
 We would have been happy to acquit ourselves of this debt towards your Excellency whilst you were still on the soil of America; but circumstances, distressing to us, and highly disgraceful to the neighboring Republic, have deprived us of this satisfaction, and obliged us to transmit you our address across the Atlantic.

We return you thanks, my Lord, for having by your visit afforded to the Catholics of Canada an opportunity of giving expression to their inviolable attachment to the Chair of Peter, and their profound veneration for the august Successor of the Prince of the Apostles. Your Excellency will ever be an incontrovertible witness to the sincerity of those feelings among a people who have always considered the Catholic Faith as the safeguard of their liberties, and the most precious inheritance bequeathed them by their forefathers. Your high mission, and your words of benevolence, have revealed to us the large share the infant Churches of the New World occupy in the paternal affection, and pastoral solicitude of that glorious Pontiff who governs the Universal Church. In this opinion we have been confirmed by our personal experience of the rare merit of the Prelate chosen to fill this important mission. For, whilst honoring the Papal Nuncio, we admired in the person of the Archbishop of Thebes, the most amiable and brilliant qualities both of mind and of heart. Previously, indeed, the public press of Italy had enabled us to appreciate your skill in a most difficult administration, as well as the goodness of your heart and the nobleness of your character. But your sojourn in our country, by making you known in a more particular manner, has acquired for you the general esteem, and has gained you the hearts of all classes of society. It was therefore with feelings of deep disgust that we learned the vile calumnies invented by the enemies of all order, and religion to vilify the venerated Chief of the Church, in the person of his representative. Nevertheless, the atrocious insults offered to your Excellency have not been to us a matter of surprise. Your devotedness to the good cause, your zeal for the interests of the Church, your firm attachment to the Sovereign Pontiff, were too well known, not to expose you to the odious insults of perverse men, whose efforts are directed to the subversion of every principle of honor, justice, and truth.

We had a right to expect that, in the country of liberty, your mission of conciliation and charity would not have met with any other obstacles, and that the protection so liberally granted to the apostles of hatred and discord would have been extended to a minister of the God of peace. Our hopes have been disappointed; and in the sincerity of our hearts do we deplore the weakness of a government which has proved itself unable to protect from the violence of a few turbulent strangers, the Representative of the most venerable Power in the universe. We join with the three millions of Catholics and all the good citizens of the United States, in condemning this flagrant violation of the sacred laws of hospitality, of rights which have always been held as inviolable by all civilized nations. To those courageous men, who in some localities maintained the authority of the law against the fury of a mob, are due the thanks and gratitude of all the friends of order and justice.

We love to assure your Excellency, that the Catholics of Canada anxiously followed all your movements in the midst of the dangers which beset you on every side; and they unceasingly admired the firmness, wisdom, and generosity you so brilliantly displayed in those days of severe trial.
 We fervently pray that the God of justice may reward your Excellency for the persecutions you have had to endure in the New World; and that He may shower down His choicest blessings on you, and all your undertakings.
 Quebec, 12th of February, 1854.

It seems now to be a pretty generally admitted fact that the prime movers to, and actors in, the murderous designs upon His Excellency, Mgr. Bedini, were not native Americans, but European foreigners; with whom the more respectable portion of the citizens of the great American republic, disown all connection, and disclaim all sympathy. Some few Americans may have been amongst their ranks, but the great majority were German, and Italian Protestants; infidels in religion, and democrats in politics; the very refuse of the jails, and brothels of Europe.

By this obscene fraternity, Mgr. Bedini was naturally looked upon with the deadliest hostility; its hatred, its cowardly attempts on his life; show how rancorous, how deep seated, was that hostility; nor could the friends and disciples of the Protestant apostle Gavazzi have given us a better illustration of the precepts of their master, the tendencies of modern Protestantism, and the spirit of the new democratic evangel, than that with which they have supplied us in their dastardly conduct towards Mgr. Bedini.

In one sense, Mgr. Bedini and Gavazzi may both be called, in the language of the Rev. Dr. Emerson, "Representative men;" representative of the two opposite principles which are about to contend for mastery, not in Europe only, but on the shores of the New World as well. It seems indeed, more than a casual coincidence that, in one year, America should have been visited by two such men—whose respective histories, if they possess some few points of resemblance, offer yet more of striking contrast; and whose influences, both for good and evil, will long be felt by, and be productive of many important results to, the people of Canada, and the United States.

Between the careers of Mgr. Bedini and Gavazzi, there are some striking analogies. Both natives of Italy, both have taken an active and important part in the convulsions of their native land; both have visited this Continent; the one as the honored and confidential Envoy of his Sovereign; the other—obliged for his crimes, and to avoid the gallows to flee his country—as a needy and intriguing adventurer; of both, the progress, whether in Canada, or in the United States, has been attended with much excitement, and, in one or two instances, with loss of life; both have again returned to Europe to fulfil their respective destinies; finally both have received the august and indelible stamp of the Catholic priesthood, and have bound themselves by the most solemn engagements, and the most sacred oaths in the presence of Almighty God, faithfully to perform its functions, and to discharge its obligations. But here all resemblance ends; and if again we couple the names of Mgr. Bedini and Gavazzi, it is not by way of comparison, but of contrast; for whilst the former, faithful to his oaths and loyal to his God and to his sovereign, is a distinguished ornament of the Prelacy, and a credit to his country—the other, false to his ordination vows, has scandalized the Church, by his dissolute conduct, his lewd life and conversation—is a standing disgrace to his Order, and the fit associate of the Leakeys, the Achillis, and the Ciocci, whose turpitudes are only redeemed in the eyes of Protestants, by the virulence with which they Protest against the Catholic Church from which they have been expelled.

Gavazzi is the representative of modern Protestantism; especially of that democratic Protestantism which is destined to supplant the older Protestantism of Calvin and Luther. The avowed object of this new dispensation, is to destroy the altar, to overthrow the throne, and to uproot the domestic hearth; its mission is to complete the work of the XVI. century, and to consummate the revolt against authority which the lecherous monk of Saxony commenced; and to carry out to their last consequences the "principles of the reformation." The Gospel of Gavazzi is but the Gospel of Luther fully developed; Gavazzi-ism is Lutheranism transplanted from the cold regions of the North, and ripened beneath an Italian sun.

Democracy or "People-worship" is the religion of Italian Protestantism. God is obsolete, worn out, and behind the progress of the age, which has grown too enlightened any longer to submit to His authority. A new claimant for divine honors has made his appearance, to whom the throne of absolute and universal sovereignty must be resigned. Man, the "universal man," or humanity personified, is the God of modern Protestantism, and there is no God besides him; though his prophets are numerous, amongst whom we may number Gavazzi and Mazzini. Woe to him who will not bow down and adore this new divinity.

Of this tendency of modern Italian Protestantism, the more religiously inclined of the Protestant world are fully aware; and over it, in spite of their hatred of Catholicity, they are almost inclined to mourn.—The last number of the *North British Review*, the organ of the British Evangelicals, distinctly recognises this tendency as the most striking characteristic of "Italian Protestantism."—

"The tendency of the Mazzinian party is to deify humanity. Man, as man, is the prophet of God—the people is supreme—the voice of the people is the voice of God—the Lord Jesus Christ is not the Redeemer of a lost world, but an apostle of progress."—*North British Review*, November, 1853.

Much the same doctrine is preached by the democratic and infidel press in America; for instance, we find in a late number of the *Irish American* the following concise exposition of this new theology:—

"When the spirit descended upon them in tongues of fire, the people became the everlasting incarnation of God."

To whom all men must submit; and before whose divine majesty all must prostrate themselves; under the penalty of having their throats cut in honor of the great "People-God;" and in the name of "civil and religious freedom"—Liberty, Fraternity, and Equality, being of course the three persons of the new Protestant Doxology. Of this religion Gavazzi is apostle and high priest; to preach it, was the object of his mission in America.

Mgr. Bedini, on the other hand, may be taken as the representative of the old anti-Protestant or Catholic principle, which proclaims God as Creator, and asserts Him to be the only Lord and Sovereign of all things; to Whom even great "People-God" must submit. This blasphemous and contemptuous treatment of "People-God" of course is most offensive to the deity, thus unceremoniously stripped of its divine attributes. "People-God," does not like to be

told that it is creature, and as such, bound to obey its Creator; it howls, and bellows, and exhorts its devotees to avenge its wrongs upon the person of the insolent contemner of its majesty who has refused to bow the knee, to the great Baal of Protestantism. We can easily understand why the mission of Mgr. Bedini was so offensive to German and Italian Protestants; he had set at naught their divinity, and had distinguished himself as an opponent of "People-worship."

And if here, we have the secret of the bitter hostility, and cruel assaults directed against our illustrious visitor, in the sympathy which the Protestant Press has manifested for the perpetrators of these outrages, we may see how general, in the Protestant world is the tendency to "People-worship"—how willing it is to fall down and worship before the face of great "People-God." It was as the apostle of this XIX. century evangel, that Gavazzi was invited, caressed and applauded, in Canada; and it is as its uncompromising opponent, that the Catholic Church is menaced, reviled, threatened with spoliation, and that its ministers are spitefully entreated. Nor is this to be regretted; for it is well that the irreconcilable antagonism of Catholicity and Protestantism should ever be brought out clearly and distinctly. Even Catholics, we regret to say, misled by the honied words, and meretricious smiles of their opponents, have too often been inclined to coquet with Democracy; it is well that the alarm be given to Samson in good time, ere yet his strength has departed from him, in the embrace of the treacherous Dalila; it is well that Catholics should learn, and from the lips which had well nigh deceived them, that if they would be true to their Church, they must cease to dally with her enemies. The cry has gone forth from the hostile camp; and fully warned of the approaching and inevitable conflict, Catholics are called upon to range themselves under one banner or the other. No longer can it be permitted them to halt between two sides; they must renounce, at once, and forever, either their Democracy or their Catholicity; this day are they called upon to decide whom they will worship, and whom they will serve—the Lord of Hosts, or "People-God." "If the Lord be God, follow Him—but if Baal, then follow him."—3. *Kings*, xviii., 21.

A STORY OF "A COCK AND A BULL."

The following is too good to be lost; it is worthy of a place in the "Old Woman's Department," and as such we trust to see it reproduced in the columns of the *Montreal Witness*:—

A meeting of "Italian Patriots" was held on Monday, the 6th instant, at New York, for the purpose of blackening the character of Mgr. Bedini, now that his person is beyond the reach of "patriotic stilettoes." Of course the speakers vied with one another in representing His Excellency in the darkest light; but none surpassed a "patriot," of the name of Bisco, who electrified his audience with the following choice *morceau*. For the details, we are indebted to the *N. Y. Daily Times*, 8th inst.:—

Pietro Bedini, brother of the Nuncio, was a married man, living at Sinigaglia when the revolutionists were in possession of that city; and the leaders of the mob determined to seize upon his person, in order to wreak upon him, the vengeance which they were unable to exercise upon his brother. A band of armed ruffians, called in "patriotic" slang "National Guards," surrounded his house, and placed sentinels at the door to prevent the escape of their intended victim; but the bird had flown, and Pietro Bedini was not to be found. As the "patriots," disappointed in their hopes of blood and plunder, were about to retire, a maid servant, hearing a casket, was observed coming out of the house; she was immediately seized, and dragged before the revolutionary tribunal, where she pleaded ignorance as to the contents of the casket, which, she said, had been given to her by her mistress—the wife of Pietro Bedini, and the sister-in-law of the obnoxious Civil Governor of Bologna "with strict injunctions to throw it into the canal." As the casket was locked, and the key not forthcoming, the "patriot" commander of the civic force, commanded it to be broken open; when lo! it was found to contain a long and amorous correspondence from Mgr. Bedini to his sister-in-law, with whom he had long maintained adulterous intercourse; and of which intercourse these letters were the damning proof. Afraid of detection, and alarmed lest this correspondence should fall into the hands of her paramour's enemies, made Pietro Bedini had determined to destroy it; and as of course, in Italy, such simple expedients as tearing, or burning, dangerous papers are either impracticable, or perfectly unknown, this shrewd personage could devise no better plan of concealing her guilt, than locking up the proofs thereof in a casket, and entrusting them to her servant maid to throw into the canal; at the very moment when the streets were thronged, and her own house surrounded, with a savage rabble actuated by the most vindictive animosity against him whose guilt she was so anxious to conceal, and the proofs of which she adopted such wonderful expedients to destroy. It must be admitted that, when lovely woman does stoop to folly, if an Italian woman, she stoops very low indeed. A clumsy, stupid German, or English woman, would, in similar circumstances, have thrust the letters into the fire, and so for ever put an end to the matter; the keen and crafty Italian sends them in broad day-light to be thrown into the canal, by the hands of a servant.

The conduct of the "patriot" commander of the civic force was to the full as remarkable, and characteristic of that generosity of sentiment for which "patriots" are proverbial. Having got the letters into his possession, and finding therein the means of taking ample vengeance upon the hated Bedini, and for ever destroying his influence in the Civil, or Ec-

clesiastical affairs of Italy; the worthy commander immediately returned them to the panic-stricken mistress, with these memorable words—"Get out—fly—carry with thee these evidences of thine and thy accomplice's guilt;"—thus for ever putting it out of his power, or that of his "patriotic" friends, to establish the guilt of her hated accomplice.

Gentle reader, is not this a pretty story of "A Cock and a Bull?"

PROTESTANT CONVERTS.

"*Ciocci v. Ciocci*."—This long pending case has, at length, terminated in a verdict for the plaintiff; the details are, as in the Achilli case, too beastly for publication; it is enough to say that Ciocci was the intimate friend of Achilli.

Achilli and Ciocci are both fair average specimens of converts to Protestantism from the Catholic Church; and what they are, we know from the report of the Law Courts, where their misdeeds have been publicly exposed. Ciocci, who, by Sir Stephen Lushington's judgment, pronounced on the 18th, is declared to be a monster of impurity and bestiality, has long been a great favorite with the evangelicals, and one of the shining lights of Exeter Hall; by the Protestant parsons, he has been held up to the world as a pattern of excellence, and employed by them as a missionary amongst the London Papists. His career is at an end however in London; and we may expect him shortly in America, where he will fill up the vacancy caused by the retreat of his worthy brother, the ex-monk Gavazzi.

Another attempt is about to be made in the Massachusetts' Legislature to obtain some compensation for the destruction of the Ursuline Convent in Charlestown, which was attacked, pillaged and burnt some years ago by the Protestants of Boston at the instigation of their parsons. A Mrs. Moriarty, the mother of two of the young lady boarders, who were in the seminary at the time of the attack, and who suffered most cruelly from the brutality of their Protestant fellow-citizens, has presented a memorial to the Legislature, praying to be indemnified for the losses sustained by her children. This demand for justice will, in all probability, be refused; for as yet we do not believe that, in history, there is a single instance recorded, of Protestants willingly granting justice to Catholics.

PROHIBITORY LAWS.—We learn from the *Boston Pilot* that a petition has been presented to the New York Legislature asking for a further extension of the principles of the "Maine Law" so as to prohibit the use of tobacco except for "medicinal purposes." We understand that the young ladies of Montreal are about to improve upon the idea; and that a petition, signed by a large body of strong-minded women, will be presented by Mister George Brown, at the next meeting of Parliament, praying for the Legislative prohibition of all traffic in sighs, amorous glances, whispered vows, or squeezing of hands, except for "matrimonial purposes."

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

It is unnecessary, it would be a work of supererogation, to quote largely from the writings of the early Fathers, to show that they believed in the existence of a Purgatory, as defined by the Councils of Florence and Trent. It would indeed be singular if the same men,—who, when officiating in their sacerdotal capacity, and daily offering the Tremendous Sacrifice of the New Law for the repose of the departed, in their public devotions professed a belief in an intermediate state, wherein the souls of the faithful departed might be assisted by the prayers of the living—should in their writings have denied it. Such inconsistency would be improbable if reported of Protestants; in a St. Chrysostom, or a St. Augustin, it is perfectly incredible; and therefore we must suppose that, what they professed in the public services of the Church, they believed in their inmost hearts, and taught openly in their writings. Instead therefore, of heaping quotation upon quotation from the Eastern and Western Fathers, in support of our thesis—that the doctrine of Purgatory was held and taught in the Church—ere it may be said that her corruptions had commenced, we shall content ourselves by replying to the texts from Scripture, and from the Fathers, adduced by Mr. Jenkins as condemnatory of the doctrine; showing that they are susceptible of another interpretation reconcilable with a belief in Purgatory, and are not therefore conclusive against it. As with every other article of the Creed, of course our sole reason for holding "that there is a Purgatory," is the authority of the Holy Catholic Church.

The first text cited by our author is from St. John xix., 30—"where the Blessed Saviour is represented as exclaiming with His dying breath, "IT IS CONSUMMATED"—whence the Protestant concludes that there remains no punishment for the penitent sinner after this life. The conclusion does not flow from the premises.

For it is possible that Our Lord meant that all that the prophets had spoken of Him, and His sufferings, had then been accomplished; that the great Sacrifice, foreshadowed in the offerings of the Mosaic Law, was then consummated, and the gates of heaven opened to the sons of Adam; and without thereby meaning that, on man's part, nothing more remained to be done or endured whereby the infinite merits of that Sacrifice might be applied to each individual. Our Lord's words are susceptible of such an interpretation, without being so strained as to imply that there remaineth no chastisement for the penitent sinner, either in this life, or in the life to come. And if it be not derogatory to the merits of Christ's Sacrifice to believe that, during this mortal state, Our Lord chasteneth His pardoned children whom He loveth,

it in no wise detracts from the same merits to believe that, even after this life, they may yet, for a period, be scourged by the same loving Father.

The next text cited is from the Epistle to the Hebrews—

"Now once at the end of ages He hath appeared for the destruction of sin by the sacrifice of himself. Christ was offered once to exhaust the sins of many."—c. ix., v. 26 28.

This is a most convenient text, for it is cited by Protestants upon all occasions; though what bearing it can have upon the doctrine of Purgatory, we cannot for the life of us perceive. "If"—asks our author—"the sins of the world are exhausted by Christ's Sacrifice, what additional process is necessary?" None certainly to exhaust sin; neither does any one, unless it be some silly old woman of the Mrs. Partington school, imagine that Purgatory is a place for exhausting sin; though many processes are necessary to apply the merits of Christ's Sacrifice to the individual. Faith, and Baptism are necessary; Penance for sins committed after Baptism, is necessary; the Sacraments are necessary, *saltem in voto*; nor does the necessity of these processes detract from the merits of Christ's Sacrifice. The sins of many may be exhausted, the sentence of eternal death remitted, and there may yet remain temporal chastisement, either in this life, or in that to come, for the sons whom the Lord receiveth.

Our author relies much on the language of St. Paul, in his Epistle to the Romans:—

"There is therefore now no condemnation to them who are in Christ Jesus."—c. viii., v. 1.

To understand what the Apostle means by "condemnation" in the above quotation, we must examine the context; from which it will be clear that the passage contains no allusion whatever to punishment, temporal or eternal. In the concluding verses of the preceding chapter, St. Paul complains of the "law in his members, fighting against the law of his mind." "Unhappy man that I am," he asks, "who shall deliver me from the body of this death?" And he answers, by asserting that "to them who are in Christ Jesus" this consciousness, these motions of the flesh, if resisted, are not sin, partake not of its nature, nor its condemnation. This text therefore, as Bellarmine remarks, is not opposed to a Purgatory; but condemns the doctrine of Luther, and heretics of a similar stamp, who taught that the motions to sin, which the regenerate feel, are sin, even though they refuse to consent to them—even though "they walk not according to the flesh."—Rom. viii. 1.

The next is from St. Paul's first epistle to the Thessalonians, in which the Apostle prays:—

"May the God of peace Himself sanctify you in all things; that your whole spirit, and soul, and body, be preserved blameless for the coming of Our Lord Jesus Christ."—c. v., v. 23.

A queer logic it must be that, because St. Paul prays that his hearers may be wholly sanctified, concludes that there is no punishment after death for those who in this life are not wholly sanctified. "Is it conceivable that the sanctified in ALL THINGS, i. e., in Spirit, in soul, and in body, should be lashed in Purgatory for ages?" asks Mr. Jenkins. No Sir, it is not, and nobody but a very foolish Protestant would ask such a silly question. For the "sanctified in ALL THINGS," there is no Purgatory, according to the teaching of the Catholic Church; nor will their souls be lashed for one moment. Purgatory is only for those who are not wholly sanctified in this life.

Mr. Jenkins is not more lucky with St. John, than with St. Paul. St. John, according to our author denies Purgatory, because he says:—

"The blood of Jesus Christ cleanseth from all sin; if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all iniquity."—St. John i. 7-9.

If Protestant controversialists would endeavor to obtain a little insight into the doctrines which they impugn, and would avoid confounding things which should be kept perfectly distinct, they would save themselves a very unnecessary expenditure of Scriptural texts. In asserting Purgatory, it by no means follows that we deny that the blood of Jesus Christ alone cleanseth from sin; or that God forgives, and cleanses from iniquity, the contrite sinner. For Purgatory and Purgatorial punishments, remit no mortal sins, *quoad culpam*; this remission, this cleansing from the guilt of sin, must be obtained in this life, either in the Sacrament of Baptism, or of Penance; in which the all cleansing blood of the Redeemer is applied to the individual; or else, not Purgatory, but Hell with its eternal torments, is the uncleaned sinner's doom. The sinner whose sins, *quoad culpam*, are remitted needs no after process to cleanse him from the *guilt* of sin; though, *quoad penam*, a process may yet be necessary, either in this life, or in that to come; and as we have already shewn, when sins are remitted, *quoad culpam*—they are not always remitted *quoad penam temporalem*.

There is no Purgatory, argues our author, because St. John in the Apocalypse narrates the vision wherein he saw—"a great multitude, standing before the throne, clothed with white robes"—and who, having "come out of great tribulation" had "washed their robes, and made them white in the blood of the Lamb." But how this passage militates with the teaching of the Church, that, for those who have not washed their robes perfectly white in the blood of the Lamb—that is, not fully expiated them by Penance, or in Martyrdom—there remaineth "great, though temporary tribulations, even after this life, it is not easy to understand. The text asserts that all who "have washed their robes in the blood of the Lamb," and who "have passed through great tribulations" for the faith, are before the throne of God; but it does not assert that all who die, in sentiments of penitence, and reconciled to God through Christ, pass immediately from this mortal life to the realms of eternal bliss. And therefore is it that,

though the Martyrs, having passed through great tribulations in this life, need no Purgatory, there may yet be such a state for others, who have not passed through the same tribulations, as is clearly pointed out by St. Augustin. There is a certain perfection in this life to which the holy Martyrs have attained:—

"Perfectio tamen in hac vita nonnulla est, ad quam sancti Martyres pervenerunt."—Serm. clix.

For these there is no Purgatory; but for those only, of whom in the same discourse St. Augustin speaks, as imperfect.

"Quibusdam vero adhuc imperfectis, et tamen ex parte justificatis."—Ib.

There is no Purgatorial punishment, again argues Mr. Jenkins, because Lazarus, who, after death, was carried by angels into Abraham's bosom, was said "to be comforted."—St. Luke, xv., 25. But this argument is of no force, because Lazarus was not a type of the whole human race; and though he might have been comforted, others may yet be tormented; and because the words "Abraham's bosom"—*kolpon tou Abraham*—though employed to denote an intermediate state betwixt heaven and hell, do not imply a place of punishment, but that place of rest where the souls of the ancient Saints, Patriarchs, and Martyrs reposed, until by His death, Christ opened to them the gates of the Kingdom of heaven; though excluded from heaven, the church does not teach that the souls of the ancient Just were subjected to Purgatorial punishment, because they were in this intermediate state. Thus the comforting of Lazarus in "Abraham's bosom" proves nothing against punishment of some of the faithful departed in Purgatory.

"How could St. Paul desire to be dissolved, and to be with Christ? How could he speak of the gain of dying with such a Purgatory before him?" asks Mr. Jenkins. But by what right does our author assume that St. Paul had a Purgatory before him? If Mr. Jenkins will but lead the life, and die the death of St. Paul, we will guarantee him against Purgatory.

The last text which our author adduces, and upon which he chiefly insists, is the following, from which however he excludes the—"for their works follow them." St. John, in the Apocalypse, is describing his vision of the great and terrible day of general judgment, when the "angel came out of the temple, crying with a loud voice:—

"Put to thy sickle, and reap, because the hour is come to reap, for the harvest of the earth is ripe." At this time, John heard a voice from heaven saying:—

"Blessed are the dead, who die in the Lord. From hence forth now, saith the Spirit, that they may rest from their labors; for their works follow them."—c. xiv., v. 18.

Neither does this text at all contradict the Catholic doctrine of a Purgatory, betwixt the period of the individual's decease, and the day of judgment.—For it is clear that the *henceforth*, must be referred, not to the epoch at which St. John wrote, but to that which, having seen in a vision, he was describing, viz., the day of the last judgment; after which indeed there will be no Purgatory.

Besides, the text is fully applicable to the dead who die in the Lord, with sentiments of penitence, and with their sins—*quoad culpam*—remitted. For blessed are they; blessed beyond all that the heart of man can conceive, are the souls suffering in Purgatory, strange as this may sound in Protestant ears. They suffer, but with charity, and perfect resignation to the will of God. They suffer, but they are blessed in their sufferings; for with them there is no fear, nor anxiety for their future state; no doubts have they as to their ultimate salvation, of which they are certain in Purgatory, though they never could have been on earth. To such certainly, no man living, except in virtue of a special revelation, can ever attain—no one, save he be puffed up with spiritual pride, will ever pretend. To be assured of his ultimate salvation, man must be assured of his final perseverance; and as no man living can be certain that he will never yield to sin, or, that to him so yielding, God will again grant the grace of repentance, no man on earth can be certain of escaping the eternal torments of hell. Hence fear and trembling, in which we must work out our salvation, but from which the souls suffering in Purgatory are entirely delivered.—Who is there, who would not now rejoice, if an angel from on high should assure him that his name was written in the book of life? Who is there who would not pronounce such a one blessed; yea, though toil and suffering, though long years of pain and misery upon earth, to be crowned with the Martyr's death, were his certain lot? Who is there who would presume to doubt his blessedness, because of these passing tribulations? Now this is a blessedness which the souls in Purgatory enjoy. Doubt and uncertainty have been from them for ever banished; certain of their salvation—sure of a place at the Judge's right hand, on that great and terrible day, when the goats shall be separated from the sheep—they rest from their labors; free are they from all harassing cares and doubts of their ultimate salvation—care and doubts with which the just can never altogether cease to be troubled on earth, and with which the most earnest, the humblest, and therefore the sincerest Christians, will be most often troubled.—Yes, truly, may it be said even now, "Blessed are the dead who die in the Lord;" blessed are they, even in Purgatory, "for they rest from their labors;" because for them there is the certainty which cannot be shaken, that no more temptations await them; that to them shall these words one day be spoken: "Come ye blessed of my Father, possess the Kingdom prepared for you from the foundation of the world."—St. Matt. xxv., 34.

Having disposed of Mr. Jenkins' objections from Holy Writ, in our next we shall reply to those which he adduces from the writings of the Holy Fathers.

To the Editor of the True Witness.

DEAR SIR—Accident or curiosity led me a few days ago to look into the *Montreal Gazette* of the 1st inst., in which I happened to see a report of the proceedings at the conventicle of the F. C. M. Society, held on the Thursday previous. The chair was occupied by Lieut.-Colonel Wilgress; a queer position, one might suppose, for a gallant son of Mars. The Rev. H. Wilkes, D.D., read an abstract of the report of the proceedings of the committee during the past year; after which he made a speech to the assembly. As this harangue is the first in the order of the speeches made there, and although it be a miserable rhodomontade, yet it suggested the following thoughts, which, perhaps, it may not be useless to communicate:

Of Mr. Wilkes' allusion to the sad fate of one missionary, (as he calls him) and the illness of another, I will not speak, except merely to remind Mr. Wilkes that God does not always chasten in His love, but often punishes in His wrath. Alluding to the difficulties to be encountered by the French Canadian Missionary Society, Mr. Wilkes said—"These (difficulties) were not to be found in any differences of opinion among themselves." Then there are differences of opinion; then there is not unity; then you belong not to the true Church, Mr. Wilkes!—Indeed, that is candid; but let us proceed. "For the operations of the Society were conducted upon such a Catholic basis, that all denominations of Protestants might join in the work." That's admirable! "All denominations of Protestants," no matter how great their errors! but why then not say, "Latitudinarian basis," instead of "Catholic basis." Poor dear Mr. Wilkes, you should speak more correctly. "All denominations of Protestants;" so then you admit every variety of that heresy. Surely, Sir, you and your Society are very generous. Pagan Rome was not more liberal; she was your perfect prototype; for she too embraced every sort of superstition, receiving into her temple the gods of every nation that came under her sway. I hope you, Sir, are pleased with the precious model on which your French Missionary Society is formed. However, Mr. Wilkes continues—"But the difficulties were to be found in the sinfulness and perversity of men's hearts. Their object was not, properly speaking, to make converts from Romanism to Protestantism; but to convert sinful and perishing souls to a knowledge and love of Christ." Indeed, Mr. Wilkes, there is some truth in that sentence.—"The sinfulness and perversity of men's hearts" is, I believe, your great difficulty; for, of course, you include the members of the F. C. M. Missionary Society amongst men whose hearts are sinful and perverse; and Mr. Wilkes, dear, since you have not the knowledge and the love of Christ yourselves, how can it be expected that you can impart it to others. Sure enough your case is very deplorable, and, *alanku ma chree*, we feel very much for you. "The sinfulness and perversity of men's hearts"—yes, *asthor*, that is your great difficulty; and hence we would advise, humbly and respectfully, the members of your Society to purify their hearts from sinfulness and perversity; for, *achuisle*, what is more sinful than to maintain and to propagate the "profane novelties" of John Wesley and of John Knox, and of John Calvin, and of M. Luther—the enemies of truth—under pretence of disseminating the Word of God? What greater perversity than to contradict the known truth, and to blaspheme the holy things of which you are ignorant? Indeed, *avourneen*, your case is a very pitiful one, and, truly, I would like to help you out of your difficulties. My heart is sorely troubled for you; and if you only take my advice, all your difficulties will vanish like smoke. Then, *asthor ma chree*, take away the sinfulness and perversity out of your hearts first, and you will not have difficulties as at present. But then to take away your sinfulness and perversity, you must become as little children, humble and docile to the pastors of the Catholic Church; for she alone possesses the grace and power of healing all spiritual maladies. Again Mr. Wilkes says, "Their object was not, properly speaking, to make converts from Romanism to Protestantism;" very kind, indeed. The *geno* and the old dames may credit that lie. How often has your Society proclaimed that they come to pervert the faith of the Catholics of Lower Canada; hence the name French Canadian Missionary was given to that Society. But then you say, *achuisle*, that your real object is to "convert sinful and perishing souls to a knowledge and love of Christ." This is, no doubt, a very pious object, but, for its attainment, one most essential property is found wanting to your Society; for, Mr. Wilkes dear, pray tell us where, or when, or how, or by whom, was the great commission entrusted to you? The truths revealed by God are to be made known to men by preachers divinely commissioned; for "how will they hear without a preacher?" and how will they preach unless they be sent?" This, Sir, is the great rule taught by St. Paul; men cannot hear the saving truths without a preacher divinely commissioned. But you send a Bible of no authority, instead of a preacher. The Apostle does not say, "How will they read without a Bible," but "How will they hear without a preacher?" And because no one can preach the truth whom God does not send, he adds, "how will they preach unless they be sent?" Pray, Sir, who sent you or your Society? You know, Sir, that until this point is settled, you and your F. C. M. Society must appear a complete farce to every sensible man. We know Peter, and we know Paul, i. e., Pius the IX., and Ign. Bourget, but who are you? The sublime and truly divine commission of converting sinful, perishing souls, was given by Christ to His Apostles, and transmitted by them to all their legitimate successors. What share have you, *ma caraid*, in that legitimate succession?—you who belong not to the race of Moses nor Aaron, nor Melchisedec—that is, to St. Peter, Paul and John,—but to the rebellious seed of Choe, Dathan and Abiron—Numbers xvi.; that is to say, of Calvin, Zuinglius and John Wesley—enemies of the truth.—It is indeed very surprising that, whilst you pretend so much zeal for the holy Bible, you and your Society know it so badly; for if you were ever so slightly acquainted with it, I can not conceive how you could dare to resist those whom "the Holy Ghost ordained Bishops to rule the Church of God." The enormous crime of resisting their divine authority, and the horrible punishment reserved for such a crime, may be seen in the dreadful end of the son of Isaac and the two sons of Eliab, with nearly fifteen thousand of the people.—See the 16th chapter of the Book of Numbers.—Why do you dare to deceive the people, pretending to an office that belongs not to you? The Rev. and the D.D. is no guarantee; it is but an empty title which you assume, the better to conceal the wolf under the clothing of the sheep. We require you to produce a genuine title to the function you usurp. Shew us your

credentials;—give the time, the place, and the person when, and from whom you received the grace of ordination, and a lawful mission. No, Sir, you can't do this; for you are an intruder, one of those who, "by pleasing speeches and smooth words, seduce the hearts of the innocent." Alas! for the poor souls whom you dare, in the face of high Heaven, to reduce to their eternal ruin. But, perhaps, Sir, I do you wrong—perhaps you do not pretend to the sacred and tremendous function of ambassador for Christ—perhaps your ambition covets no higher title than that of "Chief Colporteur," and this is the more likely; for you are never seen to act in any other capacity. Then, Mr. "Chief-Colporteur," when did the Church of Christ authorize you to hawk about the Sacred Books? Does she not forbid you, by a terrible anathema? Is not your adulterated version of Scripture proscribed by her? But even in that corrupt version you read,— "If any one will not hear the Church, let him be unto thee as a heathen and a publican." Oh! Sir Chief-Colporteur, what blunders these compilers of your version were seeing that they did not erase that, and many other texts, in which your condemnation is so plainly written. I beg to call your attention and that of your fellow-Colporteurs to the foregoing hints, particularly Mr. Fraser, the swaggerer, who talks so big. When you, Mr. Chief-Colporteur, and your heretical Society, try to creep in amongst the faithful, to trouble them with "profane novelties," the Church of Christ holds to the example set by the Apostles in regard to the faithful at Antioch; for so early as the 1st century, there were restless souls, like those of your Society, who, carried away by a deluded spirit of enthusiasm, went about troubling the faithful flock of Christ, as you try to do, teaching what the Church does not teach. Concerning such seducers, the holy Apostles wrote to the people of Antioch in these terms: "Forasmuch as we have heard that some going out from you have troubled you with words; subverting your souls; to whom we gave no commandment," &c.—Acts xv. Mark the concluding words of that passage: "to whom we gave no commandment."—Observe how the disturbers of the faithful went without any commission from the Apostles, just as Mr. Wilkes, Chief-Colporteur, and the F. C. M. Society come here without any commission from the successors of the Apostles. But the Pastors of the Catholic Church, faithful to guard the deposit of revelation, warn, with Apostolical dignity and authority, the flock of Christ committed to them, to beware of these busybodies, who try to "trouble them with words; subverting their souls;" and the "children of obedienc" hear in their voice Jesus Christ. No wonder, then, that we hear Mr. Chief-Colporteur Wilkes lament that he cannot propagate his foolish and profane novelties—"Inasmuch," says he, "as Romanism stood a compact and disciplined force, using its influence to prevent this." And Romanism—as he is pleased to style Catholicity—will for ever stand the same compact and disciplined force; because she is firmly grounded on the rock, against which the gates of hell shall not prevail. Romanism has withstood fiercer assaults than those of the poor little goats and flies of the conventicle, who try to look so big at anniversary meetings. PADDY McCUE.

Montreal, Feb. 15, 1854.

C. Alleyn, Esq., has, we are happy to learn, been elected Mayor of Quebec for the ensuing year; its citizens are lucky in their choice.

REMITTANCES RECEIVED.

Haldimand, J. E. Convy, £1; Tyndenago, J. Martin, 12s 6d; D. Hanly, 10s; St. Andrews, M. O'Neill, 6s 3d; St. Remi, H. McGill, £1 6s; J. McEvila, 6s 3d; Laprairie, C. Delinelle, Esq., 15s; Colborn, B. Reynolds, 12s 6d; Inverness, Scotland, Surgeon Chisholm, £1 5s; St. Mary's C. O. Rolland, Esq., 10s; Hemmingford, D. McEvila, £1 6s; St. John Chrysostom, Rev. Mr. Beaudry, £1; Kingsy, J. Slattery, 10s; Chatham, J. Mason, 6s 3d; Williamstown, A. McLellan, 12s 6d; St. Bridget, O. Donnelly, 12s 6d; Major D. Murray, 15s; Farmham, P. Doherty, 6s 3d; Bristol, H. Power, 12s 6d; T. Gallagher, 12s 6d.
Peterboro club, per T. McCabe, £1 10; Toronto, W. Hally, £1; Mosa, P. Kane, £1 5s; Crosby's Corners, J. Nigh, 15s; Plantagenet, J. Paxton, 10s; Rawdon, E. Cahill, 12s 6d; N. Augusta, E. Breen, 6s 3d; N. Lancaster, A. McGillis, 6s 3d; St. Hyacinthe, C. Drolet, £1 6s; St. Raphael, Capt. J. Kennedy, 12s 6d; Nicolet, Rev. C. O. Caron, £1 5s.
Mosa, per T. Fitzpatrick—M. Cook, 12s 6d; M. McLeer, 12s 6d; D. Hanly, 12s 6d; A. R. McDonnell, 7s 6d.
Quebec, per M. Enright—Rev. Mr. Paradis, 15s; Hon. Judge Power, 15s; J. P. O'Meara, Esq., 15s; Mrs. Colfer, 15s; L. Brothers, £1; Mrs. P. Kenney, 15s; C. Hayes, 7s 6d; P. Shee, 7s 6d; W. Hanly, 7s 6d; Rev. Mr. Quinn, 12s 6d; E. B. Lindsay, Esq., 12s 6d.

ERRATA.—In our last acknowledgment—Beauharnois, J. McCully, 12s 6d, should be 15s. Cornwall, A. Chisholm, 6s 3d, should be 10s.

The Transcript lays down the following rules:—

"WHEN GROG MAY BE TAKEN MEDICINALLY.—(As soon as the Law for the prohibition of the Sale of Liquors comes into operation)—Grog may be taken medicinally:—After goose or duck or pork, or Irish stew, or any delicacy of the season, into which onions may have seasonably entered. Invariably after salmon. When a person feels faint, and doesn't know what is the matter with him. When a friend turns up after an absence of several years, or when you are parting with a friend whom you do not expect to see for several years. When a person has the toothache. When a person has lost at cards, or when a person has come into a large property. When there is any washing doing at home. When the painters are in the house. When a person has met with a great misfortune, or made a tremendous bargain. When a person has quarrelled, and a reconciliation has taken place.—When a person is riding outside of a stage-coach, or is on a sea-voyage, or goes out between the acts of a five-act tragedy, or before ascending in a balloon, or after coming off the jury of a Coroner's Inquest, or when you are sitting up for your wife, or when a friend drops in to smoke a cigar;—and in fact, upon all suitable occasions of sadness or merriment, when a person feels rather low, or feels in very high spirits.

Died.
In this city, on the 11th inst., Mr. Patrick Farroll, a native of the county Cavan, Ireland, aged 22 years.

TEACHER WANTED.
WANTED, a person competent to Teach the French and English languages, for the Parish of Ste. Brigide de Monnoir. Address, W. MURRAY, Esq., President S. Commissioners.

FOREIGN INTELLIGENCE.

FRANCE.

The price of corn continues to rise in Paris, and in all the departments of France. The high price of bread, combined with the stagnation of trade and the inclemency of the season, creates great suffering among the people, and it is feared that some disturbances will take place. Several of the manufactories in the provincial towns have partly suspended their operations, and are only working short time.

According to the Paris *Pays*, the disposable force of the French army is nearly 300,000 men and 60,000 horses. The artillery force ready for battle is 360 guns.

Appearances here are warlike. At a great military hospital in Paris the attendants are daily exercised in the ambulance duties; and, under the inspection of the medical officers and hospital sergeants, go through all the evolutions that would be required of them in action—such as picking up the wounded men on the field, transporting them to the hospitals, constructing hospitals.

It is stated positively that the French government has accepted as a *fait accompli* the engagement of Austria to a strict neutrality.

BREAD AT A HALF-PENNY PER POUND.—Considerable sensation has been created by the announcement of a discovery which, if real, is almost miraculous. A person in Paris pretends to have discovered a process of making bread in such a way as to cost only 19 centimes the 4lb. loaf, or rather less than one sou per pound, whereas the average price in France is at this moment more than five sous. He has made several loaves for the Government, and for scientific individuals, and yesterday I saw and ate some of the bread. It is white, glutinous, and appears to be made principally from wheat flour. The inventor, who has not taken out a patent, but keeps the process to himself, asserts that the economy is in the process, and is not obtained by the admixture of inferior substances. Indeed, there is no farinaceous substance sufficiently low-priced now for bread to be made from it at one sou per pound. It is possible that there may be less gluten in the bread made by this person than in that sold by the bakers; but, judging from the taste and the appearance, I should say that the nutritious properties are not 10 per cent. at the outside less than in the regular bakers' bread; whereas the economy in price is four-fifths. The statement of the inventor appears incredible; but he has offered to prove the reality of his announcement, and is in treaty with the Government for the sale of his secret.—*Paris Correspondent of the Globe.*

POLAND.

A letter from Warsaw, dated the 7th Jan., has the following:—

"The chiefs of the districts of the kingdom of Poland have received the order to draw up a list of all able unmarried men, from the age of 18 to 40, and to watch them carefully, not to permit them to leave their districts, because the recruiting, which takes place usually at the end of the year, will take place this year in March. This measure has caused a veritable desolation in this unhappy country, scarcely recovered from the extraordinary levy which took place last month.

Letters from St. Petersburg speak of a fanatic feeling which extends throughout the whole Russian empire against the Turks and their allies—a feeling which the Russian government has done its best to excite and to influence. It is now said that the Russian clergy have offered 60,000,000f. to the Emperor; the government of Kowno 1,500,000f.; that of Moscow 3,000,000f.; and the average amount of voluntary gifts from the seventy-two governments is estimated at about 2,000,000f. each. The same letters state that the views of the Czar are less directed towards Europe for territorial aggrandisement than to Asia.

ITALY.

The accounts from Italy are deplorable. The scarcity of food and the audacity of the brigands is seriously affecting the population in several parts of the Papal and Austrian territories. At Faenza the theatre has been deserted, through the alarm excited by the banditti; and the inhabitants hail the presence of the Austrian troops as a blessing. The Romans were thrown into an ecstasy of delight by the successful lighting of the Eternal City with gas—a luxury which they owe, as we are well assured, to the energy of the Holy Father himself, whose liberality and determination are highly eulogised by the friends in this country of the Company who have obtained the concession of this valuable privilege.

In the Lombardo-Venetian Kingdom Marshal Radetzki is tempering justice with as much clemency as possible. Political prisoners are constantly obtaining their liberty, as circumstances permit the gallant old Marshal to do acts of grace.

SWEDEN AND NORWAY.—Preparations, on a considerable scale, are being made for arming and manning the Norwegian fleet, which is to go to sea in the Baltic in the spring. Sweden is not behindhand in her preparations; and the members of the Diet are anticipating the Royal wishes with respect to financial projects.

Private letters from Stockholm, dated the 10th ult., state, that it will be very difficult, if not absolutely impossible, for Sweden to maintain a neutrality in case of war, by reason of the extremely hostile feeling that pervades the entire nation against Russia.

TURKEY.

The *Oest Deutsche Post* and the *Lloyd* contain Constantinople letters of the 5th ult. By the correspondence of the former we learn that the duty of the allied fleets will be to protect the Turkish coasts and flag; but should the Russian naval force attack any Turkish vessel within three sea miles and a half

of the Turkish coast, or any ship belonging to the protecting Powers, "then offensive proceedings are immediately to be taken."

UNITED STATES.

CONVERSION.—Mrs. Francisco Elisa McDonnell, was solemnly received in the bosom of the Catholic Church at Marges, Carroll Co., O., on 30th of Jan., 1854, by Rev. D. M. Winands, Pastor of that place. *Cath. Telegraph.*

Doctor Brownson's late visit to St. Louis, was not very welcome to the Parsons. Some thirty or more of them met together and tried to contrive some plan, to concoct some scheme, to neutralise the influence of his lectures. The Parsons knowing that the Doctor was not likely to descend so low as to notice them, and knowing also, that even if he were so disposed, he had not the time to spare, bethought them to challenge him to a public controversy. Well, they met together and drew up a challenge, which, together with the Doctor's answer, we published two weeks ago. Among these challengers, there was one, who less than two years ago, uttered in his meeting house the following three fold LIE. First, that some years ago in the city of Philadelphia, a certain curse was pronounced by the Bishop of that Diocese against a certain Apostate from the Catholic Church. Second, that the above statement was not denied by the Catholics at that time. Third, that there were living witnesses in St. Louis, by whom he could prove the two foregoing assertions to be true. The *Shepherd of the Valley*, denounced the first part as a lie, and called for the proof. It proved the second part to be a lie, by quoting the *Catholic Miscellany*; and the preacher after being called upon for several weeks to make the third part good, endeavored to find some witness by whom to prove his assertion; but every one to whom he spoke about it told him the assertion was a lie.—The preacher has not yet retracted the slander. Another one of the challengers, the nominal editor of a Presbyterian paper in St. Louis, published and defended the aforesaid calumnies, and has not yet retracted them. Another, the editor of a Baptist paper in St. Louis, not very long ago, refused to pay a Catholic servant girl that he had in his employ, her wages, because she would not become a Protestant.—The Preacher had to be sued, and the amount of the wages was recovered by an action at law. Moreover, the champion, whom they challenged Mr. Brownson to meet, is a notorious scamp, who some years ago in Kentucky, was convicted of libelling a Catholic Priest. "Who," says the *Shepherd of the Valley*, "Who," is Rice and who is Baird that one should be the chosen champion, and the other the chosen challenge bearer in such a contest. Dr. Rice, in the first place, is not a gentleman. We speak of him in his professional character as a lecturer. He stated publicly,—to give some instance out of many,—in his last public lecture, that if a Priest should command his penitent to cut a man's throat, the penitent would be compelled to do so before he could obtain absolution.—Now this is a notorious and infamous lie.—Could Mr. Brownson meet in serious controversy the unscrupulous wholesale slanderer who, for weeks, has been poisoning the ears of the citizens of St. Louis, with false and foolish statements such as these against their fellow citizens? Mr. Baird our readers know; they know something of his character for veracity, and how we had to teach him English before we could hold any kind of correspondence with him. Mr. Baird is, we believe, a very good practical Printer, and, as such, was well selected for his post; since there is an abundance of Parsons to help him out with his editorial labors; since where lying is a habit, as it is with Presbyterian Parsons writing against the Catholic religion, Mr. Baird's blunders count for very little; and since the principal object is to have a Presbyterian paper here any how, and to have it issued cheap, and to save the expenses of a foreman is a greater object than to have a man of ordinary ability and acquirements for nominal editor. But though a good printer, Mr. Baird is not the sort of second to send to an unconquered and unsullied dispirited with whom it is proposed to arrange the preliminaries of a passage at arms.—*Western Tablet.*

ADDRESS OF THE "ITALIAN PATRIOTS" TO MGR. BEDINI.—A writer in the *N. Y. Herald* says of it:—"Unfortunately for this document, however, only about four of the signers are known to the public as having any positive existence; one of those it is well known has not been out of the United States for the last ten years, therefore must speak from hearsay; and another from his own pusillanimous character, (he having more than once expressed contrition for his participation in the Mazzini outrages,) must have signed under fear of the stiletto; the rest are all Macaroni, Lazzaroni, and Curranjelli. "That glorious patriot G. F. Secchi de Casali, in his zeal for the cause, signs it three times: first as 'Guiseppe Secchi,' next as 'F. Casali,' and last, not least, as 'G. F. Secchi de Casali.' What a treasure such a patriot would be in a closely contested election."

THE REVIVAL OF STREET PREACHING.—This nuisance was again revived on Sunday last in a vacant block in 14th street. Two or three persons, who attempted by shouting or hissing to drown the voice of the speaker, were knocked down by those who supported West and Parsons, and who were present in great numbers. There were others taken up by the police and put in prison, but only retained for a few hours, and then let go by the magistrates. No investigation was held of the transaction, so we cannot at present say more. We understand that Parsons and West are to hold forth on Sunday next in the same place, and we again caution all Catholics to keep away from the sound of their voices.—*N. Y. Freeman.*

AN FLOP.—The Rev. Isaac Kimball, pastor of the Lutheran Church, at Athens, New York, ran away with Mrs. Elizabeth Payne, a devoted member of his flock. The husband pursued and overtook the parties—the clergyman endeavored to make himself scarce—and not succeeding, finally compromised the matter by paying to the injured husband the sum of \$100, and walked off with the woman. The Albany *Knickerbocker* says, Kimball is a man between 45 and 50 years of age, and has a wife and six or seven children; some of them are married. The heart-broken Mrs. Kimball, we understand, is at present staying with a relative at East Albany. The runaway wife was married to Payne about 21 years since, and had lived contented and happy with her husband, although they never had children. She is a woman about 36 years of age, with nothing particularly attractive in her appearance.—*Boston Pilot.*

The last *Stanstead Journal* says that Rev. William Rankin, a Methodist preacher, formerly of Potton, but recently a resident of Patterson, N. J., was arrested at Potton last week charged with the murder of his wife at Patterson a short time previously. He was committed to Montreal Jail to await a requisition from the Governor of New Jersey. Report says that a Grand Jury in New Jersey have found a true bill against him, based on the fact that a post mortem examination of the body of his wife showed that she died from the effects of poison.

DIVORCE AND ITS ABUSES.—A correspondent writes us from a village in Indiana that in said village lives a mother who had a husband whose name she does not bear, who has two daughters, each of them divorced wives, one of whom obtained her bill while her husband lay on his death-bed; while in the same village resides a man who has two wives living (one of them divorced), and that these wives are *mother and daughter!* Some of the Western States are notorious for the facility and liberality with which they grant Divorces wherefrom a harvest of lewd Marriages, Licentiousness and Immorality may be expected to result in due season. As population grows dense and habits more luxurious, these States will have ample reason to rue the recklessness wherewith they are undermining the moral basis of Society. Perhaps some of them may be warned in time to avoid the worst consequences of their error.—*N. Y. Tribune.*

MRS. SWISSHELM ON POLYGAMY.—A new question is alike to arise in politics. "Shall the Mormons, with their polygamy be admitted into the Union?" We wish to commit ourselves in advance, and say yes, certainly, to be sure, why not? we have thirteen States now in which polygamy is practised and provided for by law. We have an administration whose chief business it is to defend, spread and perpetuate the institution. Now, we like variety, and as those thirteen States have all one kind of polygamy, and the Mormons another, we want the Salt Lake folks to make up a collection. We have long been in national communion with a set of men who keep concubines and sell their children. We should like a specimen of those who educate and support their offspring. To our mind a plurality of wives is decent and proper compared to purchasing mistresses like sheep, as do our brethren of the South, or yet the licensing brothels and gaming and drinking houses, as do the 'fathers' of our eastern cities. While men are sole legislators they will always provide for their own vices, and we think the Mormons have taken by far the most decent course. The present members of this confederacy have not been and are not so very circumspect in their own morals that they need be very prudish about their company.—*Saturday Visitor.*

TERRIBLE SCENE.—A slave, residing near the City of Natchez, it seems, struck a white man, at least such is the ostensible crime given in the papers; and, instead of being tried by the laws, made and provided in such cases, he was sentenced by Judge Lynch to be burned. The Natchez (Mi.) *Free Trader* gives the horrible particulars as follows:—"The negro was taken and chained to a tree, immediately on the banks of the Mississippi, on what is called Union Point. Faggots were then collected and piled round him, to which he appeared quite indifferent.—When the work was completed, he was asked what he had to say. He then warned all to take example by him, and asked the prayers of all around. He then asked for a drink of water, which was handed to him; he drank it, and said: "Now set fire, I am ready to go in peace." The torches were lighted and placed in the pile, which was soon ignited. He watched unmoved the curling flame, that grew until it began to entwine itself around and fix upon his body, and then he sent forth cries of agony painful to the ear, begging some one to blow his brains out, at the same time struggling with almost superhuman strength, until the staple with which the chain was fastened to the tree (not being well secured) drew out, and he leaped from the burning pile. At that moment the sharp ringing of several rifles was heard, and the body of the negro fell a corpse on the ground. He was picked up by some two or three, and again thrown into the fire and consumed, not a vestige remaining to show that such a being had ever existed. Nearly four thousand slaves were collected from the plantations in the neighborhood to witness the scene. Numerous speeches were made by the magistrates and ministers of religion to the large concourse of slaves, warning them, and telling them that the same fate awaited them, if they should prove rebellious to their owners.

THOSE WHO JOIN THE CHURCH AND THOSE WHO LEAVE HER FOLD.—The Catholic *Mirror* says:—"We are satisfied that no small share of the bitter hatred now manifested by Protestants against Catholicity grows out of the facts of which we have just cited examples—the best Protestants become Catholics, the worst Catholics become Protestants. There is something exceedingly significant in this—those who leave our Church now, are as they were in the days of dean Swift, "weeds thrown out of the Pope's garden," those who come to us are the purest and best flowers that have ever grown upon Protestant soil. Those who depart from us are what St. Cyprian called chaff, or straw, blown away by the wind while the wheat remains with us, and, thus, he says, "the faithful are tried, and the unfaithful exposed; so that even in this world the separation is made between the just and the unjust, the elect and the reprobate, even before the day of Judgment."

HUMANITY VS. LAW.—Mr. Dooley, of the Merchants' Exchange Hotel, was fined ten dollars, at the Police Court in this city last week, for humbly giving a gentleman, who was suddenly attacked with cholera at his house, a few drops of alcohol.—*Boston Pilot.*

The *Boston Post* says:—"It is believed among the knowing ones that it will be impossible to keep the price of flour at the present high rates."

EXTRADITION.—The President of the United States has ordered the extradition of D. W. Van Arznum to the Canadian Government. Mr. Van A. is charged with having passed forged papers at Brantford C. W.

CRUELTY TO A SLAVE.—Two white men named Thomas Motley and William Blackledge, have been sentenced to be hanged at Charleston, S. C., for hunting down a runaway slave with bloodhounds, and putting him to death, by the most prolonged and cruel tortures.

ARREST OF MADAM RESELL.—This notorious woman was arrested on Sunday by Capt. Walling of the Eighteenth Ward Police, on a warrant issued by Justice Stuart, in which she stands charged with producing abortion upon a young female who had fallen a victim to the snares of an individual living in the fashionable quarter of the City.—*N. Y. Tribune.*

RUSSIAN DESIGNS ON INDIA.

(From the *Assemblée Nationale.*)

All the French and English journals have successively reproduced the news of the taking of Khiva by the Russians. This news has even caused a certain sensation in consequence of the present state of the relations between England and Russia, and some persons have already fancied that they see a Russian army arrived at Khiva to march on British India. Things have not come to this point; it appears to us at least very doubtful that the Russians are established at Khiva.

What is Khiva, that the English in India and Europe place such importance in knowing in whose hands it is? In itself Khiva is a poor town or about ten thousand inhabitants, and the country of Khanat, of which it is the capital, contains at the utmost a million. It is situated to the south of the Lake or Sea of Aral. The inhabitants of the Khanat or Khiva, of Turcoman race, are, by their nature, always at war with their neighbors, for they scarcely live otherwise than by pillage. The Russians have, in all times, suffered from their excursions. Under Peter the Great they made an attempt to subject them, but it did not succeed. Another expedition sent against them more recently, in 1840, had no more success. The circumstances were sufficiently singular to deserve to be mentioned. The Russians went to Khiva by the steppe which separates the Caspian Sea from Lake Aral. It is a country of a sandy soil, in which the heat in summer attains the same degree as in the Sahara of Africa, and in which, on account of the great height, the cold in winter is equal to that of Siberia. Portable water almost completely fails. It was believed that snow could be made a substitute for water, and accordingly the expedition was undertaken in winter. But the cold (the thermometer descended to 35 centigrade) was not less fatal to the Russians than thirst would have been; and, after having sustained considerable loss, they were forced to abandon their attempt. It appears that they have this year executed a new one, since they have possessed themselves of the fortress of Achmetzet. The position of this fortress indicates that this time the expedition took place to the east of Lake Aral. We have no other information.

Steamers, drawing little water, are said to have been sent from St. Petersburg, and to have arrived by rivers in the interior of the empire and the Volga to the Caspian Sea, from whence they were sent to Lake Aral, by rivers long blocked up with sand, but which sand has been removed. The Russians now possess vessels which navigate on Lake Aral, and are thus doubly in a position to march when they please on Khiva, which, deprived of its ramparts of deserts, will be incapable of opposing an efficacious resistance. It is this perspective of the occupation of Khiva by the Russians which disquiets the English, as it is from that and the adjacent countries that invasions of India were made by Alexander the Great, Tamerlane, and Nadir Shah. But the difference is great between the disquietude by prudent foresight and imminent danger. Even were the Russians established at Khiva, with the design of attacking India, and had they terminated all their preparations, they trust, in following the road which the English General Evans indicates in his "Designs of Russia" as the easiest, ascend the Djihoun (Oxus of the ancients) to Balk, cross the chain of the Hindukosh, which leads to Cabul, and from thence proceed to Peshawar, from which two roads lead to the Indus—the first goes to Attock, the other to Koubere. According to the itinerary which we have just indicated, the Russian army would have 1800 kilometres (more than 1100 English miles) to traverse before arriving on the Indus, and when it had crossed that river it would still not be on British soil. We have not spoken of the material obstacles which would have to be surmounted.

Thus, geographically speaking, English India is still very distant from the military enterprise of Russia; politically speaking, these enterprises do not appear to us near at hand. We cannot adopt the opinion of the Swedish general, Count de Bjornstjerna, who considers the success of an invasion of India by Russia as impossible. This opinion appears to us formally contradicted by history; but we believe that Russia, although called on by the nature of things to attempt this invasion in future, cannot think of it at present, unless she be strongly and obstinately provoked. We will appeal on this point to the authority of the celebrated Sir John Malcolm, who in a report addressed in 1830 to the East India Company said, "It is impossible to believe that the Court of St. Petersburg wishes to pursue any speculation or any hazardous plan of aggrandisement in the East, as it would be accompanied with many dangers for it—unless indeed you excite it by a vexatious and irritating policy." No one will misunderstand the sense of the word East employed here by the English writer; it is evident that he wished only to speak of Asia and of India.

We will say nothing more on this subject, which circumstances will, no doubt, force us to resume. What precedes is sufficient to cause to be understood the emotion which the least movement made by Russia in Asia excites both in India and England. If to this we join the observation made some days ago by a German journalist, namely, that the trade of Trebisond is almost entirely in the hands of the English; that it has an importance of not less than 50,000,000f. a-year; that it is by that port that English goods are sent to Upper Asia, and that the hostility of Persia and Russia threatens to close that port; no one will be astonished at the passionate interest which the English public takes in the difference on the Bosphorus and in the Black Sea.

A writer in the *National Intelligencer*, an American Protestant Journal, gives a correct version of the circumstances attending the death of the infamous Ugo Bassi:—

"M. Bedini has been charged by persons who have come to this country from Europe since the political troubles of 1848, '49, and '50, with having been the cause of the death of Ugo Bassi, who is represented in this country as having fallen a victim to the cause of liberty. After a careful and impartial examination of the facts I am compelled to pronounce this charge utterly unfounded and having not the slightest semblance of reality. But I must not stop with the mere denial of the charges. I will give you the facts themselves in answer to the accusation. M. Bedini was, at the time of the capture, trial, condemnation, and execution of Ugo Bassi, at Bologna, the Papal Pro-legate at that place. The country was in the military possession of the Austrians. The Austrian General Gorzkowski was the commandant, and had, by the *Legge Stalaria*, published on the 6th June, 1849, declared martial law. All the ordinary tribunals were pro-

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BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same. He wishes to inform his customers that he has made extensive improvements in his Establishment to meet the wants of his numerous customers; and, as his place is fitted up by Steam, on the best American Plan, he hopes to be able to attend to his engagements with punctuality.

He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Silks, &c., Dye and Watered. Gentlemen's Clothes Cleaned and Renovated in the best style. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, June 21, 1853.

WILLIAM CUNNINGHAM'S

MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace.

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