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CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, DECEMBER 9, 1853.

NO. 17.

THE PRESENT AND PAST ATTEMPTS TO ESTABLISH THE REFORMATION IN IRELAND.

A LECTURE DELIVERED IN THE TABERNACLE IN NEW YORK, ON MONDAY EVENING, OCT. 17, 1853, BY T. P. MAGEE.

(Concluded from No. 14.)

I shall now, ladies and gentlemen, with your patient permission present to you the legislative and intellectual side of this indictment. The facts of this class I shall arrange under two heads—

I. As to the right of worship and discussion.

II. As to Education.

Every form of Protestantism set out with "private judgment," as its first principle. Had the British form (to speak of no other) been true to this assumed ground, we should have had a different story to tell of Ireland. But neither in the 16th, the 17th, nor the 18th century—until towards the close—was there any attempt to argue the question with the Irish priesthood or people. If there is any such attempt at fair discussion, from the reign of Henry VIII. to that of George III., I am not aware of it, and I will be obliged to any one who will point it out. There is no such thing; Protestantism never trusted to discussion or argument in Ireland; its faith was in firelocks, and its expectation in gunpowder. The order to "keep its powder dry," was given in substance by all its leaders and directors, before and after Cromwell.

Let me recapitulate a few facts. In Henry's reign eight noble Geraldines were executed for the faith; in Edward's four of the same family, and the chiefs of the O'Moores and O'Connors; in Elizabeth's reign, the family of Desmond was exterminated; the Archbishops of Cashel and Armagh, the Bishop of Mayo and a large number of Priests and Friars, (probably about 300) suffered death. In the same reign, as Carew, Hollinshed, and Spencer, prove, extermination was the invariable policy. On one occasion Skeffington executed 150 disarmed prisoners, and at Limerick, Raleigh and Lord Grey, put over 800 of the garrison—after they had surrendered—to the sword.

Under the Stuarts the same exterminating spirit, in all but a few brief intervals prevailed. The O'Neils and O'Donnells were extirpated, the Archbishops of Tuam and Armagh were in perpetual exile; and in 1605 all Priests and Jesuits were ordered out of the kingdom by December following. The greater part of the Sees were made vacant; in 1621, when, as Philip O'Sullivan writes, they were administered solely by "priests, clerks, or persons of the religious orders, for Vicars general." In 1622, the sentence of "premanuire" transportation was pronounced against all who would not take the oath of supremacy, and Archbishop Usher preached in the Castle Chapel, in defence of the decree; in 1629 the Catholics were driven by armed men from their secret chapels; about the same time several Catholic Aldermen of Dublin and Waterford, were fined and imprisoned for refusing to assist at the dispersion of their fellow-Catholics.

Of the Puritan legislation I have said, perhaps, enough. It may be thought, however, that it was the result of conquest and of war. No such thing. It was all coolly planned before-hand. "The solemn League and Covenant" formed between the Scotch and English Puritans in 1643, expressly swears them "to endeavor the extirpation of Popery, Prelacy, and superstition," in the three kingdoms. For their time they seemed to have succeeded well. The Bishops of Ross, Emlay and Clogher, died on the scaffold; 30 Dominican monks, and fully two hundred religious perished by most cruel deaths; the Archbishops of Armagh, Cashel and Tuam, and the Bishops of nearly all the other sees died in exile. Out of some 30 Irish Bishops, only three died in Ireland, of a natural death.

In Charles second's reign, during what was called "the Popish Plot," Archbishop Talbot died in prison and Primate Plunkett on the scaffold. Many ecclesiastics of obscure name shared the same fate.

In three years of William III., from 1696 to '99, 495 secular and 425 regular clergymen, and several convents of nuns, were banished for life.

By the 9th of Queen Anne the tariff of blood was fixed, "for an Archbishop, Bishop, or other superior, £50 per head, for other ecclesiastics, £20." This tariff gave rise to the infamous profession of "Priest-catching," which was profitably prosecuted both by Jews, Huguenots, and native Protestants.—"Not a house of the Dominican order was left" according to Dr. De Burgo. Of 1800 clergymen ordained for the Irish Church in that generation "some three or four hundred lurked in holes and corners." The names of "Pool-an-Affrin" and "Glan-an-Affrin" the cave and the glen of Holy Sacrifice, may still be traced on Maps of Ireland. Thus much for the freedom of discussion and worship which Pro-

testantism permitted in Ireland. When people in the United States tell us "the Reformers" struck for the freedom of the mind, for liberty of thought, for progress and enlightenment, do they think we Irish have got no memories? no feelings? no sense of right and wrong? How much more true it would be for us to say—"we know Protestantism longer than you do—we know it in its political unity and concentrated power—and we say to you, it has been to us and to our fathers, a persecutor more ingenious than Domitian and more insatiable than Nero."

Let me proceed with its services to the cause of education and enlightenment in Ireland. Elizabeth confiscated the College of Youghal, James I. ordered the College of St. Nicholas at Galway (which had at the time 1300 students) to be closed; and in the same reign Archbishop De Bicknor's Seminary of St. Patrick's, Dublin, founded in the fourteenth century, was also closed. The schools of Armagh, of Clonmacnoise, and of Lismore, which had often averaged 3,000 pupils, were confiscated in the reign of Edward VI. and of Elizabeth. By the penal code of Anne no Catholic could teach school in Ireland without a license, and the condition of this license was swearing his own religion to be "superstitious and idolatrous;" no Catholic, under pain of felony, could send his child abroad to be educated;—none, under the like penalty, could remit money to pay for such education; and as if, to complete the fabric of iniquity, any member of a family informing upon its head for any breach of this code, would thereby be entitled to his estate, if any! How truly has Edmund Burke said of this code of Queen Anne—"It was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people and the debasement in them of human nature itself as ever proceeded from the perverted ingenuity of man." Henceforth let sectarian orators and authors, who glorify the enlightenment and civilisation of England, in contrast with the poverty and ignorance of Ireland—henceforth, I say, let them be silent. The truth of history will out, sooner or later; and if aught that I have said is not the truth, I challenge correction.

Instead of the famous schools and colleges of ancient Ireland, what did the Reformers give us? A single college at Dublin. And in that college, even till this day, no one professing the faith of four-fifths of the population, can hold a scholarship. It is not seven years since I heard the cause of a Catholic student pleaded with great eloquence, in the halls of Trinity. He had twice won his scholarship, and twice he was rejected. Many of the Faculty—among whom are some of the most honorable and learned gentlemen in the kingdom—would have gladly admitted him to his honors, but the statutes of the college were inexorable, and Mr. Heron was rejected.

I must not forget that other educational boon of theirs, the charter schools founded in 1733. Dr. Boulter, Primate and Premier, designed this system "for teaching the children of the Popish and other natives." He was liberally seconded by the Crown, the Irish Parliament, and by individuals. Their annual grants from parliament were nearly equal to eighty thousand pounds per year. In addition to this they had many bequests. A Baron Vryhaven left them fifty-six thousand pounds; the Earl of Ranelagh bequeathed them valuable real estate; an anonymous benefactor left them forty thousand pounds; and many other well disposed persons smaller legacies. The Incorporated Society was enabled to do a good deal, so far as money went. Still their schools progressed but slowly. In 1761, they had but fifty-two altogether, educating only two thousand and thirty-five children. In 1775, the society made a bye-law that "none but Popish children" should be admitted to the schools—thus avowing and insuring their proselytizing purpose. The treatment of the poor little Catholics in these places was inhuman to the last degree. Here surely was a vantage ground and crowning mercy for Protestantism. There were no other schools tolerated but their own, and their own had the public treasury for a revenue. If ever the Irish were to be converted, this was the time, and these were the means. But what was the result? The system not only failed, but in its failure demonstrated anew the utter hollowness and heartlessness of the Anglican schism. It escaped for a time unexposed. A Protestant parliament voted the supplies, ordered the reports to be printed, and took no further interest in the matter. At length, a great philanthropist, the humane Howard, visited Ireland on his "circumnavigation of charity." The committee of parliament received him with respect, and many improvements in prisons and hospitals were made at his suggestion. He brought the subject of

* Parliamentary Reports, 1829, states that, from 1730 to 1820, they had received one million six hundred thousand pounds.

the charter schools under the attention of Parliament. In 1787, they ordered an enquiry, and found that, of twenty-one hundred scholars reported, only fourteen hundred could be produced. Howard and Sir Jeremiah Fitzpatrick, inspector of prisons, served on the commission, and were examined. Both stated that the children "were in general filthy and ill-clothed; that 'the diet was insufficient for the support of their delicate frames;' that many of the schools 'were going to ruin;' that many of the scholars 'were without shifts or shirts, and in such a condition as was indecent to look on.' Howard concluded his evidence by asserting that 'the children in general were sickly, pale, and such miserable objects that they were a disgrace to all society, and their reading had been neglected for the purpose of making them work for their masters.' This was the ripe result of Dr. Boulter's schools, which, however, lived on in their rottenness and pretences for half a century longer. The shameless tenacity with which they were defended, shows how entirely pride and prejudice were the guides and governors of the Irish establishment.

In 1834 we had "the National Schools" substituted for the old system, and in 1844, four provincial colleges were established by Parliament. Of the course taught in these colleges I am ignorant; it is enough for Irish Catholics to know, that they were condemned at Turin and at Rome, by the successor of St. Peter and the successor of St. Patrick. The services of the Reformers to the cause of education in Ireland are before you. Judge you of their value to mankind.

About the middle of the last century, Ladies and Gentlemen, all coercive means for the conversion of Ireland, were exhausted. Wholesale confiscation had robbed them of all property, save only their property in orthodoxy; the torture had gone out of fashion with the 17th century; imprisonment and exile had been found quite as unsuccessful. The old axe and block, were for the last time dedicated to Father Nicholas Sheehy at Clonmel, in 1776. By the census of 1747, the Catholics were discovered to be three millions and a half, out of a total of four millions and a third! It is indisputable that, up to this period—for the two hundred years after Henry VIII., every sort of Protestantism had been a failure in Ireland. James's Presbyterians, Cromwell's Independents, William's Huguenots, Penn's Quakers, Wesley's Methodists—all had been tried and all had failed to increase or multiply, or even to hold their own. I have sometimes thought the middle of the last century, the darkest spot in Irish History, but when I remember that then the long struggle of forces closed; that then even English statesmen confessed themselves defeated by Irish constancy; when I regard it, as a period of truce between the abandonment of one set of tactics, and the adoption of another, I am inclined to attach great importance to even ordinary affairs during the reign of the two first Georges. On the Protestant side stand Boulter and Chesterfield, on the Catholic side Wyse, Curry and O'Connor, the forerunners of a century of agitation. From the accession of George I to the first Catholic Relief Bill was nearly fifty years, but those fifty years, must not be considered, unimportant, or uneventful.

The new set of tactics, adopted in the last century, may be included under the general term—*Liberalism*—as those which I first described may be called the tactics of *coercion*. British liberalism was a sort of "after-grass," Protestantism. It grew up when the first produce of the English Reformation had been gathered in and it was chiefly cultivated by skeptics like Bolingbroke, who were, perhaps, indebted for their cue to France. Gallicanism, low Churchism, skepticism, Locke and Voltaire, alike contributed to swell its progress. It was a reservoir into which anything might flow that would; it was a bottomless gulph that rejected nothing. It first appeared in literature, and then made its way into politics, gaining most, among the party called "Whig," in England and Ireland.—Perhaps not more than two distinguished men of the last century, Burke and Johnson, were uninfluenced by the general popularity of *liberalism*. But now it has become necessary as the gift of speech to every public man. Lord John Russell is a liberal, Lord Palmerston is a liberal, and Clarendon is a liberal. What their liberalism means you may learn from Archbishop Cullen and Cardinal Wiseman.

This sort of philosophy was as great a stranger to the Catholic as to the Protestant mind. But as the Catholics were the parties most likely to be benefitted by it, and as it had a benevolent face, their lay leaders gradually began to grow liberal. We can trace the descent of this new disposition from Curry and O'Connor, to O'Connell and Dr. Doyle. The Munster prelates who, in 1765, condemned the ultramontane passages of Dr. De Burgo's book, and Fa-

ther O'Leary's writings, furnish proof that even some of the clergy were not beyond its influence.

Now I do not presume to blame our Fathers in '57, '93, or '29, for accepting the political alliance of what were called "Liberal Protestants." I think it was their duty to do so,—as far as they in conscience could. But I do blame them for becoming *liberalists* themselves; for boasting their personal independence of the Pope; for saying to every sect, "we are all equal in the sight of God;" for hoping heretics might be saved, and doubting that themselves might be damned; for, in fact, descending from the high and holy ground of the seventeenth century, and flinging their cross and Catechism behind them. I do believe that was going too far, and that even the triumphs of '93 and '29 were too dearly purchased by such subservience. I am not going to discuss the theological absurdity of liberalism, nor the proper distinction between the toleration of persons, and the toleration of false doctrines; I am only a lecturer on history, dealing with its facts; but I will say that, since I began earnestly to meditate on these subjects, it appeared to me that *liberalism* is the most dissipating, masculating, and destructive element that can possibly be introduced among a faithful and devout people. I am not, consequently, ready to worship this golden calf. I am not prepared to glorify all the British liberals of the last century. I am unmechanical enough to believe that they gave up the rack only when it was found useless, and ceased to confiscate only when there was no more property left to the Catholics. The Irish were tolerated when they could no longer be trampled; they were emancipated because they could not be eradicated.

In our own generation, even under the "liberal" regime, two pertinacious attempts have been made to "convert Ireland;" Lord Farnham's Reformation in 1826, and Dr. Plunkett's at the present time. The scene of Lord Farnham's labors was chiefly his own county of Cavan, and the time was one of scarcity. Like Dr. Plunkett he made a great noise, published wonderful reports, and excited the active co-operation of the British bigots. Exeter Hall rang with the triumphs of the parliamentary religion in Ireland, and funds were liberally subscribed for its propagation. But in a year or two the excitement cooled down, the missionaries gave up, and "the new reformation," as it was called, left no other fruit than a few volumes of controversial writings, and a considerable addition to the stock of Irish anecdotes.

The points of resemblance between "the reformation" of 1826 and that of 1853 are so many, that I feel quite at ease in predicting the same result now as then. Now, as then, the districts where the conversions are said to be most numerous are poor starved districts, and I do not think that the conviction which comes from hunger is likely to last longer than its cause continues. Everywhere else "the reformation" commenced in crowds, in cities, in courts or at universities. That an isolated peasantry, proverbial for orthodoxy, are moved at such seasons by conviction, and not by appetite, is impossible to be believed. The large items for food and clothing reported in the balance sheets of the undertaking, look very suspicious. Taken in connection with the extreme poverty of the places mentioned, they have the appearance of bribing the people to counterfeit a faith they do not feel; it looks like giving them garments in exchange for traditions, and so much food as an equivalent for so much doctrine. The Irish peasantry have a legend that when the old enemy of the soul attempts to buy and bind any one with a bond, the bargain is not valid till the victim eats and drinks with the Tempter. So it would seem to be with the modern Apostles of Connaught. They regard all who eat of their providing as their own for time and for eternity: they think they can put a noose upon the immortal soul by the help of the digestive organs! They dole out soup and scripture, psalmody and broken meat; they sandwich the Bible between two buttered crusts and then they glorify their wonderful success in fattening prize Christians for evangelical exhibition.

The "second conversion of Ireland" is very unlike the first. When Saint Patrick directed his course to Tara, he drew up his boat on the oozy banks of the Boyne, and proceeded alone and on foot through the wide plain of Bregia, chanting his hymns as he travelled. He sought out and stood face to face with Paganism, and God gave him the victory. Like the first apostles, he took with him "neither staff nor scrip," nor was he solicitous to secure post horses by the way. But the modern apostles set out in a very different manner. They set out, equipped with long purses and long faces. They kindle a fire wherever they go, and zealously prepare saving souls in a Protestant pot, which they hasten to deal out, in an evangelical ladle. A few pot-herbs and marrow-bones are their principal

reliance for the enlightenment of the Irish, and so long as the poor people accept their cookery, they continue confident of their conversion.

True charity, like the gentle dew of Heaven, fears the sound of its own falling. It uses its hand more than its tongue; when it sees real misery, it puts forth its arm while it averts its head; it shuts its ears even to the benediction it so well deserves. True charity, such as that exhibited by America to Ireland in '47, asks no sectarian questions before giving relief; it does not take a lie on the soul for a loan to the stomach; it gives for God's sake and for humanity's sake, and if there be any of its recipients not worthy, it leaves them to repentance and to time. Calm, swift, silent in its beneficence, it pursues its course like the twin rivers that bound this city, powerful without effort, and generous without expectation of reward. I say for such charity as that we all cherish the deepest admiration; show us such a charitable man or minister of any creed, and we will wear him in our heart of hearts.

But for that peculiar kind of charity professed by English and Irish evangelical people, which comes in the wake of destitution as the shark follows the ship that has a dead body; for that charity which, with demure visage and doleful accents, carries through ranks of human skeletons its steaming flesh pots, and exclaims, "accept our doctrine and live," or, "refuse and die;" for that cold-blooded and diabolical charity, no man with a heart of flesh in his breast, whether he be Jew, or Gentile, can have any other feeling than detestation. This is the charity that proclaims itself from the house-top, which puts down its alms by double entry, and keeps a balance sheet against God; which flourishes on misery and fattens on despair;—and it is also the charity which so loudly proclaims its conversions in the famished districts of Ireland. You will, I think agree with me in saying that there is no great danger of such charity going very deep into the affections or the convictions of the Irish people.

But I do not say, Ladies and Gentlemen, that there is no danger to the religious constancy of the Irish race. The pride of hereditary orthodoxy may be carried too far, even by the Island of Saints. I do think there is, at this hour, a formidable danger to Irish faith, on both sides of the Atlantic, from an evil common to the age both in Europe and America. We have seen that the Irish cannot be changed by any form of persecution, and we have seen that false systems of education hitherto have ever failed to ensnare them; we have seen a Nation of Jobs, coming out of the ordeal, with all Job's unshaken faith and sublime dependence. But there is a test to which the Irish have not anciently been put, and that test, has been silently trying them, at every point, for some years past. I allude to the enemy I have already mentioned, which is best known by the name of *Liberalism*. This is an enemy the more insidious because it is impossible to define its personality; it is the modern Proteus, and has as many forms as it has occasion for. Our fathers knew where to expect danger, and where to find their foes; there was some chance of calculation upon Cromwell; and even the oscillations of the Stuarts could be foreseen; but against liberalism, as you never know where to have it, so you never know how to guard against its treacherous tactics.

Now the faith of Liberalism, is to believe in nothing but its own superiority. It regards all Theologians as equal, and speak of the church, as of any other sect. Exact opinions of any kind it abhors, the positive politics are too strong for its weak stomach, and as for those obsolete edicts, the commandments of the Church, it ignores them, with the easy indifference of "Fashion" in the comedy. While it thus dignifies, the worst form of indifference into a fashion, it yet pretends to speak with the greatest respect for what it calls "the essentials of Christianity" these essentials being another name for *liberalism* itself. Men who know that a pretended friend is far worse than open foe, will readily see the dangerous, disarming effect of such an enemy among an easy and generous people.

Our best barriers against liberalism went down when our old language fell into disuse. Its traditions were positive and full of faith, while our new language has nothing of the sort. English was fabricated by Protestant man to express Protestant ideas, and Protestantism when not a savage persecutor, must insensibly melt away into liberalism. National Schools, railroads, the new materialism, which glorifies a spiritual contractor, as the first of men; most of the tendencies of the times in Ireland, are to generalize Anglican habits and ideas, and to extend the area of liberalism. If ever these words should reach Ireland, I would most respectfully ask for them the attention of the spiritual authorities. I am convinced that the false and canting liberality, so common in Dublin, and Cork circles, is a danger more to be dreaded, than another Cromwell, or a new penal code. Even here in America, its disciples are not scarce among us, but, I believe, we are more on our guard against them than they are in Ireland, in consequence of the missionary state of this country.

These are not alone my opinions. I have learned them from others, of far greater experience and authority. Among the rest I often heard them from the lips of one whose seat is vacant here to-night, but who is not forgotten by any of his friends. I allude to the late lamented Pastor of St. James', Brooklyn, when I last stood on this platform he was here also; to-night he lies cold and stark and low, in Flatbush Cemetery. It is not straying from my subject to introduce his name, for he was a true Priest, a true Irishman, a true Patriot. His heart was in his people for nearly forty years of official labor; their children were his special care; his only grief was for their errors, and his only anxiety was to make them better, wiser, and more Catholic. He

had a mind most fruitful—capable of producing a rich harvest of ripe thoughts, upon the shortest meditation. With this mind he had a cheerfulness that was never clouded, and a tenderness that never congealed. Perpetual summer shone within his breast, where all the passions and feelings moved, in ordered orbits, round the great central light of moral rectitude. If to-night the spirit of that sagacious and holy man, is permitted to be a spectator here—it is my sincere belief that he approves what I have said, for many of these things I learned from his own lips.

It is time—high time, I should be done. In winding up my web, Ladies and Gentlemen, suffer me to put on a little fable, giving the essential facts, in as many sentences.

It pleased Providence, for His own wise purposes to permit Ireland to fall under a foreign dynasty of kings. That dynasty began, for us, with Henry VIII., and is not yet at an end.

That dynasty united England, Wales, and Scotland as a patrimony, while Ireland came to them by annexation. The patrimony was larger than the conquest; it retained the seat of power, it became Protestant, it grew rich, it strove to cement Ireland by oaths, by arms, and by confiscation, by education.—Three hundred years have passed since the *Baculus* Jesus and the relics of the Saints were burned at Dublin, at Derry, at Cork, at Clonmacnoise, at Kilkenny. Two hundred years have passed since the native schools and colleges were closed at the point of the bayonet, and their students driven to beg in France, Italy, and Spain, the education denied them at home. One hundred and fifty years have passed since the last Catholic army emigrated with Sarsfield. In the first century and a half after the Reformation, our fathers spent forty years in arms. We have no reason to be ashamed of their achievements. With far inferior resources, they fought four national wars, and extorted fair terms, in three treaties. But these treaties were in every case broken, and last, and most shameful of all, the capitulation of Limerick was basely violated!

Then came the century of our soldiery abroad, and of our submission at home. Then Irish Catholics led the armies of Austria, Spain, Sardinia, France, and Russia; then they inscribed their deathless names at Almanza, Velletri, Cremona, Rilltona, Fontenoy; then Irish Catholics governed in Hungary, Livonia, the Balearic Isles, Louisiana, Mexico, Chili, and the farther Indies. And while thus, look to what quarter she would, Ireland could see her absent sons shining like stars, above the nations; at home their brothers pined in slavery, disavowed, disleader'd, dispossessed. At last in a new shape the old spirit reappeared among its native scenes. The race of agitators was born. The men of the gown and the pen succeeded the banished sons of the sword. Sir Theobald Butler—whose name stands with Sarsfield's on the Treaty of Limerick—a great orator and lawyer, was the forerunner of the new native chiefs of Erin; Charles O'Connor, John Keogh, and Daniel O'Connell, are of the same succession. This illustrious dynasty should never be forgotten by us, or by our children, for purer patriots or better men, the world never saw. But they, too, are gone, and some suppose the dynasty of agitation has closed, with the last and most illustrious of their number. I do not know how this may be, but I do know that able and virtuous Catholic leaders were not wanting to-day in Ireland. Mr. Lucas, Mr. Moore, and my old friend, Charles Gavan Duffy, are names not unworthy to be ranked immediately after the lamented O'Connell.

Three hundred years have passed, and what do we find? To-day, every Irish See has its Catholic Bishop; Maynooth, the most successful Seminary in Europe, supplies all the wants of the island. All-Hallows, beginning to be famous, sends out her students to make the antipodes familiar with the Irish accents; the scattered originals of our ecclesiastical history are being collected; the work of our religious restoration goes on incessantly, and as a child looks up to its mother so the bright little new church looks up to its neighbor, the venerable and dismantled abbey. Primate Dixon sits in Primate Dowdal's seat as securely as if there had never been a reformation attempted; St. Laurence has a shrine in the city, and St. Kevin an altar in the valley.

The Irish church never was stronger than it is now fifteen centuries after its foundation. As I look out upon this project, I sometimes fancy that I discover the august form of Saint Patrick wrapped in the mist of one of those penitential mountains to which he so often retreated, surveying the scene, and extending his shadowy hands, in benediction over his successors. The mitre that outshone the crown of Tara adorns his head, the crozier that pierced the foot of royal Angus is in his hand, the heel that crushed the serpent's head, is red with the remains of victory; his face is awful but beautiful, and as he moves solemnly over the hills, I catch the faint echo of his voice, as if saying—"I prayed a prayer for thee, that the faith might never depart from thee, nor the stranger overcome thee even to the end; and my prayer was heard, Oh, island of my heart!—And thou shalt forever be in the hands of Roman unity, nor shall any enemy be able to call Ireland his own, till "time shall be no more."

Over the signature of *Expostulatus*, a writer in the *Quebec Gazette* has defied Catholics to make good their accusations against King James' version of the Word of God, as a mutilated, and corrupt, version of the original. Not content with vaunting the beauty, and elegance of the language in the English authorised version of the Scriptures, our writer challenges admiration for the *fidelity* of the translation. This latter praise we are by no means prepared to accord, though we fully admit the poetic elegance, and the harmonious majesty of its diction. Never perhaps has the

English language been spoken in greater purity than in the days of Elizabeth, and James I.; and in no book do we find such models of purity, and elegance of style, as in the authorised English Bible. To all times, it will remain the standard of excellence, a standard, unapproachable perhaps, certainly unsurpassable. But here our praise must end; for the question at issue between Catholics and Protestants, is not as to the elegance of language of the authorised English version, but as to its fidelity—as to whether it be indeed a faithful transcript of the original. Protestant controversialists often confound these two things; and argue as if, by establishing the one—which no competent judge will hesitate to admit—they had made good the other—which Protestants themselves are the first to deny. That Protestants do not, any more than Catholics, believe the present authorised version to be a faithful translation of the original, is evident from the unremitting efforts of the different sects to revise that translation, or to substitute another for it. Of these efforts, we have an amusing account in the following article, from the *Catholic Indicator*. We recommend it to the perusal of "*Expostulatus*," as showing—"What Protestants think of King James' Word of God:—

"No less than three Protestant ecclesiastical bodies, assembled to consult for widely different and divergent sectarian interests, have within the past two weeks given their attention to projects for a revision of King James' Bible. The propriety of substituting the Oxford edition of 1834 for that of the American Bible Society as the standard of the sect, was discussed very fully in the Episcopalian Convention at New York, and in the course of the debates on the proposition it came out that the American Bible Society had been engaged in a correction of their edition within the last four years, which resulted in the production of one that was pronounced every way immaculate and perfect. No sooner however had the new edition been given to the world than it was discovered that it contained 'twenty-three thousand errors!' On the other hand, the friends of the Bible Society charged a number of errors upon the Oxford edition, and the Hon. Luther Bradish (no mean name) went so far as to intimate that the 'Convention did not possess that amount of talent and so critical a knowledge of the Bible as to enable it, individually or collectively, to adopt intelligently and conscientiously that (the Oxford) Bible as the standard;' to which the Hon. gentleman might have added that a large majority of the assembled functionaries would have been sorely grieved had they been called on a sudden to put *apud* through its inflections, to say nothing of the more difficult and jaw-breaking *kafal*.

"These, however, were questions which merely concern the accuracy of editions, a matter of comparatively trivial importance, though by no means unessential to the integrity of a rule of faith and morals, as may be fairly inferred from the fact that in an edition (the famous 'diamond edition') published in New England a few years ago, the little but expressive word 'not' was found omitted in one of the commandments! Far more serious is the assault which has been made in two directions upon King James' translation itself. The somewhat famous Alexander Campbell of Virginia, found out many years ago that although admirably fitted, by its perversion of the sense of several passages, to insinuate certain Protestant heresies, it did not teach with sufficient clearness and explicitness, the new and pure doctrine which, after the lapse of eighteen centuries after the Paraclete descended to teach the Church 'all truth.' Mr. Campbell, with his improved and powerful telescope, discerned for the first time in the theological heavens. Thereupon Mr. Campbell resolved to prepare a translation which should teach his doctrine.—The idea was worthy of the occasion and the man.—With a very imperfect and school boy knowledge of Greek, and relying upon the strong probability that no one would ever arise among his disciples capable of convicting him of ignorance or wilful perversion, he set to work to prepare a new translation of the New Testament, which should be in precise accordance with his novel theory of Christianity. What progress he made beyond the four gospels, we are not advised; but we see by the papers that at a gathering of Campbellites in Cincinnati last week, the project for a new version of the entire Scriptures was under consideration.

"But by far the most note-worthy attempt to replace the common Protestant version by one entirely new and original, has been made by the sect of Baptists, under the auspices of an association called the American Bible Union, which held its fourth anniversary in New York during the present month. The ground upon which the Baptist translation, now progressing, is advocated and justified, is that important doctrines—so fundamental as to warrant the Baptists in remaining a distinct sect—are kept out of view in the common version, while contrary tenets, unchristian and untrue, are made to appear part and parcel of the divine revelation. The committee who have the work in hand thus reported for the present year:—

"Rev. J. L. Wallis, of Louisville, Kentucky, presented the report of the committee on English Scriptures. The committee report—'That they regard the revision of the common English version as the great enterprise in which the Bible Union is engaged. In proportion to the success which attends this, will be the probable prosperity of all the other enterprises naturally and legitimately associated with it. The excellence of the version in our own language, produced by the joint labors of the distinguished scholars employed by the Union, must give a tone and character to all other revisions made under the auspices of the same body. Nor will its influence be confined to the work of the Bible Union. All intelligent translators and revisers of the sacred volume throughout the world will be more or less influenced by it, and sacred literature, in every land where the Christian religion is known, will be affected by it. In view of such facts, and of the inestimable consequences to the souls of men growing out of the faithful and accurate portraiture of the divine mind, in the book which contains the revelation of God's will to man, your committee are not surprised at the extreme caution with which the Board has proceeded, while they admire the plans adopted and the measures prosecuted to complete the revision, at the earliest period consistent with the attainment of the highest degree of excellence in the work itself.'

"The object of the new translation according to the

above is, to give 'a faithful and accurate portraiture of the divine mind,' and this they assert to be of inestimable consequences to the souls of men.' Of course, if King James' version gave an 'accurate portraiture of the divine mind,' in the opinion of the committee and Baptists generally, there will be no necessity for another translation, and no one would be found sufficiently in love with a very difficult and discouraging labor to undertake one. But a false 'portraiture of the divine mind,' is, according to the American Bible Union, 'of inestimable consequences to the souls of men,' as well it may be granted to be. For nearly three hundred years, as the Baptists concede, and as Catholics have all along known, the English Protestant world has been severing and guiding itself by such a representation of the divine mind and will, as has been unfaithful and inaccurate, and therefore of inestimable consequences to the souls of men. Protestants, while boasting of a rule of faith at once perfect and immutable, have been cheated by a 'counterfeit presentment' of the genuine and the true. The souls of men have in consequence, been perilled and lost. False gods have been adored, a spurious Christianity has been believed and practiced, 'another gospel' has been preached, of which an apostle declares that should an Angel bright with the glory of heaven be the teacher, he would be 'Anathema.'

"See the terrible uncertainty of such a rule of faith as that of which Protestants boast so unreasonably.—This thing cannot stop here. The Baptists have set the ball rolling, but in a short time every sect will add to its impetus. As a measure of self-protection every sect will soon have its own version, contradicting that of every other sect, and every generation will have a new revision accommodated to the changed and improved condition of theological sentiment. But even then it is doubtful if the Sacred Scriptures will be made more completely a 'nose of wax' than they are now in the hands of the whole sectarian world. And yet Protestants pretend to tell us that they see no inconsistency and no difficulty in the principle of Chillingworth—'the Bible alone.'

To the Editor of the True Witness.

SIR,—I had intended not to trouble you, or the public, with any remarks, in reference to the Rev. Mr. Dewar's letter, which appeared in your issue of the 15th ult., and which professed to explain away the insinuations which, in his speech delivered at the Synod of the clergy held at Toronto, he made upon me; but further consideration has caused me to change this resolution. As the Rev. gentleman denies having made use of the words attributed to him, in an invidious sense, or with the least suspicion that an invidious interpretation would be placed upon them, I will say no more about the matter than only this—That the Rev. gentleman employed precisely the same language, in a letter written, in the month of February last, to the Chief Superintendent of schools; and that in the interval betwixt the writing of that letter, and the delivery of his Toronto speech, he had plenty of time to reflect on the impression which these expressions were calculated to produce upon the minds of persons not acquainted with the particulars of the case. And yet it seems that, in the interval betwixt the delivery of his speech, and its appearance in the newspapers, Mr. Dewar did but think him of the erroneous nature of that impression, and that he took steps to correct it in *one* journal, whilst in the other papers (which most probably were represented at the Synod as well as the particular one to which he sent his subsequent explanation) the erroneous statement was allowed to go forth to the world, uncontradicted.

There are also, both in the speech, and in the letter, other assertions on the part of the Rev. Mr. Dewar, which I think require particular notice. The first that I would point out is that in which he states, as a matter of fact, that, at the school examination which he attended in the vestry of the "*Romish Church*," the first text book used was a "*Treatise on the Mass*."—I beg leave to say that no such book was ever used in the school in question; the only text book used, besides the National School books, being one which the Rev. gentleman might study with much profit to himself—"The duty of a Christian towards God"—a work very different from a "*Treatise on the Mass*." To me it seems somewhat strange how the Rev. Mr. Dewar contrived to make such a great *mistake*.

The value of Mr. Dewar's complaint against the Board of Education may be fairly estimated from the consideration of the following facts:—The Board is composed of eight members, including the Reverend complainant—of whom two only, besides the Secretary, are Catholics; and of these two, one has never taken any part in the proceedings. Now surely two Catholics, are not an unreasonable proportion, in a community, three-fourths of which, upon Mr. Dewar's own showing, are members of the "*Church of Rome*."

[After pointing out some other mis-statements respecting the "*Separate Protestant School*," and in the letter, which Mr. Dewar wrote to the Chief Superintendent of Schools, in February last—and in which, it seems, occurred the same insinuations against our correspondent's parentage as those which gave umbrage at the Toronto Synod—he concludes:—Ed. T. W.]

I only add that I think it rather unfortunate that Mr. Dewar has seen fit to stir up strife and ill-will betwixt the members of his denomination, and Catholics; and upon a topic which hitherto has never occasioned any trouble amongst the residents of this district.

J. A. VERVAIS, M.D.,
Local School Superintendent.
Sandwich, Nov. 25th, 1853.

Mr. Henry McCullough, a gentleman who has been doing business in the city of St. John, N. B., for the past fifteen years, and amassed a princely fortune, has presented \$2,000 yearly to Rt. Rev. Bishop Connolly, Bishop of St. John, until the splendid Cathedral, which has been already commenced in the new diocese of St. John, is completed.

IRELAND.

Since the success of the great Dublin Exhibition, even the *Times* has a civil word for Ireland and Irishmen:—"The Dublin Exhibition has closed after six months of uninterrupted success. Undertakings have so seldom prospered and the ends of designs have so rarely been reached in Ireland, that the success of the Exhibition induces the hope that Ireland, having now shown that she can persevere and can carry her projects into effect, will not stop short in the road to prosperity; but, stimulated by the example which has in this instance been given her, will untiringly labor to emulate her neighbors in their endeavors to promote the advancement of industrial and artistic enterprise. It is highly creditable to all connected with the undertaking that no difficulties should have prevented them from opening the building upon the day fixed for that purpose. They in so doing gave an earnest of their determination to fulfil their engagements, and to spare no trouble in their efforts to insure the success of the enterprise. In this they appeared in favorable contrast to the New York Exhibition, the opening of which was so frequently postponed that the public lost confidence in the ability of the managers to complete their task. In short, Irish enterprise and Irish industry produced a building which showed the world what Irishmen, really united, could accomplish, and afforded an opportunity to Englishmen to evince their solicitude for Irish interests by liberally contributing some of their most valuable gems of art. After this practical refutation, it can never again be asserted that Irishmen can design, but not carry into effect; but they must be careful not to forfeit the reputation which they have so lately gained, and they must remember that, having once shown what they can do, no excuse for the future can be accepted."

At Mr. Gamble's preserved meat manufactory, Morrison's Quay, Cork, a boy named Patrick Crowley lost his life on Thursday in a shocking manner. He was working at what is called a "ring machine" used in manufacturing the tins in which preserved provisions are encased, and was stooping down to pick up some material, when he came in contact with the machinery and was driven violently against the wall his head being mangled and crushed in a frightful manner.

WRECK OF AN EMIGRANT SHIP.—"Achill, Tuesday night.—There has been a very sad scene at the colony to-day. The California emigrant ship, which left Sligo on the 18th of September, was wrecked about 150 miles from land, on Friday morning last. The passengers, consisting of men, women, and children and crew, left the vessel in three boats two of which arrived here (one at Duogh last night, and the other at Dugert this morning), with sixty persons, about fifteen of whom have died, since at sea, and some since landing. The survivors are in the hotel, hospital, and private houses in the colony in a most pitiable condition. We have heard nothing of the third boat, but it is likely she is safe, as her crew were supplied with provisions, a compass, &c. Those poor creatures in the colony had not a drop of fresh water on board, and suffered dreadfully from thirst. The vessel sprang a leak, and went down immediately."—*Dublin Evening Mail*.

GREAT BRITAIN.

THE STATE CHURCH AND THE STATE PRISONS.—The established Church (says a writer in the *Dispatch*) is omnivorous. It feeds on fish, flesh, and fowl—on beasts, clean and unclean. In pretty pickings it delights; and it does not disdain paltry pickings. Amongst its ways and means of a minor kind, jails are not overlooked. Something is to be got, even out of the filth of a prison. Jail chaplaincies are not, indeed, to be compared with deaneries and canopies, nor with snug livings in hunting localities, where there are fat tithes, a thin population, and (as clerical advertisements often add, by way of a primary recommendation) "no tall chimneys in the vicinity." Still, they are not to be despised. Their aggregate is not insignificant. In round numbers, and in England alone, jail parsons are paid to the tune of £23,500 annually. And, generally speaking, a rare set of reverend agents we employ for this purpose! Some illustrious exceptions there are—wise, noble, and truly Christian spirits, but, as might be expected in a Church which has degenerated into a secular corporation, so unpleasant a flock as one of jail birds is usually left to the care of those who cannot better themselves elsewhere. The annual £23,000 is wasted upon the very refuse and sweepings of the clerical corps. Solemn nonsense is set to reform reckless blackguardism. With the paltry exception of between £100 and £200 per annum to the Catholic priests, who are sometimes paid by the job, at the rate of 10s per visit, no other spiritual persons than the established clergy receive any remuneration for their attention to prisoners. One and all, they are ready to do the work for the love of souls. The Catholic priest (generally) the Dissenting minister, the Presbyterian clergyman, and the Jewish rabbi, resort, unfeared to the jail, and cheerfully devote their time and efforts to the recovery of those who have strayed. No other sect than the Episcopalian, the wealthiest of all, can be called mercenary in this matter. Papists and Baptists, and Jews and Gentiles, all reckon this duty a part of their pastorate. They see after those of their sheep who have strayed into the wilderness, or are shut up in the pound. It is only your established clergyman, a member of the most richly endowed Church in the world, who must be paid for his charitable interference. He cannot plead Scripture. When it is said "I was in prison, and ye visited me," there is no such additional clause as, "and ye were well paid for the same." It is true, the Church of England furnishes the great majority of criminals. Many more go to jail from the Church than from all the other religious denominations together. On the 25th of September, 1852 (according to a parliamentary return obtained by Mr. Lucas), there were, in the prisons of England, 11,626 persons. Of these 16,077 belonged to the Church of England, and only the 5,549 to all other religions put together, including 323 of "no religion," and 339 of undefined denominations. The Church of England is, therefore, comparatively an immoral Church. It furnishes more than its quota of criminals. We have no authentic statement as yet; but it passes belief, that the Established Church can claim anything like four-fifths of the entire population of England as belonging to it. It may, perhaps, have a greater number of honest men, a simple majority, than the other sects; but in thieves it beats them all hollow. It follows that the country is already put to a greater expense, in the article of jails by Church of Englandism, than by all the other religions. Church of England thieves cost the country three times as

much as all the Papist thieves, the Baptist thieves, the Independent thieves, the Methodist thieves, the Jew thieves, and the thieves of no denomination, and of no religion, put together. This being the case, it is hard that we should be put to still further cost in paying for the reformation of these Church thieves, the very Church which failed to keep them honest. The clergy have already been paid, and very handsomely, too, for the duty of making these prisoners honest, by the State. Having failed in that, they are now paid again for botching up their own bungling work. And what is the success of that botchery? The search for it is not easier than that for two grains of wheat in a bushel of chaff. There are no returns of reformed criminals; there are voluminous ones of re-commitments.

MORE FUN IN THE ESTABLISHMENT.—The Council of King's College have dismissed Mr. Maurice from his Professorship, on a charge preferred against him by Principal Jell, of heretical teaching, in reference to the doctrine of future punishment. Mr. Maurice asserts, that neither Scripture nor the Formularies of the Church of England contain, implicitly or explicitly, the dogma of the "endless duration" of such punishment; but that this dogma is an arbitrary interpretation of certain passages and phrases of Scripture, and the Formularies, of which, though current in the popular theology, the Church has more than once formally refused to adopt, and which is therefore not binding upon the consciences of those who sincerely accept the Scriptures as the inspired Word of God, and sign the Articles as the guiding marks of their systematic theological teaching. The King's College Council, in expelling Mr. Maurice for the publication of his opinion, have therefore decided, that the Church of England does insist upon the belief of this dogma of the endless duration of the punishment of those who depart this life without "regeneration," "conversion," or whatever name may be given to that act, state, or process, which is, in the opinion of theologians, essential to man's salvation. So stands the question at present. That it cannot rest there, both the importance of the question itself, and Mr. Maurice's position as a clergyman—to say nothing of his zeal as a preacher of what he believes to be vital truth, or of the sympathy and admiration his character and talents have won for him on every hand—sufficiently indicate. The Council have brought to a head symptoms that have long been spreading; and a contest is begun, perhaps more important to the Church of England than any which our age has witnessed.—*Spectator*.

The Protestant Bishop of Winchester, by assisting at the opening of a Protestant Unitarian Chapel at Geneva has given great offence to the Orthodox of the Anglican establishment. The *Record*, the organ of the Low Church party, comes out in his defence, and endeavors to palliate the Bishop's conduct by urging that the Bishopess was a native of Geneva, "and it could not be expected that the bishop should stand up for the Orthodox faith, at the risk of hurting the feelings of his wife's relations. The *Church Journal*—(Protestant)—to whom we are indebted for the above report, adds—"the less said about such excuses the better."

The following sketch of the "popular Protestant minister" is from the *London Times*. We think that there will be no two opinions as to its fidelity; for what Protestant community—either in the Old, or New, world,—is without its "popular preacher?"—some smooth faced, greasy looking, man of God:—
THE POPULAR PREACHER.—"Everybody knows the popular preacher. His meekly arrogant countenance is in every print-shop of his district, and his *Babylon* or *Bethlehem* is in its twentieth thousand. No man succeeds better in life. He has gained the reputation of a saint by depicting his own unworthiness, is asked out to dinner for preaching abstinence to the poor, and doubles his income by his vehemence against filthy lucre. The fair sex overwhelm him with those productions in silk and worsted which are the usual tokens of their regard. He has enough otomans for a Pacha, and enough slippers for a centipede. Mothers consult him as to the marriage of their daughters, and learn from him to consider their husbands and sons as unregenerate. These are the persons from whom the demand comes for these spiritual vagaries. They are all-powerful among a large and opulent section of the middle class, and it requires a man of some courage to oppose them in their respective circles. Such an one is at once complacently denounced or spitefully forgiven."

THE *Times* on "Progress."—Possibly, there may be progress as compared with a past age, but there is not as compared with a past epoch in the present age. It may be that working men are better housed than at the time of the Great Plague, but such a comparison is merely trivial in presence of the fact that, in spite of all that sanitarians can do, the dwellings of a great part of our population are, in the present age, every day becoming worse. That want of self-respect, that contempt of decency, that filthiness of habits, and that grossness of manners, which have always characterized the outcasts of our towns, are now extending to a class above them; and, though temperance has done much, and education more, yet the dress and appearance of a considerable body, in the capital especially, have gradually become less decent through the great evil which checks all efforts at self-improvement—the impossibility of being clean.

The following announcement from an English paper is almost incredible:—"A church is about to be built in Liverpool on a somewhat novel plan—novel, that is to say, to Protestants. The accommodations will be, not for sitting, but for kneeling. There will be no galleries, no pews. The poor are to have equal rights with the rich."

UNITED STATES.

Cholera, of a very malignant type, has broken out in New Orleans, the victim generally succumbs within twelve hours after the commencement of the attack.

His Lordship the Bishop of Buffalo has addressed a moving appeal to the congregation of St. Louis, church in which he warns the refractory of the inevitable consequences of a prolonged opposition to the laws of the Church. This address concludes:—"For, dearly beloved, though it will greatly grieve us, yet our duty will force us to pronounce sentence of excommunication upon those who resist. With anguish of heart we now warn you! Oh, may God grant to our tears and fervent prayers, your return to the obedience of the children of God! to the arms of your Bishop and Father in Christ, who would cheerfully give his life for your salvation."—*Buffalo Sentinel*.

CATHOLICITY IN THE UNITED STATES.—Such traits as the following are worth recording were it but for the pleasing and honorable contrast which they afford to the conduct of the pseudo-Catholics of St. Louis, Church, at Buffalo. We are indebted to the *N. Y. Freeman's Journal* for the following interesting correspondence between the Catholic Trustees of St. Peter's Church, at Belleville, and the Bishop of Newark:—

The Catholic Trustees of St. Peter's Church, Belleville, N. J., to their Pastor.

Rev. and Dear Sir,—We, the undersigned, trustees of St. Peter's Church, Belleville, N. J., hope it will not be out of place, if for ourselves and the rest of the congregation, we respectfully solicit you to express to our Right Rev. Bishop the joy we feel at his elevation to the episcopal dignity over us and the entire State of New Jersey. We are also full of gratitude to the Sovereign Pontiff for having made us the spiritual children of one, whom we and our families already regard with veneration and love, and whose admonitions, for the greater glory of God and the welfare of our souls, we will ever obey with simplicity and alacrity.

We also take this opportunity of declaring to you, our Rev. Pastor, and through you also to our Rt. Rev. Bishop, that from motives of conscience, and in order to stand in complete conformity with the laws and discipline of the Catholic Church, as lately explained to certain trustees in Buffalo by the Nuncio of His Holiness, we divest ourselves of all supervision over the local ecclesiastical revenues of our Church, feeling, as the Nuncio has said, that "nothing can be more exclusively subject to the ecclesiastical ministry than such kind of revenue," and that "the offerings at Mass and contributions for pews being made only for the carrying on of divine service, such revenues are but the direct result of the sacred ministry, and consequently must be subject to the free administration of ecclesiastical authority."

Too well we know, as Catholics, the ruin and desolation that have fallen upon our church-properties in the apostate Protestant countries of Europe, since Henry VIII., Calvin, and the others of them sacrilegiously wrested their revenues from Catholic ecclesiastical management and subjected them to lay control. If ever Protestant laws should accord us any sinful privilege of this sort, God forbid we should avail ourselves of it to oppose our Bishop and Clergy in the free discharge of their duty. On the contrary, if from some civil cause or other, obliged to use such privilege, we would in the words of the Nuncio of the Vicar of Christ on earth, "make it a duty to consult the principles of our faith, to ascertain when and how we ought to use it, and would ever feel bound in such a crisis, to make our action harmonise with our duty as Catholics." Indeed, we are fully convinced, that to act otherwise, would not only be to deviate from what we owe to the highest authority of the Catholic Church, but from being, as we now are, her faithful children, devoted to the Right Rev. Prelate whom the Vicar of Christ has sent to govern us, and of whom, through you, reverend and dear sir, our immediate pastor, we remain, humble servants in Christ.

DECLINE OF PROTESTANTISM IN THE UNITED STATES.—The statements of Catholics respecting the dying out of Protestantism, as a form of positive religion—for as a system of bare negation, Protestantism is rapidly on the increase—are open to great suspicion. The lamentations of Protestants themselves however cannot be objected to, when they testify against themselves. In this point of view the following extract from the *New Englander*, the avowed organ of the New-Haven Theology is extremely valuable. The article from which we borrow is entitled "The College and the Church," and affords us the following statistics from whence we may infer the state of Protestantism as a positive form of religion, in the United States:—

"We give the whole number (of theological students) connected with the theological schools of our order in New England, as they stand upon the catalogues for the year 1840 and also for 1852:—

	1840.	1852.
Bangor Theological Seminary,	40	38
E. Windsor, "	29	23
New Haven, "	75	38
Andover, "	150	99
Gilmanston, "	25	00

"This is certainly a remarkable depression, and deserves to be well considered by all those who have the well-being of the Church at heart. . . . The enlargement of the field of labor since 1840 has been very rapid. . . . In the great field of foreign missionary labor also, the demand is rapidly increasing. . . . In our colleges, there has been no decline in the number of students at all corresponding with this depression in the theological schools. . . . With our increase of population, and perhaps a still greater increase of wealth and ability, the theological seminaries of our order in New England, contain, at the present time, a little more than half the number of students that were found in them thirteen or fourteen years ago.

"Already the tendencies which are so obvious from a survey of our theological schools, begin to reveal themselves pretty distinctly among the Churches. The following table, the items of which are copied from the minutes of the several State assemblies of New England of the Congregationalist order, for the years 1851 and 1852, exhibits very clearly a downward tendency:—

	1851.	1852.
	Ministers.	Ministers.
Maine,	165	155
N. Hampshire,	165	152
Vermont,	161	156
Massachusetts,	422	406
Connecticut,	229	232
Rhode Island,	22	20

"We cannot doubt, from various kinds of information, touching this subject, that the general tendency at present is fairly exhibited in this table, and that the same order of things will continue for some time to come."

From another article, in the same number of the same Review, headed "The Discontented Classes," we extract what follows:—

"Large and increasing numbers of our people are retiring from the cheerful light of Christianity into the darkness of sensualism and unbelief. Even in New England, it is set down that one-half, often not so many, of the people, regard with favor the institutions of the Gospel, or take any responsibility for their support."

[What says Nick Kirwan?—Ed. T. W.]

MR. MCGEE'S LECTURES.—Mr. McGee's lectures in St. Louis have been triumphantly successful. This was due to his subject, to his masterly style of treating it, and to the unaffected grace and ease of his delivery. The last lecture was received with perfect enthusiasm. Mr. McGee will always be welcome to a St. Louis audience.—*Shepherd of the Valley*.

MORTALITY AMONGST EMIGRANTS.—Since the 9th of Sept., 44 emigrant ships have arrived at New York, and out of their living cargoes of 16,273 passengers no less than 1,118 have died on the passage. On board of 29 ships, and out of 12,769 passengers, the deaths during the voyage amounted to 1,067. The agents, and masters of these emigrant vessels have much to answer for.

VICTIM OF THE "RAPPINGS."—Nine months ago, a young man and woman, both residing in Evans in this country, received notice through a medium, that it was the will of the "powers that be" above that they should become man and wife. They were firm believers in the new dispensation, and, although scarcely acquainted, immediately went before a Justice and were "consolidated." The woman, who had not been well before, grew worse, and was placed under the care of a "spiritual" physician who gave prescriptions hitherto unknown. She would go out at his command, and stretch herself upon the ground, face downwards, and there remain for hours, for the purpose of getting the electricity from the ground. Other performances equally absurd were gone through, till the victim died two week since. Her body was kept for a week without burial. Her limbs, though cold, did not grow stiff for three or four days, and if the finger was drawn across her cheek with a slight pressure, a red spot was left, which gradually died out, as a rash of blood in the living body would follow. Neither did the corpse show symptoms of decay. She was buried at length.—*Buffalo Courier*.

A Mrs. Margaret Douglas, has been tried at Norfolk, Virginia, for teaching colored children to read and write, and has been sentenced to six months imprisonment. It is not expected that the friends of Rosa Madiai, in the United States, will stir in the business.

A CONTRAST.—In the report of a lecture given at Newark by W. E. Robinson, Esq., we find the following spirited contrast between the Sisters of Charity, and their unmanly calumniator, Gavazzi:—"Consider the spirit which vomits its malignity against the Sister of Charity, that devoted woman who has abjured the world, its pleasures and vanity, to live a life of noiseless benevolence, in the service of Him who came to succor and to save; who, during the past summer, when the yellow fever was carrying off its victims by hundreds and thousands, when even the nearest friends had left those victims to wrestle with the fearful destroyer alone, with the love of an angel in the heart of a hero, soothed the last sigh, and smoothed down the pillow of the victim of this swarth King of terrors; while the slanderer was enjoying himself in the saloons of Saratoga, or showing his majestic form, as he calls it, to the elite of Newport; rioting in wealth accumulated by abuse, and wrung from the pockets of crazy fanatics, who shout with ecstasy over the unmanly attacks on these angels of mercy upon earth."—*Irish American*.

A LADY LECTURE.—Our village has just been visited by Miss Rebecca Donovan, of Rochester, agent for the Ladies' State Temperance Society. Saturday afternoon she addressed the Ladies in the Session Room of the Presbyterian Church, and on Sunday evening lectured before a large audience at the Wesleyan Chapel. We could not attend her lecture, but learn that she delivered an excellent discourse. She is a lady somewhere in the neighborhood of thirty, petite in stature, with an intellectual cast of countenance, and a very delicate hand hardly robust enough, we should think, 'to pound the velvet' with much effect.—*Kaessville Gazette*.

KNUT IVERSON.—The martyrdom of a little Norwegian boy named Iverson, at Chicago, for refusing to steal, turns out to be a hoax, and akin to the "Pious Frauds" chronicled amongst the superstitious of old. A boy of this name, however, was drowned, and a jury of his own countrymen mostly decided that his death was purely accidental. We derive these facts from the *Chicago Tribune*. Quite a sum of money has been collected from church members, Sunday-school children, and others, for the erection of a monument to little Knut's memory, in different parts of the country, but the whole thing is viewed as a humbug at Chicago. They have \$1200 at Chicago for the Iverson monument.

CRIME IN THE UNITED STATES.—It is true that crimes, the result of drunkenness and ignorance, can be traced to the foreign immigration in a great degree; but the intellectual murderers, educated villains, and accomplished swindlers and speculators, are made up principally from the ranks of the peculiarly American portion of the population, and it is well to remember this.—*N. Y. Freeman's Journal*.

HORRIBLE MURDER OF A SLAVE.—A fiend in human shape, named Thomas Motley, has been convicted at Wallerborough, S. C., for the murder of a runaway slave. It was proved on the trial that he first shot the slave, wounded him severely, and then whipped him; after which he put him in a vice, and subjected him to the most execrating torture. He then set him loose, started bloodhounds after him, who ran him down, mangled him horribly, and finally cut him up and fed the dogs with his flesh.

In Cincinnati almost every portion of the hog is put to some use. A distinguished philosopher of that city is now trying some method to turn the squeal to account.

BEWARE OF AMERICAN NOTES.—The *Peterboro Review* of the 25th ult. contains the following important caution against taking American money. Farmers, and dealers generally, should be on their guard:—

On Monday last, intelligence was received in town, to the effect that the Patchin Bank, of Buffalo, had failed; since which time the following have been added:—

- Chautauque Bank,
- Bank of Massillon,
- City Bank, Oswego,
- White's Bank, Buffalo,
- New York and Erie Bank,
- Osego County Bank,
- Atalanta Bank, Georgia,
- Metropolitan Bank,
- Wisconsin, Marine Insurance Bank,
- Pratt's Bank, Buffalo.

REMITTANCES TO ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Frazer & Co., Liverpool.

HENRY CHAPMAN & Co., St. Sacrament Street.

Montreal, March 1853.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

PUBLISHED EVERY FRIDAY AFTERNOON,

At the Office, No. 4, Place d'Armes.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 9, 1853.

NEWS OF THE WEEK.

The late arrival of the *Europa*, and the occurrence of the Festival of the Conception, have prevented us from laying, this week, before our readers, our ordinary amount of European intelligence.

The news from the seat of war in the East is very conflicting. We read of great victories won by the Turks, and then of their re-crossing the Danube, after having taken Bucharest by storm. The following we copy from the *Nation* of the 19th ult.:

The Turkish troops have achieved another superb victory over the army of the Czar—capturing Bucharest by storm, and compelling the Russians to retreat precipitately upon Cronstadt. This engagement appears to have been one of a series which commenced with the struggle at Oltenitza, on the left bank of the Danube. When the Turks were perceived crossing at this point on the 2nd and 3rd instant, they were immediately set upon by the Russian General Perloff; but they maintained their position, putting nearly 700 of the enemy *hors de combat*. On the 4th and 5th, they were attacked by a superior force under General Dannenberg, and were again victorious. Prince Gortchakoff, with a force of 24,000 men, renewed the assault upon the 11th: this time, at all events, said the sanguine Muscovites, the infidels shall "be scattered like chaff." The result was, however, that the Turks, dislodged for a moment, made a desperate rally, secured their position, and again repulsed the Russians with considerable loss. It was after this engagement that the Ottoman army advanced on Bucharest, and beat the Russian Commander-in-Chief in his very stronghold.

The Porte is said to be unwilling to listen to any overtures of peace.

From Ireland we learn that Mr. John O'Connell is in the field for Clonmel. A warm contest is anticipated.

THE "CLERGY RESERVES," AND THEIR PROBABLE FATE.

This is, at the present moment, one of the most exciting, and to Catholics, certainly the most important, political question of the day. Whilst, with a few exceptions, the Protestant press has pronounced itself in favor of spoliation, and immediate legislative action, without waiting for the decision of a new, and more popularly elected, Parliament—strange to say, the advocates of "secularisation" have not, as yet, propounded any feasible scheme for the subsequent appropriation of the funds which they propose to wrest from the different religious denominations to whom they legally belong. One man seems to be in favor of devoting them to a general non-Catholic system of education; from the benefits of which, not Papists only, but Anglicans, and conscientious men of all denominations, who deem education without religion, a curse rather than a blessing, will be effectually debarred. Others propose to devote the funds thus unwrighteously diverted from their legitimate channel, to aliment public, charitable, or rather, philanthropic, establishments—provincial hospitals—provincial asylums, for the deaf and dumb: in other words, to purposes of rankest jobbery: for the experience of all countries has shown that all attempts to substitute the action of the State, for the charity of the individual, have most signally failed. Public charitable institutions ever have been, and ever will be, dens of debauchery and corruption: a disgrace to the State which supports, and a curse to the community that has resource to, them. Public works—roads, canals, bridges—and similar purely secular undertakings, are in their turn, recommended by others, as having legitimate claims, upon the proceeds of sacrilege; every man has his hobby; every man has some pet scheme, to which he desires to see the funds accruing from the "secularisation" of the "Clergy Reserves," devoted: but no two men seem as yet to have agreed between themselves as to what shall be done with them, when secularised. Have we not, in this diversity of sentiment, an argument for not forcing on immediate legislative action?

And when the hour comes for the decision, what part will the Catholics of Canada take? Will they be found amongst the ranks of the democrats, and the spoilers? Or—mindful of the precepts of their religion, and the interests of their church, of their duty to their neighbor, as well as to themselves—will they be found strengthening the hands of those who have determined to save, if possible, the endowments of the Anglican church from destruction: and who, in a certain sense, whilst fighting their own battle, are fighting ours, by contending for the sanctity, and inviolability of the rights of property? These are questions upon which Catholics will soon be called upon to decide. May God grant them to come to a

wise one; for, upon their decision, depends the settlement of this long-agitated question. Of bad augury will it be for the stability of our Catholic institutions, if Catholics are then seen foremost in advocating the principle of "secularisation," and—disguise it as you will—of "sacrilege." If, with such a measure, they measure unto others, most assuredly so will it be measured unto them again. "In qua mensura mensi fueritis, remetietur vobis, et ADJICETUR vobis."—*St. Mark iv., 24.*

We have every reason to hope the best, in so far as the Catholics of Upper Canada are concerned; and in Lower Canada, we more than suspect that the Irish Catholic vote will be hostile to spoliation. But it is not so easy to say how the French Canadians will act at the decisive moment. The latter have a little business of their own on hand, in which they expect to be assisted by the democrats, the infidels, and ultra-Protestants of Upper Canada: little thinking that the success of their own schemes will be the death-blow to their own French Canadian nationality; and that the real object of the Anglo-Saxon, in agitating for the abolition of the Seigneurial Tenure, is the expatriation of the *caensitaire*, as well as the spoliation of the Seigneur.

It is not impossible, therefore, that amongst the French Canadian members of the Legislature, there may be some, so blind to the real interests of their "compatriotes," and, though nominally Catholics, yet so Protestant in practice, as to be willing to patch up a nefarious and degrading alliance with the scum of the democratic party; the terms being of course, that they will assist the latter in "secularising" the Clergy Reserves, if the Upper Canada demagogues will in turn, help them to despoil the Seigneurs. Of course this does not apply to all; for there are many French Canadians, who, like true patriots, seek not to destroy their distinctive national institutions, but rather to repair the breaches made by the hand of time, and to correct the abuses which, through the negligence of the Legislature, and supineness of the Judicature, now deface the best and wisest system that the wit of man ever devised for distributing, equitably, and on easy terms to all, the lands of a newly settled colony.

But whatever the vote of the democratic party amongst the French Canadians—and that that vote may be adverse we admit, for when the fiend of demagoguism has got possession of a man, it renders him for the time insensible to the calls of truth, honor, justice, patriotism, and religion—still it must not be considered as a Catholic vote, or as indicative of the feelings of all French Canadian Catholics towards their Protestant fellow citizens. There are several French Canadian members of the Legislature, who, when the decisive moment shall have arrived, will shew that, their attachment to a political party is subordinate to the interests of the Church; and that for the sake of keeping a ministry in power, they are not prepared to sanction a war upon ecclesiastical property, which once commenced, will hardly cease until all ecclesiastical property be destroyed. There are we say, thank God, many amongst the French Canadians, keen sighted enough to see whether "secularisation" must inevitably lead—and who will not therefore lend their aid to a faction whose avowed object is the destruction, of the Catholic Church, and of French Canadian nationality.

ANGLICAN MISSIONS.

Many of our readers very likely have never heard of the "Gobat" controversy, or scarce know who, or what, "Gobat" is—whether he be a man—a point of doctrine—or some newly invented form of heresy; but as this controversy is daily waxing warmer in the Establishment, and involves the discussion of some very knotty points, we will say a word or two in explanation of this "Gobat controversy."

Some years ago, Protestant England clubbed with Protestant Prussia, to send a live bishop to Jerusalem, with the view, partly of establishing a joint stock Non-Catholic church, and partly, of converting the Jews; the British and Prussian governments were to nominate this bishop alternately.

Then a difficulty arose. At Jerusalem, there was a true bishop already; the validity of whose ordination, and jurisdiction the Anglicans admitted. How then could that nation, which almost went into fits at the audacity of the Pope in appointing Catholic Bishops for Protestant England, venture upon such an aggression upon the Oriental churches? This might seem a puzzler, but the Anglicans don't bother themselves much about consistency. They got rid of the difficulty, by arranging that their new bishop was to make no proselytes amongst the pre-existing episcopally governed communities; but was to confine himself to Christianising the Jews. With this understanding, a Dr. Alexander—a converted Jew—was, by the grace of Parliament, fitted up as a bishop and sent off to Jerusalem, to preach Protestant Gospel to Jews alone.

But the Jews would not be converted—even by a Protestant Parliamentary bishop. Dr. Alexander built a large church, at a great expense, but nobody ever came nigh it. During his episcopate, the number of conversions from amongst the stubborn children of Israel, never averaged, we believe, above one Jew a year, which was not much, if the salary be taken into account, which this descendant of the Apostles received—no less a sum than \$20,000 a year.

Dr. Alexander, however, did not trouble himself much about this; he drew his salary, eat, drank and slept, baptised his annual Jew, and was, taken for all in all, a very good specimen of a Protestant bishop. Death having surprised him in the midst of those pleasant occupations; a new recipient was required for the \$20,000, and a candidate was soon found in the person of Dr. Gobat, a Prussian Protestant. It is to the over officiousness of this Dr. Gobat, that the dissensions, which have subsequently disturbed the

peace of the Jerusalem Protestant episcopate, are owing.

Dr. Gobat could not content himself with a Jew a year; he panted after greater conquests; and so, un-mindful of the original agreement, he set to work to convert the Greek Christians amongst whom his lot was cast, to the holy Protestant faith. His plan, it seems, is this—Dr. Gobat does not actually proselytise; he only employs schoolmasters, and tract-distributors, who preach a religion, "irrespective of dogmas," in which nothing in particular is taught as requisite to be believed. Then—as we read in a Protestant paper, the *Church Journal*—"when the people are, by this process, made discontented with the church to which they belong"—that is, infidelised—"they are referred to the bishop; and when, through these and similar means, members of the Greek Church are led formally to separate themselves from their own churches, bishop Gobat is always ready to receive them." But bishop Gobat don't proselytise.

Such is bishop Gobat's explanation, with which however, the High Church Anglicans are by no means satisfied. Inconsistently enough with their conduct in Ireland, these gentlemen object strongly to proselytising in Syria, as they fear that such conduct will bring them, and the Establishment, into bad odor with the Greek schismatics, with whom they have long been endeavoring to patch up a spiritual alliance; and from whom they hope one day to obtain, by dint of fawning and cringing, a recognition of their Parliamentary Orders. To accomplish this, their long cherished and darling project—to get a real, and validly ordained Bishop, even of an heretical sect, to acknowledge the validity of Anglican Orders, and to extend the right hand of fellowship to the members of the Establishment, as to members of a branch of the Catholic Church—the High Church party are prepared to submit to any indignity, to sacrifice every principle, and to acknowledge as Gospel truth, in Syria, doctrines and practices which, in Ireland, they denounce as idolatrous, damnable, and soul-destroying. In spite however of all this truckling, the Greek schismatics cannot be persuaded to fraternise with Anglicans; the former have fallen very low indeed, but still they feel themselves too good to associate with the latter; Anglican Orders, and Anglican pretensions to Catholicity, are too ridiculous to impose upon the keen-sighted Orientals. Of this we have abundant proof in the complaints of the slighted Anglicans. The *English Churchman* regrets that, in spite of all his friendly overtures, the Greek Church still remains obdurate:—

"Considerable difficulty arises from what we must term the un-Catholic, and most unjustifiable reserve and contempt which the authorities of the Greek Church exhibit towards us. Bearing this in mind, we confess that we look upon the recent Address to them as scarcely consistent with the duty which we owe to our own church, especially as no allusion is made to this contemptuous treatment of us; indeed, the language is bordering on falseness."

And poor, dear Dr. Gobat himself is forced to confess that—"The Greek Patriarch and his clergy keep aloof from him as much as they can. The Patriarch does not even return common civility."

And so the matter stands. Dr. Gobat makes all manner of advances to his rivals, who treat them, and him, with contempt. In revenge, Dr. Gobat lets slip his blood-hounds, in the shape of scripture-readers, and tract-distributors, upon the Greek Bishops' flocks, and "infidelises" them. Then the High Church Anglican clergy cry out against Dr. Gobat for proselytising, and fomenting schism; to which they attribute the ill will of the Greeks, the ill success of the Jerusalem Protestant Episcopal Joint Stock Company; and the ridicule which has fallen upon all parties implicated in this modern Missionary Speculation. And last of all, the government Arch-bishops come out with a letter, highly approving of all Dr. Gobat's proceedings, to the great disgust of Henry, Exeter.

What makes this outcry of the Anglicans against Dr. Gobat the more amusing, is—that the very conduct which they condemn him for pursuing in Syria, they themselves are actively pursuing in Ireland. Nor can this inconsistency be explained by anything in the religious belief of the Irish Papist, which especially endangers his salvation. The Greek differs upon certain points from the Papist, it is true; he does not for instance recognise the supremacy of the See of Peter—he denies the Procession of the Holy Ghost from the Father, and the Son—and insists upon using leavened bread in the Sacrifice of the Mass; but upon every other point of doctrine, the Greek schismatics, and the Papists are at one. All the distinctive, and what Protestants term the damnable "tenets of Romanism" are held as firmly by one, as by the other. The Greek schismatic agrees with the Papist in recognising, in the Eucharistic Sacrifice, the true and proper Sacrifice of the body of Christ; he asserts Transubstantiation as strongly as does the Papist—with him, invokes the prayers of the Saints—prays, and offers Sacrifice for the dead—confesses his sins to the priest—reckons the same Seven Sacraments, and believes in their efficacy; and holds precisely the same Canon of Scripture. All the "errors" of "Romanism," with the exception of Papal Supremacy, are held by all the Oriental schismatics, as firmly as by the Romanist; and upon those points, on which they differ from the latter—as upon the Procession of the Holy Ghost—the *Filioque* in the Nicene Creed—the two natures, and one person in Christ—they differ no less from the Anglicans. If then the "errors" of "Romanism," which the Orientals hold, do not endanger their salvation, even when to them are superadded the "errors" of Nestorianism, Monophysitism, &c.—if they do not call for the ministrations of the Protestant tract-distributor—and would not justify them in separating themselves from the heretical sect, to which they belong—how, we

should like to ask, can the same "Roman errors," but minus the Nestorianism, and other Orientalisms, endanger the souls of Irish Papists—call for the interference of Soupers and Jumpers—or justify them in separating themselves from the communion of the Pastors to whom, since the days of St. Patrick, they have been constantly united? Does "Roman error" then lose its *virtus* in one latitude, and retain it in another?—or do the truths of Christianity vary with every different meridian? Hardly so—and yet it is only by adopting this hypothesis that we can reconcile the conduct of our Anglican friends in Ireland towards the Irish Papists, with that which they would desire Dr. Gobat to pursue towards the Greek Christians of Syria; for assuredly there is nothing in the religious condition of the latter, to render the services of the missionary superfluous, if the same services are as imperatively necessary in the case of the Irish Papist, as Protestants generally would have us believe.

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

We have shewn that, whatever difficulties may attend the Catholic doctrine of Transubstantiation, they are not greater than those which present themselves, if, with Mr. Jenkins, we assert that a piece of bread, and nothing more, represents Christ's body; our reason, and our senses, assure us, infallibly, that it does not, and that the doctrine, which says that it does, must be false. We purpose now to examine our author's remaining objections against the dogmas of the Catholic Church respecting the Eucharist; these are founded upon—1. The authority of the Fathers in support of the Protestant disclaimer.—2. The differences of Roman Catholics themselves respecting this doctrine—the doctrine of Transubstantiation. 3. The evidence of our reason, and our senses:—

"I candidly acknowledge"—says Mr. Jenkins—"that there are passages in the Fathers which seem to favor the doctrine of Transubstantiation, but there are, in the same Fathers, passages which obligate us to regard them, either as using figurative language when they thus speak, or as being manifestly inconsistent with themselves."—p. 174.

Mr. Jenkins also remarks upon the authority of the Patristic writings:—

"There is this remarkable difference between the Scriptures, and the Fathers, they never contradict either themselves, or each other; the Fathers do both."—*ib.*

"I could transcribe passages from Tertullian, from Cyprian, from Clement of Alexandria, from Origen, from Athanasius, from Cyril of Jerusalem, and from Jerome, shewing that, however strongly they spoke of eating, and drinking, the flesh and the blood of the Lord Jesus, they intended to employ their expressions figuratively and spiritually."—p. 155.

Could Mr. Jenkins really do this, he would succeed in shewing that the Fathers spoke precious nonsense; for, as we remarked in our last, to talk of a spiritual eating of a material substance, is utterly incomprehensible. Our author therefore contents himself with saying, that he "could" do all this, and wisely refrains from any attempt at execution, except by giving a mutilated extract from one of the Homilies of St. Augustin, on the 6th chapter of the Gospel of St. John, to which we shall presently refer. But first, we will notice the charge of inconsistency, which Mr. Jenkins—evidently but very superficially acquainted with their writings—brings against the early Christian Fathers.

That there may be apparent discrepancies, betwixt author and author, and betwixt different passages from the same author, is what we readily admit; but we assert, that these discrepancies are not greater than those which we constantly find in the Sacred Scriptures, and upon which have been based the strongest arguments against the truth of the Christian religion. The answer that the Christian apologist makes to these objections is, that they are apparent, not real; that the most violent apparent discrepancies, such as occur—in the different genealogies of our Lord, as given by St. Matthew, and St. Luke—in the language of our Lord Himself, when He sometimes asserts His inferiority, at others, His equality, to the Father—in the Epistles of St. Paul, and of St. James,—than which no greater discrepancies can be found in the writings of the Christian Fathers—are all susceptible of an interpretation by which they may be harmonised; and that therefore the argument, which is valid, only upon the hypothesis, that the discrepancies, are real, as well as apparent, and perfectly irreconcilable by any interpretation, falls at once to the ground. This is the answer of the Christian apologist to the infidel, who, upon the innumerable apparent discrepancies in the Sacred Scriptures, grounds his objections to Christianity. The former is not even called upon to prove that the interpretation, which he affixes to the passages in dispute, must be the true one; it is sufficient for his purpose to show that it is an interpretation which may be put upon them; for, if it may be put upon them, the discrepancies are not irreconcilable; and the whole argument of the infidel pre-supposes the impossibility of reconciling the discrepancies to which he triumphantly points, as affording an excuse for his infidelity.

Such too is the answer that we give to the Protestant objector. We may admit apparent discrepancies in the writings of the early Fathers, when speaking of the Trinity, the Eucharist, the Divinity of Christ, and other mysteries of our faith; but we deny that they are greater than those which almost every page of the Bible presents; and we assert that—as our acquaintance with the writings of the Fathers becomes enlarged—as our knowledge of the circumstances under which they wrote becomes more extensive—so do these apparent discrepancies become less and less, and, at last, fade away altogether, like mist before the rising sun. This then is our

FOREIGN INTELLIGENCE.

FRANCE.

THE CHOLERA.—The cholera has made its appearance at Havre, and several of the persons attacked have died. The disease has also made its appearance at Bordeaux, and with much greater intensity than at Havre. The authorities have adopted energetic measures to prevent its gaining head. Some cases have also been noticed in Paris, but of a mild form.

NAPOLEON AT HIS FORMER PRISON.—The following is interesting; it is from the *Journal de St. Quentin*, giving details of a visit which the Emperor and Empress recently paid to the prison fortress of Ham: On Wednesday afternoon, about 4 o'clock, the Emperor, accompanied by the Empress, the Princess Mathilde, and some persons of the Court, arrived here incognito. Without having given any intimation of his intention, he proceeded at once to the fortress, his former prison during a period of six years, and when he crossed the drawbridge his features appeared much changed—his emotion was great. His Majesty then went to the gate through which he had effected his escape, and the porter having opened it, the Emperor immediately related to the Empress, with the greatest detail, all the circumstances of his flight. He afterward ascended to his old apartment, and when they arrived there the Empress threw herself into his arms and he embraced her with a tender emotion. After this scene the Emperor went out on the terrace, and examined the remaining flowers of those which he had formerly cultivated. The Empress plucked some branches and distributed them around with a mournful smile. A simple and frugal repast was then served to their Majesties under the trees in the court of the fort, and their Majesties were still occupied in partaking of it when M. Allart, the Mayor, arrived, accompanied by the civil and ecclesiastical authorities, and by the Bishop of Arras, formerly cure in the village, when the Emperor was confined in the fortress. The rumor being spread abroad that his Majesty was among us, a crowd assembled, and saluted their Majesties with loud cries of "Vive l'Empereur!" "Vive l'Impératrice!" and accompanied them to the gate of the town. Changed times these for Louis Bonaparte.

GERMANY.

A SCENE AT CASSEL.—Herr Hassenpflug, since 1850 the Elector of Hesse's Prime Minister, has again been the chief actor in and the victim of a scandalous scene. On the occasion of the annual shooting expedition in honor of St. Hubertus, the patron of German sportsmen, Herr Hassenpflug quarrelled with Count Ysenberg, the Elector's son-in-law. In the course of the evening of the same day, the Count proceeded to Herr Hassenpflug's house to demand an explanation of certain expressions which had escaped his Excellency's lips in the dispute. Herr Hassenpflug was at the theatre, the Count followed him, and inviting him to come out, he took him into the public square, where he made a peremptory demand for an explanation and apology. It appears that Herr Hassenpflug would not explain, and that he treated the proposal to apologies with the utmost scorn; Count Ysenberg, who was accompanied by a servant holding a cane, stepped back, took the cane from the servant's hand and commenced laboring his Excellency, who cried lustily for help. His cries attracted a crowd, but the Count prevented the interference of the populace by saying, "Good people, I am Count Ysenberg, and the man I am beating is the Minister Hassenpflug." Saying which he continued thrashing his unfortunate Excellency until the cane broke in his hands, and then left the Premier covered with blood. The greatest excitement prevailed at Cassel, and the embarrassment of the Count beggars all description. Count Ysenberg has left Cassel for Erfurt.

ROME.

We read the following in the Roman correspondence of the *Univers* under the date of Nov. 9:—"We are assured that Mgr. Bedini is named Nuncio Apostolic at Madrid in place of Mgr. Brunelli, promoted to the Cardinalate."

In China Proper it appears there are 367,632,907 inhabitants, and, in the dependencies of Manchuria, Mongolia, Turkistan, Tibet, &c., about 40,000,000, making a total of 400,000,000 of people under one Government. The area in square miles is 1,297,992, and the average population on each 283. The quantity of land is estimated at 830,629,100 English acres, of 141,119,347 is under cultivation. The land-tax realises 27,854,023 taels of silver; the salt revenue, 4,613,834 taels; and other duties, 991,092 taels. The total fixed revenue of the provinces is 35,016,023 taels, of which sum 22,415,573 taels, and 3,428,955 shih of rice (a shih being about 160 lbs. avoirdupois,) are transmitted to the Imperial treasury, whilst 5,568,329 taels remain in the provinces. The standing army and militia number 1,332,000 men. With respect to the density of the population, Dr. Gutzlaff and other Chinese scholars consider the census to be correct.—The population is most dense along the banks of the great rivers, particularly near the great Yangtzyekang, and the central districts of the country, where the waters furnish large supplies of food. The very great fecundity of the Chinese is visible in the smallest village. The natural productions of the various provinces include every description of metal, as well as almost every known article of merchandise.

"Tien-tè is a very uncertain personage, floating between supremacy, insignificance, and nothingness. But with all the obscurity of the narrative respecting him, we think we can get this much from the whole affair, that the orthodox Protestants who have felt their hearts leap at the thought that a new crop of fellow believers has sprung up spontaneously in China, will find themselves grievously disappointed by the confessions of faith which have come to hand. That the Chinese insurgents have embodied in their

creed the leading peculiarities of the Jewish and Christian dispensations is past a doubt, but they have superadded so much of their own, that there is no body of heretics mentioned throughout the entire history of the Christian Church with whom any sect of orthodox Protestants—ay, or heterodox Protestants either—would not sooner combine, than with these newly manifested disciples of Gutzlaff. Thus, while the divine mission of Jesus is recognised by the insurgents, it is a still more important article of their faith, that there is another Messiah, a 'younger brother of Jesus,' now actually existing in the person of one of the chiefs, who has given himself the title of Tai-Ping-Wang, or 'king grand pacificator.' This article is a most formidable stumbling-block. In the event of a religious conference, the very first thing which the European Protestants would require, would be an abdication of his Messiahship by Tai-Ping; and as that semi-celestial personage is too strong to be bullied—for if not first, he seems at any rate to be second in the enterprise—this Messiahship is the very last thing he would dream of giving up. In fact, this Chinese Protestantism, according to present accounts, is a mere 'sham.'—*Westminster Review*, for Oct.

RUSSIAN PROGRESS.—There seems to be much diversity of opinion among those who have had opportunities of forming an intelligent judgment on the subject, in respect to the relative valor, military discipline, and warlike skill of the Turkish and Russian armies, and the probability of the Sultan holding his own against the Czar in the existing war. The *London Morning Chronicle* publishes a letter from Sir Charles Shaw, a British officer of repute, who seems to know quite as much concerning the efficiency of the Russian troops as any one who has undertaken to enlighten the world on the subject. He thinks the military strength of Russia is grossly exaggerated, and expresses something like a soldier's contempt for the corps of serfs and savages who are supposed to endanger the security of Western Europe. He gives substantial reasons for regarding the military strength of the Ottoman being far more considerable than has been heretofore generally believed. He points to the Circassians—themselves half barbarians, and insignificant in numbers—who, for now twenty years, have defied the utmost power of the Czar, routing his best generals, or holding them at bay; to the Poles of 1839 who, with raw levies, amidst revolutionary disorganization, withstood the veteran troops of Diebitsch, and were with infinite difficulty subdued by the overwhelming forces commanded by Paskiewitch; to the Turkish war of 1825, when Mahmoud's new and undisciplined forces, the successors of the Janissaries, met the invader with such courage that the victory was only obtained over them by bribery and purchase—the Governor of Varna being bought by gold to that all important fortress; to Bonaparte's campaign of 1812, when the Russians were found incapable of defending their homes and firesides, until the ice-blast came to aid, and half a million of Frenchmen were suddenly swept out of existence, the victims not of Russian patriotism, but of a Russian winter; to the march of old Suwarow—the greatest general Russia has yet produced—to the Alps, where Massena met and sent him packing home again, ere he of his conceit and show of his laurels. Sir Charles Shaw bears testimony to the beneficial results of the new system of discipline now fully adopted into the Turkish armies, and considers that if a fight takes place between the regular troops, the Turks will be found, in equal numbers, 'at least equal to the Russians;' while he pronounces their light troops or irregulars, more than a match, at any time, for the Cossacks.

RUSSIAN CORRUPTION.—It is well known that in Russia, government functionaries are easily corrupted. The following instance of their corruption is related in a recently published work:—"A young man inherited a large estate in the Government of Moscow, a neighbor unjustly claimed a part of it. The young man asked his uncle, the chief judge of the district, if he ought to go to law, or consent to an arrangement. The uncle recommended him to go to law, assuring him that he would gain his suit. Some months after he learned that he had lost the action, because his uncle had allowed himself to be corrupted for the sum of 10,000 rubles. He hastened to his uncle and reproached him bitterly. 'It is true,' said the uncle calmly, 'that you have lost your action—true also that I accepted 10,000 rubles from your adversary, but that was all he had. If you had gained your suit here, as was your right, he would have appealed, and by sending his 10,000 rubles to St. Petersburg would have gained his cause. But now do you take the money, appeal, and you will succeed.' The nephew, delighted, gratefully embraced his uncle."

EAST INDIA JUGGLERS.

An East India correspondent of the *Boston Post* gives the following account of a recent exhibition of the jugglers in the East, who seem to have lost none of that skill for which they long since became famous:—"In Madras are found in perfection the celebrated Eastern jugglers. Groups of them are daily at the hotels upon the arrival of a steamer, to exhibit their wonderful feats and receive rupees. Snake-dancing, sword-swallowing, fire-eating, tumbling, &c., are shown to the crowds who search amusement. With some others, I hired a party to exhibit on the verandah of the hotel, and I am quite assured of their superiority over all other magicians, professed or amateur, in the world. At the time assigned, they were on the spot arranging their implements preparatory to great wonders and marvels of deception. While thus preparing, I took a cheroot from its case, the more readily to find out everything about what was to go on, and searched among the circle of passengers for a light. Perceiving the desire, one of the jugglers came to me, went through a pantomimic request to regard his face attentively, and commenced blowing like a pair of bellows.

"Much to my surprise a slight stream of smoke issued from his lips and finally a pointed jet of flame, shaped as gracefully as a gas light and extending two inches in my direction, which he kindly placed at my convenience. I availed myself of it by lighting the cigar, expressed my obligation and also a desire to examine intrinsically so polite a salamander. I opened his mouth, looked in, looked around and felt outside, but devil a cause could I discover for the sudden and apropos conflagration! What an agreeable fellow you are for a windy day, was an inward exclamation, and what a life you may lead without danger of future warmth!—But the magic was about to commence, and I forgot my friend with the portable furnace in other wonders, less individual perhaps but quite as

mysterious. They danced cobra capellos, opening their flat heads to show them sound in fangs and venom bags, and made them perform a variety of poses. The snakes danced in a circle, kept admirable time with the music and exhibited the most amiable willingness imaginable to accommodate Europeans. A handful of sand taken from the road was made to mark every color, and finally to produce a shovel full of every variety by a simple manual operation.

"Plants grew perceptibly, balls danced in the air, swords, hooks, jagged pieces of iron and steel were used like sounding leads to penetrate abdomens; eggs made birds and birds made rabbits and rabbits in their turn underwent various transformations; common cotton balls moved at command, going away an immense distance, but returning on the ground very obediently until we were completely tied up and turned inside out ourselves with amazement and credulity. Then came the great feat and the greatest juggler in India; the most notorious and wonderful of all descriptions and for this night only. The performer, the leader of the party, had rested quietly with his wife and child outside of the circle, watching the entire proceedings of his men and noting the general effect upon the assemblage. At the conclusion of an announcement proportionate with his dignity and elevation, he stepped into the enclosed space to give a grand finale to the whole performance. Taking the child, a little boy five or six years of age, from his mother, despite her tears and entreaties he signed the attendants to procure the required implements for his feat, directing their arrangement and position according to his mind.

"A large basket six or seven feet deep, made of straw, was shown to the spectators, that they might assure themselves of its being a basket without any addition or improvement—simply a basket of straw, very common in all parts of the world. Inverting it, after the diligent investigations of the entire party, he stood his little boy in the centre of the circle and covered him with the basket like an extinguisher on a candle. The room allowed the little fellow an upright and apparently a comfortable position. We were permitted to see him under the basket and to satisfy ourselves of his being there without any doubt. A naked sword having received an equally close examination, was placed in the man's hand, and the feat commenced. Assured of the child's concealment under the basket of the keenness and validity of the sword we waited in silent horror for his next proceeding. There was no table within his apartment, no trap in the basket, nothing but the hard stony floor, and no confederate near him. Taking the weapon in his hand, he waived it in the air, muttered a jargon and commenced a series of rapid thrusts through the basket, making the point penetrate every time the opposite side, down into the basket, and all over it until it could hardly support its own weight from mutilation. It was perforated like a sieve.

"A cry came from the interior, and a stream of blood began to trickle from under it along the stone floor on to the feet of the spectators.—Cries of horrors pierced the air, the mother ran shrieking to the basket to seize her horribly gashed and bleeding boy: She overturned it—no child was there—nothing but a pool of blood! Everybody looked frightened and relieved, while the juggler coolly wiped the blood from the sword blade. Suddenly, bursting from the middle of the group of observers, the little fellow came running to his mother, unhurt, unharmed, and a pretty smile on his brown, childish face. Taking hold of her hand he seemed to ask the cause of her tears, and began fondling her in affectionate sympathy. It was a trick—a deception—a humbug. But how to explain it? I saw the child under the basket a moment before the thrusts; I saw the sword, its plain iron handle, no shelter for the keen sharp blade; I stood on the same stone floor upon which rested the basket; I watched the whole carefully while the sword passed around—there was no refuge in the basket, there was no confederate, no mantle, no trap-door. The noise of the straw was distinctly heard at each thrust; the blood was there, and yet at the end the child came from the crowd and quite alive! I was within six feet and could not understand it; perhaps you who were farther away will be more successful. But isn't it a point or two in advance of Alexander, Blitz, and those men?"

PROTESTANT LECTURES.

Under this caption, a writer in the *London Times* discusses the advantages to society, which proceed from these lectures. The writer is a Protestant, and a man of experience—"having once been a member of the Reformation Society"—and having—in his own words—"assisted at numbers of meetings and lectures in connexion with both that society, and the 'Protestant Association,' and having besides read most of the works published under the auspices of both—no trifling task we surmise. The writer continues:—"I am able, from personal observation and actual experience, to state that the delivery of two such lectures, has a tendency to excite and promote the bitterest ill feelings, and does more real harm than good. In all these lectures and at these meetings, statements—made, no doubt, with the very best intention—the most unfair, the most distorted, the most exaggerated, are made use of, to build up arguments at which our strong-headed reformers would have laughed; but the practical result is, that the audience is called upon to believe Roman Catholic priests to be guilty of every crime in or out of the decalogue, and the pope to be a sort of first cousin of the Devil himself; so Protestants go away from such lectures full of pious rage and fury against Pope, priests, mass-houses, and nunneries. On the other hand, Roman Catholics who attend or hear of them (and of whom a large proportion are hotheaded and hot-headed Irishmen) go away full of a wrathful conviction that many things they are accustomed to prize and reverence most are the subject of foul slander, and offensive vilipendation. Out of such elements what can you expect? A small spark kindles in a moment a furious flame of riot and violence. In a provincial town close to where I reside we have been blessed for some time with periodical lectures by members of the Protestant Alliance. The very natural consequences has been a periodical recurrence at this time of the year of a state of things—a humble aping of the Stockport business—which brings (as yesterday) fixed bayonets into the streets and a couple of hundred 'specials' on duty till I in the morning. In short, if you labor to convince people with any success that the buildings in which Roman Catholics worship God are, in fact, idol temples, and their priests insidious villains, what wonder if rough, untutored fellows think it small blame, but rather a good deal, to burn the one or pelt the other?" The writer concludes with a piece of wholesome

advice, which is as applicable to Canada, as to any part of Great Britain:—

"Will the lecturer allow us to point out to him a better and nobler field for the exertion of his energies and talents? Can he be aware that there are certain demon deities—as vice and filth, drunkenness and obscenity, early depravity, and natural brutality, hopeless ignorance and blasphemous fidelity—at whose shrines a daily hecatomb of poor victims is offered, swept off from under the very noses of the controversialists? It is to fight with these common enemies that I would fain see all earnest men, of whatever communion, directing their best efforts. In the meantime, it is to persons who, like myself, have for years made it their business to study the condition of the working classes a dismal reflection that half the time, energy and means expended annually in controversy, would, if directed in another channel, work wonders in the way of ameliorating the moral and physical condition of those who so sorely need it."

A MODEL PROTESTANT CONVERT.—We copy from the correspondence of the *Boston Pilot* the following report of the case of Ciocci v. Ciocci, now attracting much attention in London from the situation of the defendant—who is an Italian Protestant—"of the brands" lately "snatched" from the burning of "Popery;" a shining light in the evangelical conventicle; and above all, the intimate associate, and disciple of Belial Achilli, that distinguished ornament of the Holy Protestant Faith:—

"A most disgraceful exposure is now taking place in the consistory court, Ciocci v. Ciocci; in which the wife is suing for a divorce from the husband, who is an Italian, and who, on leaving his country, renounced the true faith and embraced Protestantism. It was proved that he resided in London with—Dr. Achilli! and Grantstela. The evidence charged him with the most filthy and disgusting conduct. After his marriage he associated with prostitutes, was depraved, debauched, nay, in his conduct nearly in the extreme—a fitting companion for Achilli! 'Birds of a feather,' says the old proverb, 'flock together.'—There appears to be no falsification here. As attempts were made in the Achilli case, to invalidate the testimony of witnesses, so, in this affair, the counsel for the defence endeavored to upset it, but at present without effect. This fellow, Ciocci, puts on the air of a saint, and pretends, as did Achilli, that he is a persecuted man! He was a member of the female aid society, and went prowling about under pretence of rescuing unhappy creatures from a life of degradation; but his mode of proceeding, it appears, was, by sleeping with them! This is one of the gains of the Protestant church—this is a member of a 'religious' society, and a wholesale tract distributor—a bright example of his fellows in that line."

The Jewish citizens of Albany have held a meeting to express their indignation at "the late atrocious, tyrannical and arbitrary act of Francis Joseph of Austria, by which he has deprived 700,000 of his Jewish subjects of the finalisable rights of man." They adopted a long series of resolutions, in the preamble to which they say that in consequence of that cruel and despotic decree of the Austrian tyrant, the Jewish Bankers of London, viz: Messrs. Adam Spielman & Co., Baum & Co., Montean Brothers, and Abraham Baner & Co., have agreed not to deal in Austrian state stocks, and a Jewish member of the Stock Exchange has also thrown a large quantity of Austrian stock on the market "as not worth keeping." This example they urge all friends of religion and political liberty to follow throughout the world.

An English letter of a recent date remarks that "twenty-six reformed criminals have been sent to the United States this week as free emigrants, by the London Reformatory Institute." The matter was under the immediate charge of the Earl of Shaftesbury, who is very active in all reform movements, and has especially distinguished himself by the number of British thieves and vagabonds he has shipped to the U. States, as well as by his speeches at Exeter Hall and elsewhere in denunciation of Slavery in America. By-and-by the English papers will teem with leading articles upon the extraordinary prevalence in the United States—crime, nine-tenths of which was born and nursed into vigorous activity in the heart of London, and was then shipped to our shores by British reformers, whose selfishness is but slightly diluted by their hypocrisy.—*N. Y. Weekly Times*.

THE SHRINE OF EDWARD THE CONFESSOR.—This shrine, though now much mutilated, still enables us to form an opinion of its former richness and beauty. This shrine was erected by Henry III. on the canonizing of Edward, King of England, by Pope Alexander III., who caused his name to be placed in the catalogue of saints, and issued his bull to the Abbot Lawrence and convent of Westminster, enjoining that his body be honored here on earth, as his soul is glorified in heaven. Before this shrine was formerly kept a lamp continually burning, on one side of which stood a figure of the Virgin, wrought in silver, which, with two jewels of immense value, were presented as an offering by Queen Eleanor. On the other side stood another image of the Virgin, wrought in ivory, presented by Thomas A'Becket, Archbishop of Canterbury. To this shrine Edward I. offered the Scottish regalia and the coronation chain, which is still preserved. Alphonse, about the year 1280, offered him the golden coronet of Idewellyn, Prince of Wales, and other jewels. It is said that Henry IV., being on his knees here, was seized with apoplexy, and for speedy relief removed to the abbot's house, when, coming to himself, he could not recollect where he was, but upon inquiring was told the room bore the name of Jerusalem, to which he replied, "The Lord have mercy upon me, then, for here I must die," having been formerly told by a magician that he should die at Jerusalem. It is painful to witness the damage which has been done to this and several of the surrounding monuments, which were originally enriched with so much cost and art. Recent discussions as to their restoration will be remembered by our readers, and found in previous pages. The stonework of the Confessor's shrine is hollow within, and now encloses a large chest, which Mr. Kepp, soon after the coronation of James II., found to contain the remains of St. Edward, for, being broken (it is said) by accident, he discovered upon turning up the bones a crucifix richly ornamented and enamelled, and a gold chain 20 inches long, both which he presented to His Majesty, who ordered the bones to be replaced in the old coffin and enclosed in a new one made very strong.—*The Builder*.

CANADA NEWS.

The Shipping Intelligence for the last month contains an unprecedented list of casualties. The lower part of the river is strewn with wrecks of vessels; fortunately there has been no loss of life.

STEAMER "MONTREAL."—The Quebec Gazette of Saturday says:—"The steamer Montreal is, we regret to say, a total wreck. A sheet of ice has struck the ill fated steamer with such force as to cut her in two as far down as the engines, and at the same time it sent the steamer Point Levi, which was attempting to get the Montreal off, hard ashore."

The Brockville Recorder says that it is rumored that the present ministry have offered the English Church, through Dr. Strachan, £20,000 per annum for ever out of the Reserve Funds, and that he has accepted, provided the British Government will guarantee it.

KINGSTON.—An inquest was held yesterday morning in the City Hall by Mr. Coroner Shaw on the body of Margaret Boyce, wife of John Boyce, ship carpenter, residing in Johnson street. From the evidence given, it appeared that the deceased for several years past has been given to intemperate habits. Several witnesses testified that the deceased spoke of herself as a murdered woman; her body was covered with cuts and bruises. Her husband who is also given to intemperance, and stands charged with her death, was present at the investigation, and put a few questions to the witnesses, and afterwards made a verbal statement, the subject of which was that the deceased died from the effects of intemperance and wounds received by a fall over a stove. The jury, after a patient investigation, returned a verdict "that the deceased came to her death by blows and bruises received from her husband, and originating in the effects of liquor."

ANOTHER CASE OF MURDER.—Yesterday afternoon, the body of a new-born infant was found floating in the water near Scotland's Wharf. The attention of Mr. Coroner Barker was drawn to the fact, who ordered Dr. Yates to make a post mortem examination, and directed a Jury to be empanelled to sit to-day at the City Hall, at eleven o'clock.

GRAND JURORS.—The Simcoe County Council have adopted a petition to the Legislature for the abolition of grand juries and the appointment in lieu thereof of Crown prosecutors in each County.

NOTICE.—By an Act passed during the last session, it is rendered compulsory on every Bailleur de Bond to register the deeds upon which he claims, within a certain period, which expires on the 14th inst. All parties, therefore, who have not yet complied with the law in this respect, should hasten to do so, lest they forfeit their priority of title.

We understand that the Postmaster General has concluded arrangements for having the Upper Canada Mail conveyed over the Ogdensburg Central Railroad.

A FIT OF DESPERATION.—A young man at Niagara, having been crossed in love, walked out to the precipice, took off his clothes, gave one lingering look at the gulf beneath him, and then went—home! His body was found next morning in bed.

DROWNED.—The body of a man named Sorry, a native of London, England, was found on Sunday last in the water near the Fish Market, in rear of the City Hall. The deceased was a baker by trade, and about 35 years of age. There were no marks of violence on his body. An inquest was held before Dr. King, which returned a verdict of accidental death by drowning.

The Montreal Pilot cleverly replies to an article in the Montreal Gazette imputing "jobbery" and corrupt practices to the French Canadian members of the Legislature, because they do their best to procure the benefits of Postal communication for their constituents. This charge is well met by the Pilot, who insists upon the propriety of extending Post Office facilities "to every nook and corner of the Province," upon the principle that the interests of the humblest habitant "should be as much the object of the solicitude of the government as those of the wealthy city merchant; "both classes" truly remarks our cotemporary "are equally deserving of the care and protection of the Government."

The charge of "jobbery" is satisfactorily disposed of:—"It is certainly a novel accusation to make against French Canadian members" of "jobbery," not for themselves, but for the benefit of the constituencies they represent. We should be glad that such an imputation could with propriety be cast on our own members—but we fear it cannot—they would then stand much higher with the public who elected them, than they do at present. We fancy the "French Canadian members" will not write severely under the lash of our contemporaries; and sure we are, their constituents will not deem the crime with which they are charged worthy of very severe punishment."

It is not unworthy of remark, that the very same party which is most incessant, and most vituperative in its denunciations of the ignorance, and want of general intelligence, amongst our rural population is, at the same time, the first to cry out against the government for taking the best means to dispel that ignorance, and to circulate information.

(From the Kingston Herald.)

FUN AHEAD.—William Lyon Mackenzie, the ferret of the Assembly, has challenged George Brown to combat. Not with pistols, reader, but with windy argument. Here is the "Message":—

"Mr. George Brown has been at Goderich, and there was a wish that Mr. Mackenzie, would meet him and have a fair field day.—We would have been off at once had the notice reached us in time. An excellent plan would be a night in St. Lawrence Hall here, 15 minutes speeches, and entry by ticket."

Well done, brave Lyon? Small art thou in stature, but chivalrous of heart and most mighty of tongue. We will bet a '37 war medal, to a buckskin breeches that the Lyon is the victor. But will Mr. Brown take up the gauntlet so heroically thrown down? His friends should bring him forward, and wake the echoes of St. Lawrence Hall with "Brown to the Rescue." Solomon, Solomon, where art thou?—[No where—Ed. T. W.]

We observe by a Glasgow paper, that George Jackson, the man who robbed Mr. Savage's jewelry Store in 1841, and who was sentenced to seven years in our Penitentiary, was apprehended in Glasgow on the 8th of October last, for having robbed another jewelry

establishment in that city, of goods to the amount of £2,389 4s, and found guilty.—Montreal Herald.

Since the discovery of gold in California, six hundred ships have gone round Cape Horn into the Pacific, which have not returned. Some were broken up at San Francisco, and some found employment in the Pacific. The abstraction of this large fleet from the Atlantic Ocean, is one of the causes of the activity which has prevailed in shipyards during the last few years.—Quebec Chronicle.

LITTLE MARY'S STORY.

"Mary," said the younger of two little girls as they nestled under a coarse coverlid, one very cold night in December, "tell me about Thanksgiving-day before papa went to heaven; I am cold and hungry and I can't go to sleep, I want something nice to think about."

"Hush!" said the elder child, "don't let dear mamma hear you; come nearer to me;" and they laid their cheeks together.

"I fancy papa was rich. We lived in a very nice house. I know there were pretty pictures on the wall; and there were nice velvet chairs, and the carpet was thick and soft, like the green moss patches in the wood; and we had pretty gold fish on the side-table, and Tony, my black nurse, used to feed them. And papa, (you can't remember Letty) he was tall and grand like a prince, and when he smiled he made me think of angels. He brought me toys and sweetmeats, and carried me out to the stable, and set me on Romeo's live back, and laughed because I was afraid. And I used to see him come up the street and then run to the door and jump in his arms; he was a dear, kind papa," said she in a faltering voice.

"Don't cry," said the little one, "please tell me more."

"Well, thanksgiving-day we were so happy; we sat around such a large table, with so many people, aunts and uncles, (I can't think why they never come to see us now, Letty,) and Betty made such sweet pies, and we had a big turkey, and papa would have me sit next to him, and gave me the wishbone and all the plumbs out of his pudding; and after dinner he would take me in his lap and tell me about Red Riding Hood and call me pet, and bird, and fairy. Oh! Letty; I can't tell any more; I believe I am going to cry."

"I am very cold," said Letty. "Does papa know in heaven, that we are poor and hungry now?"

"Yes—no—I can't tell," said Mary, wiping away her tears, unable to reconcile her ideas of heaven with such a thought. "Hush, mamma will hear."

Mamma had heard. The coarse garments upon which she had toiled since sunrise, dropped from her hands, and tears were forcing themselves thick and fast through her closed eye-lids. The simple recital found but too sad an echo in that widowed heart.

Dear reader! as you sit at your luxurious thanksgiving-table and see no vacant chair; or number no missing one from your flock; as you lean still on the dear arm to which you trust; remember those who with chilled limbs and bleeding hearts know of no treasure on earth, save in the church-yard.

FANNY FERN.

"OLD WOMAN'S DEPARTMENT."

We need hardly say that it is to the columns of the Montreal Witness that we are indebted for the following soul-harrowing account of Popish cruelty. The extract is headed—"Penance of making the Figure of the Cross on the Floor with the Tongue"—and professes to be the production of a "converted priest"—a regular brand "snatched from the burning;"—"Perhaps the most cruel punishment of all in ordinary use, is that of making the cross upon the ground with the tongue. I have seen this penance performed through the length and breadth of the refectory, a large hall, capable of seating 200 persons—at tables, placed in single rows, by the side of the walls. The tongue must leave a trace along the entire surface, so that the cross is clearly visible. The natural moisture of the tongue being exhausted, it is at last lacerated, and made one mass of sores. The track begins to be red with blood; but the cross must be completed.—The blood flows copiously, but there is no pity, no reprieve; and long before the task is completed, the miserable sufferer presents an appearance calculated to arouse the indignation of every spectator not altogether brutalised by fanaticism."

DR. McLANE'S CELEBRATED LIVER PILLS

Are fast superseding all other remedies for liver complaint, sick headache, dyspepsia, &c. Below we give the certificate of a lady residing in our own city. In such certificate the public must have confidence.

New York, August 30, 1852.

I do hereby certify that I have been afflicted with LIVER COMPLAINT for a long time, and never found permanent relief until I used Dr. McLane's Liver Pills. By their use I have been completely cured of that dreadful disease, and now take pleasure in recommending them to all who are troubled with liver complaint, sick headache, or dyspepsia.

MARY HILL, Fifth Avenue.

P. S. The above valuable remedy, also Dr. McLane's Celebrated Vermifuge, can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. McLANE'S LIVER PILLS. There are other Pills, purporting to be Liver Pills, now before the public.

WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

NOTICE.

WHEREAS that part of the Act of Incorporation of the College of L'Assomption, which provides, in case of death or resignation, for the election of four of the members of the Corporation of the said College (to replace the deceased or resigned) has become impracticable by the repeal of the Act for the appointing of Parish Officers; an Application will be made to the Legislature, during the next Session of the Provincial Parliament, by the members of the said Corporation, to have the said Act so amended as to provide for the electing of the aforesaid members of the Corporation of the College of L'Assomption.

N. BARRET, Priest, Secretary.

L'Assomption, Oct. 10, 1853.

EMPORIUM OF FASHION AND MAMMOTH MILLINERY ESTABLISHMENT.

SCHWARZ & CO.

WOULD beg leave to announce to the ladies of Montreal, that they have taken the Store, 131 Notre Dame Street, lately occupied by Wm. Bessant & Co., next door to Mr. Sharpley, which they have fitted up, without regard to expense, in a superior manner, and where they are prepared to show to the Ladies of Montreal and Canada, the Handsomest, and Largest Assortment of BONNETS, DRESS CAPS, HEAD DRESSES, CLOAKS, MANTILLAS, CHILDREN'S CLOTHING,

And other articles of Fashion, ever exhibited in this Market. All the Goods being made up by superior hands, expressly procured from Paris and New York at an enormous expense, they are enabled to assure the Public that every article sold in this Establishment will be of the latest and most Recherche Style, fashion plates being monthly received, and that prices will be Lower than at any Store this side of New York.

P.S.—TWENTY GOOD MILLINERS and TWO APPRENTICES WANTED IMMEDIATELY—apply as above November 3.

THE METROPOLITAN, FOR NOVEMBER.

A Monthly Magazine, devoted to Religion, Literature, and General Information.

CONTENTS.—ART. I.—PRESIDENT PIERCE AND MARYLAND TOLERATION. II.—A BRIEF HISTORY OF WIGGILL HOCKWELL, A JEWESS OF CONSTANTINOPLE, A CONVERT TO THE CATHOLIC FAITH. III.—STANZAS (Poetry). IV.—SECRET SOCIETIES: WORSHIP OF THE DEVIL. V.—PASTORAL LETTER OF THE MOST REV. ARCHBISHOP OF CINCINNATI, ON MARRIAGE AND FAMILY DUTIES. VI.—IS DANCING SINFUL. VII.—MISSION OF WOMAN.—THE RELIGIOUS LIFE. VIII.—JOURNEY IN TARTARY, THIBET AND CHINA (with two fine Illustrations). IX.—THE HOLY INNOCENTS (Poetry). X.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RESIGNATION. XI.—LITERARY NOTICES. XII.—RECORD OF EVENTS.

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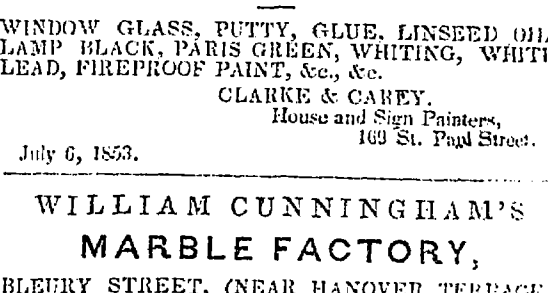
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