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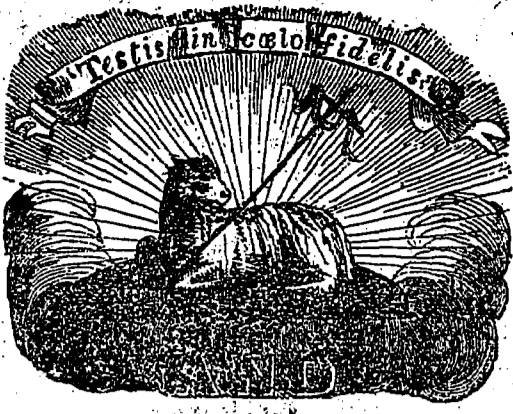
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CATHOLIC CHRONICLE.

VOL. II.

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NO. 11.

TRACTS FOR THE MILLION.

PROTESTANTISM WEIGHED IN ITS OWN BALANCE AND FOUND WANTING.

THE BIBLE AND THE BIBLE ONLY.

"The Bible and the Bible only" has been the rallying cry and watchword of all the countless sects of Protestants, who, from the time of Martin Luther, have claimed the right of private judgment, in the interpretation of the written Word of God. It is their rule of faith, "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." This is the express declaration of the Established Church in England, and may be taken as the general profession of faith of all Protestants everywhere.

It is worth observing, however, that this rule of faith, as well in its short and popular form as also when more fully drawn out and explained, is rather negative than positive. Those who use it are more careful to say what they do not hold, than what they do; they insist upon "the Bible only," to the exclusion of every thing else, but they are not equally jealous about receiving the whole Bible—every part of it. They say that nothing is to be required of any man that it should be believed which is not to be found in the Bible, or at least may not be proved thereby; but they do not, with equal distinctness, insist upon the duty of believing every thing which is read in that sacred book, or may be proved by it.

This is no idle assertion; it is a plain matter of fact, which may be justly charged against all Protestants, of whatever denomination, all over the world, that they do not really receive the whole of the Bible, that is, do not really receive every thing which it contains. I am not now speaking of their rejection of those books which they call Apocryphal, but which are received by Catholics as part of the written Word of God; nor am I speaking of such bold and impious rejection of parts of Holy Scripture as has been ventured upon by Luther and some others. That arch-reformer of the Church would fain have reformed the Bible also; he said of the book of Esther that he was such an enemy to it, he would it did not exist—he would toss it into the Elbe; of the book of Jonah, that the history which it contained was so monstrous that it was absolutely incredible; of the Epistle to the Hebrews, that it was not written by an Apostle, and therefore it was not to be wondered at that it should contain some mixture of wood, straw, and hay; of the Epistle of St. James, that it was worthless, an epistle of straw; and lastly, of the Apocalypse (or Revelation) of St. John, that much was wanting to persuade him that it was scriptural.

But I repeat, I am not now speaking of open and avowed rejection of whole books of the Bible such as this; I am speaking of the way in which Protestants in general treat several portions even of the Old and New Testament, which they profess to receive—indeed, which all Christians agree in receiving—as divinely inspired: and I say that there are many texts even there which they do not really receive; some which are to them as an unknown tongue, without any meaning at all, and which they therefore make no use of whatever; others which seem to be opposed to their own creed, and which they therefore try to escape from and to explain away; lastly, there are others which they even boldly contradict.

In the following pages a few of the most striking of these texts shall be brought forward, arranged in order, according to the subjects to which they belong, and compared, as briefly as possible, with the Protestant doctrine upon the same subjects. We will begin with what is obviously the most important—the rule of faith; having first explained, however, in a few words, both what is meant by this phrase, and also why this subject is so very important as to deserve the first place.

All Christians are agreed that the Son of God came down from heaven to teach mankind the will of His Father, and that those who wish to be saved must be very careful to know and to do that will. Now, then, can we know, for certain what that will is? In other words, how has our Lord Jesus Christ taken care that we, who live more than eighteen hundred years after He went back to heaven, and those too that shall come after us, even to the end of the world,—how has He taken care that we shall all know for certain, and without a mistake, every thing which He taught, and which we must do and believe, according to His doctrine, to gain everlasting life?

If you ask this question of a Protestant, he will tell you that our Lord took care to have it all written down very clearly and distinctly in a book, which book is called the Bible; so that any one who wishes to know what he must do and believe, in order that he may be saved, has nothing to do but to go and read,

in that book, and he will be sure to learn. If you ask the same question of a Catholic, however, he will tell you that our Lord chose certain persons whom he carefully instructed in all that concerned the kingdom of God, and to whom He gave a commission to teach the rest of mankind; that these persons were to appoint others to assist and to succeed them; and that our Lord promised, as well to those persons whom He had selected, as also to their successors for ever, that He would be with them always to the end of the world; so that any one who wishes to know what he must do and believe, in order that he may be saved, must go to those whom Jesus appointed to teach, and in this way he will be sure to learn. You see at once that there is a great difference between these two answers; the one refers us to a book, the other to a living body of men; the one refers us to the Bible, the other to the Church. You see also that this difference lies at the very foundation of the controversy between Catholics and Protestants, so that there is no use in discussing minor questions of detail until this main point has first been settled; indeed, one might almost say that there is no use in discussing minor questions of detail at all, because they are, in fact, all wrapt up and included in this one main question, Whether God intended the Scriptures to be the only guide and teacher of mankind in matters of religion? For if He did, then of course the Catholic Church is in error, since she denies this, and teaches the contrary; nay more, she is altogether false and an impostor, for she claims to be God's messenger upon earth, authorised to teach mankind all things that they ought to know, and to do, for their soul's health; whereas if this doctrine be true, there is no such messenger anywhere, but only a message written in a book which every body has a right, and is even bound, to read and understand for himself. If, on the other hand, God did not intend the Bible to be man's only guide and teacher, in matters of religion, but appointed His Church for this very purpose, that she should fulfil this office, and promised her His guidance, so that she should never be deceived in proposing any thing to our belief that was not true, and had not been revealed by Him, then, of course, not only is the Catholic Church right upon this point, but also, of necessity, right upon every other point also.

Our present purpose, however, is not to establish the truth of this Catholic doctrine, nor, indeed, of any other Catholic doctrine whatever, but simply to demonstrate the falsehood of the Protestant doctrine by means of an appeal to its own standard, the Bible and the Bible only; we propose to show, that he who really receives the written Word of God, as the only rule of faith, is by that very rule bound to receive something more, which no Protestant is content to receive; that Protestants do not, and cannot, as long as they remain Protestants, make use of the whole of the Bible, but only of certain parts of it; that though they may profess to believe it all, yet in point of fact they act as though they only believed a part of it; that though they may be continually declaring with their lips that "all Scripture is given by inspiration of God, and is profitable," yet meanwhile they declare still more effectually by their creed and practice, that they consider a good deal to be of no profit at all in the present age, or at least, not for themselves.

First, then, upon this very fundamental question of the rule of faith itself, we say that Protestants practically set at naught and deny much that the Bible tells them. Let us see, for example, how they handle the following texts: first, words spoken by our blessed Lord Himself; secondly, words spoken by His Apostles:—

I. THE TESTIMONY OF OUR LORD.

What says the Word of God?

1. St. Matthew, xxviii. 19, 20. Jesus came and spake unto His Apostles, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world.*

What says the Protestant?

1. Our Lord made use of frail, fallible men, to preach His holy Gospel, and to teach all nations at the first; and He promised to be with them, that is, to help and strengthen them in a very special manner, for that purpose. But it was not His intention that this should continue for ever, even unto the end of the world; on the contrary, He intended to withdraw this special guidance and assistance at some future period, if not from the Apostles themselves, at least from their successors, as soon as the Bible should be written or printed; and then, from that time forward, His promised presence would be

2. St. John, xx. 21, 22. Then said Jesus to them again, Peace be unto you; as My Father hath sent Me, even so send I you.

3. St. John, xvii. 18, 20. As Thou has sent Me into the world, even so have I also sent them into the world. . . Neither pray I for these alone, but for them also which shall believe on Me through their word.

4. St. Luke, x. 16. He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me.

5. St. Matthew, xviii. 17. If he neglect to hear the Church, let him be unto you as an heathen man and a publican.

II. THE TESTIMONY OF HIS APOSTLES.

What says the Word of God?

1. 2 Tim. i. 13, 14. Hold fast, the form of sound words which thou has heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us.

2. 1 Cor. xi. 16. If any man seem to be contentious, we have no such custom, neither the Churches of God.

3. 1 John, iv. 1, 6. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. . . We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error.

4. 2 Thes. ii. 15. Therefore, brethren, stand fast and hold the traditions which you have learned, whether by word or by our epistle.

5. 1 Cor. xi. 2. Keep the traditions* as I delivered them to you.

no longer with the preachers of the Gospel as it had hitherto been, but with the book in which the Gospel was written.

2. There is therefore nobody now upon earth sent by Jesus Christ, in the same way as Jesus had been sent by the Father.

3. Neither is there any body through whose word persons are now called upon by God to believe in Christ.

4. Nor any body who so represents our Lord here upon earth, as that those who despise his teaching are in fact despising the teaching of our Lord himself.

5. Nor is there any Church, or body of men, whom persons are bound to hear and obey in matters of religion.

OF HIS APOSTLES.

What says the Protestant?

1. At the time when St. Paul gave this charge to Timothy, the only means of spreading the knowledge of the Gospel was, for one man to teach another; this, however, being a most unsafe method, and liable to all kinds of abuse, was merely a temporary arrangement, until the whole truth should have been committed to writing. Henceforward, no man would be trustworthy or faithful in this matter, and fit to teach others; but all would have to learn out of one common book.

2. So, in like manner, it was very well for the Apostles to propose themselves, and the custom of the Churches, as a standard of truth.

3. And to give us a test, or means of distinguishing false teachers from true ones, their obedience or disobedience to the living pastos of the Church; but this also was merely temporary. As soon as the Scriptures should be written and collected in a single volume, these, and these only, were to be the true test and standard by which each man should try for himself whether or no the doctrine proposed to his belief came from God.

4. St. Paul had a perfect right to call on his converts to receive all the traditions which they had learned, whether written or unwritten; and they were bound to obey him. But those unwritten traditions, at least as much of them as it was important for us to know, were afterwards written, and are to be found in the later portions of the New Testament.

These are only a few of the most simple and striking passages of Scripture which bear upon the subject before us; and see how completely the Protestant sets them aside, and explains them away by means of this very clever excuse, that they had only a temporary use and meaning, that they belonged to a state of things which was soon to pass away, or, at any rate, which has certainly long since come to an end; whilst yet he cannot pretend to allege a single passage of Holy Scripture in which we are told that this great change, or indeed that any change at all in the mode of teaching the Gospel was ever to be made even to the end of the world; so that, whilst professing to go by the Bible, and the Bible only, he is obliged to have recourse to something not in the Bible to support this fundamental principle of his own creed.

(To be Continued.)

* In the Protestant translation, "ordinances;" but as in the original it is the very same word as in the previous text, I have used the same English word also.

LECTURE OF MR. LARKIN IN THE MUSIC-HALL, NEWCASTLE-ON-TYNE.

In consequence of the announcement of Gavazzi to lecture in Newcastle, on the request of various parties, Mr. Larkin gave a lecture in the Music-Hall, Newcastle, on Tuesday last, to nearly a thousand persons, in reply to the diatribes of Gavazzi. The audience listened with the greatest attention, only interrupted with vehement bursts of applause, to a lecture which lasted two hours and a half. He commenced by giving an amusing description of the credulity of the people of England, in listening, with untiring docility, to the ravings of impostor after impostor against Popery; and, though the characters of each in succession was detected and exposed, their appetite for denunciations of Catholicism seemed utterly unsatiable. No matter how degraded the quarter whence they came, they were always acceptable (cheers.) He described the character of Dr. Achilli, a Biblical Saint and martyr of the Inquisition, whom they would have to be a martyr, though he was apparently sound, wind and limb, and though he did not come like the great martyr of the Star Chamber—Prynne, cropped of his ears, and slit in his nose, and bearing a mark and brand of infamy on his person (laughter and cheers.) Aye, but though there was no mark of infamy burnt by the hands of the hangman on his person, there was an indelible brand of infamy burnt into his own character by the profligacy and open depravity of his life (cheers.) Mr. Larkin then recounted the circumstances of his life, amid the shuddering and indignation of an excited auditory. Passing from him, he proceeded, as an introduction to his remarks on Gavazzi, to describe the celebrated Fra Paoli, author of "The History of the Council of Trent," of which council he was not the historian but the enemy; he alluded to Bossuet's concise, curt, and pithy description of him as *un Protestant habille en moine*—"A Protestant in the masquerade of a Monk." He exposed all the hideous hypocrisy of this man's life in the outward profession of Catholicism, and in seeming communion with a Church which internally he believed to be corrupt in practice, and idolatrous in doctrine. This odious hypocrite heard the confessions of the simple and confiding, and publicly said Mass, skipping over a great part of the Canon, and remaining silent during those parts of the service of the Church of which he did not approve. What can be more odious (exclaimed Mr. Larkin) than a character of this description, which would seem to demand the bursting forth of a thunderbolt from Heaven to destroy and crush him in the midst of his blasphemy and impiety, did we not know the patience and long-suffering of the Almighty, and that in the mysterious dispensation of His wisdom, He permits the hypocrite and Atheistic Priest to tread His sacred court, and minister at His altar, handling holy things, and desecrating by his impiety, His sacred temple and holy sanctuary? Such was an Italian Priest and pretended Monk of the 16th century. The present century show that the Italian breed of hypocrites and villains still subsists—(loud cheers)—and though it is an insult and slight to the talents and intellectual power of Fra Paoli to associate him for one moment with the baseness of the name of the peripatetic denunciator of Catholicism, Gavazzi, this base man, still resembles him in the hypocrisy and degradation of his character, and in preserving the cowl and garb of a Monk while he reviles the religion of which that garb is the sign and emblem. We, Catholics, however, have a proverbial saying applicable to hypocrites of this description—*Cucullus non facit monachum*. It is not the cowl that makes the Monk any more than the light with which the deceiving power can surround himself, can make the Devil an angel of light. (Cheers and laughter.) That garb, like the satanic radiance, is worn for the purpose of effect and deception, and from beneath the cowl there grins the features of a liar and impostor. (Hear.) Who, then, is this sacerdotal masquer? Who is this frocked hypocrite and crimson-crossed impostor? Who knows him? Who vouches for his integrity? Who is his sponsor? ("The Devil, to be sure," interrupted, amidst the roars of the auditory, an honest Irishman.) The fact is, masses of the public are receiving with ten thousand welcomes, and applauding to the skies, a man of whom they know nothing, but that he is the flatterer of their prejudices, the fomentor of bigotry and intolerance, the later of Catholicism, and the friend, associate, and applauder of Dr. Achilli, the apostate Friar, and convicted adulterer. (Loud cheers.) What is more clear than that he is a mean trader on the bigotry, and mercenary speculator on the intolerance of this country? (Hear, hear.) He represents Priests as the transmuters of men's superstitious terrors into money. Is that alchemy which he pursues less detestable, by which he converts their prejudices into silver, and turns their anti-Papal antipathies into gold,

and coins into drachma their anti-Christian hatred and detestation of their Catholic fellow-countrymen?—(Shame, shame.) And who is it that does this?—An Italian revolutionary refugee, turned out of his own country for the redness of his Republican violence, and who, even in this country, is the object and mark of governmental vigilance and state espionage—who has been thrust out of Italy—is trusted in no other country, and is a perpetual object of vigilance and suspicion in this. If he is tolerated, he is tolerated out of the contempt of a powerful government that can repress his machinations with ease and dismiss him at its pleasure; and is it a mere tolerated wretch like this, who has been driven as a nuisance out of his own country, that is to make England the scene of anti-Catholic virulence—(Loud cries of hear, hear)—whereon to rouse the hatred of Protestants to a state of fanatical violence? This base apostate, in the circumstances of the times, saw that money could be made of the senseless prejudices of Englishmen, and a golden harvest reaped from their blind and ignorant intolerance. He, therefore, like Iachimo, set his wits to work, and his Italian brains began to operate most vilely on our duller Britain, but most excellently for his own advantage; and strange the method by which he has succeeded.—Without being able to speak one word of English, he passes in for an accomplished orator; they applaud to the skies addresses delivered in Italian, a language of which they understand not one word; and, addressing the Protestant part of his audience, Mr. Larkin tauntingly exclaimed—You do this; you, who make it one of your most favored points of sarcasm and ridicule against us that we say Mass and pray in an unknown tongue? (Cheers from the Catholics.) At least, we do not preach and address the people in an unknown tongue; they are vociferous in their applause of what they do not understand, simply because they suppose it to be a denunciation of the Pope, and an invective against Popery. What is it they applaud? His grimaces and gesticulation; his harlequin attitudes and clown's tricks. Of his sentiments they understand not one word. His oratory is all pantomime, yet they applaud, and fill his house and his pockets. To be sure, there is the rarity and novelty of seeing a real live Monk of St. Barnabas. A monkey in a red jacket will attract crowds; why not a Barnabite Monk, with crimson or tri-colored crosses on his breast and shoulders. (Loud cheers, and laughter.) Mr. Larkin then went on to demand an exposition of his principles. What were his political principles? Nowhere was an exposition to be found of them. What were his religious principles? Even less of these were known. According to his own statement, he refrained from joining any of the Protestant sects, solely lest he should altogether lose his character in Italy. There they were entirely Catholic. If he returned with the name of a Lutheran, or a Calvinist, at once his influence was gone. He pursued, therefore, from design, and for a purpose, a course of deception and hypocrisy. (Hear, hear.) As an avowed heretic he was powerless. In the garb of a Monk and a Priest, he could deceive and retain influence. He openly acknowledges that he is not what he seems; his garb is then a lie. He himself is an embodied and incarnated falsehood.—All about him is preconcerted and prearranged to deceive, and for long, no doubt, his life has been a lie. In Italy, no doubt, he sat in the confessional, saw the contrite and devout kneel before him, permitted them to pour confidingly their sins and sorrows into his ear, and in mockery of their confidence gave them a simulated absolution. (Loud cries of execration from various parts of the meeting.) No doubt, like Fra Paoli, he said Mass, and in his heart mocked and scorned the mysterious sacrifice of Christianity, and, no doubt, if he has the opportunity and a purpose to serve he will do so again, religiously deceiving his countrymen for the purpose of a fanatical republicanism. Mr. Larkin now read one of Gavazzi's Glasgow speeches, wherein Gavazzi said, "Should the Pope again be driven from Rome, should he seek shelter in Britain, I do not say kill him, or cut his throat, but put him on an ass, with a mock tiara on his head, robed in crimson, attach to his robes all manner of sarcastic ridicule, cover him with rotten eggs, and thus drive him out of Britain." Mr. Larkin concluded with some caustic observations on the above outrageous sentiment uttered by this insolent apostate, who himself enjoys the hospitality of Great Britain, a country, vast multitudes of the citizens of which are Catholics. Mr. Larkin concluded amid loud and long-continued applause.

CATHOLIC INTELLIGENCE.

CATHOLIC DEFENCE ASSOCIATION.

ADDRESS OF THE COMMITTEE.

The objects of the Catholic Defence Association are to secure to the Catholic Church perfect freedom in the profession of her doctrine, the maintenance of her discipline, and the exercise of her rights.

To adopt all constitutional means to ensure the repeal of the Ecclesiastical Titles Act, and all laws restricting the religious liberties of the Catholics of the empire.

To relieve the Catholic people of Ireland from the intolerable burthen of sustaining an Ecclesiastical Establishment from which they not only derive no benefit, but the funds and ample resources of which are expended in persevering efforts to subvert the Faith and overthrow the religion of the country.

To protect our poor from the odious and heartless system of pecuniary proselytism to which they are at present so much exposed.

To obtain and secure, for all classes of Catholics, sound Catholic instruction and education.

To contribute to the intellectual and moral training of the people, and to the improvement of their social condition.

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

The association is founded on purely Catholic principles. It is essentially Catholic, in which word is expressed its love of true liberty and its relation to the Supreme Head of the Church, the Episcopate, and the whole body of the Clergy.

The association will inculcate strict allegiance to the throne, and the maintenance of peace and good will amongst all her Majesty's subjects. Whilst resolutely resisting any aggression on Catholic freedom, it will not only most scrupulously avoid invading, but be ever ready to assist in protecting the just rights of others. All the proceedings of the association will be conducted with the strictest regard to truth, charity, and justice, and in the true spirit of the Catholic Church it will manifest its sympathy on all occasions with the most distant members of that body throughout the world.

In aid of this great work we shall have on our side the prayers and counsel of our venerated Hierarchy and Clergy, who, without travelling out of their own avocations, will continue to spread sound instruction amongst the people, and in fulfilment of their important duties will inculcate the strict and religious obligation of selecting as representatives of the people those men who are best fitted from integrity, ability, and zeal to support in the imperial parliament our religious rights, and to remove the many grievances under which the Catholics of the United Kingdom still continue to labor.

The lay members of the association will have their peculiar sphere of action. They never can sufficiently impress on the minds of the people the great fact, that all our hopes of redress, under Divine Providence, are centred in the creation and sustenance of a parliamentary party, ready to defend at all hazards, with an independent spirit, our civil and religious liberties. To the accomplishment of this great means of carrying out the objects of the Catholic Defence Association, the energies of the laity will be incessantly directed.

It will become an imperative duty to organize and marshal the elective power of each constituent body so as to ensure a right direction being given to every available vote, and thereby to evince in the most solemn manner unalterable attachment to their civil and religious freedom in all its practical reality.

Finally, it is manifest that if penal laws are to be repealed; if the perfect freedom of the Catholic Church is to be secured; if our Bishops are to be allowed to exercise any jurisdiction or authority even of a spiritual character within these kingdoms, without being liable to heavy penalties for so doing; if an extensive system of organized pecuniary proselytism is to be counteracted; if a sound system of Catholic education is to be diffused amongst the people; if Catholicism is to be fully and faithfully represented in the imperial parliament, and the Catholic people of Ireland relieved from the intolerable burthen of the Irish Protestant Church Establishment—these great objects cannot be accomplished without combined exertion, great personal sacrifices, and the command of large funds. We, therefore, call upon you to enrol yourselves as members of the Catholic Defence Association, and appeal with confidence, not only to the Catholics of the British empire, but to our brethren in every country and every clime, to contribute to this great enterprise to which we have been prompted by our unwavering attachment to the Faith handed down to us from the Apostles, and which, as Catholics, we deem more precious than our lives.

Signed on behalf of the general committee,

† PAUL, Archbishop of Armagh,
Primate of all Ireland,
Chairman.
WILLIAM KEOGH, Secretary.

THE ARCHBISHOP OF TUAM IN LIVERPOOL.

His Grace the Archbishop of Tuam arrived here on Saturday morning, in company of the Archbishop of Armagh, who had gone over to Ireland on Wednesday night, in order to transact business relating to the Catholic University.

On Sunday, in anticipation of his Grace's visit, the Church of St. Nicholas, Copperas Hill, was crowded beyond precedent with a highly respectable congregation.

After the Gospel had been chanted, his Grace the Archbishop of Tuam, in his robes, preceded by the Rev. Mr. Nugent, ascended the altar, and having taken his text from the 27th chap. 15 and 16 verses of Ecclesiasticus, proceeded to deliver an eloquent argumentative, and impressive discourse, which was heard with the most profound attention, and towards the conclusion had evident effect on all who heard him. His Grace commenced by showing that in the wise dispensation of Providence there must be always a portion of society depending in a greater or lesser degree on those on whom God has pleased to bestow abundance, and that it was commanded from the earliest ages that the poor should be taken care of. That such had been practised by the Patriarchs and Saints, before and since the coming of our Divine Redeemer, he clearly proved from the Scriptures, and also from history. He showed how the Catholic Church had, from its foundation by Christ himself, always practised the virtue of educating the young, and how the arts, sciences, and great discoveries in the physical world, had been the result of education, which was always fostered, encouraged, and promoted, by the true Catholic and Apostolic Church. He completely demolished the erroneous doctrine taught by certain parties, that the Church was adverse to the development of knowledge, and proved that the greatest discoveries were due to the spread of education.

emanating from the Church; and he was most triumphant in his vindication of the Catholic doctrine for the spread of education, instead, as its enemies argue, of retarding such a good and glorious work, and that one of the paramount obligations of Catholicity was the true education of its children. On the subject of what is called mixed education he showed that it was repugnant even to early Protestant teaching, and that the founders of that religion deemed it necessary to have their youth brought up in a peculiar manner, so that it was now time that Catholic children should be educated in their own Faith and morals, without any admixture which might endanger such Faith and morals as the Catholic Church steadfastly believed and taught to her children. In saying this he did not mean any disrespect to the Protestant religion, nor its teachers, but it would be dangerous to Catholic children to have them educated in other than the Faith and morals of the Church to which they belonged. In support of this portion of his eloquent discourse, he showed where mixed education was adopted on the Continent and in other places that such had been its effects and sentiments had been imbibed as led to the decrease of public and private virtue—such notions as had led to revolution that almost shook the foundations of domestic society in Europe, and of this there had been recently, unhappily, too many fearful examples. Such a course he therefore pronounced as dangerous, and if followed and carried out, might prove so when an opportunity presented itself for such an object. The Catholic Church had ever guarded against such consequences, and was always opening up new springs and sources of education for its children, such as would guard against a like calamity, so that by true education, grounded on proper principles, the thirst of Catholic children might be satisfied, their Faith and morals improved without running the risks to which the danger of mixed education would expose them. It was for such reasons that he had that day come before them, to advocate the cause of the Catholic children of Liverpool, and to state that noble and splendid as the schools for their education were—that ably and zealously as they were taught—yet the increase of such children cried loudly to them for increased means and accommodation. Besides the six hundred children who were educated in the noble institution of which he was now the feeble advocate, there were one hundred more who looked forward to the generous efforts of the people for instruction and protection for their Faith and morals; and he was sure they would not cry for help in vain to the generous people of England. His Grace then passed a well-merited compliment to the people of England, for their noble and munificent contributions to Ireland, when that unhappy land was visited by famine and pestilence. He also spoke of the benevolence, the devotion, and self-sacrificing efforts of the English Catholic Clergy, who, when the poor people of Ireland were driven by want from their native shore to this country, the Clergy went amongst them, and diffused corporal and spiritual consolation to them, and who, in their generous efforts to save them, sacrificed their own lives to the number of twelve or thirteen in Liverpool alone—that number of Catholic Clergymen having died of disease caught in the discharge of their sacred and benevolent duties. (His Grace here became greatly affected, as did also his very large auditory.) In conclusion, the eloquent Prelate strongly implored the support of the good and noble people of Liverpool, English and Irish, to contribute to the education of the children who, through him, that day implored the means to have them brought up in the fear and love of God, that they might become useful members of society; and he assured them that, by contributing according to their means, that they would reap a reward even in this world, and lay up a crown of eternal glory for themselves in the world to come.

After the High Mass had concluded, his Grace retired to the vestry with the Clergy, where hundreds were admitted and paid their respects to the venerated Prelate. The collection amounted to nearly £150, a proof of the generous disposition of the noble people of this great town.—*Liverpool Correspondent of Tablet.*

THE REV. DR. NEWMAN.

The above-named eminent divine, in issuing the collected edition of the celebrated discourses in which he recently deplored the religious position of the Protestants of England, has prefixed to it the following dedication to the Primate of all Ireland:—

"TO THE MOST REVEREND PAUL, LORD ARCHBISHOP OF ARMAGH AND PRIMATE OF ALL IRELAND.

"MY DEAR LORD PRIMATE—It is the infelicity of the moment at which I write, that it is not allowed me to place the following pages under the patronage of the successor of St. Patrick, with the ceremony and observance due to so great a name, without appearing to show disrespect to an act of parliament.

"Such appearance a Catholic is bound to avoid, whenever it is possible. The authority of the civil power is based on sanctions so solemn and august, and the temporal blessings which all classes derive from its protection are so many, that both on Christian principle and from motives of expedience it is ever a duty, unless religious considerations interfere, to profess a simple deference to its enunciations, and a hearty concurrence in its very suggestions; but how can I deny of your Grace what is almost a dogmatic fact, that you are what the Catholic Church has made you?

"Evil, however, is never without its alleviation; and I think I shall have your Grace's concurrence if, in the present instance, I recognise the operation, already commenced, of that unailing law of Divine Providence, by which all events, prosperous or adverse, are made to tend in one way or other to the triumph of our religion. The violence of our enemies has

thrown us back upon ourselves and upon each other; and though it needed no adventitious cause to lead me to aspire to the honor of associating my name with that of your Grace, whose kindness I had already experienced so abundantly when I was at Rome, yet the present circumstances furnish a motive of their own, for my turning my eyes in devotion and affection to the Primate of that ancient, and glorious, and much-enduring Church, who, from her own past history, can teach her restored English sister how to persevere in the best of causes, and can interchange with her, amid trials common to both, the tenderness of Catholic sympathies, and the power of Catholic intercession.

"Begging of your Grace for me and mine, the fulness of St. Patrick's benediction, I am, my dear Lord Primate, your Grace's faithful and affectionate servant,

"JOHN H. NEWMAN, Cong. Orat."

The Secretaries of the Catholic University Committee acknowledge to have received from his Eminence the Cardinal Archbishop of Westminster, per his Grace the Archbishop of Armagh, £10; from James Lomax, Esq., Clayton Hall, Lancashire, £20; from Thomas Jenkins and Lady, Larkhill, Worcester, £1 each.

DIOCESE OF KILFENORA.—Right Rev. Dr. Derry, Bishop of Clonfert, has been engaged for the last three weeks administering the Holy Sacrament of Confirmation in this diocese. The lingering, painful, and long-continued illness of the venerable Bishop of the diocese, the Right Rev. Dr. French, has rendered him incapable of performing in person this essential duty of the Episcopal office. The Bishop of Clonfert brought the Confirmation and his labors here to a close late on Wednesday, 24th Sept., in the Chapel of Ennistymon, it must be said triumphantly for religion, and gloriously for all engaged—Bishop, Clergy, and people—after two days of continuous and fatiguing labor.

The Lord Bishop of Shrewsbury administered the Sacrament of Confirmation on Sunday, the 21st ult., to 74 persons, of whom a large proportion were converts to the Catholic faith. His Lordship preached an eloquent sermon in behalf of the schools in the evening, which was handsomely responded to by the largest amount ever collected in this chapel before. On both occasions the chapel was well filled, but more particularly in the morning, when it was crowded to inconvenience. There was a good sprinkling of Protestants.—*Catholic Standard.*

THE REV. DOCTOR NEWMAN.—We understand that this eminent divine has arrived in Dublin. It is surmised that the object of the rev. gentleman's visit to Ireland is to assist in the preliminary arrangements to be entered on at the approaching meeting of the committee of the Irish Catholic University.

Six missionaries (of whom two are French, two Belgian, two Dutch,) and three lay members are about to proceed from Paris to Havre, where they will embark for Oregon. They are to precede Monsignor de Mers, Bishop of Vancouver, who is about to preach the Gospel in California.—*Ibid.*

INCREASE OF CATHOLICITY IN GERMANY.—The *Independence of Brussels* says:—"Our correspondent at Hamburg calls our attention to the progress made by Catholicism in Northern Germany since 1848. The Protestant pastors are alarmed at it, and they have assembled in a sort of congress at Hamburg to devise measures for resisting the movement. Their first meeting was held on the 22nd. We are assured, on the other hand, that Prussia and Austria very warmly support the demand of the Holy Fathers to establish an episcopal see at Hamburg, a demand several times made, but always rejected by the senate in compliance with the wish of the Lutheran clergy. It is believed that with the support of the two great German governments the Holy See may be more fortunate this time."

The *Independence Belge* further says:—"It is not to be denied that since the revolution of 1848 Catholicism has made a most remarkable progress in Germany. The impassioned and numerous sermons of the Catholic missionaries in the northern states, where their voice has not been heard since the 16th century, have made a great impression, and filled the Churches with listeners. The different governments, far from interdicting, have seemed to favor these numerous religious meetings. The conversions to the Catholic Church effected for some time past in various classes of society in Germany are remarkable for their number and the notability of the persons gathered into that fold. It is not, therefore, astonishing that the Lutheran pastors should think it needful to meet in common, and take counsel upon the means of arresting these inroads upon their flocks."

THE CHINESE AND COCHIN CHINA MISSIONS.—We read in *L'Union Franc Contoise*:—"A letter from one of our countrymen, a missionary in the Indies—the Rev. M. Bigandet, which we received this day, contains the following:—

"Penang, August 2, 1841.
"I have just been informed that the Rev. M. Schœffler, one of our missionaries, was beheaded at Tonquin on the 1st of May last. Another has been arrested at the Yunnan, a province of China; he very likely will be brought back to Canton without being ill-treated. Here, under the protection of the India Company's flag, we enjoy a most profound peace. We are perfectly free. In our mission good is done rather slowly, yet it is done with durability. Our missions are increasing and multiplied. The 15th of this month, sixty-six natives who inhabit the forests in this Peninsula, at a short distance from Malacca, will be baptised. You see that the harvest is abundant. Let us bless the Lord for it. What a deal of good we shall be able to do when, through the mercy of God, we shall have establishments conducted by brothers and nuns of Europe."

CONVERSIONS.—The organist of St. Anne's, Westminster, and three more members of the choir, have followed Mr. Fiddes' example, and resigned their appointments; and it is reported that the new schoolmaster (Mr. Smith, late of St. Barnabas,) intends to do so also. One of the choir has already been received into the Church.—*Catholic Standard.*

THE LATE CONVERSION.—The Hon. and Rev. W. Towry Law, who, the week before last, resigned the Chancellorship of Bath and Wells, and joined the Catholic Church, served formerly as Ensign in the 51st Light Infantry, and was promoted therefrom to Ensign and Lieutenant in the Grenadier Guards, from which he retired, in that rank, with a view, as was then understood, of studying for the bar. He subsequently took orders, and was appointed to a valuable living by his relative the late Bishop of Bath and Wells, who also nominated him Chancellor of that diocese.—*Dublin Freeman.*

CATHOLIC UNIVERSITY OF IRELAND.—We learn that it is in contemplation by some influential Catholic gentlemen of New York, to convene, by requisition, a public meeting of our Catholic citizens, relative to this important Institution. The requisition, with the names appended, will appear probably in a short time.—*N. Y. Freeman's Journal.*

The Most Rev. Dr. Kenrick has already removed to the See of Baltimore, to which he has been promoted. The Very Rev. Mr. Sourin is left as Administrator of the Diocese of Philadelphia.—*Id.*

A new Church has been commenced at East Bloomfield, N. Y., by the excellent Pastor of Canandaigua, Rev. Mr. O'Connor. The Rev. gentleman has also commenced the enlargement of his Church at Canandaigua. These places are in the diocese of Buffalo.—*Boston Pilot.*

CATHOLICITY IN THE WEST.—Kenosha, Wis., Oct. 2, 1851.—We have now two splendid Churches in Kenosha, well attended by respectable congregations. Thus you see Catholicity is making rapid progress in the Far West. There is not a part of the State you go to but you will see new Catholic Churches springing up as if it were by magic. There are splendid churches built now in different localities where only three or four years ago there was nothing but a wilderness. Every thing tending to show forth the promises of Christ—that His Church should be the Church of all nations, and people, and should stand until the consummation of the world. We have a school established here under the care of two of the Sisters of St. Bridget, who came out from the old country last Spring, where the female portion of the Catholic children are receiving a religious and moral, as well as a literary education. Such institutions are necessary in every part of the country, for the instruction of the Catholic youth. Parents, above all things, should endeavor to obtain for their children a religious and moral education; and it is only in such institutions as this, that such can be procured.—*Correspondent of Boston Pilot.*

IRISH INTELLIGENCE.

PROSELYTISM IN LIMERICK.

The Rev. Patrick Ryan, P.P., Cappamore, County Limerick, writes as follows to the *Limerick and Clare Examiner* :—

"On Saturday last Dr. Daly, Protestant Bishop of Cashel, administered the rite of Confirmation to a motly group of perverts in Dromkeen church. Previous to the appointed day many of them continued to evince the greatest reluctance in complying with this useless ceremony, until they were seduced by the Rev. Mr. Darby, of far-famed notoriety, who avails himself of every opportunity to tempt the Faith of the naked and famishing Catholics of this district. For the plenitude of his burning but mistaken zeal for the propagation of the Gospel, he walked through the parish, overcharged with new-made garments for women, particularly petticoats, which he exhibited to the gaze of the young and the old, directing their attention to the close texture of the articles for sale, their durability, and their variety of colors—all these he offered at first cost in exchange for their immortal souls.

"Immediately after the imposition of his Lordship's hands, all the female perverts received new dresses as a reward for their renunciation of the superstitious mummeries of the Romish Church.

"Never in my intercourse with the Christian world did I witness such disgraceful scenes of revolting hypocrisy as is practised here by some Reverend gentlemen and their disciples. They deceive each other in turn, as will evidently appear from the following narration of facts. Pat O'Brien and his wife, both perverts for the last three years, were presented with a new suit of clothes by Parson Darby, on condition that they would attend the Confirmation held at Dromkeen. This they promised to do, and thanked him for the judicious selection he made of the unpurchased dresses. On the Sunday following they repaired to the chapel of Doon, and, in tears of sorrow and compunction of heart, implored forgiveness from Him who never rejected a truly repentant sinner. On the same Sunday, many more deluded apostates, neatly dressed at the expense of English bigoted dupes, followed their good example, and before the altars of Doon, Cappamore, and Nicker, they solemnly declared that they did not abandon their Faith in heart, and that in future they would fondly cling to it, and, if necessary, would willingly die in its defence.

"The question is now whether Parson Darby is justified in suing them at law for the recovery of his soft goods. He says he will; but I cannot conceive how he can, for Scripture, which he makes his rule of Faith, is against him—Give to any man that asketh of thee, and of him that taketh away thy goods ask him not again.—Luke vi., 33. As the Rev. gentleman depends on his own private interpretation of the Bible, he will have some difficulty in expounding those texts to his advantage. I acted according to the spirit of the meaning, and I trust Mr. Darby will do likewise. When his disciple Flannery stole my coat and money from the parishioners, I did not sue him at law—*ad uno disce omnes.* There is another fact worthy of being recorded, and one that reflects disgrace on Mr. Darby and his confederates.—A poor man, named Beahoe, residing near the village of Cappamore, was

reduced to the dire necessity of living on unsalted nettles for a considerable time. For this heartrending state of appalling destitution he was visited by a Biblical teacher, named Horigan, who presented to him a loaf of bread with some milk; gladness then beamed in the poor man's countenance, and his sinking dim eyes he raised to Heaven, his faltering tongue being unable to express gratitude to his apparently kind benefactor. But when he raised his attenuated tremulous hand to seize with avidity the proffered relief, his heartless tempter withheld both bread and milk from him, saying, 'Both you shall have, if you renounce your Faith and follow me.' Donohoe, during twelve days, with heroic Christian fortitude, resisted the continued snares of this satanic ranting proselytiser. This said Horigan was tried for stealing cattle—he is now a teacher.

It is expected that Lord Gormanston and Lord Ffrench will be offered by Lord Clarendon the ribands vacant in the order of St. Patrick by the decease of Lords Clare and Donoughmore.—*Morning Chronicle.*

A very influential company has been formed in England, at the head of which is represented to be Prince Albert, for the purchase of lands in this country. Their purchases are expected to be on a most extensive scale, and persons in their employment are now busied obtaining information on the spot as to the position and value of various estates.—*Dublin News Letter.*

The Right Hon. Denis St. George, Baron Dunsandle and Clancaul, has been chosen by a majority of votes to be the peer to sit in the House of Lords of the United Kingdom, in the room of Charles William Earl of Charleville, deceased.

John Francis Maguire, Esq., editor and proprietor of the *Cork Examiner*, has been chosen Alderman of the Mansion House Ward, Cork, in the place of Alderman Corbett, who is about to leave that city.

The Earl of Arundel and Surrey, M.P., has arrived on a visit to Mr. Monsell, M. P., at Tervoe; and the occasion, we believe, is about to be taken to invite the noble Lord, the representatives of the county, and other advocates of religious freedom and rights, to a public entertainment. In Limerick the persecutors were first arrested; and, beaten back, their course has since been retrograde. And here, as elsewhere, they shall be taught that the triumph was neither evanescent or isolated; nor the spirit by which it was inspired and achieved content with the precarious and hazardous safety attendant upon official forbearance.—*Monster News.*

THE DUBLIN CORPORATION.—A special meeting of the corporation was held on Monday, the Lord Mayor presiding. An election was held for a collector of city dues, when Mr. Palgrave having the greatest number of votes, was declared elected. Sir T. O'Brien moved for "the appointment of a committee to inquire into and report to this council the most expedient and correct manner of apportioning the charges and expenses of the corporation upon the respective funds under their control, with a view of enabling the accountants to close the corporate accounts, and furnish correct information with reference to same, for the satisfaction of ratepayers and burgesses of this city." Mr. Reynolds, M.P., seconded the motion in a lengthened speech, in which he animadverted upon the tendency of the council to vote away the city revenues in a too lavish manner. An angry and somewhat personal discussion ensued, after which the motion was adopted. The assembly then separated.

THE LATE AGGREGATE MEETING.—THE POLICE.—A complaint having been laid by the Dublin Orangemen—the followers of the Rev. T. D. Gregg—against Mr. J. L. O'Ferrall, Commissioner of Police, and the force under his orders, in reference to proceedings connected with the great aggregate Catholic meeting, a letter in reply has been received from Sir William Somerville, to which he says:—It was not without surprise that the Lords Justices were made aware that an opinion prevailed with any portion of the citizens of Dublin, either that the police arrangements were insufficient and objectionable on the occasion referred to, or that the conduct of Mr. O'Ferrall had been censurable; but in consequence of the charges set forth in your petition, their Excellencies have called for such information as would, in their opinion, enable them to form a correct judgment as to the validity of these charges, so far as regards the conduct of Mr. O'Ferrall and of the police under his control; and, upon a full consideration of the allegations contained in the above-mentioned document, they are satisfied not only that no just grounds exist for censure of that gentleman, or of the police, in reference to the matters complained of, but that, on the contrary, they acted in strict conformity with their duty throughout the entire course of the proceedings detailed in the petition, and that the peace of the metropolis was as effectually preserved as, under all the circumstances of the case, could have been anticipated.—*Tablet.*

THE MILITARY AND THE CATHOLIC CHAPLAIN IN BIRR.—The matter referred to in our last publication as to the prohibition of the military authorities in Birr garrison against the performance of his duties by the Rev. Mr. Molloney, the Chaplain, has created a very strong sensation throughout that extensive district.—The Rev. Mr. Molloney has laid the matter before the Commander-in-Chief. The Rev. gentleman proceeded to Dublin on Thursday, where he had an interview with Sir Edward Blakeney, before whom he laid a report of the transaction, accompanied by observations on the conduct of Major Harte, the commander *pro tem.*, in the absence of Major Smith, on leave. It appears that whilst Major Smith was on duty no complaint was made on either side. The order of Major Harte prescribed that the Catholic Chaplain should not be permitted to visit any portion of the barracks except the hospital, on the ground that he (Mr. Molloney) "exhorted" the soldiers, &c. It remains to be seen whether "exhorting" the soldiers was not a chief part of his duty as Chaplain. An investigation has been ordered by the Commander of the Forces, and we shall lay the result in a few days before our readers. There can be no doubt that the custom of compelling Catholic children to attend the regimental schools has, from time to time, the subject of serious complaint by Catholic soldiers.—*Limerick Reporter.*

The committee appointed by the Town Council of Belfast to report upon the harbor best suited for an American Packet Station, and most calculated to promote the commercial prosperity of Belfast, presented their report to the council on Wednesday, the 1st inst. The report is very elaborate and carefully argued document. The whole question is briefly but ably discussed, and the conclusion arrived at is, that Galway is the harbor that should be selected, and that branch lines of railway connecting Belfast with Mullingar,

and thus with Galway, should be at once constructed, so as to render the communication perfect. The report says that these lines are already projected, and intimates that there is reason to expect that they will be speedily completed. The transit of goods by the proposed line of packets is also discussed, and the committee concludes, that much of the lighter fabrics of the west of Scotland, and all the goods manufactured in Belfast for the North American markets will be transmitted by these packets.—*Freeman.*

THE AMERICAN MINISTER IN IRELAND.—The visit of the American Minister to Ireland—the cordial reception which in every quarter and by all classes has been awarded to the representative of the great Republic—the respectful anxiety with which every word that falls from his lips in reference to the past, the present, and the future of Ireland, has been listened to—were events of too much significance to be passed over in silence by the *Times*. They all tend to produce the one conclusion, so graphically expressed by the late Sir Robert Peel, when he said, "Ireland has turned her face to the west"—and it no longer needs the far-seeing sagacity of the statesman to discover that the hopes of Ireland for her future progress are fixed upon the American nation. The *Times* no longer seeks to deny the fact that Ireland—neglected, misgoverned, reduced to misery, and then all but cast adrift by England—has turned in her "despair" to that people amongst whom her exiled sons have ever found a welcome—cordial as it was disinterested—and a home—enduring, plentiful, and free.—*Ibid.*

We regret to state that our accounts from the country are still more unfavorable with regard to the potato crop. The long run of fine weather, from the first of September to the opening of its last week, contrary to the experience of past years, had not the slightest effect in staying the progress of the blight; and our letters received to-day inform us that fields hitherto unaffected have now manifested not only the symptoms, but the destructive effects of the disease.—*Ibid.*

ALLEGED RIBBONISM IN LOUTH.—The *Dundalk Democrat* treats as a forgery the supposed Ribbon document which we copied last week from the *New York Examiner*, and in which the public were "cautioned" against patronising the ale manufactured by Mr. Woolsey, of Castlebellingham. The *Democrat* observes:—"We firmly believe that the "caution to the public" is the invention of the enemy. It bears all his marks about it. It was written, we suspect, in the way of trade, but from whatever quarter it has emanated, it has failed to answer the ends which the exterminating press has in view. It has produced no sensation whatever. People read it and pass on, suspecting the quarter from whence it came, and treating it as a wicked invention of the enemy. We beg to issue a counter "caution to the public," and tell them not to be guided for a moment by such documents as that circulated by their enemies.

A SON KILLED BY HIS FATHER.—On the morning of the 29th ult., John Jingles, of Ballyedward, near Larne, having had, unfortunately, some quarrel with his son, a lad about seventeen years of age, struck him a blow with his hand, when the boy fell down, and never spoke afterwards. The unhappy parent was arrested, and a coroner's jury returned a verdict in accordance with the facts.—*Belfast News Letter.*

SHOCKING ACCIDENT.—BURNING OF A BOY TO DEATH AT A LIME-KILN.—On Sunday morning, a boy apparently between fifteen and sixteen years of age was found in a lime kiln at the quarry road, Thomondgate (Limerick) quite dead. His left leg was burned to ashes from the knee down, his right leg was shrivelled up from a little below the knee, the remainder part having been completely burnt off; his fingers, face, and those parts of his body which were exposed through the broken rags that covered him were all scorched; his head was dreadfully swollen, and altogether he presented a most hideous and ghastly appearance. It was supposed he must have been smothered by the smoke from the kiln before the fire attacked him, as it was reasonably conjectured the pain of the burning would have stirred him up, and he would have made some effort to escape, but the poor little fellow must have been badly off when he went to such a place as a lime kiln for a night's shelter. He was, in all probability, faint, and weak, and weary, and suffering from want of food and exhaustion, was unable to crawl out of the place to which he went for shelter and warmth, but where he found his grave. In the boy's cap was found one potato. No one knew him—no one claimed him, although it would not have been difficult for a person previously acquainted with him to have recognised his features. He remained for nearly the whole of Sunday on the verge of the kiln, a little covering of straw having been carelessly thrown over him, and as crowds passed by, and from different motives went to see him, and as no one knew him, he must not have been a person in the habit of strolling about begging for food, but perhaps was one of those whom, we are informed, the board of guardians lately excluded from the workhouse for being "able-bodied." An inquest was held on the remains, and Dr. O'Shaughnessy having deposed that deceased came by his death from the effects of fire, the jury returned a verdict accordingly.—*Limerick Examiner.*

EMIGRATION.—THE LAND QUESTION.—The tide of emigration continues unabated, and, what is most strange, the fever which has seized both landlord and tenant—the one to fly, the other to expel—still rages with undiminished violence. If our population, instead of being cut away to its present scanty proportions, had arrived at its natural maturity of ten millions, still would this terrific drain of the living capital of the kingdom be a deplorable calamity; but, as we now are circumstanced, with our people reduced to six millions, any further exhaustion will become insupportable, and the evil will be beyond human redress. From every harbor that a ship enters, hundreds of despairing persons rush to escape from the ruin which at home stares them in the face. Our steamers are crowded with panic-stricken men, women, and children, speeding to Liverpool, thence to embark for that land which is building up its greatness, as we before stated, of the fragments of misgoverned European states, Ireland alone yielding from her ruined plains a larger contingent than all the other countries united.—*Tipperary Vindicator.*

EMIGRATION.—During the present week several carloads of the better class of the peasantry have passed through the town en route to Waterford, to take shipping for America. Stalwart men and fair women, grey-headed fathers, and young children, all were hurrying away, bitter tears bedewing many a cheek, testifying the heartfelt sorrow they experienced at being obliged to quit the poor old country, whose green hills and smiling valleys can never be forgotten.—*Tipperary Free Press.*

IRISH EMIGRANTS TO NEW SOUTH WALES.—Already Irish emigrants are making their way to the "gold diggings" in New South Wales. We find the following announcement in a London contemporary:—"The Foyle steamer brought to Plymouth on Monday 100 emigrants, from Tipperary, Carlow, and Wexford. They are bound for Sydney, and will leave in a very short time. The new gold diggings will increase the emigration to Australia one hundred fold."

THE FAMINE DEBTS.—ROSCOMMON.—On Monday a meeting was held in the Court house, Roscommon, of deputation from the respective boards of guardians in the county, to memorial the Lords of the Treasury for a postponement of the instalment which the Poor Law Commissioners insist on being levied with the present rate for the relief of the poor. The chair was occupied by Lord Lorton. His Lordship made a few temperate observations on the hardship of being obliged to pay the demand made upon the county under its very embarrassed circumstances, and then read a memorial for the adoption of the meeting, to the effect referred to. There were a fair number of the guardians present, among whom was Lord Crofton.—*Evening Post.*

DOWNPATRICK UNION.—EVICTIONS.—At the last weekly meeting of the guardians of this union, held on Saturday last, J. W. Maxwell, Esq., in the chair, a letter was read from the commissioners, relative to a late case of eviction in the electoral division of Portaferry. Proceedings were ordered to be taken against the evictor for the penalty of £20, in consequence of the notice required by law not having been served on the relieving officer.

THE HOUSE LEVELLERS OF CLARE.—A friend who considers it may be worth while to notice the "contradictions" of the journal that does Colonel Vandeleur's and Marcus Keane's dirty work in Clare, has sent us the following:—"Kilkee, Sept. the 19th, 1851. Dear sir—I have gone to Donagh, and counted the houses tumbled; and there were thirty-four tumbled within the last two months, in the paragonland of Donagh. Be assured of it. Yours—"*Monster News.*

EVICTIONS ON THE BALLYNAHINCH ESTATE.—In one fortnight, as the returns of the relieving officers show, 620 additional papers have been added to the burden of the impoverished union of Outerard. Of these, 531 have been expelled from their homes by the Law Life Assurance Company, and 89 by Lord Orammore, whose property is now in the Incumbered Estates Court. It is expected that the eviction returns which the relieving officers are making out for the present week will show a still greater increase in the number of exterminations, and a more rapid progress in the work of demolition. When the houses are levelled, it is a kind of proclamation that no human habitation shall again be tolerated on the estate—an intimation that it is not in contemplation to substitute a more improving, and, perhaps, a more industrious tenantry, than those evicted. The Law Life Assurance Company were mortgagees on the property of the late Colonel Martin, who inherited what might be justly termed the principality of Ballynahinch. They took it with all its incumbrances—with its neglected, unmedicated, and poverty-stricken inhabitants—but they have done nothing to increase the value of the property, or develop the rich mineral resources which are known to exist in that part of the country. At the spring quarter sessions for Clifden they issued ejectments for about six thousand individuals.—*Galway Vindicator.*

THE LATE MURDER IN THE QUEEN'S COUNTY.—COMMITTAL OF PATRICK MAHER.—On Wednesday the magistrates attended at Abbeyleix, to resume the investigation with regard to the murder of the late Mr. Edward White, near Ballyroan. The examinations were numerous and protracted, and did not conclude until after eight o'clock, when Patrick Maher was fully committed for trial, at the next assizes, on the charge of conspiracy; and John Doran was remanded for further examination. From the mass of evidence taken, we select the following particulars:—On the 21st July last Mr. White was at Ballyroan; there was also a party of men on it laying claim to portions of the bog, and the prisoner (Maher) was the ostensible leader of that party, and at the same time he used violent language, called Mr. White a tyrant landlord, and said that he should never enjoy the bog. On the morning of the murder, about six o'clock, Maher and another man (who was a stranger) were observed by a shopkeeper in Abbeyleix approaching his shop. The strange man was in advance coming towards the door. The purchase he made was a halfpenny worth of detonating caps. The man wore a large dark outside coat, and a straw hat. This description answers that given by another witness, who stated that the man he saw running from the place where the shot was fired wore a long coat and a straw hat. Another witness met a man of this description on the same morning near the scene of murder: he had something lodged in the hollow of his arm, which he then believed to be a reaping hook, but since thinks it was a pistol. It was sworn that at the time of calling in firearms and re-issuing them to those obtaining the proper licence, that Patrick Maher surrendered up a gun, a blunderbuss, and a pistol, which were given back to him again on procuring the proper licence for such firearms, and in which they were duly specified. After the report of the murder had reached the Ballyroan police, one of them having heard that Patrick Maher was seen going in the direction of Abbeyleix, a short time before, went to his house, and not finding him there, asked for his firearms. The stoplather pointed out the gun and blunderbuss. On inquiring for the rest of the arms, he was told by the old man that he knew nothing about them. Having been informed that Maher was working for a person of the name of Mulhall, at Newtown, he proceeded at once to that place. When he arrived at the field, he asked the prisoner, John Doran, where were the rest of them. "Oh," returned he, "you are looking for Patt Maher!" "How do you know that, Doran?" "Oh, I think you are, and he is going over the ditch there." The policeman then approached the ditch, but before he reached it Maher came over it into the field. On 28th of August, Maher's house was again minutely searched for firearms, and all mentioned in the licence were found with the exception of the pistol. His wife being asked for that weapon, she denied that her husband ever had the like. Maher himself denies that he had a pistol, and that registering one for him was a mistake of the policeman, whose duty it was to see after these matters. Maher was transmitted to Maryborough gaol on Thursday. On Friday morning Head Constable Booth and a party of the Abbeyleix Constabulary, arrested Richard Langton, of Crubbin, who is supposed to be deeply concerned in the murder of the late Edward White, Esq. He has been committed to Maryborough gaol.—*Leinster Express.*

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 24, 1851.

NEWS OF THE WEEK.

Nothing has occurred during the past week to interrupt that calm which, since the prorogation of parliament, has settled down upon the political world. The Catholic Bishops, both in England and Ireland, take every possible means of showing their contempt for the Ecclesiastical Titles Bill, by the annexing of the obnoxious signatures to their pastorals, and other public documents. The Committee of the Catholic Defence Association have published their Address to the Catholics of the empire; this document will be found upon our second page.

We regret that our limited space will not allow us to do more than to give the concluding paragraph of the "Allocution of Our Most Holy Lord, Pope Pius IX.;" this paragraph, it will be seen, has direct allusion to the fortunes of the Catholic Church in England, and to the tempest wherewith she has been, lately, so severely assailed:—

"Lastly, we beg to inform you that We have directed Our efforts to adjust the affairs of the Catholic religion in a distant region (*ad Catholica religionis res in longinqua regione componentas*), and that We entertain great hope that a convention may be entered upon, which, in accordance with Our wishes and yours, may meet the rights, views, and prosperity of the Church; and we would, above all, hope that such an example as this might be speedily followed in all regions of those distant parts, the people whereof We regard with a special affection of charity in the Lord, that thus those very many and great evils might altogether be averted, with which, in some regions of those parts especially, the Immaculate Spouse of Christ is, to the very great sorrow of Our heart, afflicted and harassed. And here we cannot refrain from vehemently congratulating those Venerable Brothers, and giving to them the praises they have merited, and which are due to them, who, although placed there in a very painful position, nevertheless fail not by their Episcopal zeal and firmness, strenuously to maintain the cause of the Church, and fearlessly to defend its rights, and anxiously to watch over the salvation of their beloved flocks."

The trial of Mr. William Weale, for flogging one of the boys of the school over which he presides, has resulted in the condemnation of that gentleman, to three months imprisonment in the house of correction. This iniquitous sentence is a clear proof, if any were needed, of how little justice Catholics can expect from a Protestant judge, or Protestant jury. Let us look at the particulars of the case, for which a gentleman, of unblemished reputation, has been sent to herd for three months with the vilest malefactors. Mr. Weale, as teacher at a school, found it necessary to correct a boy of the name of John Farrel, for theft and lying. He flogged him with a whip—severely certainly, but not a bit more so than the young thief and liar richly deserved; and, according to the testimony given on the trial, not nearly so severely as boys at the first schools in England, used, some twenty or thirty years ago, to be punished for an error in grammar, or a false quantity. The surgeon, who examined the boy, testified that he found the marks of the whip upon—upon that part of the boy's person, where little boys are usually flogged. Mr. Weale was a Catholic, the jury were Protestants, and had consequently no scruples of conscience in finding Mr. Weale guilty of assault; and thus an amiable, and most excellent gentleman, has been sacrificed to the ruffianly outcry of the no-Popery rabble. Whether this unwonted tenderness for the hinder end of little boys at school, in England, is destined to bring about any reform, in so far as the hinder ends of little boys themselves are concerned, we cannot say. This sympathy for a thief and a liar, cannot but be most amusing, to men who know what public schools—aye, and private schools, kept by clergymen of the church of England, were, some years ago. The most trifling offences used, in those days, to bring upon the luckless wight, punishment, compared with which, the flogging of this boy, by Mr. Weale, is a trifle—punishment, the marks of which,—we speak it deliberately, and of our own personal knowledge—boys brought up at schools, kept by Protestant clergymen, will carry with them to the grave.

The following is given as the list of the new Ministry:—

CANADA WEST:

Inspector General, Messrs. Hincks,
Attorney General, " Richards,
President of the Council, " Cameron,
Post-Master General, " Morris,
Commissioner of Crown Lands, " Rolph,
Solicitor General, " Ross.

CANADA EAST:

Provincial Secretary, Messrs. Morin,
Commissioner of Public Works, " Young,
Attorney General, " Drummond,
Receiver General, " Taché,
Speaker of the Council, with }
a Seat in the Cabinet, } " Caron.

A Solicitor General for Lower Canada has not yet been named. Messrs. Cartier and Chauveau are both spoken of, as likely to be appointed to this office.

From extracts from the *Toronto Mirror*, on our fifth page, will be seen what progress the Catholic Institute is making amongst our brethren of Upper Canada.

His Excellency, the Governor General, passed this city on Sunday last, en route for Quebec, where he arrived on Monday afternoon. The following account of his reception, is abridged from the *Quebec Chronicle*:—

"Precisely as the clock struck two, his Excellency's landing was announced by a salute from Durham Terrace, fired with great precision by the Royal Artillery. On stepping ashore he was greeted by the Mayor and City Council, by the Magistrates, and the military chiefs—received and replied to the welcome of the Corporation, and stepping into the Mayor's carriage, the procession marched off. On reaching the Archbishop's palace, his Grace the Archbishop was standing at an open window, and saluted his Excellency as he passed. Higher up was the Seminary band, playing:

'Whar hao ye been a' the day,
Bonnie laddie, highland laddie;

right merrily, and passing through a triumphal arch, on which were the words:

'Le jour vienra.'

the procession passed through the Fire Companies who were drawn up, in their line and varied uniforms, with their implements, &c., and who cheered most vigorously as his Lordship passed. The day passed over, so far as we are aware, without accident or disturbance of any kind."

The St. Andrew's, St. Patrick's, and St. George's Societies, presented their several Addresses, of which we have but room for the Address and answer to the St. Patrick's Society:—

To his Excellency the Right Honorable James, Earl of Elgin and Kincardine, Knight of the Most Ancient and Most Noble Order of the Thistle, Governor General of British North America, &c., &c., &c.

MAY IT PLEASE YOUR EXCELLENCY,

We, the Members of the St. Patrick's Society, and loyal citizens of Quebec, of Irish extraction, beg leave to approach your Excellency on this propitious occasion, with the assurance of our sincere respect for the Representative of Our Most Gracious Sovereign in the British North American Colonies, and to welcome your Excellency to this ancient fortress, with all the warmth and ardor so peculiarly characteristic of our nation.

But while we welcome your Excellency in your official, we welcome you not the less in your private capacity, and shall make it our constant endeavor to render agreeable the residence amongst us, of so talented a statesman, and that of Lady Elgin, and your amiable family, assuring you, that when an Irishman's hand is tendered, the heart accompanies it.

(Signed) THADDEUS KELLY,
President,
D. GEO. DALY,
Secy. St. P. S.

REPLY:

GENTLEMEN,—

These assurances of your kind consideration for me in my official and private capacity are very welcome to me, and I accept with pleasure the tender which you make to me of an Irishman's hand with the warm heart that accompanies it.

PROTESTANT TRACTS.

Our respected friend—the Rev. Mr. Thaddeus Osgood—has been kind enough to favor us with a communication, accompanying a little tract, having for its title—"A Dialogue between a Catholic and Protestant," to which, as containing, what he calls, "the other side of the question," our correspondent requests us to give insertion. To so doing we can have no possible objection, because we have invariably found that the strongest arguments, in favor of Catholicity, can always be drawn from the arguments put forward by Protestants, in favor of Protestantism. Thus, the sorry figure, which Trinitarian, or Orthodox Protestants as they style themselves, cut—the mass of contradictions, and absurdities, in which they get themselves involved, whenever they foolishly presume to engage in controversy, with their more logical, and consistent brethren, the Unitarian Protestants, are, to every unprejudiced person, a clear proof, of the absolute necessity of some infallible guide, or Church, from whose teaching we may learn, with absolute certainty, what is, and what is not, the meaning of the book called the Bible; because a book, from which, men of high intellectual attainments, and, as we sincerely believe, men actuated by an earnest desire for the truth, can draw such totally opposite conclusions, must be, to human reason very obscure, and utterly useless, as the *Sole Rule of Faith*.

Our correspondent begs of us "not to call all Protestants fools or heathens." If any thing ever published by the *TRUE WITNESS*, is susceptible of such an interpretation, we do most sincerely regret, and desire to retract it. We have always endeavored to distinguish between Protestantism and Protestants—between the system and its adherents. The former may be very bad, the latter may be very intelligent, kind, and amiable individuals; but, certainly, neither their intelligence, nor their virtue, will be owing to their Protestantism. Protestants are, thank God, in general, far better than their system; as yet, they have not carried out the principle of protesting to its ultimate consequences; they have stopped short, horror-struck at the chasm yawning at their feet. Were it not so, Hell, with all its disorders, and miseries, would before this, have been let loose, upon earth; and Satan would be able to boast, that he had proved, in the long run, too powerful for the Most Highest. Catholics, on the contrary—and to our shame be it spoken—seldom, or never, walk worthy of their high calling. As much as Protestants have exceeded and surpassed their moral standard—by so much—and by far more, have Catholics fallen short of theirs. Oh! had it not been so—had all Catholics been careful to evince the excellence of their faith, by the excellence of their practice—long ere this would have been fulfilled the petition—"adveniat regnum tuum."—Thy kingdom come—Wars and contentions, and egotism, would long ago have been banished from amongst us; the golden age would be no longer merely the poet's dream—but men and angels would have joined together to proclaim, in never-ceasing chorus—Gloria Deo in excelsis, et in terra pax—Glory to God in the Highest, and on earth peace, to men of good will.

Were we disposed, which we are not, to think lightly of Protestants, to treat them as fools or heathens, the great names of Milton, Newton, Locke, Channing, and of thousands of other Protestants, of men, admiration for whose learning and virtues, is exceeded only by regret, that they were aliens from Christ's Church—would rise up in judgment against us. "But," our friend may ask us, "if Protestantism be the evil thing you say it is, how can it have produced so many great and good men? An evil tree cannot bring forth good fruit." That is it. Protestantism did not produce these great and good men; if they were great and good, it was not because of, but in spite of, their Protestantism. It was not what they denied, but what they believed, that made them good and great. Protestantism cannot assert anything; it is a pure negation, and, if consistently carried out, leads to absolute nihilism. In so far as these men asserted anything to be true, professed any form of religion, or practiced any of the social virtues, they ceased to be Protestant. They were good and great, solely because they had not been able, entirely, to divest themselves of all Catholic tradition. This will appear a hard saying to our respectable friend; he has been so long accustomed to hear the words Protestant faith—Protestant religion—that he does not take the trouble to reflect that there can be no such things *in verum natura*: that a Protestant, or denying faith, is a contradiction, an impossibility. Our friend doubtless believes, or rather thinks that he believes, certain mysterious doctrines; and innocently enough, imagines that these doctrines are common to the whole Protestant world. As he becomes better acquainted with the modern developments of Protestantism, and with the writings of the modern school of Protestants, more especially those of Germany, he will discover that Protestantism does not imply a belief in any thing, but must, if logically carried out, result in the denial of every thing—of all objective existence. In the stern logic of the Socialist—logic unanswerable by Protestantism—he will discover that the rejection of the authority of the Church must, sooner or later, be followed by rejection of the authority of the State—that the right of private judgment renders any mean between unbridled anarchy, and brutal despotism, impossible; and that if these results have not, as yet, *always* followed the abandonment of Catholicity, it is because Protestantism has *always* been inconsistent with itself; and whilst asserting "private judgment" against the Church, it has always been compelled to assert "authority" against the mass of the people.

France, during the Reign of Terror, presented the spectacle, which all nations would present, if the principles of Protestantism were universally carried out to their logical consequences. But fortunately, as we said above, Protestants do not fully carry out their principles; they stop short on the down-hill road; or at least, they try to stop short, but very often cannot succeed, any more than a man can keep himself from falling, by holding on hard to the rim of his hat. Having rejected the sole valid reason for believing—that is, the authority of the Church, they become the victims of credulity, or else lapse into infidelity. One doctrine goes after another; from the *Credo* to the *Amen*—one article of faith after another must be abandoned, because, without the authority of the Church, there is no foundation for any article of faith, or reason why it should be retained. Our respectable friend will quote the Bible as authority; but, having rejected the authority of the Church, upon what authority does he believe the Bible? In his youth he was told by his grandmamma perhaps, or some respectable elderly female relative, that a certain book, issued by the Bible and Tract Society, was the Word of God: when he went to school he heard this statement repeated; a little later he began to read the book for himself, and finding it, for the most part, quite unintelligible, he naturally concluded that it was very sublime, and must therefore be the Word of God. Had he chanced to have been the son of a Mahomedan, brought up on the banks of the Bosphorus, he would have been taught, and would be to-day quite as firmly persuaded, with as much good reason, that the Koran is the word, and Mahomet the Prophet, of God. As it is, he wears small-clothes, and calls himself a Protestant Christian minister, just as in the other predicament, he would have asserted the excellence of Islam, and loathed the flesh of the unclean beast. Thus, as it is but by a happy accident of birth, that our reverend and estimable correspondent has escaped circumcision, so it is owing to the same accident, that he wears a hat instead of a turban, and distributes evangelical tracts through the streets of Montreal, instead of sipping his coffee in Stambol, or tranquilly smoking his chibouque in the Valley of the Sweet Waters.

We hope our reverend friend will take these remarks in good part, and will believe us, when we assure him, that we have as little desire to speak harshly or disrespectfully of Protestants, as we have any intention of thinking, or speaking respectfully of Protestantism. We are anxious also, to point out to our proselytizing brethren, the danger they incur in tampering with the faith of Catholics. By the help of the devil, they may perhaps succeed in Protestantizing some of them—that is, they may succeed in destroying their faith in the Holy Catholic and Apostolic Church; but they may depend upon it, they will never succeed in making them believe any thing. We are wrong; the Protestant who shall succeed in proving the Catholic Church false, and her teaching unworthy of belief, will have succeeded in proving a

good deal more than he bargained for. He will have proved—that the promise of Christ to His Church, to be with her all days, was an idle lie—that He, whom Catholics look upon as the Son of God—was an impudent impostor; and that Christianity is but a humbug—a mere sham—unworthy the attention of any reasonable being. Our evangelicals would do well to consider this: they cannot prove Catholicity, or Popery, as they call it, false, without first proving Christ to be a liar; in a mere worldly point of view, no great good is likely to result from success in such a cause.

And now a few words with regard to the "Dialogue," which has been the provoking cause of these remarks. We give the first question with its answer, *only*, as what we intend to say with respect to it, will apply to all the other questions, and indeed, to all Protestant arguments drawn from the Bible. The Catholic is made to ask—"Why should you attempt to set up another religion, or divide the Church of Christ?" The Protestant answers—"I do not attempt to establish any system of religion, different from that which Christ and His Apostles established; the plan of which is laid down in the Bible, which the Saviour told us to search. And though I am called a Protestant, yet, I protest against nothing that I find in the system which the Divine Teacher recommended." Our reverend correspondent is guilty of a slight anachronism; he should remember that, whatever may be the case with the book called the New Testament, the plan of Christianity is most certainly not laid down in the book called the Old Testament. Whilst our Saviour was on earth, no part of the New Testament, or Christian Bible, had been committed to writing; consequently, the plan of any system of religion, established by Christ and His Apostles, could not have been "laid down in the Bible (or book) which the Saviour told his hearers to search," because no such Bible, or book, was then in existence. He should remember also, that the difference between what is in the Bible, and what he finds in the Bible, may be, and most likely is, incalculably great. Not being able to find a certain doctrine in the Bible, can be no proof that it is not there, but may be a proof of the blindness of him who searches the Bible. But before any Catholic will involve himself in any discussion, as to the meaning of the Bible, there is something to be done by the Protestant. The latter must prove that the book which he produces in court, contains the Word of God, the whole Word of God, and nothing but the Word of God; and that the copy from which he quotes, is a true copy, and a true translation. This will be no easy task; we recommend our rev. friend to try it for a few months, and to let us know the result.—Until then, we would exhort him, as he values the peace of society, to abstain from tampering with, or trying to destroy the faith of Catholics; he is unable to substitute any thing, for that of which he would fain rob them; he may make infidels; in that sense, and in no other, will he be able to make Protestants. We commend to his perusal the following sketch of certain ultra-Protestants, and their doctrines, for which we are indebted to an American Protestant journal; he will there see, what ultra-Protestantism really is; and although he may reject these men's conclusions, yet, we tell him, they are the only logical conclusions that can be drawn from his, and their premises. If the Catholic be wrong, the Socialist is most decidedly right:—

Here is one who calls himself physician, and boasts of the day near at hand, when *theology and religion* will be driven from schools and churches, and Anthropology will be taught in its place; foolish fellow that he is, to deny God, and shut out from the science of humanity the moral and spiritual elements, which are more its glory than the disgusting defilement of bones, muscles and viscera can be. Ask that doctor what the mind or soul is, and he will say, with more than Plato's wisdom in his sagacious look—"The mind—the soul—why, it is the very finest kind of light."

Would you see another specimen? Go to a book-shop not far from the Park, on Sunday. In a side-room opening into the bar, you will find some dozen or fourteen persons assembled to hear the last hierophant of mental illumination. Between beer and atheism, the audience are not in the most spiritual state imaginable, and can better appreciate the preacher's denial of every established faith, than his attempt to build up a new Socialist Pantheism. He is evidently a learned scholar, and a practised writer, but ignorant as a child of our country, and haranguing his little company as if their choice were between priestly absolutism and utter rejection of the Bible. He discharges most of his rhetoric at the idea of a God out of nature and the soul, and thinks progress out of the question until the Bible doctrine is wholly rooted out.

He is followed by a startling apparition of a man, a perfect wilderness of hair, from which two eyes twinkle, and a nose slightly projects. He is a newly arrived pupil of Hegel, and announces the tidings that Germany is doing well, outstripping France, Italy, in fact, the whole world, in the march of mind; that religion is altogether given up by all thinking men, there, and the dear Fatherland is about ready for the Socialist republic, under whose liberal rule, freemen are not to be troubled by any preaching or prayer.

The *New York Freeman's Journal* has the following singular paragraph, headed "A Vagabond Lecturer." "There is a strolling lecturer and tract pedlar" (colporteur is the name we give these gentry in Canada,) "going about the country under the title of the Rev. George Lord. He professes to have been originally of Montreal, to be an apostate from the Catholic religion, and to have once lived in a monastery—probably he means the seminary of the Sulpicians in Montreal." The fellow calls himself a *Roman Catholic Jesuit*, and has, as the *Freeman* says, "gathered together a set of the most awful raw-head-and-bloody-bones stories that have ever been invented by malice or ignorance. He peddles tracts, and particularly a professed narrative of his own conversion." If the *Freeman* thinks it worth

while to contradict this fellow—Lord, it can state, upon the best authority, that no person of the name of Lord, was ever a member, either of the Sulpicians, or of the Jesuits, in Canada. If, therefore, this George Lord represents himself to his silly dupes, as having been either the one, or the other,—either a Sulpician, or a Jesuit,—we have no hesitation in pronouncing him a Liar, and an Impostor. Judging from the account given of the vagabond in the *Freeman*, we think it not at all unlikely, that this Mr. Lord is an agent of the French Canadian Missionary Society, employed to gull the poor fools in the States out of their money; as it is commonly reported that the agent, who was sent to Scotland for the same purpose, has returned, after a very unsuccessful voyage.

CLEANLINESS DISCOURAGED.—In some parts of England, regard for *Sabbath observances* is carried to such an extreme, that cleanliness is punished as Sabbath breaking. We read in the *Preston Chronicle*, that "on Tuesday last, two boys were fined 2s. each, for bathing in the river on Sunday." An unwashed body is supposed to carry about with it an odor of sanctity refreshing to evangelical nostrils, though, perhaps rather unpleasant to the ungodly. The same paper informs us that on the same day, (Sunday) "The Botanical Society of Wigan held an exhibition of flowers." Thus, whilst according to Puritanical morality, a public exhibition on Sunday, for the amusement of the rich, is perfectly correct; for the poor to wash themselves upon that day, is an unpardonable offence. Woe unto you, ye hypocrites, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your fingers.

THE IRISH BAZAAR.

Our Montreal readers are, of course, aware that the good ladies of St. Patrick's Congregation, have been holding their Annual Bazaar during the past week, and they will all be pleased to learn, that the proceeds are this year, considerably beyond those of any former year. We rejoice to have this announcement to make, and that for two or three excellent reasons. In the first place, because it will give comfortable clothing to hundreds of poor, destitute children, during the long cold winter, so soon to open upon us; enabling them, moreover, to attend school, and receive that instruction provided for them. We are glad, in the next place, that the exertions of the excellent ladies who conducted the Bazaar, have been crowned with such unhoped-for success; and because Montreal has so nobly sustained, on this occasion, its wonted character for free-handed liberality. Lastly, (shall we confess it?) it did our heart good, to see the hilarity and good humor which invariably presided over the assembly, during the time of the Bazaar, albeit that the good people present were divided throughout into the two grand classes, *money-seekers* and *money-givers*—very trying positions at best, to our thinking. But *n'importe*, all went off well, and for our part, we saw nothing but smiles, and happy faces, and rare gems of needlework—not to speak of the countless little articles of nondescript composition, and "marvellous beauty," which make up the usual routine of Bazaar exhibitions.

We need not individualise the ladies who have done so much for the cause of charity—they are, with few exceptions, the same who took part in the Irish Bazaar, for the last two or three years, and they are, one and all, well known to those who so generously opened their purses, at their solicitations, and deposited in their hands so rich a provision for "covering the naked." We know that those ladies have no desire to have their good deeds trumpeted abroad, or their names "published in the market-places," and we are sure that they will none of them be sorry to have "their names unnamed," on the present occasion. God knows them, and we all know them, and they shall not go without their reward, even here below—the esteem and gratitude of all the good.

We understand that the proceeds of the Bazaar will amount to near THREE HUNDRED POUNDS, being by far the largest sum yet realised on any similar occasion.

THANKS FOR CHARITY.—The Ladies of Charity, of the St. Patrick's Congregation, in announcing to the public, that the Bazaar held under their patronage, for "clothing orphan and destitute children," realized the very handsome sum of £280, beg to acknowledge their lively appreciation of the generous support they received from every class of the community. They feel particularly called upon, to return their best thanks to the St. Patrick's Society, who kindly placed at their disposal, the St. Patrick's Hall; and to the Gentlemen of that, and of the Young Men's St. Patrick's Society, to whose efficient and zealous co-operation, the remarkable success of the Bazaar, is mainly attributable.

ECCLESIASTICAL INTELLIGENCE.

His Lordship the Bishop of Toronto, took his departure from Montreal on Wednesday last, in order to return to his Episcopal city.

The Rev. James Nelligan has been appointed successor to the late lamented Rev. Mr. McMahon, of Quebec.

ORDINATIONS.—By his Grace the Archbishop of Quebec, the following gentlemen were admitted to Holy Orders, on the 4th instant, in the chapel of the seminary of Nicolet:—

Minor—M. Esdras Rousseau.
Sub-Deacons—M. M. Ant. Bellemare, Pierre Roy. On the 5th instant, M. Bellemare was ordained Deacon; and on the 12th instant, the Holy Order of Priesthood was conferred, in the Church of St. Anselm, on M. Nicholas Audet.

INTOLERANCE IN THE ENGLISH HOSPITAL.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,—As your columns are always open to anything connected with religion, will you permit me to call your attention, and that of your readers, to a matter hitherto but too much neglected, yet in which the interests of Catholics are closely concerned?—I mean the conduct of affairs in the Montreal General Hospital. I am sure, Mr. Editor, that very few of our people are acquainted with the "goings on" in that institution; at least I will flatter myself that they do not, for otherwise, the total neglect of the matter, hitherto manifested by us, can neither be palliated nor excused. But whether our non-interference proceeded from indifference, or from ignorance, it is certain that it has produced the most deleterious effects, and can no longer be continued without the most serious injury—the grossest injustice to the numerous individuals amongst our poorer brethren, who are annually located in the Hospital. Mr. Editor, that English Hospital is no better than an adjunct of the French Canadian Missionary Society, bearing, it is true, another name, but to all intents and purposes, just as hostile to our holy religion, and as much intent on doing it harm. Our priests are subjected to every kind of annoyance, and the exercise of their duty impeded in every possible way; Catholic patients are treated with disrespect, and their religion made a cause of reproach and contempt. Why should all this be? If the institution be chiefly supported by a government annuity, and established for the use of the public at large, it is natural to suppose, that in a city like Montreal, a large proportion of the patients would be Catholics—why, then, are Catholics persecuted there? Why is their religion interfered with? Clergymen, of their own persuasion, are duly appointed to visit them, and why are those visits made as disagreeable as possible to those reverend gentlemen? Why are the very nurses allowed to bandy words with them, and offer them insult by the bed-side of the dying? Why, again, have all the Catholic nurses been expelled, so that patients of that religion, have not the consolation of having near them even one attendant, professing their own faith? Why are Catholics annoyed with anti-Catholic tracts, which are left on their beds, when they refuse to take them? Why, once more, do the medical gentlemen in attendance, approach the patients, and address them on the most disgusting subjects, while the priests are administering to them the most venerable and august of all the Sacraments of the Church. Then, how does it happen, that the maids are sure to be sweeping down the stairs, just as the priests are ascending, and that they never leave off, for an instant, to allow them to pass—forgetting, in their common hatred of priests, the respect due to gentlemen?

These matters are trifling in themselves, but they serve to show the spirit actuating the entire body of office-holders in the English Hospital; and we should like to have some of our questions answered, just to see what these people have to say for themselves. But let them say what they will, Mr. Editor, such a system of things cannot go on in Montreal. Our poor, afflicted brethren, must no longer be left in the hands of these Philistines—is it quite enough for them to have poverty and sickness to bear, without enduring, at the same time, religious persecution; so, in God's name, let us make a generous—a vigorous effort, and establish a Hospital for our own people. Government will surely give us our portion of the allowance hitherto made to this godless institution, and our own exertions will do the rest. The cause is a good and righteous one, and Heaven will lend its aid to so holy an undertaking. Then we shall leave the tract-venders to give their valuable wares to those who will read them, and we shall give the officials of the F. C. M. Hospital, the pleasure of filling their wards with their own people—then shall the face of a priest be unseen in the halls, or on the staircases of the Hospital, and the maids can "raise a dust" at proper hours, without waiting to give the benefit thereof to God's anointed ministers. Let us leave the house to its own, and peace be with them!

Hoping, Mr. Editor, that these few remarks will be as kindly taken by our people as they are meant, and that they may have the effect of calling attention to this most important subject, I am, Mr. Editor,

Yours truly,
AN IRISH CATHOLIC.

Montreal, October 22, 1851.

[We will have something to say on this subject in our next.—ED. T. W.]

THE PROTESTANT FAITH.—We often bear a good deal about the Protestant Faith, but have never yet been able to discover in what it consists.—The following confession of Faith, which we copy from decidedly the most talented Protestant journal published on this continent, the *Christian Inquirer*, throws but little additional light upon the subject:—

"Liberal Christians, consciously or unconsciously, are contending for a thoroughly reformed Christianity, and earnestly questioning their own souls, the mind and spirit of Christ, the indications of God's providence, the wants of the world, to find out what it is. They are perfectly settled in only two things: first, that Christianity is divine, the fountain and source of the world's and the soul's salvation. Secondly, that the prevalent ideas of it are not true."

What a precious lot of Reforming, Protestant Christianity does take to be sure. For three hundred years, men have been scrubbing away at this unhappy blackmoor, and the poor creature's face is as dark as ever; whilst the only positive result attained is, that the prevalent ideas of Christianity—Protestant Christianity—are not true. If, instead of earnestly questioning "their own souls," &c., Liberal Christians, would but earnestly question the Church, established by Christ, they would soon find out what is the truth, and have peace in believing.

We are happy to see by the following, that our Catholic brethren are everywhere up, and stirring in the good cause:—

IRISH CATHOLIC UNIVERSITY.—On last Sunday, at St. Mary's Cathedral, no less than three appeals were made in favor of the object which now so much engrosses the attention of the Catholics of Ireland—one by the Bishop, another by the Very Rev. Mr. Conolly, and a third at High Mass by the Rev. Mr. Hearne, who arrived in Halifax last week, and who has been specially deputed by the Primate and Bishops of Ireland, to collect in America for the new Irish University. Dr. Walsh fully entered into a history of the Penal Laws against religion in Ireland—of the various methods adopted by England during three centuries to uproot the Ancient Faith—of the deep-laid scheme concocted in modern times to accomplish by fraud and cunning what could not be effected by force, and expressed an earnest hope, that every Catholic in America would contribute generously to the Irish University. Mr. Hoarne's mission seems to be looked upon most favorably by the Catholic Clergy and Laity of this city, and if his appeals in other parts of this Continent be as well received, there is little doubt that the Catholic University will obtain a large sum from America. The Rev. Gentleman, during his address on Sunday, read a very spirit-stirring appeal from the Irish Bishops to their Brethren in the Faith on this side of the Atlantic. We have heard that he already speaks in the most grateful terms of the liberality and kindness of the Catholics of Halifax.—*Acadian Recorder*.

REMITTANCES RECEIVED.

Quebec, Mr. Matthew Enright, £5; Kingston, Rev. P. Dollard, £5; Oshawa, Rev. Mr. Proulx, \$4 7s 6d; West Port, Rev. J. V. Foly, £1 5s; St. Nicholas, Rev. Mr. Baillargeon, £1; St. Therese, Mr. G. A. Masson, 12s 6d; St. Anicet, Mr. John Tully, 6s 3d; St. Johns, E. Gethins, 6s 3d; Trenton, U. S., Capt. J. M'Dermott, 10s.

CATHOLIC INSTITUTE.

By the following extracts from the *Toronto Mirror*, it will be seen that the above named association is making rapid progress in Upper Canada:—

A public meeting of the Catholics of London and the surrounding country was held on Monday evening the 13th October, in the Universalist chapel, King-street. The meeting was numerously and respectfully attended both from town and country. Mr. William Darbey was unanimously called to the Chair, and Mr. Peter Murtagh, appointed Secretary. The following resolutions were enthusiastically and unanimously adopted:

1st. Moved by Michael Balfe, Esq., M.D., seconded by Mr. John Ward, and

Resolved,—That the Catholics of the town of London and adjacent country, desirous of co-operating with their co-religionists of Toronto, fully concur in the utility of establishing a branch Institute in this town, whereby the general interests of Catholics by mutual co-operation may be benefited; and this meeting does hereby establish the London Catholic Institute, in connection with, and dependant on, the parent Institute of Toronto.

2d. Moved by Mr. James Wilson, seconded by John Clegg, Esq., and

Resolved,—That the address emanating from the Toronto Institute to the Catholics of Canada West, meets with our warmest approval; and that it embodies the views and sentiments of the Catholics of this section of the country.

3rd. Moved by Charles Colovin, Esq., seconded by John Seanlan, Esq., and

Resolved,—That the Rules and Regulations of the Parent Society of Toronto be adopted, subject to such modifications as local circumstances may require.

4th. Moved by Harding J. O'Brien, Esq., seconded by Mr. Wm. Hughes, and

Resolved,—That the officers of the London Catholic Institute shall consist of a President, Vice-President, Secretary, Treasurer, and eighteen members of Committee, for the management of the affairs of the Institute, and that all matters connected with and appertaining to the Institute shall be decided by a majority of the votes of those present.

5th. Moved by Mr. Wm. Dalton, seconded by Mr. Charles Donnelly, and

Resolved,—That all the officers of the Institute be elected by ballot, and that seven of the Committee do form a quorum for the transaction of business.

6th. Moved by Mr. John Wright, seconded by Mr. Timothy Gleeson, and

Resolved,—That the Catholics of London and of the surrounding country, tender to the Editor of the *Toronto Mirror* their warmest thanks, for his able and manly advocacy in defending the rights of Catholics and repelling the unjust attacks made by a certain portion of the public press—and that the proceedings of this meeting be sent to the *Mirror* for publication.

After the adoption of the foregoing resolutions the election of officers was proceeded with, when on the motion of Mr. Hughes, seconded by Mr. Cornelius O'Gorman, Michael Balfe, Esq., M.D., was elected President by the enthusiastic acclamation of the meeting.

To the Editor of the *Mirror*.

Guelph, October 14, 1851.

My dear *Mirror*:—Having a leisure moment at my disposal, I take advantage of the occasion, and drop you the following, which I feel confident will be of interest to your readers, particularly those of this neighborhood:—

Being aware of the necessity of something to give the Catholic portion of the community an opportunity and a means by which to cultivate their social and intellectual qualities, the Catholics of your City projected and acted upon the idea of forming such an Institute as would supply a deficiency so long felt. In order to carry out their idea of forming Branch Institutes, the Address recently issued by the Parent Society, is already beginning to have the desired effect. In fact, the Catholics of this part of the country, are enthusiastic in their admiration of the project; and I feel confident that ere long they will all prove practically their admiration, by acting upon its suggestions and advice.

On my way through Hamilton, I observed that the project was being freely talked of there, and the necessary steps about being taken for the formation of a Branch Institute in that spirited City. On my arrival in this Town, I also observed that the idea of forming a Branch Institute had taken hold of the minds of the Catholic population. As you are aware, I had with

me a number of the Addresses, which several gentlemen who took an interest in the matter freely circulated, and through this and other means a feeling was created which brought forth the result expressed by the following document, a copy of which was furnished me on the occasion alluded to.

According to general desire, a preliminary meeting of Catholics residing in Guelph and its vicinity, was held in Mr. T. Shine's Hotel, after Mass, on Sunday, the 12th instant, for the purpose of considering the propriety of forming in the Town of Guelph a Branch Catholic Institute, in connection with the Parent Institute in Toronto, when Thomas Heffernan, Esq., was unanimously called to the Chair, and Mr. Patrick Downey appointed Secretary. It was unanimously

Resolved,—That this Meeting considers it highly necessary and expedient, in consideration of the moral, intellectual and social welfare of the Catholic portion of the community, that a Branch Catholic Institute in connection with the Parent Institute in Toronto, should be immediately established in the Town of Guelph; and in order to carry out these resolutions, a general meeting of the Catholics of Guelph and its vicinity, shall be held on the first day of November next, at such hour and place as may hereafter be selected for the purpose.

THOMAS HEFFERNAN, Chairman.
PATRICK DOWNEY, Secretary.

You will observe by your exchanges that Mr. Ferguson, the present Member for this County, (Waterloo) has subscribed his name to a thorough Clear-Grit-Brown Platform, which, of course, includes among its planks, "No Ecclesiastical Corporations," "No Secular Schools." It is well known that at the last general election, the Catholics of this County were Mr. Ferguson's warmest supporters, and their number being very great had a powerful influence in his return. Things are now changed. They are determined to a man to give their support to any upright, honest candidate who will not subscribe to the purpose of depriving Catholics of the simple right of having Separate Schools for the education of their children in accordance with their necessities.

I remain faithfully, yours, &c.,

W. H.

The *Toronto Mirror* has the following remarks upon the conduct of the Orangemen, in walking in procession upon the occasion of the late Rail Road Celebration:—

"The advocates for the repeal of the 'Party Processions Act' last session of Parliament, urged on the House that if the Act were repealed there would be no more public displays of the Order—that good feelings would be speedily established between all classes of the community—that the demon of religious strife and discord would be exorcised from out the land, and that peace and contentment would reign triumphant. Well, trusting to these fair promises, the Bill was repealed by Catholic votes, and the first use the Orangemen make of their liberty is to turn round and insult their Catholic neighbors. They know well that Orange processions are regarded by all Catholics as a direct insult—as a challenge to fight. It need not be considered surprising, such being the case, if counter organizations should take place, and if the whole should terminate in bloody collisions as was often the case before. It is well understood that Orangism has for its immediate object the oppression and persecution of Catholics—that its votaries are sworn to 'Keep down Popery'—that if able they would not suffer a 'Romanist' to live in the country—that therefore more or less of a hostile feeling must ever exist between the two bodies. Catholics have endeavored for some time past to suppress the feeling of indignation with which they regarded Orange processions, hoping that their silent forbearance would have the effect of inducing Orangemen to cense such unseemly displays. But so far from having any such effect, it has only emboldened them to indulge the more freely in them. We would ask them, are they prepared to risk the peace and prosperity of the country in order to gratify their prejudices and vanity? It is the most anxious desire of their Catholic fellow-countrymen to live on terms of friendship and good will with them, but that is impossible so long as Orange processions are kept up. It is a disgrace to the city, especially to the conductors of the proceedings on Wednesday last, to see the 'Loyal Orange Institution' figure in the programme of the day's proceedings. No more glaring insult could be offered the Catholic citizens, and they manifested their sense of the injury done them, by refusing almost to a man, to take any part whatever in the 'Celebration,' except as lookers-on.

We will add that we are confident there are many Orangemen who are personally friendly to Catholics, and who entertain no fixed hatred of their religion; but the whole tendency of the 'Institution' is anti-Catholic. The first expressions that escape an ignorant Orangeman's lips, when under the influence of liquor, betray the nature of the instructions he is in the habit of receiving at his lodge. He will, as it were instinctively, cry 'to hell with the Pope,' damn Papists *en masse*, and use such language as points out distinctly the kind of influence to which he is subject. This could not happen unless he had been familiarized to it, and he could not become familiar with it unless it be the ordinary way of speaking among the brotherhood at their midnight conclave.

OBITUARY.—The Right Rev. William Fraser, D.D., Bishop of Arichat, expired at Antigonish on Saturday, 4th inst., in the 72nd year of his age. Though exalted in station, and profoundly learned, the venerable Prelate was ever singularly humble, diffident, and unobtrusive. Qualified to have attained the highest distinction—to have conducted affairs of universal importance—ecclesiastical or laical—in the greatest and most refined cities, Bishop Fraser sought freedom from the cares of business and the world, and made choice of the sequestered village of Antigonish for a residence, in preference to any other place. He was a native of Invernesshire. He received his education in Spain. About 30 years ago he came to this country, and labored most diligently in the capacity of a Missionary Priest in the district of Antigonish, until the year 1825, when the Holy See elevated him to the dignity of Bishop of Tanon, and Vicar-Apostolic of Nova Scotia, in place of the late Bishop of Sion, the Right Rev. Edmund Burke. A few years since, the Court of Rome, deeming it necessary to make such a change in the Hierarchy of Nova Scotia, as has raised so much clamor in England of late, upon the Right Rev. Dr. Walsh being installed Bishop of Halifax, the title of Bishop of Arichat and charge of the diocese, were conferred on Dr. Fraser.—*Acadian Recorder*.

FOREIGN INTELLIGENCE.

FRANCE.

A change of ministry is talked of. M. Faucher and the Minister of Justice are, it is said, to go out. M. Odillon Barrot is to be the new premier, who is to propose a modification of the electoral law of the 31st May.

The annoyances caused to English residents in Paris by the late decree respecting foreigners have attracted the attention of the Marquis of Normanby, who has represented the matter to the French government.

SPAIN.

MADRID, SEPTEMBER 23.—The government had received despatches from the Spanish Minister at Rome, containing the address of his Holiness at the consistory, held on the 5th ult., announcing, amongst other matters, the conclusion of the ratification of the Concordat with the Court of Spain, and the expedition of letters apostolic.

The Royal Historical Academy of Madrid has elected the Cardinal Archbishop of Westminster an honorary member, "as a proof of its esteem for the talent and apostolic zeal of the Cardinal."

ITALY.

Letters from Naples of the 15th ult., state that another shock of an earthquake was felt in different parts of the kingdom on the night of the 6th ult.

A letter from Rome of the 20th ult. announces that the Pope had despatched his Excellency Cardinal Casani to Verona to congratulate the Emperor of Austria on his arrival in Italy. His Holiness had pardoned the individuals convicted of having maliciously destroyed the carriages of the Cardinals during the revolution.

An Italian, named Martini, of the village of Rocca-Priora, near Rome, was condemned by the French court-martial in that city to two years imprisonment and 25*l.* fine for having illegally had arms and ammunition in his possession. After the warrant for his arrest had been issued, he went to his house and murdered his wife. For this crime he is to be tried on the expiration of his imprisonment.

PRUSSIA.

A state prosecution has been instituted against six municipal councillors of Cologne, for having grossly attacked the government in a public discussion. The burgomaster has been also reprimanded for not checking the speakers while using such violent language.

AUSTRIA.

Prince Metternich has again taken into his service all persons who were with him previously to his flight in 1848.

GERMANY.

We learn from Vienna, that his Majesty the Emperor has granted full pardon to several political prisoners confined at Milan, Peschiera, and Verona.

HOLLAND.

A CHANGE IN AFFAIRS.—About ten years ago, Pope Gregory XVI. committed the Apostolic Mission of the free city of Hamburg to Mgr. Laurent, Bishop of Chersonesus. The High Senate of that city, supported by the Protestant and Jewish majority, repelled the Vicar-Apostolic, and intolerance even went to the extent of threats of arrest on the part of the multitude, who at that time showed as much passion against the installation of a Bishop as certain Anglicans now show against the creation of the Catholic Bishops in Great Britain. The Prelate accepted the humiliation, and Rome turned his zeal to account by nominating him to the Vicariate Apostolic of Luxembourg. In the year which followed the expulsion of the Bishop of Chersonesus, a conflagration devastated one half of the city of Hamburg. A few days after, the High Senate of Hamburg had to address a rescript of thanks for the sending of an important sum of money which Mgr. Laurent had hastened to forward for the relief of the sufferers. We now learn that on the demand of the High Senate, and at the desire expressed by the people of Hamburg, a Vicar-Apostolic will shortly be installed in that city. We add no comment.—*Univers.*

RUSSIA.

The Russians have discovered four important veins of silver ore in the Caucasus—one in the defile of Sadon, another in that of Ordon, a third in that of Dégorsk, and the fourth near Paltchick. The veins are rich in the yield of silver. The working of them has already been commenced by order of the Emperor.

A letter from Warsaw of the 19th says:—"A master tailor, named Michalowski some time ago obtained a passport for Paris, on the condition that he would not go to London; but, on arriving at Paris, the temptation of the Crystal Palace was so strong that he could not help visiting it. On his return to Warsaw a few days back he was summoned to the office of the police, and was told that he had been to London, in violation of his promise. It was accordingly ordered that he should receive a certain number of stripes, and they were duly inflicted."

INDIA.

CONDUCT OF PROTESTANTS IN CATHOLIC CHURCHES.—The *Madras Examiner* relates as follows an occurrence of a most disgraceful character, which took place in the Church of St. Anthony, St. Thomé, during the celebration of Divine service, on the evening of Sunday, July 6th:—"Some young men, Protestants, of respectable appearance, thought proper to visit the Catholic place of worship. During Vespers and the sermon they behaved pretty well, but it was evidently an effort that they could no longer continue. On the exposition of the Blessed Sacrament for Benediction—a time at which all in the Church are required to kneel—on their still retaining a dif-

ferent position, it was quietly intimated to them by one of the congregation that they should either conform themselves in posture to the rest of the people, or leave the place; but instead of this, a volley of expressions such as would disgrace any place, not to speak of all of a church, and that too in a tone of voice loud enough to be heard by the entire congregation, burst from their lips. After a little altercation, during which the Clergyman was obliged to interrupt the service, they were at length induced to leave the place, but not till they had in no very mistakeable terms signified their intentions of 'waiting outside' for those who had presumed to interfere with them. Owing to the precautions of the people, however, in keeping together till the obnoxious parties were put beyond danger of personal violence, nothing in the way of an attack was attempted. One of the parties, the principal indeed we believe, is said to be an officer, bearing her Majesty's or the Honorable Company's commission; and the father of the others to have belonged to a profession, the members of which justly rank as gentlemen of high standing. We shall not ourselves add anything by way of remark to the plain statements thus laid down. We will leave it to our respected contemporaries to characterize them as they deserve."

CHINA.

THE REBELLION IN CHINA.—Advices from Hong Kong of July 24th state that the rebellion, so far from being in any degree suppressed, makes headway, threatening to swallow up the second capital of the empire and the trade metropolis of China, Canton. General after general despatched against the insurgents had fallen a victim either to the sword of the enemy or the wrath of the Emperor, for want of success, and Su himself had felt the displeasure of the monarch, and been degraded three steps. Arrangements had been made for his Excellency Commissioner General Su's departure from Canton, with a force of three thousand men, to suppress the rebellion. Report, however, states that his chief strength and object are the means at his disposal to buy off the insurgent leaders. Some desperate measures should be adopted, as the trade of Canton was now restricted to one half what it was before rebellion raised its head.

AUSTRALIA.

The consequences of the discovery of gold in New South Wales have become the subject of anxious speculation and conjecture. There does not appear to be much reason to apprehend from it any sensible derangement of monetary relations and exchanges in the commerce of the world. Its results for the social condition of the Australian Colonies and the Mother-country, and for their mutual relations to each other, are what awaken forethought of a grave character.

Had the past and present administration of our Colonies by the Imperial authorities been of a nature to promote their prosperity and dispose them to obedience, there would have been fewer grounds for apprehension. But the past administration has called into existence the Australian Convict League, which has transmitted to the Colonial Minister, by the last mail to England, a solemn protest against his proceedings, charging him with breach of faith, and a declaration that they are resolved by all the means in their power, to thwart and counteract the system of convict-transportation. If anything can justify such a defiance of constituted authorities by associated citizens, it is the evil that the convict system has entailed upon Australia; and the numbers of the leaguers, their diffusion in affiliated societies throughout the Colonies, the funds they have at their command, and their fearless language, show that consciousness of this has inspired them with courage and energy. The discovery of the great gold-deposit of Australia has, therefore, fallen in a time when the number of transported convicts undergoing sentence, or recently emancipated, renders the preservation of order difficult and problematical, and when the sense of intolerable wrong has stirred up the honest portion of the community to insubordination. The profligacy of the Governor of New South Wales to assert an exclusive claim to the tresser-trove on the part of the Crown, without recognising the principle that the title of the Crown is only a right in trust for the general good, has, combined with the recollection of the first proceedings of the Crown officials in South Australia when the copper mines were discovered there, and with the obstinate refusal of Ministers to subject the civil lists of the different Colonies to their Local Legislatures, begotten an impression of administrative rapacity in the minds of the colonists.

But for these untoward facts, a reasonable hope might have existed that the orderly working of the Australian gold field would have presented a favorable contrast to the fierce, scrambling, and gambling spirit which has characterised that of California. In existing circumstances, however, there is but too much reason to fear that New South Wales may be California over again. It is acknowledged on all hands, that the proclamation of the Governor, asserting the Crown's exclusive right to the gold, is a mere protest—a formal reservation of the Crown's right, until such time as a sufficient force shall be placed at his disposal to give it effect. The search for gold will be carried on irregularly, in defiance of the proclamation. The lawless and violent characters with whom New South Wales and the adjacent provinces have been inundated by the system of convict transportation will flock to the new El Dorado. The rich deposit will be unthrifly excavated, and lavishly scattered abroad without concern for the public good; and the region will become a scene of fierce passion and violence. The course of regular industry in the neighboring districts will be interrupted. The treasure which prudent management might have made a blessing to Australia, will in all likelihood prove for many years a curse.

For the Colonies the evil will be temporary; the loss to the Mother country threatens to be more enduring. Any attempt to enforce the claims advanced in the Governor's proclamation is sure to be met with resistance. Will the Imperial Government send out additional troops to New South Wales to fight with the colonists for the possession of the gold mines? Or if it do, will not the malcontents on account of convict transportation, and the discontented with the new constitution, make common cause with the squatters in the gold region? Already the news of an El Dorado in Australia has sensibly augmented the preparations for emigrating thither from this country; and as Englishmen to California, so Americans will flock to New South Wales. The population of that colony is on the eve of receiving a large and sudden augmentation, and the proportion of the new settlers hostile to dependence on England will be unprecedentedly great. The ties that connect the colony to this country are about to be weakened if not broken, and that at a time when doubts begin to be entertained whether emigration has not at this moment in Great Britain reached the limit beyond which it is not to be regarded as natural and healthy. In Ireland complaints are heard that it has already reduced the numbers of the peasantry beneath what is required for agricultural purposes; and even from the rural districts of England there have been murmurs of difficulty experienced in completing the labors of the harvest, occasioned by deficiency in the wanted supply of labor from Ireland. *Dimly shadowed in the future, is shown curtailment of England's territories abroad and depopulation at home.*

These evil omens might perhaps be averted. By placing the new-found wealth at the disposal of the Colonial Legislature, for purposes of public utility, the interests of the colonists might be enlisted in the cause of a judicious system: by a well-ordered management of the mines, and by the removal of such grievances as convict transportation and fixed civil lists, the growing hostility against English suzeraineté might be arrested. But neither the past conduct of our Colonial administrators nor their present temper, as far as can be gathered from the most recent indications, warrant any hope that so wise a policy will be followed.—*Spectator.*

The Australian Anti-Convict League pursues its objects with spirit and dignity. At a general conference of the delegates, held in Melbourne last January, resolutions were adopted, which, after a justifying historical recapitulation, pledged the members of the League to these common engagements:—

"1. They engage not to employ any persons hereafter arriving under sentence of transportation for crime committed in Europe.

"2. That they will use all the powers they possess—official, electoral, and legislative—to prevent the establishment of English prisons, or penal settlements, within their bounds; that they will refuse assent to any projects to facilitate the administration of such penal systems; and that they will seek the repeal of all regulations, and the removal of all establishments, for such purposes.

"Lastly, They solemnly engage with each other to support, by their advice, their money, and their countenance, all who may suffer in the lawful promotion of this cause."

The arrival, on the 20th May, of the convictships *Lady Kennaway* from Portsmouth and the *Black Friar* from Kingstown, has caused the league to forward to Earl Grey the following protest:—

"Hobart Town, May 23, 1851.

"My Lord—You will have learnt ere this, that the disregard of the moral, religious, and social welfare of this colony evinced by you in continuing to inundate it with the crime of the British empire, has spread alarm and indignation throughout the Australian Colonies. Despotism has often invaded the temporal interests of their subjects, but it remained for your Lordship and the Ministry of which you are a member to present the first example of a constitutional government invading and destroying the moral interests of a community. But you have not only done this, you have violated a solemn promise, and have thus disregarded the honor of our Sovereign. Our petitions and prayers have been treated with contempt; misrepresentation of our wishes has been added to insult, and through you the name of Tasmania has become a byword among all nations. But Englishmen, by emigrating, have neither forgotten their rights nor have they become indifferent to the honor of their Sovereign and their country. The Australian Colonies have therefore formed a league, and they are pledged to each other by their mutual interests—their future destinies—their fellowship of weal and woe—and now by their solemn engagement, not to rest until transportation to their shores be abandoned for ever. As the Council of a branch of this great confederation, the undersigned have just witnessed with feelings of indignation the arrival in the harbor of Hobart Town of the *Lady Kennaway* from England, and the *Black Friar* from Ireland, the former with 249 male, and the latter with 260 female convicts; and they herewith solemnly protest, in the name of Tasmania and of all the Australian Colonies, against the introduction of these criminals into this community, as a violation of the pledge given by her Majesty's Government in 1847, that transportation to these shores should cease." The signatures are T. D. Chapman, A. McNaughton, J. Allport, W. Crooke, W. Rout, R. Officer, J. Dunn, F. Haller.)

THE NO-POPERY CONVERTS.

(From the London Weekly Despatch.)

We entertain an instinctive suspicion of model, or Bible Society converts. As a general rule, we altogether doubt their conversion. We either question the sincerity of their new profession, or challenge the fact of their ever having honestly held an old one. Of course we do not mean to assert that men may not candidly change their opinions. But if they were sincere in the first, as well as in their altered convictions, they would scarcely make a parade of their revolt. There is something not quite natural in one piquing one-self on rebellion, and being proud of renegation. The act is somehow not in sympathy

with our moral institutions. "It is our nature's plague to spy into abuses." We are old stagers in this sort of work. We have seen so many "new births" in our time, that we have begun to look upon Exeter Hall as a sort of theological Lying-in Hospital, and missionaries as a species of spiritual midwives. They have paraded their lay figures of regeneration as if they had delivered them from sin by the Cæsarean operation, or snatched their "brands from the burning" by the forceps at least. We have got somewhat "used up" in this species of theological spectacle. We cannot any longer whip up our enthusiasm to the spirit of the day, or our interest to the solemnity of the occasion. An ugly cold sweat of humbug comes over us whenever we venture into these high religious latitudes. An old text involuntarily suggests, and obstinately keeps repeating itself in our mental ears during the currency of these "performances"—"Hypocrites! ye compass the sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves." Let us not be misunderstood. We do not mean to apply the passage to the Duke of Norfolk, who, we see gets his several stages of apostasy bulletined at interesting intervals in the *Times*, and has found it in his heart "to cut" the Holy Catholic Church without leaving behind him so much as a lock of his hair. No, we have quite another sort of proselytes in our mind's eye when we say, flatly and downrightly, that we do not like them, because we more than doubt them. His Grace's conversion is exceedingly intelligible, and we sincerely believe has not been paid for. Never having had any very clear idea of what either a Protestant or a Papist was composed of, he thinks the best way of demonstrating the distinction is to go from the Catholic chapel, to the parish Episcopal church over the way, and to "take the sacrament" in presence of the assembled rotten borough, as lions show their points best at feeding time. We can but console the bereaved with the assurance that his Grace's apostasy is no great loss, and endeavor to moderate the triumph of the conquerors, by endeavoring to prove to them that their victory is no great gain, and pass on to the less distinguished, but more edifying examples of melo-dramatic renegadoism. There is, for instance, what, in the technical language of missionary mechanism, is called a "Recluse moral lesson," consisting of a very cadaverous and highly bleached looking individual, regularly produced at a certain stage of lectures on total abstinence, who, in the voice of an *auto du fé*, confesses to having run through three fortunes, broken his mother's heart, brought his father's grey hairs with sorrow to the grave, killed three wives by his brutality, and brought his children to the workhouse—all through the "soul destroying influence of fermented liquors."—He then generally winds up with the narrative of the circumstances which led his footsteps to the Rev. Jabesh Howler, in consequence of hearing him from the street, roaring from the lecture-room in the alley, with a full, true, and particular account of an inventory of the household furniture purchased out of the savings in pots of beer, and with the display of a heaped handful of sovereigns, all hoarded out of industry and total abstinence. If these regenerate lay-figures would stop here, we should, perhaps, excuse the inartistic elaboration of the performance, in acknowledging the laudableness of the object; as one is not fastidious in criticising the bill, when the play is for the benefit of a deserving charity. But when, in the intemperance of their temperance, and in their inordinate indulgence in an appetite for bull-raging other people in praise of total abstinence, they denounce and curse every body for merely continuing to be what they themselves once were—when they fall foul of honest Boniface at the "Three Bells," as a wholesale murderer, and of quiet Quaker Ashby, or Bass, or Crowley, because they brew not only good beer, but refuse to make themselves responsible for the conduct of every body that drinks it, one cannot help wondering at the strange taste which can induce men to magnify the beatitude of their present state, by making their past lives as infamous as they can, and the modest assurance which, not content with silently and humbly exhibiting their reform, by a patient continuance in well doing, drives them to mount the house tops and vociferate their own former blackguardism, and the present perdition of all their unpledged acquaintance. Then we have the fair authoress of "Six months in a convent," and her twin sister in the Lord, styled, "The Jesuit in the Family." These amiable creatures appear to labor under the defect of the total oblivion of a pretty plain proposition, that the blacker the colors in which they depict their past Papist life, the less really worthy are they of credit in their Protestant conversion. They have, however, this merit, that they very clearly perceive that their dupes are the victims of a similar forgetfulness, and that no inconsistency or impossibility is too monstrous for the capacity of the generous No-Popery swallow. The "clink of the siller" rattles in every page; the anticipation of an Exeter Hall subscription of missionary sympathy, and the patronage of pious ladies and prayer meetings are visible in every line. Dr. Achilli and Father Gavazzi can prove by extensive experience that regeneration and conversion are not confined to the feminine gender. Indeed, these splendid artists make Simon a fool, and show that before their time the science of being born again was altogether in its infancy. The Hanover Square Rooms, admittance 2*s* 6*d* each, reserved seats 5*s*, to hear a Catholic priest renounce his faith and bullrag the Pope, was a bold adventure, and has turned out a good speculation.—We give all due credit to our spiritual Barnum for having struck while the iron was hot, and secured a run of sixty nights, with a reserve for starring in the provinces. But we confess to the instinctive indulgence of very grave doubts as to the sincerity of a profession which has to be proclaimed at half-a-crown a head; and we think we could discover other motives than a rampant zeal for truth, in diatribes, which have a run, and anathemas which become copyright, and go through ten editions in five months. That is not exactly the way, it strikes us, in which light of the genuine and sun sort bursts upon the mind. It smells more of bog vapor or gas, which is measured out at 4*s*. the 1,000 cubic feet, with a liberal discount for ready money, and an allowance for the use of one's own meter. It is all manufactured, and, judging from the specimens effused from the platform and the press, retorts form a main agency in the process. In India, it would appear, the doctrine of the Trinity receives favorable acceptance so long as the Bible Society rice lasts; and conversion, if not very durable, is at least very cheap. We cannot say so much for the triumphs of evangelical truth in Turkey, where, it would appear, from the accounts of the Society for the Propagation of the Gospel in Foreign Parts, a Christian cannot

be done at a lower figure, in Constantinople, than about £1,000 of our money; and even then, the Musselman had but a cracked reputation for orthodoxy, and was shrewdly suspected of never having been circumcised.

THE ISLAND OF ACHILL.—A Correspondent of the Freeman gives the following account of the property recently purchased in Achill by his Grace the Archbishop of Tuam:—"His Grace's property (about 1,200 acres) lines the shore for a great distance between the east-guard station at the Bull's Mouth and the Achill Sound. It so happened that I was in the island a few days after his Grace's last visit there, when I learned the following particulars, which, in the present position of affairs, may be deserving of notice:—On the property of the Archbishop there are some twenty tenants, who occupied their holdings or 'stripes' at a very high rent from the former owner. His Grace's instructions were to set a fair value on those holdings, and leave the former tenants in occupation. Accordingly, two persons from the island were found who understood the nature of the soil and the facilities of manure, &c. These reduced the former rental nearly one-half, and at this price it is now held by the tenants. There is a large tract by the sea-shore capable of reclamation. His Grace directed that this be given rent free for four years, with the agreement that after that period it is to be let at a valued rent, and for such a term of years as the occupants may deem desirable. I walked over the property, and entered into conversation with the tenants, who seemed well pleased with the arrangement. It seems that hitherto the rents varied almost every year; and to this the insecurity of tenure, and the reader may infer what little stimulus to improvement must have existed amongst the tenants. I visited the site of the new monastery, selected by his Grace. The building is to be on the south side of the road leading to the Protestant colony at Dugorth. It commands a beautiful range of sea and mountain scenery, comprising Slievemore, the entire sweep of the Ballycorry hills and Curran, whose summit level is 3,000 feet over the sea. The monastery is destined for the Monks of the Third Order of St. Francis. Large schools for the gratuitous education of the poor children of the surrounding villages are to be attached to the establishment, and I am told, it is their intention to lay out a model farm for the instruction of boys in all the approved modes of agriculture, and especially such as will be found suited to the natural position and soil of the island. I should mention, too, that preparations are being made for building a glebe-house for the two Catholic Clergymen on the portion adjoining the monastery."

PULPIT ADVERTISING EXTRAORDINARY.—One of the richest jokes of the times came off a few weeks since at one of the churches in Newburyport. A new pastor had been installed; a stranger in those parts; and one Sunday, a notice of an anti-slavery lecture was sent in for him to read. This announcement chanced to be on the back of a shop bill, setting off a long list of boots, shoes and findings, to be found at —'s store. The new preacherman happened to take the bill, printed side up; not once dreaming of the chiropgraphy in pencil on the reverse; he thought it a queer way to advertise wares, but it must be the custom in these parts, or it would not be sent in; perhaps the man is poor and needs a little lift; thus concluded the parson, and forthwith he went into the details of the deacon's stock and trade, with an occasional remark, in an under tone, touching the analogy of some of the articles to spiritual matters, thus:—Boots and shoes of every variety; also, findings of all sorts, such as lasts and boot trees, form-screws and boot forms, clamps, hammers, lap-stones, sewing and pegging awls, punches; I trust they are not made of brandy; Lee's thread-fastings, linings and bindings; I hope his zeal in the church will be both lasting and binding; webbings, galloons, ribbons, boot cords, sole-leather,—keep a look out for the spiritual as well as the temporal soles of our flock, if you please, deacon; blacking, bayberry, tallow, beeswax, brogans; these cannot be for the southern trade, I trust,—morocco goat skins; let's keep the goats out of our fold, deacon; rolling, rubbing, splitting and cramping machines, &c., and so on: for sale at Deacon —'s store, cheap for cash; amen!—*Boston Post.*

GREAT BRITAIN.

REAR-ADMIRAL SIR JOHN ROSS'S ARCTIC EXPEDITION.—Sir John Ross arrived in town on Saturday morning from Svanavaer. The information he brings tends to confirm the report received from the Esquimaux last autumn, to the effect that Sir John Franklin's ships had been lost somewhere at the top of Baffin's Bay in the autumn of 1845, and that a portion of the crew had been murdered by a hostile tribe of natives, said to be resident in these parts. Sir John Ross is entirely of opinion that Sir John Franklin never went up Wellington Channel, but was returning home and met with the disaster. Sir John Ross would not now have returned; but he renewed his search at the top of Baffin's Bay, had he had provisions for another winter.

THE SUB-MARINE TELEGRAPH.—Intelligence was received at the South Foreland at six p.m., on Monday, by the sub-marine telegraph itself, of its satisfactory completion to the French coast near Calais. Fuses were successfully fired on the order to fire being given from either side of the Channel. Copies of the printed message announcing the gratifying intelligence were forwarded to her Majesty the Queen, the Duke of Wellington, and others.

EMIGRATION.—The evil result of emigration is now beginning to manifest itself, not only here, but beyond the Atlantic. The following fact will better illustrate this than any observations of mine. During the present week not less than three hundred persons returned from New York to this port. These were all Irish who had gone out late last winter and early in the spring, and who took out considerable sums of money, but who have returned without any means, having wasted all their substance. This ought to speak trumpet-tongued to the people who are yet at home. Some of the poor who have arrived informed me that many hundreds of our poor country people were at New York in a most deplorable condition. They were trying to get back to Ireland, but had not the means, so that nothing but almost a miracle could save them from utter destruction. I have also been informed that hundreds—nay thousands, of Irish emigrants who have gone into the interior had returned to several American ports, with the view of again coming back before all their means had been spent.—*Liverpool Correspondent of the Tablet.*

BALMORAL, SEPT. 21.—Her Majesty and his Royal Highness Prince Albert attended divine service this morning in the parish church of Crathie. The service was performed by the Rev. Dr. William Muir, one of her Majesty's chaplains in Scotland. The Marchioness of Douro, the Hon. Beatrice Byng, and the Gentlemen of the Household, were in attendance.

A correspondent of the Morning Chronicle says:—"Some days since it was stated that the Archbishop of Canterbury had determined on proceeding Ecclesiastically against certain Clergymen in his diocese who have persisted in performing the services of their Churches in a manner opposed to his Grace's wishes. That step has now been taken. Mr. Barber, the Archbishop's apparitor, has waited upon the parties, and served them with 'monitions' (a sort of Ecclesiastical writ), the result of which will be, that if they do not, within a given time, abandon the practices of which his Grace complains, they will be cited to the Court of Arches to defend their conduct; a course of proceeding which, if adverse to them, will entail enormous expenses upon them, and, in all probability, result in suspension from their benefices. Owing to absence from their livings by some of the incumbents, the Archbishop's apparitor has not been able to serve all the monitions; but he expects to be able to do so in the course of a few days."

THE PROTESTANT ARCHBISHOP OF CANTERBURY AND THE TRACTARIANS.—The following letter appeared in Monday's Morning Herald:—"Sir—At a time when the Tractarians are making such a furious outcry against the Archbishop, for having recognized the validity of the orders of certain foreign Pastors in their own Church, there is a fact connected with Canterbury Cathedral which it may be well to make generally known. Few persons are, I believe, aware of it; and it came upon me quite as a surprise. I was attending the service at that cathedral not long since, and went afterwards with a friend to take a survey of the whole building. Directed by my friend, I requested to see the crypt—a part to which the vorger (I suppose because it brings no additional profit) is never anxious to show. When I arrived in this half-dark, sub-cathedral region, to my wondering astonishment, I found that there was a regular place of worship here, fitted up with pews, pulpit, and Communion tables, after the Presbyterian fashion, which was used every week. Inquiring, as I very naturally did, what could be the origin and intent of this singular provision, I learned that this was a place of worship for French Protestants, and that they met here by virtue of a permission granted and secured to them by Queen Elizabeth! To confirm all this I discovered upon the darkened pillars of the crypt, texts of Scripture in French, after the manner prescribed by our reformers for our own Churches. Such is the fact which I would wish you, Mr. Editor, to bring out into broad daylight. It may be a comfort to the Tractarians to learn that what they account rank heresy is thus put under ground; but still the fact remains, which I think they will find it difficult to reconcile with their exclusive theories and tactics against the present venerated Primate, that all the Archbishops of Canterbury in succession since that time, including the haughty Land, must have given their permissive sanction to the uplifted voice of foreign Pastors, within the very walls, and under (certainly under, because beneath,) the very roof of their own cathedral.—Yours truly, STEPHEN JENNER, M.A."

TUTOR TO THE PRINCE OF WALES.—The Oxford Herald says:—"Another and more compliant tutor—again, we regret to see, a layman—has been appointed to his Royal Highness the Prince of Wales.—Mr. Birch, it is understood, resigned the office several months since, in consequence of certain interference with the religious teaching of his pupil; but in order to avoid comment, he was requested to continue the nominal charge for a season. He is to be succeeded in his office by Mr. Gibbs, barrister-at-law, of Trinity College, Cambridge." The reader will gather from the above that Mr. Birch is a Puseyite. Her Majesty's attendance at the Presbyterian Church would naturally embarrass the theories of an Anglican teacher.

THE PROTESTANT HEIRS OF CATHOLIC CHURCHES.—The Portsmouth Times contains the statement that a Norman chapel, in the south-east corner of the south transept of Winchester Cathedral, has been fitted up for the most disgusting of purposes, for the use of the schoolboys.

A good joke is related of an old Highland woman, who came trudging an immense distance over the hills, having heard that Lord John Russell was to be at the Kirk on Sunday last. What, thinks the reader, was her errand? She had heard that Lord John was the Prime "Meenister" of all England, and she "expectit to hear him hold forth in a shoobleerne discourse."—*Inverness Courier.*

UNITED STATES.

Father Mathew administered the pledge to upwards of four thousand persons on Sunday last, at St. Patrick's Cathedral, New York.

The members of the New York Yacht Club gave a reception dinner, at the Astor House, to John C. Stevens, Esq., the Commodore of their squadron, through whose exertions, as commander of the America, the club has gained such signals in Europe.

We learn that one hundred and twenty-eight of the Hungarian exiles left New York last week for New Buda, in Iowa, by the Erie Railroad.—*Boston Pilot.*

It appears that the Grand Jury of Philadelphia have found bills of indictment against four white men and thirty-four negroes, for treason, in participating in the dreadful outrage at Christiana, in the State of Pennsylvania. If the parties indicted should, after a fair and impartial trial, be found guilty, we trust they will be punished to the extent of the law.

The Traveller says that the cost of the late railroad celebration will not exceed \$40,000. For the aquatic excursion one hundred baskets of champagne were furnished, and seventy-five drank. We have no data as to the demijohns of brandy on board the different vessels, but think there must have been in the neighborhood of fifty.—*Boston Pilot.*

The President has sent instructions to arrest all the parties to the Syracuse outrage, and their committal for trial on a charge of treason.

The President has issued orders to Military Commanders on the frontier to prevent any invasion of Mexico, by American citizens, but says the National Intelligencer, later advices show that but few are engaged in it.

The celebrated Michigan conspiracy case has been brought to a close. Twelve of the accused were found guilty, and twelve not guilty.

It appears that the robbers and highwaymen who infest the Isthmus of Panama, attacked the specie train, which was destined for the United States, a few days before the sailing of the steamship Ohio, and succeeded in plundering it to the amount of two hundred thousand dollars. It is much to be regretted that this gang of desperadoes cannot be broken up.

SYRACUSE.—A correspondent of the Tribune, under date of October 12, says:—"For the last three days the Commissioner has been receiving testimony for indictments, and to-morrow, the 13th, it is understood the Marshal will commence his arrests for treason! The evidence has been taken privately, the names of witnesses and the character and extent of their testimony being only known to the 'officials.' It is understood that many of our most prominent citizens will be arrested, among them Rev. Samuel J. May, Unitarian minister, who has preached 'sedition,' and 'resistance to the so-called Fugitive Slave Law;' Charles A. Wheaton, Esq., an Abolitionist and heavy hardware dealer, quite wealthy and influential, and brother of Horace Wheaton, the opposition candidate for Canal Commissioner, and Mayor of Syracuse; Ira Cobb, another hardware merchant and citizen of good standing; Q. A. Johnson, and perhaps Colonel Vandenberg, and many more whose names have not transpired.—*Christian Inquirer.*"

AMERICAN CONSUL AT HAVANNA.—The President, it is said, has recalled Mr. Owens from Havanna, on the ground of his not interfering in behalf of the Fillibusters taken in Cuba. The Consul, it will be remembered, gave as the reason for his non-interference, that the President had proclaimed them outlaws and beyond the protection and interest of our laws. The Cronica, the Spanish paper of this city, speaks as follows on this subject:—"The recall of Mr. Owens, at this time, is a palpable retraction, by the President, of the declarations contained in his Proclamation, and an almost open approval of the outrages committed in Cuba, by the adventurers from New Orleans. Melancholy is the condition of this government! It cannot undertake a single act of apparent justice without greatly overbalancing it by another act or principle of injustice, abhorred by the most unprincipled nation. The peace of the world would come to a pretty pass if such actions should be continued."

CUBA.—The number of killed and wounded in the Lopez campaign in Cuba, according to the official report of the royal authorities, was 78 killed, 174 wounded; total, 252.—*Christian Inquirer.*

A subscription is in progress at Havanna and other parts of Cuba, "for the indemnity of those who have rendered distinguished services in the entire destruction of the piratical invaders." The aggregate on the 1st of October had reached \$118,263.

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If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS. If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

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If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travellers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.

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Feb. 5, 1851.

