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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, OCTOBER 17, 1851.

NO. 10.

MR. H. W. WILBERFORCE'S LECTURES.

(From a Birmingham Correspondent of the Tablet.)

The above gentleman delivered his third and last lecture on "Reformations in the Catholic Church, and the Reformers," on Monday evening last, in the Corn Exchange. There was a very numerous attendance of the Clergy and others, amongst whom were the Very Rev. Dr. Weedall, the Very Rev. Dr. Moore, President of Oscott College, accompanied by the Hon. and Rev. Mr. Law, late Vicar of Harbourne, Chancellor of Bath and Wells, and brother of Lord Ellenborough, who was received into the Church on Friday last, and made his first communion on Sunday; the Revs. J. Bond, Ambrose St. John, T. Leith, M. O'Sullivan, M. Cartie, Haughe; George Edmonds, Esq., &c.

The Lecturer commenced by recapitulating the main points of his previous addresses, dwelling particularly on the reasons which he had advanced in proof of the impossibility of any reformation ever taking place in the doctrines of the infallible Church of Christ, and noticing the striking contrast between the results of the reforms effected by St. Ignatius and his followers, and Luther and his adherents. He then proceeded to say it was his intention that evening to speak to them of the effects of the two kinds of Reformation which had been effected, and first, he would notice an objection which might be raised by Protestants against the contrast he had already drawn. They might say the contrast was not fair. They admitted that Lutheranism had died out, but Protestantism, the effect of it, had not died out—it still lasted and endured; and although the Catholic religion existed, the institutions and orders of the Church, after spreading over the world, had grown old, and died out. They might say, did not the Pope suppress the Jesuits, and did not the work of Saint Ignatius come to an end and die out? Well, it was true, the operations of the followers of St. Ignatius were stopped for a time in particular parts of the world; but did his work die out? No, no. Did the spirit he had infused into the Church die out? No. Did the reformation in the habits and morals of the people which he commenced die out and come to naught? No. The same spirit manifested itself in others who succeeded him. The Oratorians arose under St. Philip Neri; the Redemptorists, under St. Liguori; and the Order of Charity under another Saint. They took different names, and in that only did they differ from St. Ignatius. In doctrine, in spirit, in object, they were all the same. Their mode of life was essentially the same—mortified, meek, humble and persevering. St. Ignatius refused to have his Order called after himself, requiring that it should be called after the name of his Divine Master (hear, hear.) And well and faithfully did he and his followers try to imitate their model. The founders of the other orders were no less zealous in the propagation of the doctrines of the Church, without any the slightest difference of opinion being amongst them upon the great fundamentals of Christianity, and to the present hour the Faith they taught is unimpaired, unaltered in any shape or form (hear, hear.) Not so with the doctrines of other reformers. Let them go into Germany, and there they would find that the doctrines taught by Luther, in opposition to the Church, had died out (hear, hear.) It was not to be found only in old books now repudiated. They could not find perhaps one professor in any of the German universities who now held and taught the doctrines of Luther. So thoroughly has religion been changed, that if Luther himself could return to the earth, and come face to face with the modern professors in his own old universities, he would not know or recognise there any of their various new creeds. He would say that he held more of the Catholic than what was now called the Protestant doctrine, and if he had not learned better manners by this time, he would unhesitatingly exclaim, "Seize these heretics and burn them alive!" (laughter.) And the same would apply to the scene of Calvin's labors. They would not be able now to find the doctrine which Calvin taught, or that for which he burned Servetus (hear, hear.) In fact, if the whole of the old reformers were now alive, they would hand over to the secular power all, or nearly every one of their successors, so thoroughly had their peculiar notions and creeds died out. Not so with the reformers of the Catholic Church. Their creed had not been altered. It was the same to day as it had ever been (loud applause.) Let them show him an institution or a society of men upon earth which had lasted eighteen hundred years, unchanged and unchangeable in doctrine. They could show him no other than the Catholic Church (cheers.) Every other system had undergone change, or entirely died out. They knew at the present time the state in which the great national church of England was in. They saw the leaders of that Church setting aside and repudiating either as erroneous or useless, doc-

trines heretofore held sacred and essential. They were now setting aside the greatest authorities of which the Reformation of England could boast, and abandoning every thing in the shape of unity (hear, hear.) No settled opinion, no fixed authority, was now admitted—all was confusion, all a conflict of words and opinion, and this was the result of that great change called the Reformation. What a contrast between the Protestant and the Catholic Church: one all unity, the other all division. They saw the Catholic Church extending her operations in every quarter of the globe, conforming in all things, not only to the times, and circumstances, and wants, and interests of the world, but, whether amongst the heathen or most polished nations of the earth, ever and always one in doctrine (hear, hear.) In all ages she had evinced the same power and unity, whether amidst the barbarism of France under Clovis, or under the luxury, refinement, and philosophy of the later reigns. They saw her coming into England under St. Augustine, overturning barbarism, and converting the hearts of the people from the pleasures of war to the mild and gentle influence of Christianity (hear, hear,) and after all the revolutions and changes through which the nation had passed during so many centuries, they knew that she had a hold upon the men of Birmingham at the present day. How was it, therefore, that the Church had thus lasted for eighteen hundred years, in all ages, climates, and under all circumstances, whilst every other had either passed away, or could scarcely be known when compared with their original? The cause ever was to be found in the fact that the Catholic Church was established by God, protected by Him, and, when necessary, her children were reformed by Saints, especially raised up for the purpose. The lecturer then proceeded to notice the great effects which had been produced by the examples of the Saints, and the perusal of their lives and writings; and as an instance of the great dread which Protestants entertained of the effect of such lives upon their congregations, noticed the case of a highly educated, and extremely intelligent English lady, with whom he had a conversation upon the life of St. Aloysius. He produced the life of that Saint to point out to her something peculiar in his life and times, upon which she said—"Pray do not show it to me; I would rather not see anything about it;" and she declined looking at the book. Now, how was it? Why, that lady had actually given a promise to an eminent Divine of the Protestant Church, not that she would not read controversy, but that she would actually refuse to read anything about the lives of the Saints (laughter.) They all knew the beneficial effects which had been derived from perusing the lives of the Saints. It was impossible to read the interesting events connected with the lives of St. Charles Borromeo, of St. Ignatius Loyola, of St. Thomas of Villanova, of St. Philip Neri, without deriving benefit from them. Their sufferings for the cause of truth, and their undying fidelity to the Faith of Christ, was sufficient to stimulate the devotion of any one who attentively considered them, and their lives and actions in the various countries where they lived, were household words amongst the people. They could not go to Rome and mix with the inhabitants without hearing the people recount the extraordinary events of the life of St. Philip Neri; how he came to Rome at ten years of age, lived in the Catacombs, received Holy Orders against his will, lived in great sanctity to an advanced age, and became the Apostle of Rome. Nor was the life of De Rancé passed unobserved in his country. He lived at a time when the Sovereign of his country took possession of all the power he could obtain over the Church, and very kind they knew governments were whenever they could get full dominion over the Church. They were exceedingly fond of getting possession of authority over the Church, and he suspected very strongly that if the new Bishops of the Church in this country could only have been elected by the state, there would have been very little complaint about aggression. If the See of Birmingham could have been filled up like the See of Hereford, there would not have been much complaint about intrusion. The lecturer then noticed with effect, the principal events of De Rancé's life, and the great reformation which was effected by him in the Trappist monasteries. After which he proceeded to notice more in detail, the present position of the Established Church in England, observing that he believed its stability was to be attributed to political causes. One of the strongest arguments used against the passing of the Reform Bill was, that it would overthrow the Established Church. That he knew to be the fact, because he himself believed so at the time, and he was now of opinion that the spread of political power in England was incompatible with the existence of the Established Church. He believed that if full scope was given to political principles, the Catholic Church would have a fair field. Times had now materially

altered. The Catholics were not in that position to be persecuted which they formerly were. They were now arrived at that state of things when their enemies might talk of persecution, but when they dare not effectually attempt to carry it out. A hundred years ago there was no sham about penal laws. In 1780, Edmund Burke had known an instance of a Catholic Priest who was sent out of the country for no other offence than the mere exercise of his functions; and Hallam, who was a great hater of the Catholic Church declared that it would have been more humane to have banished the people of Ireland from the country than to have compelled them to live under the affliction of such terrible laws. Then penal laws were no sham, but now they were a sham—(cheers)—passed by men who knew they dare not enforce them—(renewed cheers)—passed as a sham to satisfy a cry raised by men who knew they dare not carry out persecution. Under these circumstances he looked forward with hope that the Catholic Church would have an opportunity of showing in England what she really was. They were bound to exercise all legitimate means in their power, such as supporting the Defence Association—(cheers)—and exercising their franchise in a proper manner; but these were all merely human means. There were other means at their command, the most important of all being holy lives, charity, and good example on the part of the members of the Church. The life of every Catholic in his particular locality should show forth the purity of his Faith, and by edifying conduct he would effect a silent but effectual reformation around him. England had, in the mysterious ways of Divine Providence, been instrumental in propagating the Catholic Faith in every quarter of the globe. She had taken possession of America, which was, ere long, according to the opinion of one of her most eminent judges, destined to become a Catholic continent. She had taken possession of vast territories included in her colonies, in all of which the Catholic religion was the only religion now progressing. Let them look to their Directories, and they would there find that in every part of the world Bishops were being founded, Missionaries were going forth, and the authority of the Church being established; and who were the men employed in this great work? They were Irishmen! In every part of England their Missions were being filled by Irish Priests; their congregations composed of Irishmen. In Australia, in all their colonies, they found the great work of religion being carried on by the same names, and from the same country. Irishmen were emigrating by thousands to all parts of the world, taking with them all their national peculiarities, attachments, and everything, in fact, except the Established Church of England (loud cheers.) That they left behind them. They did not take with them one single particle of its doctrines and its spirit. They carried away with them their own ancient faith, deeply rooted and fixed in their souls, and feeling its value and importance wherever their lot was cast, they became Missionaries of Rome. It appeared to be the will of Divine Providence to give to England the honor and glory of great possessions, great military conquests, great renown, great wealth, great power, but to Ireland would seem to be given the honor and glory of propagating the doctrines of Christ—of establishing His Church in every quarter of the globe. The lecturer, after some further highly complimentary remarks to the people of Ireland, concluded his address amidst general applause. After which the Very Rev. Dr. Weedall rose, and, in a brief but appropriate address, asked for, and obtained a vote of thanks, which was carried amidst acclamation, to Mr. Wilberforce.

CATHOLIC UNIVERSITY OF IRELAND.

THE APPEAL OF THE ARCHBISHOPS, BISHOPS, CLERGY AND PEOPLE OF IRELAND, TO THEIR BRETHREN IN AMERICA.

Appointment of the Rev. Daniel Hearn, to solicit aid in America for the intended National University. Letter from His Grace, The Archbishop of Armagh and Primate of all Ireland, to the Right Rev. Dr. Walsh, Bishop of Halifax.

Catholic University of Ireland Committee Rooms, 27 Ormond Quay, 8th July, 1851.

MY LORD,—I beg leave to introduce to your Lordship the Rev. Daniel Hearn, a most respectable Irish Clergyman, and to recommend him and the Mission in which he is engaged, most warmly to your Lordship.

The Rev. D. Hearn proceeds to America to solicit aid for the purpose of establishing a Catholic University in Ireland. This project has been warmly recommended to us by the Holy Father, it has been adopted by the National Synod of Thurles, it is most necessary for the preservation of the Faith in this poor and afflicted Country, and most important for

the influence which it is calculated to exercise in all those Countries towards which the Stream of Emigration is directed from Ireland.

The undertaking is one of great magnitude and above our strength, but the Bishops of Ireland place the utmost confidence in the co-operation of their Venerable Brethren in America, and trust, with their assistance, to be able to overcome every difficulty, and to contribute to restore Ireland to the position which she occupied in other ages, when she afforded to the Nations of Christendom a safe retreat for Learning and Piety.

Begging in my own name and that of my colleagues, your Lordship's co-operation and assistance in this arduous and important project. I have the honor to be, your Lordship's devoted and obedient Servant and Brother in Christ,

† PAUL CULLEN,

Archbishop of Armagh, Primate of all Ireland. To the Right Reverend Dr. Walsh, Bishop of Halifax.

A similar Letter has been addressed to every Catholic Prelate in America, by His Grace Dr. Cullen.

THE ADDRESS OF THE COMMITTEE OF THE CATHOLIC UNIVERSITY OF IRELAND TO THEIR BRETHREN IN AMERICA.

BRETHREN IN CHRIST,—The history of Ireland's sufferings for religion's sake, is known to you; is known to the whole world. For the last three centuries, her fidelity had been tried by every species of persecution which perverted power, assured of full impunity, could devise. The possessions of the faithful were open to spoliation as long as anything remained to be confiscated; and they themselves had often been called upon to seal their testimony to the truth in their blood.

Though the liberal spirit of modern statesmen has put an end to open persecution, still many of its most fatal effects remain to the present day, and are severely felt. Thus, in past times Catholic education was banished from the land and proscribed under the severest penalties; and the Schools that had been established and richly endowed by the piety of our ancestors were destroyed or transferred to hostile hands; and it is now a melancholy fact, that in a country such as Ireland, in which the great majority of the people is devotedly Catholic, there is no Catholic University, and no great public institution in which all the higher branches of Arts and Sciences are taught with due respect to the venerated and cherished faith of our forefathers. The great University of our Metropolis was founded as a bulwark of Protestantism, and on principles directly antagonistic to the Holy Religion of our country. The public educational establishments which have been lately erected amongst us, assume, indeed, a greater appearance of liberality, and would endeavor to merit our confidence by assuring us that all religious teaching shall be banished from their Halls, as if the Arts and Sciences did not require to be preserved from corruption, and hallowed by that wisdom which is from above, descending from the Father of Lights. The immortal Pontiff who now fills the Chair of Peter, and whose duty it is to feed the lambs and sheep of the vast fold of Jesus Christ, being consulted by all the Bishops of Ireland on the merits of these establishments, declared them intrinsically dangerous to faith and morals. Lest, however, the Catholic Youth of the country should be deprived of the advantages of a superior education, Pius the IX. with that zeal for learning and cultivation of the Arts that has always distinguished his predecessors, repeatedly recommended the founding of a Catholic University, which would combine all that is practically useful in existing institutions, with all that is pure and edifying in religious doctrine.

Receiving, with feelings of the profoundest respect, the instructions and advice of the Common Father of the faithful, the Prelates of this country, assembled in the National Council at Thurles, constituted a Committee, consisting of the

Most Rev. Paul Cullen, D.D., Archbishop of Armagh, &c.

Most Rev. Daniel Murray, D.D., Archbishop of Dublin, &c.

Most Rev. Michael Slattery, D.D., Archbishop of Cashel.

Most Rev. John MacHale, D.D., Archbishop of Tuam.

Right Rev. John Cantwell, D.D., Bishop of Meath.

Right Rev. Francis Haly, D.D., Bishop of Kildare and Leighlin.

Right Rev. Nicholas Foran, D.D., Bishop of Waterford and Lismore.

Right Rev. John Derry, D.D., Bishop of Clonfert. With instructions to associate to themselves several distinguished Priests and Laymen, for the purpose of examining the details of this most important project

of a Catholic University, and carrying it into execution.

This committee, with all the weight and authority which the Church of Ireland can impart to it, has now the honor to address their brethren in America, respectfully, yet confidently, soliciting aid and generous co-operation towards the advancement of that great work, to which the committee directs its best energies—a work indeed of immense magnitude, which cannot be successful unless other countries come to the aid of poor, afflicted and persecuted Ireland—a work imperatively called for, in order to enable Ireland to preserve her ancient Faith, and, by maintaining the freedom of education, to impede the fatal influence that government would exercise on the religion of the people, were it allowed to usurp the exclusive right of instructing the rising generations, as has been the tendency of many of the states of Europe in later times.

Ireland is not without some claim on the sympathy of nations. When the asylums of learning were elsewhere desolated through the misfortune of the times, she threw open the halls of her colleges to the youth of other countries, not only imparting to them knowledge, but providing them liberally and gratuitously, as venerable Bede observes, with everything necessary for the prosecution of their studies. Her Missionaries are known throughout the whole world, in the East as well as in the West, everywhere sustaining and diffusing with great zeal and devotion the Faith of St. Patrick, which has never suffered loss or taint in its own island home. Many of them have been raised to the highest dignities in your youthful churches which hold out such glorious prospects for the future, and have merited the respect, veneration, and homage of men, as well by the brilliancy of their cultivated minds as by their pure and exalted piety, which has never been surpassed in the best ages of the Church. It has been hitherto Ireland's glory to carry the Faith to, and propagate it in other countries, and it still appears to be her destiny to exercise great influence on other countries by the vast tide of emigration that is pouring from her afflicted shores, and by the attachment which her exiled children retain to the religious institutions of their native land. If a truly Catholic spirit be preserved in Ireland, religion in other countries must be highly benefited by it; but if a spirit of indifference were introduced by godless education, the evil effects of such a change would be felt in the remotest regions of the earth, that are daily visited by thousands, whom poverty and persecution have driven from our country. With claims such as these, length of service, sanctified by centuries of suffering for the Faith, may not the Old Country hope that her appeal, in this dark hour of trial, will receive a noble response in the generosity of American friendship? Yes, Ireland turns with confidence to her children in the "Far West," and their numerous and prosperous descendants in the land of freedom. She has nurtured them in the true Faith, which she has preserved for them and for herself by the ready sacrifice of earthly possessions, and often, when the occasion demanded, by the generous expenditure of her blood. In her poverty she asks for assistance from the wealth and generosity of her friends and children. The magnitude and importance of the project committed to her care, the immense sums required for its accomplishment, the opposition to be expected from those that had so long and so remorselessly persecuted her creed, but, above all, the principle of heavenly Faith, and the freedom of education, involved in the contest, demand, and will, we trust, secure the zealous co-operation of all who value their christian liberties and the complete emancipation of the kingdom of Christ in spiritual concerns from state bondage.

"What participation hath justice with injustice, or what fellowship hath light with darkness? Let us hold fast, brethren, the confessions of our hope without wavering, for He is faithful that hath promised, and let us consider one another to provoke unto charity and to good works; not forsaking our assembly as some are accustomed, but comforting one another, and so much the more as you see the day approaching."—(Heb. x. 23.)

Signed in the name of the committee,
(SEAL) † PAUL CULLEN, Archbishop of Armagh,
Primate of all Ireland.
PATRICK LEAHY, D. D. } Hon. Secs.
P. COOPER, D. D., }

THE FIRST ENGLISH CATHOLIC PROVINCIAL SYNOD.

We are approaching the most important era, in the history of the English Catholic Church, since the unhappy days of the Reformation. Dr. Grant, the Bishop of Southwark, has arrived in his diocese, and the first provincial synod of the newly-appointed hierarchy, will be shortly occupied in the momentous concern of drawing up a code of canon law for the future government of the Catholic Church in England.

For the last three hundred years the Church has been in leading-strings, in a state of helpless infancy; it was deemed incapable and unfit to be entrusted with its own government; in fact, its pristine glorious light was gone, and its course of regularly-adjusted action, round the centre of unity interrupted, by the death of Dr. Thomas Watson, Bishop of Lincoln, who died in prison in the year 1584.

The subsequent history of our Church is told in a very few words. After the death of Dr. Watson, Catholic England was reduced to the situation of a foreign-mission, under the immediate jurisdiction of the Pope; and while the regular clergy were left under the superintendence of their own respective superiors, the secular clergy were placed under the direction of an archpriest, the Rev. G. Blackwell. The English missions continued under the government of an archpriest till 1623, when, by letters-apostolic of Pope Gregory XV., Dr. William Bishop

was consecrated Bishop of Chalcedon, and furnished with extraordinary and ordinary jurisdiction to govern the Catholics of England and Scotland. In order to guard himself against arbitrary decisions, and to make his government acceptable to the clergy, Dr. Bishop chose a dean and eighteen canons as his chapter, and appointed five vicars general and twenty archdeacons as his assistants. During the reign of James II., in the year 1685, Innocent XI. ordained Dr. John Leyburn, Bishop of Adrumetum, Vicar-Apostolic of all England, and subsequently, in the year 1688, associated with Dr. Leyburn, as Vicars-Apostolic, three other bishops with titles taken from churches in *partibus infidelium*; England was then divided into four districts, viz., the London, the western, the midland, and the northern. In the year 1753 Pope Benedict XIV. published his celebrated constitution, *Apostolicum Ministerium*, to afford the vicars-apostolic all guidance and help in the discharge of their important functions. This partition of England into our vicariates lasted till the time of Pope Gregory XVI., who, by letters-apostolic, dated 1840, made a new ecclesiastical division of the counties, doubling the number of the vicariates, and appointing a Vicar-Apostolic to each of them, viz., the London, the western, the eastern, the central, the Welsh, the Lancashire, the York, and the northern districts. In the year 1847, the vicars-apostolic assembled in London, and, "taking under their consideration the expanding state of Catholicity in England, their own perplexed and difficult situation arising from their having no fixed rules to guard them from arbitrary decisions, and the uncertain, anomalous, and painful position of the clergy," came to the resolution to depute to Rome two of their body, viz., Dr. (now his Eminence the Cardinal) Wiseman and the late Dr. Sharples, in order that they might petition Rome to grant the long-desired hierarchy. In fine, in consequence of these petitions from the Vicars-Apostolic, of petitions from the clergy, and of other petitions from the laity, his present Holiness, Pope Pius IX., issued his apostolic letter, dated the 29th of September, 1850, in which he restored, with his pontifical authority, the hierarchy of England; that is, he established for the government of the English church a bench of bishops, consisting of a metropolitan and twelve suffragans, with titles taken from cities in their respective sees.

We are then approaching, we repeat again, the most important era of our Church history. We have broken asunder our leading strings, and acquired a free, independent action. We have exchanged an imperfect, temporary, and complicated, for a permanent and regular form of ecclesiastical government. In a word, to use the language of his Eminence the Cardinal Archbishop of Westminster, "our beloved country has received a place among the fair Churches, which, nominally constituted, form the splendid aggregate of Catholic communities, and Catholic England is now at length restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins now anew its course of regularly adjusted action, round the centre of unity, the source of jurisdiction, of light and vigor."

It is now generally believed, and as confidently hoped for by all classes of Catholics, as Dr. Grant is arrived in England, that the twelve Bishops will be shortly summoned by the metropolitan, for the purpose of exercising synodical action, in the drawing up and enacting such a code of canon law as shall be compatible with the social position of Catholics in England.—*Catholic Standard*.

CATHOLIC DEFENCE ASSOCIATION.

The committee appointed to draw up the rules of the Association assembled on Thursday and Friday at 45, Lower Sackville-street.

The following members of the committee attended:—His Grace the Lord Archbishop of Armagh and Primate of all Ireland; his Grace the Lord Archbishop of Tuam; the Right Rev. the Lord Bishop of Meath; the Right Hon. Viscount Gormanstown; John Reynolds, Esq., M.P.; George Henry Moore, Esq., M.P.; Anthony O'Flaherty, Esq., M.P.; G. O. Higgins, Esq., M.P.; Francis Scully, Esq., M.P.; M. J. Blake, Esq., M.P.; John Sadlier, Esq., M.P.; William Keogh, Esq., M.P.

The committee was engaged for several hours arranging the details of the organisation of the new association.

The address alludes, in the first instance, to the Ecclesiastical Titles Act. It then alludes to the aggregate meeting held for the purpose of protesting against that act, and states the resolutions agreed to at that meeting. The objects of the Catholic Defence Association are then enumerated. They are:—

First, to secure Freedom for the Catholic Church. To ensure the Repeal of the Ecclesiastical Titles Bill.

Next, "to relieve the Catholic people of Ireland from the intolerable burden of sustaining an ecclesiastical establishment from which they not only derive no benefit, but the funds and ample resources of which are expended on persevering efforts to subvert the faith and overthrow the religion of the country."

The address concludes by appealing with confidence, not only to the Catholics of the British empire, but to our brethren in every country and in every clime, to contribute to this great enterprise.—*Dublin Freeman's Journal*.

CATHOLIC UNIVERSITY.

To the Editor of the Freeman.

St. Jarlath's, Tuam, Sep. 19, 1851.

DEAR SIR—It will afford the friends of the Catholic University much pleasure to find the growing interest for its success on the other side of the Atlantic. It is only a few days ago that I received

from the Very Rev. J. H. McDonough, Canada, a sum of above twenty pounds towards that great object, together with a most interesting letter, which I regret to have mislaid, as it is well worthy of publication. Besides the money now remitted, the writer adds that his parishioners will be always disposed to contribute towards an object on which so much depends in elevating the character of Ireland, as well as the prostrate condition of its people.

While foreign countries are thus bestirring themselves in our cause, it is gratifying to find that the children of Ireland at home are alive to the advantages of which the University must be productive. Nor is this conviction of its beneficial influence on the destinies of Ireland confined to Catholics. It is shared by Protestants, who are liberal in the true sense of the word, and who, without compromising their own religious opinions, are anxious to forward a great literary institution from which everything bigoted and uncharitable will be banished, and over which justice, and the most perfect regard to the rights of conscience, will preside. The following letter from Dr. Gray, the consistent and enlightened advocate of the rights of his countrymen, will be read with pleasure by every friend of sound education.

"FREEMAN'S JOURNAL OFFICE,
August 18, 1851.

"MY DEAR LORD ARCHBISHOP—Will you do me the favor of handing to the Committee of the Irish Catholic University the enclosed £50 on behalf of the proprietors of the *Freeman's Journal*, as their subscription to the first great institution that has promised to enable the youth of Ireland to become great and learned without either compromising their conscience or being taught to disrespect their country.

"I am, my dear Lord Archbishop, faithfully your Grace's obliged friend,
"JOHN GRAY.
"His Grace the Archbishop of Tuam."

In the name of the University Committee I beg to express the gratitude which they must feel to the spirited proprietors of the *Freeman*, who, not content with the powerful advocacy of free education, afford by their generous contribution the most unequivocal proofs of their ardent wishes for its success. With such aid and such sympathy growing with the rising prospects of the country, and filling a nation with hope that its education will, as it should, be free, the subsidising system of educational conscripts must cease to disgrace those who administer, and enslave those who receive it.

I have the honor to be, my dear Sir,
† JOHN, Archbishop of Tuam.

LETTER FROM PORTUGAL.
To the Editor of the Tablet.

Lisbon, 28th Aug., 1851.

DEAR SIR—Your new Catholic University is a good project that promises to succeed. This will make Ireland what she was in times of yore—the nursery of orthodox education, to which the youth of foreign nations had flocked to obtain instructions. But you will not be able to stretch them now, as our forefathers did then, the same generous hospitable hand. The times have sadly changed. I have espoused your University's cause in one of our public journals, the *Nacao*, in this city, by way of preparing the Portuguese mind in case collectors may be deputed to this country.

If you should not happen to have Clergymen more capable and efficient for that purpose at home with you, I would not hesitate to devote my humble services to the good Irish cause as far as Spain, Portugal, all South America, from Cuba to Cape Horn inclusive, with the adjacent islands are concerned, being familiar with the languages of all those regions, besides not being altogether a stranger in those parts, so if I may be in this manner useful you know where to find me. I am not yet tired of serving fatherland on either a large or a small scale, whenever an opportunity may offer for doing so. We have some few in this quarter who were born in Ireland and of Irish parents, but who cannot bear to be called Irish, but English, if you please. They appear to be ashamed of poor persecuted Ireland, and, for this very reason, I am ashamed of them, and refuse them my society. They feel no interest in either the weal or woes of their country, consequently I leave them to their Johnny Bull comrades.—I remain, my dear Sir, your very obedient servant,
THOMAS DEVEREAUX.

LETTER OF THE ARCHBISHOP OF WESTMINSTER.
"St. Leonard's-on-Sea, Sept. 20, 1851.

"My dear Lord and Brother in Christ—I enclose a check for £15, of which £5 I offer towards the expenses of the Defence Society, and £10 towards the University. This is indeed a trifle compared with the greatness of the undertaking, but I trust it will only be an instalment of what I may be able later to contribute. Your Grace knows how thoroughly I sympathise with this important and sacred work.—I am ever, my dear Lord Archbishop, your affectionate brother in Christ,
† N. CARDINAL, Archbishop of Westminster.
His Grace the Archbishop of Armagh.

THE ARCHBISHOP OF TUAM.—We are in hopes that the Catholics of London will have an opportunity—so long and so ardently desired—of hearing this illustrious bishop preach in one of our churches during the ensuing month. His Grace will, we understand, visit the metropolis after his sermon in Liverpool on the 28th ult., and will proceed hence to Edinburgh on a visit to the eloquent and zealous Bishop Gillis. We trust the Catholics of the capital will seize on the occasion to express their feelings of admiration for the truly great prelate's splendid talents, and gigantic services to the Catholic Church, in a suitable address.—*Catholic Standard*.

The Archbishop of Armagh was waited on by a deputation soliciting his Grace to be the Celebrant of High Mass, but, in consequence of previous arrangements, his Grace could not comply with the request. During the week, the Archbishop of Armagh visited the several chapels in this town, and also the various Catholic schools attached, and he has expressed himself in warm terms of approbation at the manner in which these very useful establishments are conducted.—*Liverpool Correspondent of the Tablet*.

THE PROPAGATION OF THE FAITH.—On Thursday, the 18th ult., the thirteenth anniversary of the Irish branch of the Society for the Propagation of the Faith was celebrated with great pomp in the Metropolitan Church, Marlborough-street, Dublin. A very large concourse of the Faithful assembled, and the church was ornamented with great splendor for this important ceremony. The Rev. Mr. Strickland, S.J., from Madura, preached the sermon. Some degree of interest attached to this circumstance, as the Vicariate of Madura is situated in that part of India where St. Francis Xavier, the great patron of the Propagation of the Faith, wrought his miracles of conversion.—*Tablet*.

OPENING OF A CONVENT AT ARMAGH.—The Pavilion at Armagh is now converted into a convent. Two ladies of the Sisters of Charity are at present residing in it, and other Sisters are expected shortly. It is said that these ladies will open a school for the gratuitous education of the poor female children of their own religious communion.—*Belfast Mercury*.

The Catholic clergy of Ennis, for the first time, walk the streets in black college cap and soutane of same color when upon parochial duty.

DEATH OF THE REV. JOHN HAYES, P.P., HOSPITAL.—It has seldom fallen to our lot to record the death of a clergyman with deeper feelings of regret—regret widely shared—than that of the Rev. John Hayes, late P.P., Hospital. On last Saturday the reverend gentleman felt himself indisposed, owing to the fatigues and hardships to which the sacerdotal office at this period is subject; but towards the evening he found himself recovered, and retired to rest as usual. On Sunday morning, however, the reverend gentleman not appearing as usual, and the hour for the celebration of Divine worship approaching, the Rev. Mr. Rafter, C.C., sent a servant to his bedchamber to have him called. On the servant entering the room, she beheld the reverend gentleman helpless and unable to utter a word. She immediately called the Rev. Mr. Rafter, who, on entering the room, found the reverend gentleman all but dead. Restoratives were applied, but all in vain. A medical gentleman of Tipperary was immediately sent for, but before he arrived the Rev. Mr. Hayes was no more. His death to his friends, and they were numerous, is an irreparable deprivation; but he is gone to a glorious immortality.—*Munster News*.

THE BISHOP OF PERTH, VICAR-APOSTOLIC OF WESTERN AUSTRALIA.—Sailed from Woolwich on the 11th instant, per the ship *Anna Robertson*, for Swan River, Western Australia, the Right Rev. Dr. Brady, Catholic Bishop of Perth, vicar-apostolic of Western Australia, accompanied by a highly-talented, accomplished, and zealous Catholic divine, to labor in that far-distant portion of Christ's vineyard, for the spiritual and eternal welfare of the flock entrusted to the pastoral care of his lordship (Dr. Brady). His lordship, than whom there is not a more zealous, apostolic, and indefatigable laborer, whether in Great Britain or the colonies, had been for some time past in the "Eternal City," and in other parts of Europe, on matters of the most vital and paramount importance, connected with the interests of our holy religion in his extensive diocese.

Another highly-gifted, zealous, and experienced priest from Ireland is to follow his lordship in the course of a month or six weeks hence for the missions of Perth. Catholicity is considerably on the increase in the colony of Western Australia since it has been made a convict settlement. Many conversions from the ranks of Protestantism to the Catholic Church there have taken place since the appointment of the Right Rev. Dr. Brady as the first Bishop of Perth and Vicar-Apostolic of all Western Australia, in 1843. When Dr. Brady went to that colony eight years ago the Catholics did not exceed twenty in number, but now, thank Heaven they are in hundreds.—*Catholic Standard*.

THE CHRISTIAN BROTHERS.—It is always with great and increasing pleasure that we bear our testimony, year after year, to these true models of all that educational establishments should be. We say it emphatically, there is no charity which has claims higher, or so high, upon Catholic and Irish support. While the government have been systematically and industriously endeavoring to pervert the National Schools to their own purposes—purging them of whatever leaven of national spirit they at first contained, and never losing sight of the object and essential idea for which they were established, that of training up the barbarous Irish in patent "loyalty" and "enlightenment"—while for that purpose they have been studiously eviscerating their school-books of every passage, every fragment of history, or scrap of poetry, which might remind them of their country; the Christian Brothers, on the other hand, without public assistance (save such voluntary aid as they now come to claim) have been extending and maturing the blessings of their mode of education. One day Ireland will truly recognise how great these blessings have been. For ourselves we can sincerely say, that if we have ever conceived the idea of an exalted national character for Irishmen—a character of which Christian Faith is the presiding principle, a tender love for Ireland, the deepest human sentiment, with a superstructure of all necessary and useful learning, and the sunshine of natural Irish buoyancy and happiness shine through all—that idea has been realised by perusing the class-books, and looking in the faces of the pupils of the Christian Brothers.—*Nation*.

CONVERSIONS.—Miss Pasco, a native of Plymouth, (and whose brother was received a few months since,) has been received into the Catholic Church by the Rev. T. M. Macdonnell, the learned and beloved parish priest of Stonehouse, on Monday last.

The Rev. John Rodmell, of Trinity College, Cambridge, was received into the Church at Rome on the 28th of last month. He is well known to the leading members of the Camden Society as the writer of some very valuable papers in the "Ecclesiologist." Mr. John Jones was received into the Catholic Church on Sunday the 11th instant, at Chester, by the Rev. Edward Carberry.—*Glasgow Free Press.*

It gives us pleasure to announce that on Monday last the Rev. William Everett and one or two others were received into the Catholic Church by the Rev. Dr. Forbes at the Church of the Nativity in this city. Mr. Everett has been for many years an exemplary Clergyman of the Protestant Episcopal Church, and is a gentleman of unblemished character and of more than usual intelligence. For the last few years he has been the assistant minister of "The Church of the Holy Apostles" in this city. At the same time and place, Mr. Hezekiah Thomas, lately connected with the Mission School of Bishop Ives, at Vallee Crucis, N. C., was also received. The impressive ceremony of the reception of these gentlemen was witnessed, by a few of their friends, among whom we cannot but hope there is promise at no distant day of yet further conversions to the Church.—*N. Y. Freeman's Journal.*

IRISH INTELLIGENCE.

The banquet given on Monday last, at Cashel, by the men of Tipperary to their county representatives, where also several others of the Irish members who deserved so well of their country during the last session, were suitably complimented, was an event of more than local interest. The proceedings were such as Tipperary should be proud of, and as Ireland at large, may well feel gratified with. The object was to uphold the principle of religious liberty by honoring the man who stood so manfully by it in the recent arduous struggle; and in carrying out this object, the clergy, the gentry, and the people of Tipperary have nobly done their duty.—*Freeman.*

THE EARL OF ARUNDEL.—We are happy to hear that the Earl of Arundel and Surrey, M.P. for Limerick, is perfectly recovered from his recent illness, and proposes visiting his constituents in the course of a few days. His lordship will probably remain during his sojourn at Tervoe House, the hospitable residence of William Monsell, Esq., M.P.—*Munster News.*

The late Major Lidwell, formerly resided at Bakes-town, near Thurles, and some short time since in Nenagh. The fine old family mansion of Bakes-town is now one of the Thurles auxiliary poor houses, and is capable of containing 500 inmates!

Lord John Russell has addressed to the poor law guardians of Mayo a letter which he evidently intends should stand as a general answer to all the Irish unions that have been applying to government for relief from the repayment of the consolidated famine loans. His lordship deals very cavalierly with the representations of the Irish guardians—relates the whole history of the government advances, and of the deeds of ministerial generosity—tells the guardians they must not set the acts of the imperial legislature at naught, and concludes by saying that if some unions be able to make out special cases for temporary exemption, they may be taken into consideration. It is quite evident, however, that government is somewhat embarrassed by the present movement on this subject in Ireland.—*Freeman.*

DEPOPULATION OF THE COUNTRY.—It may give some faint idea of the extensive depopulation going on in this country to mention that we have been informed by a highly and respectable passenger broker in this city that he was lately (within a few days) applied to by one gentleman, whose name was mentioned to us, to contract with him for the depopulation of two thousand emigrants from one estate, and that no less than 1,500 of these had been actually contracted for. Such wholesale clearances could hardly be credited, but that we have the facts from those engaged in the mercantile operation of finding ship-room. We were informed by the same gentleman, who is well qualified to offer an opinion, that he estimates the emigration now going on from this port alone at not less than from 5,000 to 6,000 per week.—*Freeman.*

A correspondent of the *Cork Examiner*, who was, we presume, attracted to Bantry by the regatta in that locality, gives the following harrowing description of a scene which he witnessed in the protected sanctuary of the dead. Will your readers credit the subsequent facts, supported, as they can be, by honorable testimony? I counted 28 coffins (if such they might be designated) exposed to view—a sight which awakened feelings of thrill and horror. The shell intended to hold the mortal remains of some hapless parent, brother, or sister was broken into; its contents unquestionably devoured by dogs, which apparently have long revelled at their horrible feast. Pigs, from the manner in which the ground had been rooted, and the fragments of dead bodies exposed in the different stages of decomposition, giving off miasma, appear to have found their way here also, and glutted madly perhaps on the wrecks of their owners. Inhuman recklessness! I observed a few pieces of boards rudely nailed together—an attempt to form a box—containing the remains of a child, lying on the bare surface, a few large stones placed on the lid, but nothing more; no shallow grave was scooped to receive the happy but unfortunate dead! The feelings of humanity are more than outraged in the magnitude of this wilful providence.

DECREASE OF CRIME.—We are happy to state that, comparatively speaking, our local magistracy, for some weeks past, have had nearly a sinecure of it, as the only cases now brought before them at the police office, with some exception of petty larcenies, are a few drunkards and vagrants.—*Waterford Mail.*

DECREASE OF CRIME IN THE SOUTH.—The *Nenagh Guardian*, noticing the marked decline of crime in Tipperary, evidenced by the extreme paucity of cases tried, not only at assizes and quarter-sessions, but descending to the petty-sessions courts, ascribe the happy change to the absence of competition for land:—"Land was the great source of crime in the county of Tipperary, and, perhaps, there was no part of Ireland

that the peasantry clung to it with so much tenacity, or laid their very existence upon it, as in this. Now the reverse is the fact—they are flying from the land, as if it poured forth plague and pestilence to become, inhabitants of a foreign clime, and there to labor under the heat of a scorching sun and the frigid temperature of a trying winter. Now tranquility and peace reign among us—the law is upheld and respected—and, what is a very curious fact and indicative of the harmony which prevails, the lawyer's occupation is all but gone—our quarter sessions' court are generally occupied with the trial of simple larcenies, and our assizes for the last 12 months for the county have proved maiden with regard to capital conviction. This is truly a great cause of congratulation and a source of pleasure, that after a dark and terrible era of murder and crime, we now have arrived at a period of peace and contentment which may be the forerunner of the amelioration and happiness of our country."

"A DEFECT IN THE LAW."—During the latter part of last week the sheriff for this county was employed in levelling some houses on the townland of Ballyhubert, in the Strokestown union; ten houses were prostrated on the occasion. It appears that a considerable portion of the crops were cut, which, in as much as they were severed from the land, did not come into the possession of the landlord, Mr. Ashly, under the *habere*. Considerable arrears of rate being due thereon, he applied to the board of guardians of the Strokestown union to give directions to their collectors to distrain said crops for such rate, but Mr. Ashly appearing rated himself as lessor, the board had no power, without serving 30 days' notice, to distrain the lands.—*Roscommon Messenger.*

On Saturday, Mr. Richard Keogh, coroner, held an inquest on the body of Mr. H. Hill, a military pensioner from the 4th Royal Irish Dragoons, in which regiment he had served some years as sergeant-major; deceased half an hour previous to his death had partaken heartily at dinner, apparently in good health.—The jury returned a verdict of death from disease of the heart, an ailment that for years he had labored under.—*Westmeath Independent.*

THREE HOUSES DESTROYED BY FIRE.—At two o'clock on Tuesday morning a fire broke out in an unoccupied house, in Glassborough-street, Monaghan, which communicated with two other thatched buildings, and notwithstanding the prompt attendance of the fire-engine, under the direction of our active townsman, Mr. Peter McCoy, aided by the barrack engine, and a few men of the 31st Regiment, the three houses were completely gutted before five o'clock. The men of the 31st and Mr. Ball acted with praiseworthy perseverance; and no less credit is due to Mr. McCoy and his small but efficient brigade of firemen. Two of the houses were occupied. It is not known how the fire originated, but it is supposed that it was occasioned by a number of females of disreputable character, who had been spending the night in the waste house.—*Belfast Mercury.*

THE LATE MURDER AT ANNAS.—CONDUCT OF THE PEASANTRY.—On Sunday, the 13th September, about two hundred men assembled on the lands of Ednagreena, beside Annas, where the boy McInteggar was murdered, and cut down and made up the corn of Mrs. McQuillan, the sister of the murdered boy, who came forward for the defence, and gave such extraordinary evidence on the late trial. It will be recollected, that her husband, who was, it is said, implicated in the late barbarous murder, left the country for America before the late trial. The stewards selected to stand over the two hundred men and see them work, were Kieran and Hamil, the fathers of the two men charged with the murder, and those two fathers held the position of bailiffs over the reapers.—*Newry Examiner.*

THE MURDER OF MR. WHITE.—FURTHER PARTICULARS.—For the fourth time, on last Wednesday, witnesses were examined before the magistrates at Abbeyleix, for the purpose of obtaining some conclusive evidence with regard to the murder of the late Mr. White, or of eliciting such circumstances as would lead to the discovery of the persons implicated in the conspiracy which led to the perpetration of that diabolical outrage. Three persons were examined, and, for the fourth time, Patrick Maher, of Crubben, accused of being concerned in the murder, had been remanded for further examination. That there is great sympathy and feeling in favor of this man among the peasantry of his own and of the neighboring districts there can be no doubt, for as he passed along the road from Maryborough to Abbeyleix, under an escort, he was repeatedly cheered by persons at work on the road-side; and to those gratulations he responded, remarking at the same time, that the police could not prevent him from the free use of his voice.—*Leinster Express.*

THE POTATO CROP.—We regret to find, by the report of a correspondent who has made a careful inspection of the crop in several of the southern counties, that the ravages of the disease are rapidly extending. About a month ago the people in the county of Cork congratulated themselves upon the apparently healthy state of the fields; but at the period of our report, not merely the stalks but the tubers exhibited all the marks of decay, advancing with more rapid progress than characterized the decay of last year. The other crops generally are reported as of superior quality, and the turnip, which in many districts had been much injured by the attacks of the green worm, has renewed its vigor, and again promises a fair return. In some districts in Cork, large crops of flax have been placed in the stack. On the property of Mr. Roche, M.P. about 1,500 tons of flax straw have already been secured.—*Belfast Mercury.*

TIPPERARY, SEPT. 23.—The disease in the potato crop caused a loss of ten per cent. from the 5th to the 16th inst., but it has made little or no progress, thank Providence since the latter date. The crops are very abundant in this neighborhood.

The potato crop in fields in the vicinity of Limerick is decidedly diseased. We saw, yesterday, a small field dug, just outside the city, and two-thirds were decidedly damaged. There was a whole cart-load of diseased tubers in the Limerick market yesterday.—*Munster News.*

We receive very conflicting accounts of the potato crop, but from what we can gather from these accounts, we are led to the conclusion that while in some places potatoes have suffered a partial injury, the crop on the whole will be abundant and good, if the evil proceed no further than where it is at present.—*Kerry Examiner.*

We regret to say that accounts from the country do not represent the potato crop to keep as well as it had grown. The heavy night fogs which prevailed during the past week are stated to have done extensive damage. As usual, less reliance can be placed upon the

statements as to the amount of the injury than upon the proof of the fact that a decided change for the worse has taken place in the condition of the crop. Some say that 25 per cent. of the produce will be lost, and others carry their apprehensions even so far as 50 per cent. The last account which we have received refers to a decay among the tubers is described as very rapid. We have also heard reports of a similar character from near Doneraile. It deserves to be noticed, that since the first appearance of the disease, the observation of the country people has associated it immediately with the occurrence of such fogs as we were recently visited with. Although, however, the witnesses are too unexceptionable, and come forward in too striking coincidence, to admit of a doubt that the disease has taken a marked stride, still we would not rashly credit the assumption of its general nature, or believe without stronger evidence that it is not confined to certain soils or districts, but extends to all alike, and in the same degree of virulence.—*Tablet.*

GREAT BRITAIN.

The High Sheriff of London for the ensuing year, Mr. Swift, is a Catholic. He has invited the Cardinal to his grand inaugural banquet.

Emigration from Ireland still continues to an awful extent. It is really fearful to see steamers from all parts of Ireland, freighted with the recent inhabitants of that poor country, arriving here every day. On Tuesday the Emigrant's Home sent forth several hundreds, and every tide an emigrant-ship leaves the docks crammed to suffocation with Irish people, who seek a home in the New World.—*Liverpool Correspondent of Tablet.*

ST. PAUL'S AND THE "SHOW MONEY."—Notwithstanding the abolition of the "two-penny" nuisance, the officials of the cathedral are reaping a handsome harvest from the large numbers of persons who daily visit the building. The amount of the fees to visit the whole has been reduced from 4s. 4d. to 3s. 6d. Out of the moneys thus collected four persons receive each a guinea a-week for showing their respective departments. Two boys receive 6s. each per week, and for each visitor they can induce to pay the extra fees to view the crypt a 3d., and for all who visit the ball 1d. The four vergers, who used to pocket the "two-pences," now receive in lieu of them about £100 a year. They also publish and sell inside the cathedral each a separate *Guide to St. Paul's*. One of them, a week or two back, sold 500 of his books at 6d. each, cost price 3d., weekly profit about £6 at this rate. The total sums derived from viewing the building are divided between 12 minor canons, six lay vicars, (the singing men), and the four vergers, who have each a 22d share. When all the minor canons are not present the 12 shares are divided between those who are.—*Times.*

SIGNIFICANT.—A gentleman about to receive ordination in the diocese of Exeter, lately procured testimonials from benefited Clergymen in the diocese of Canterbury, which, in accordance with the usual custom in such cases, received the counter-signature of the Archbishop of Canterbury. Upon this document being forwarded to the Bishop of Exeter, his Lordship returned it, refusing to accept the subscription of the Metropolitan.—*Record.*

BLOOMERISM IN PICCADILLY.—On Friday forenoon a further attempt was made in Piccadilly to familiarise the inhabitants of London with the appearance of the new female costume lately introduced in America. Two young ladies, with two companions who might have been their mothers, alighted from a cab, in the peculiar dress so often described of late, and, proceeding towards the entrance to the Green Park, distributed in their way handbills containing a spirited appeal to the women of England to throw off the yoke of their unfeeling and brutal oppressors, and adopt an attire better suited to the dignity of the equal of man. In a short time the pressure of the crowd became so great that the missionaries found it convenient to call a cab, which they entered amid much laughter, mingled with cheering.—*Globe.*

Two girls of Wrington, near Bristol, have died from swallowing an infusion of drugs with intent to procure abortion. The taking of such things seems to have been a matter of common conversation with the girls and their acquaintances.—Henry Thomas had heard from another man, that "they used to hand the stuff about from one to the other in the singing gallery of the Church." In each case the Jury returned a verdict of "Felo de se."—*Spectator.*

Two clergymen of the church of England have this week committed suicide, while suffering from insanity.—*Ibid.*

For some weeks past we have observed great numbers of sleep exported to Ireland, by the various steam-boats that ply regularly from Greenock to Dublin and Belfast. At first it was supposed that some of our Scotch farmers had taken land on that side of the water, and were transporting their stock; but it appears they are carried over for the purpose of being more speedily fed fat, on the rich pasture of the Green Isle, whence they are again transported, per steamer, to supply the various English markets. This is a new source of employment for the steam-boats.—*Greenock Advertiser.*

UNITED STATES.

Father Mathew has gone to Troy. He will sail on the 25th instant for his native land. He visited Staten Island in the beginning of the week, and spent a day with Mr. Nesmith, at whose hospitable mansion he was first received on arriving in this country. Miss Catherine Hayes is about to give him a benefit. It will take place on Saturday or Tuesday next. On Sunday the 11th, he will administer the pledge in St. Patrick's Cathedral, and on Sunday the 19th, at St. Mary's Church, Grand street.—*N. Y. Correspondent of Pilot.*

The Irish and New York Steamship company is going ahead. The Provisional Committee are acting vigorously. They have appointed canvassers in the various wards, and four trustees for the safe custody of the funds, one of them being Shepherd Knapp, President of the Mechanic's bank.—*Ibid.*

The Advance, Lieutenant De Haven, one of the two vessels of the American expedition in search of Sir John Franklin, returned to New York last week. She brings no intelligence of Sir John Franklin's expedition.

TERENCE B. M'ANUS.—We expressed, when the news of the escape of M'Anus reached us, a hope that he would stay at San Francisco. It seems that he (M'Anus) has opened a Commission establishment at San Francisco and, as he is well used to that business, having been extensively engaged in it at Liverpool, it is certain he will succeed.—*Ibid.*

FATHER MATHEW'S REPLY TO THE BOSTON DELEGATION.—My dear friends—To say that I am grateful for your exceeding kindness in journeying from Boston, to bid me farewell, and for the affectionate sentiments that breathe through every passage of your eloquent address, would but feebly express the feelings that now throb within my bosom. I had already experienced from you and my other friends in the capital of New England, when I had the happiness of visiting that city, various proofs of your attachment, zeal, and generous support in that great and sacred cause, to which I have devoted all my energies. The generosity, too, in alleviating the sufferings of my beloved countrymen in the hour of calamity, had long since endeared the citizens of Boston to me, and shall never be forgotten. But this additional proof of affection has caused the full measure of obligation to overflow. I feel, my dear friends, actuated by the same mingled emotions to which you have given expression. whilst it delights me to see you once more, and to receive such cheering accounts of the welfare and prosperity of my dear disciples, I find it one of the most painful circumstances in connection with my mission through this glorious Republic, to be obliged, after having become attached to so many sincere friends, to separate from them most probably for ever. On the eve of returning to my native country, after an absence of two years and a half, during which I have, I trust, with the Divine Blessing, been instrumental in promoting the temporal and eternal happiness of more than Five Hundred Thousand of the citizens of the United States, I take my departure from its shores,—my heart glowing with gratitude to the great American People, from whom, since my arrival, I have experienced the utmost kindness, courtesy, and hospitality. Your complimentary allusion to my labors, I must, with great respect, disavow.—The merit is not mine—it is the work of the Most High. To him alone, be the honor, and the glory. The success that has crowned my exertions has been beyond my most sanguine anticipations, and the beneficial results will, I confidently hope be permanent. Though to myself, enfeebling effects on my constitution have followed, I do not repine—on the contrary, I glory in my infirmities; as I have suffered in the service of my Divine Master, and I am consoled by the accounts which I invariably receive from the several cities in which I have been privileged to administer the pledge, testifying the fidelity with which it is observed. In taking a final farewell of you my dear friends, allow me to renew my sincere acknowledgments, and to state, that I shall bear with me to old Ireland an enduring recollection of this, by me, highly appreciated visit.

A Correspondent at Patterson, N. J., sends us the particulars of a riot in that place, occasioned by the marching of a society called the Washington Reclabite Association, who were joined by a band of their brothers from New York. Our correspondent states that this association is an Orange body, sailing under false colors. The "boys" paraded through the principal streets. In going up the falls, close to Rogers & Co's ironworks, some hired ruffian threw a stone at the banner. For this offence a rush was made upon the gate-keeper, an inoffensive man, who was stabbed, and of whose recovery there are little hopes. There would have been a serious riot were it not for the presence of Mr. Rogers, and the precipitate retreat of the "boys." These rascals should leave their Orange principles behind them in the land of their birth, which has been cursed by their unholy proceedings.—*Boston Pilot.*

RIOT AND RESCUE AT SYRACUSE, N. Y.—A colored man named W. Henry, who has resided in Syracuse for some time past, was arrested on the 1st inst., by U.S. Marshal Allen, as a fugitive slave. He is a cooper by trade, and was at work in his shop when he was arrested. The officer informed him that he was charged with some slight offence, and he allowed himself to be taken and handcuffed under that impression. He was taken before Commissioner Saline, and an examination gone into. Considerable excitement was occasioned by the arrest, and a large crowd assembled in and about the office of the commissioner.—While the examination was progressing, the negro made his escape into the street, and was closely followed by a crowd of persons, some of whom were desirous to assist in his escape, and others were equally anxious to assist in his recapture. A carriage was speedily procured by the negro's friends, but not in season to be made available for the object in view.—He was recaptured by the officers before he got out of the city. He was then taken to the police office, followed by a large crowd, composed mostly of his friends. The examination was resumed with closed doors, and the purport of the evidence adduced is not known. Several white men were arrested for assisting the negro in his attempted flight.—This being the country fair day, a large concourse of people surrounded the police office, where the negro and the white men were undergoing an examination. About dusk the crowd began to throw stones into the window of the police office pretty freely, which had the effect to adjourn the court till 8 o'clock the next morning. For a while after the adjournment, the crowd seemed to disperse; but at about half-past eight o'clock, they began to break in the windows and doors, and thus made an entrance into the building and carried off the negro. All sorts of weapons were used in the affray. Pistols were fired from both sides, but we cannot learn that they took effect on any one. Several persons were badly, but not seriously wounded.

The Vigilance Committee of Grayson county, Virginia, on the 13th inst., arrested John Cornutt, a friend of Bacon's, the Ohio abolitionist. They at first requested him to renounce his abolition sentiments, which he refused to do; they then stripped him, tied him to a tree, and, after receiving a dozen lashes, he agreed to renounce abolitionism, sell his land and negroes, and leave the State.

The boiler of the steamer Brilliant exploded near Bayou Sara, on the 26th ult., destroying her cabins and upper works. Many lives were lost, but the names are yet unknown. Of 80 deck passengers, hands and firemen, only 56 were found after the explosion. The Brilliant was bound for New Orleans from Bayou Sara.

Dates to the 6th of September have been received at New York from California. There is \$2,000,000 on its way to New York. There have been two executions at San Francisco by the Vigilance Committee. One of them, named McKenzie was taken into the Committee room and bled by a physician present, to see if life was extinct. Strange to say the blood flowed at the stroke of the lancet, which indicated that life was not wholly extinct. He was again hauled up into the air and left hanging until life was extinct. A man was hung at Sacramento, in the same manner.

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, OCT. 17, 1851.

NEWS OF THE WEEK.

The last steamer brings little additional intelligence of any interest. The Catholic Committee was pursuing its labors, and the Ecclesiastical Titles Bill was allowed to slumber, as it were, the sleep of death, in so far as the present ministry are concerned.

The men of Tipperary have given a grand entertainment to their representatives, Messrs. Maher and Scully, as a testimony of their approbation of those gentlemen's conduct, during the last session of parliament. The banquet was well, and numerous attended; the *Irish Brigade* were there in force, a great number of the clergy and gentry were also present. It is sad to relate, but it cannot be concealed, that a most violent outrage was perpetrated upon the Act of Parliament commonly called the Ecclesiastical Titles Bill. The proceedings in the banquet room, were suddenly interrupted by a glare of light, which illumined the horizon; this was caused by the people outside, setting fire to an immense bonfire, upon which, as a sign of the esteem in which Catholics hold Protestant legislation against the Church, the obnoxious Act was cast, amidst the cheers of the delighted populace, who, in no very unequivocal terms, expressed their contempt for the Whig Penal Laws, and their abettors. There was some tall speaking on the occasion, as the following extract, from the speech of the Rev. Dean Burke, will show:—

"Brother priests of Tipperary," said he—"and in addressing you I address our brothers of Ireland stand up, and say will you suffer the unmerited insult offered to your holy religion to pass unnoticed? (Here the whole body of the clergy arose, and loudly exclaimed 'never, never.'). Will you, when the opportunity offers, take signal vengeance on the men who causelessly offered this insult? (cries of 'we will, we will.'). Yes, we will soon enter on a crusade to free our religion, and each of us will act the part of a Peter the Hermit in his parish, and we will, if necessary, take the Crucifix in our hand, and call upon the people to follow us in the sacred but peaceful warfare for country, for religion, and free altars."

The letter of Dr. Sumner—the Protestant Archbishop of Canterbury—is causing no small stir in the Anglican establishment, and is probably destined to bring about some very important results. Mr. Denison, for instance, declares that either he, or else the Protestant Primate, is a heretic. The Protestant Bishop of Exeter seems to hold a very similar opinion; and from the midst of the din of battle, the voice of John Bull is heard, rather gruffly asking, "What the mischief is the use of Bishops at all?" John is clear-sighted enough when money is concerned; he reasons thus with himself: If Episcopal imposition of hands, is not absolutely necessary, in order to confer valid orders—if, without such imposition, a man may lawfully take upon himself the administration of the sacraments, Episcopal ordination is unnecessary; and bishops themselves may very well be dispensed with, particularly as they do come rather expensive. Where is the use, John asks, of paying about £150,000 a-year, to men in aprons, for playing at bishops, and pretending to do, what, after all, the parish beadle, or the district constable, can do just as well, and on far more reasonable terms? Economically, upon free trade principles, the people of England do not see, why a monopoly of giving the Holy Ghost, should be secured to Protestant bishops, when, by their own confession, the farrier, or cow leech, is just as much empowered to confer Grace, by laying on of hands, as is the Archbishop of Canterbury, with his fifteen thousand a-year. Serious men are also beginning to open their eyes to the monstrous impiety of these pretended Anglican ordinations, in which men, who openly confess that they have no spiritual power, lay their hands upon their fellow-creature's head, and, in the solemn language of the liturgy, say unto him: "Receive the Holy Ghost for the work and office of priest. . . . Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Bad, inexcusable as was the conduct of Mr. Gawthorne; infamous for its dishonesty, as was the trick which he played upon Dr. Sumner; we must confess that the damnable blasphemy, and infernal hypocrisy of the man, who can solemnly recite the above words, from the Anglican liturgy, whilst, at the same time, he fully believes, that by his act, no especial grace is conferred upon the kneeling candidate for holy orders, are, in our eyes, infinitely worse. And what will the Anglicans do? There are many honest, noble minded men amongst them,—men whose virtues, whose rare endowments, and unblemished integrity, have hitherto bolstered up, and given an appearance of respectability to the rickety establishment. What will these men do? What can they do? They are in the minority. Low Churchism is dominant—The Erastian party have completely succeeded in their efforts for asserting

the supremacy of the State; the honest men, the zealous, the earnest, the devoutly-minded, and such there undoubtedly are amongst the clergy of the State church, are outnumbered, and utterly helpless; few are left, who have the courage to proclaim their sentiments, or to stand up in defence of their liturgy. "Let us say nothing about it; let us keep quiet, and the affair will in time be forgotten;" such seems to be the actuating policy of the members of the Establishment. They feel that the Primate's letter has put them in a *fix*, and think it best to take no notice of it, "lest a worse thing come upon them." It is a *fix* indeed. If they disclaim the Protestant Primate's letter, in which he disclaims for himself, for the bench of bishops, and for the vast majority of the Anglican clergy, all belief in the necessity of Apostolic succession and Episcopal ordination—they know that they will give mortal offence to their evangelical allies—the Presbyterian, Wesleyan, and Baptist recruits, who have aided them to fight the battle of Papal Aggression; they dare not tell these sectaries that their ministers are but laymen, unauthorised meddlers with holy things. Still less do they like to recognise their Primate's letter, for, by so doing, they unchurch themselves, and proclaim to the world, that they are, what their enemies have long pronounced them to be—impostors. And yet they cannot keep silence; for, not formally to repudiate the expressed sentiments of Dr. Sumner, is, formally to adopt them; at all events, the Anglican Establishment is in a *fix*, and there we will leave it.

The colonial intelligence is interesting. At the Cape of Good Hope affairs wear a very gloomy aspect. A correspondent of the *Spectator*, who is said to have the very best information the colony can afford, writes as follows:—

"My own opinion is that the colony is lost. The British Government has lost the affections, the confidence, and the fear of all parties, Dutch and English, Christian and Heathen, Black and White. Taking Lord Grey as an element, fifty thousand men would not restore order and enforce submission in Southern Africa. The native tribes are thoroughly roused, and evidently acting in concert with one another, and with the hitherto humble and faithful natives within the colony. The Dutch Boers and older colonists speak openly of 'trekking' to join their friends, who now form an independent republic in the interior, where they may defy the whole British army; and the English on the frontier were speaking of abandoning their lands, and moving to New South Wales, even before the late news of gold-mines had reached them. That news will decide the case. The young and enterprising, the strength of the colony—and indeed all who have the means of moving—will at once abandon a settlement which has not strength enough left to resist the Colonial Office, for a group of settlements that will in a few months cut the connexion altogether. It breaks the heart to think what an empire Great Britain is losing—losing with disgrace not only to her policy but to her arms—through the crimes of a Minister and the apathy of Parliament. . . . Now all hope is crushed. The Cape colony, the Sovereignty, and Natal, are lost. Nothing that Ministers will do can save them. . . . By the time Parliament assembles in February, all this will be history; to a great extent it is history already."

Very different are the accounts from Australia; California is outdone in the ranges of the Blue Mountains. Late dispatches from Sydney, give the most flattering report of the state of the mines. The gold mania is as great, as it was on this continent, some years ago. Clerks, merchants, lawyers, and doctors, are flying from town to the bush. Sydney, with its sixty-four thousand inhabitants, is described as nearly deserted. "Every day," says a letter of the date of May 28, "brings more encouraging accounts of the quantity of gold to be obtained. It is found in pieces of one, two, three, and four pounds weight; one piece is reported to be eight pounds, which will be here to-morrow. Parties of eight and ten, have got from £150 to £300 daily." Others have obtained none, after working a week." The laboring classes are represented as fast leaving Sydney, and the seamen, as abandoning their ships. On the Hunter's River, to the northward of Sydney, gold is said to have been discovered. The *Times*, in speaking of this new source of prosperity, which has so suddenly opened upon the colonies, says:—

"The accounts just received from New South Wales equal, or even exceed, all the most sanguine could possibly have prognosticated with reference to the abrupt and unlooked-for discovery of almost boundless mineral wealth. It is computed that thirty thousand pounds had been realized at the beginning of June, from the spot first indicated as possessing auriferous strata; and at considerable distances to the north and south, discoveries of gold have been made in ranges of precisely similar formation. We seem to be reading over again the same narrative as that which astonished the world three years ago, with the disclosure of the riches of California; only with this agreeable difference, that PLUTUS has in this instance displayed his gifts on our own soil, instead of on that of a rival Power. There must have been some strong tendency towards a rise in the value of the precious metals at the time of the discovery of the Californian mines, for in no other way can we account for the very slight effect upon the exchangeable value of gold, which the addition of so large a quantity to that already in use, occasioned. That decisive effect, which neither the treasures of the Ural Mountains, nor the costly yield of California have produced, seems to be reserved for the gold regions of New South Wales."

Governor Fitzroy has issued a proclamation, (which we think he will not, with the small amount of troops, at his disposal, be able to enforce,) claiming all the gold mines as the property of the Crown, and forbidding the appropriation of gold, except under permission of a Crown certificate.

A meeting of the Committee of Management of the Montreal Catholic Institute, was held on Monday evening last, at which it was resolved to call upon those members, whose names have been put down on the list; but who have not as yet paid their annual subscription, and upon all others, who are desirous of being enrolled as members of the Catholic Institute,

to attend a general meeting of the society, which will be held on Monday evening, the 20th inst., in the office of the TRUE WITNESS, at 7 p.m. It is the intention of the society, so soon as the amount subscribed shall warrant the so doing, to commence operations, by hiring a room, and furnishing it with such Catholic periodicals as shall be approved of. In order, then, to enable the society to carry on its operations, a full attendance of members is requested.

THE VOLUNTARY PRINCIPLE AND NO SECTARIAN EDUCATION.

There is but one thing in which Protestants are always consistent, and that is in their inconsistency with their own fundamental principles. A Protestant never seems to be in a perfectly natural position, until such time as he has succeeded in accomplishing the rather extraordinary feat, spoken of by Lord Castlereagh, of "turning his back upon himself"; he never seems to be quite himself, that is completely a Protestant, unless when vociferously protesting against Protestantism. This consistent inconsistency is strikingly exemplified in the speeches of the advocates for National, and no-Sectarian Education. The very men who are most zealous for enforcing upon all, and compelling all to pay for a system of National or State Education, are the very men who are loudest in their denunciations of State Churchism, and most eloquent, in exclaiming against the abuses that result from an alliance betwixt the spiritual and the civil authorities. We fully agree with these men, when they protest against the injustice of compelling the Presbyterian, or Methodist, to pay for the support of the Anglican establishment; their arguments in favor of the voluntary principle, and against State Churchism, are unanswerable; and yet, with that singular inconsistency that we have pointed out, these very men, forgetting that there is not a single argument in favor of State Schoolism, that does not apply, with equal force, in favor of State Churchism; are the most vociferous in their demands for compulsory payment, for a system of State Education. We contend, that there is no single argument, that can be brought forward, to prove that the State should compel all men, of all denominations, to pay for one uniform system of education, that does not equally establish the duty of the State, to compel all men to pay for one uniform system of worship, or religion. If State interference is unjust and oppressive in the one case, it is equally unjust, and oppressive in the other.

There are two systems—which have both their advocates—for disseminating the blessings of religion and education amongst the masses. One is called the voluntary principle, because it recognises the legal right of every individual, to give as much, or as little of his substance as he thinks fit, in support of the religious, and educational establishments that he avails himself of—and which does not recognise the justice of compelling any individual to pay for the support of religious, or educational establishments, to which he is conscientiously opposed, and of which he cannot avail himself. This is a very good principle, and one to which Catholics in Upper Canada will certainly not object. Another principle is, the State, or compulsory principle, which recognises the duty of the State, to take a portion of the common funds of the community, or else to compel every individual of which the community is composed, to pay a certain sum—in order to support religious, and educational establishments, of which all may avail themselves. This principle also, if honestly worked out, may be made of great advantage to the social, and moral well-being of the community; it may also be made the instrument of gross injustice. If, for instance, the State, with the monies collected by means of the compulsory system, endows only one religious society, to whose tenets, all cannot agree, and in whose worship all cannot conscientiously join, a gross injustice is inflicted upon those who are compelled to pay for the support of a religious establishment; of which they cannot avail themselves. And so with educational establishments: if the State claims and exercises certain rights, it contracts certain duties; the right of taxation, in this case, entails the duty of affording to all the members of all the different denominations, religious, and educational establishments, of which all can avail themselves. This is so clear, that no man of common sense, and common honesty, can deny it. Either the State must refrain altogether, from taxing the community for religious or educational purposes—or taxing—it must offer to all, religious and educational establishments, of which all can make use—from which all can derive benefit.

The voluntary principle is, every day, gaining ground; but because the voluntary principle is decidedly the better principle, it does not follow, that under certain conditions, the State, or compulsory system, is never to be accepted. One condition is certainly absolutely essential; it is the *sine qua non*. It is this—that no matter how supported—the Church shall have sole, absolute, and undivided control over the religion and education of all her children—absolute control over every thing within her own order—that is, the moral and religious order. In the education of her children, it is essentially requisite that the Church, and the Church alone, shall have full power to choose masters, books, and to decide upon the manner in which instruction shall be conveyed; and that no other power on earth shall have the slightest voice in the matter. If, upon these terms, the State is willing to continue its assistance to a system of national education, there can be no reason why it should not be accepted; but if State assistance cannot be obtained; without a sacrifice of principle—if, in order to receive her share of the sums levied by general taxation, it be necessary that the Church should abandon her rights, or rather, should shrink from the performance of her duties—then, perish the national or State system altogether; the voluntary principle

—the principle of every man paying for himself, must be resorted to, and no Catholic can doubt the result. Sooner or later, we must come to the voluntary principle: So long as the world remains as it is, divided into two great denominations, essentially antagonistic, one to the other, so long will it be impossible to establish one uniform, religious, or educational system, or to tax alike Catholics and Protestants, for its support, without being guilty of gross injustice. Catholics desire not that Protestants should be unjustly taxed, for the support of Catholicity; they demand in return—they are determined—that they shall not be taxed to pay for the support and propagation of Protestantism. The cry therefore to oppose to the Protestant cry of "No Sectarian Schools," is—No State interference with religion, or education—Hurrah for the Voluntary principle. In a word, if Protestants do not grant to the Catholics of Upper Canada, all they ask, in the matter of separate schools, the remedy is plain—the State education system must be abolished—State-Churchism, and State-Schoolism must be consigned to one common grave; and every man allowed to pay what he thinks fit for his own religion, and the education of his own children, without being compelled to pay for the religion, or education of any one else.

Catholics need not fear for the result of the voluntary principle, when fairly carried out. If the Church has been sometimes unable to give her children the amount of education she would desire, it is because the voluntary principle has been, in so far as Catholics are concerned, grossly violated. Because Protestant legislatures, jealous of the growth—afraid of the influence of Catholicity, have always interfered with the free action of the voluntary principle, and have said that Catholics shall not give of their own, what they think fit for the support of the Church. Protestants reproach the Church with the ignorance of the laity—with the want of schools—with the imperfect character of the education therein imparted. These reproaches are false; but were they true, to whom would all this be owing? To the Church, or to the iniquity of Protestants? Take Ireland for example. Why, till lately, through the operation of Penal laws—by the act of 1695—Catholics were deprived of all means of educating their children at all, at home or abroad. In 1709, a reward of £10 a-head was offered for discovering a Popish usher; Catholic education was, by law, prohibited, and Protestants have the impudence to reproach the Church with the ignorance of the Irish, and the paucity of educational establishments in Ireland. In Canada it is much the same. What means would be now at the disposal of the Church, for the education of her children, if Protestantism and Infidelity had not led to the confiscation of the resources set apart by the foresight of former generations, for educational purposes? Had the Church not been robbed of the Jesuits' estates, would the Church in Canada require, to-day, any assistance from the State? About once every half century, the State, in violation of every principle of justice, seizes upon the funds of the Church, spoils her of the resources she had set apart for educating her children, and then, Protestants, and men of the world—men who desire to degrade the Church to the position of a humble hand-maid of the State—to the rank of a Police establishment—exclaim against the indifference of the Church to the welfare of the people; and under the pretence of enabling her to do her duty! seek to impose their laws—what they call salutary restrictions, upon arrogant pretensions—upon the Immaculate Spouse of Christ.

But, thank God, the Church needs no assistance from men—from Statesmen, or from Princes. She needs not, and she will not allow any impertinent Jack in office, to dictate unto her, how she shall act—what she shall teach—and how she shall teach it. Her commission is from the Most High God: to Him alone is she responsible—to Him alone will she yield obedience; from man—from government—the Church asks but one favor—Non-interference—"Keep your hands off the Ark of God," she says unto them, "you do but pollute it, whenever you touch it."

We assure the *Courier* that his statement in his issue of Wednesday last, to the effect that the "Book of Sports was greatly condemned by the Church," is as false, as was his statement that the TRUE WITNESS advocated the devoting of Sunday to bear-baiting and cock-fighting. The *Book of Sports* was a proclamation issued by the king, as Head of the Anglican Church—was publicly read from the Anglican pulpits—and was therefore, essentially different from James' *Counterblast to Tobacco*, which was not a proclamation, especially directed to the Church of which the king was head, and which was not commanded to be read from the Anglican pulpits. The *Book of Sports* was not condemned by the Church; it was approved of, and accepted, by the Church. By order of the Head of the Church—by order of the Primate, the Protestant Archbishop of Canterbury—by order of the bishops of the Anglican establishment, it was received by the great majority of the inferior clergy, and by them, read from their pulpits on Sundays, after morning service. So far from the Church condemning the *Book of Sports*, such of the clergy as refused to read it, were immediately suspended and deprived. "Thirty of them," says Hallam, the Protestant historian, "were excommunicated." Who excommunicated them? Was it not the Church of England? How then can the *Courier* have the presumption to tell us, that the Church of England greatly condemned the *Book of Sports*, when so many of the inferior clergy were excommunicated by that Church, for refusing to read the *Book of Sports* from the pulpit. The Church does not usually suspend, subject to ecclesiastical censures, and excommunicate, its members, for the crime of condemning, what the Church itself condemns.

The vindication of the manner in which Anglicans of the present day, observe the Rules of the Church, is, to say the least, amusing. Saint's Days, and Sundays, are, by the Rules of the Church of England, placed upon the same footing; that is, they are ordered to be observed as Feasts. No distinction is made betwixt them in the Liturgy; both have their proper collects, epistles, and gospels. In fact, in this respect, the Anglican Church has retained some vestiges of the days when it was Catholic. The Rules of the Anglican Church in this respect, are compiled with: "The Anglican churches are generally open on every Saint's Day." He does not presume to say that the lay members of the Anglican Church, generally observe every Saint's Day as a Feast. It was to this violation of the Rules of the Anglican Church, that we called the attention of the *Courier*; and to the fact, that its clergy dare not insist upon their observance by the laity; they dare not tell the laity, that they are bound to observe the Saint's days—marked in the Anglican calendar—as Feasts, and Holy days, under pain of excommunication.—Another positive Rule of the Anglican Church is, that "All Priests and Deacons are to say daily, the Morning and Evening prayer, either privately or openly, not being let by sickness, or some other urgent cause; and the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church, or Chapel where he ministereth, and shall cause a bell to be tolled thereunto, a convenient time before he begins." The *Courier* shows us how well this rule is obeyed also. "Many of them," (Anglican Churches,) "have services on every Wednesday, and Friday, and some few have a daily service." Seeing then, that the breaches of discipline in his own Church, are so great, and so many, we put it to the Editor of the *Courier*, if it would not be prudent on his part, to try and bring about a reformation amongst his own co-religionists, and leave Catholics to manage their own affairs.

In conclusion, we would call the attention of the *Courier*, to the following extract from the Protestant historian, Macaulay, describing the process by which, in the XVII. century, the Christian's Sunday became converted into the Jewish Sabbath:—

"In defiance of the express, and reiterated declarations of Luther and Calvin, they (the Puritans,) turned the weekly festival by which the Church had, from the primitive times, commemorated the resurrection of her Lord, into a Jewish Sabbath. They sought for principles of jurisprudence in the Mosaic law, and for precedents to guide their ordinary conduct in the books of Judges and Kings. . . . Morals, and manners were subjected to a code resembling that of the Synagogue, when the Synagogue was in its worst state.—The dress, the deportment, the language, the studies, the amusements of the rigid sect were regulated on principles, resembling those of the Pharisees, who, proud of their washed hands, and broad phylacteries, counted the Redeemer, as a Sabbath-breaker, and a wine-bibber. It was a sin to hang garlands on a May-pole, to drink a friend's health, to fly a hawk, to hunt a stag, to play at chess, to wear love-locks, to ym starch into a ruff, to touch the virginals, to read the Fairy Queen. Rules such as these—rules which would have appeared insupportable to the free and joyous spirit of Luther," (Luther liked his beer, and did not dislike a pretty lass,) "and contemptible to the serene, and philosophical intellect of Zuinglius, threw over all life, a more than monastic gloom. The extreme Puritan was at once known from other men by his gait, his garb, his lank hair, the sour solemnity of his face, the upturned white of his eyes, the nasal twang with which he spoke, and above all, by his peculiar dialect."

He was also characterised, unless history much belies him, by some other little traits, which have been carefully retained by his spiritual descendants. He was, for instance, a keen hand at a bargain, thrifty, and a great admirer of the conduct of Jacob, when he tended the flocks of his father-in-law, Laban. He was not very scrupulous about the truth, and if he cheated the widow and orphan out of their substance, he could quote Scripture warrant for it. Did not the children of Israel spoil the Egyptians, of their jewels of gold, and their jewels of silver?—Fraudulent bankruptcy was, after all, a smart trick,—a spoiling of the ungodly, rather praiseworthy, than otherwise. The Puritan condemned public amusements, but had no great objections to a little quiet debauchery at home. Drunkenness, in private, was hardly to be esteemed a blemish upon the character of a professor; for surely, the Saints had a right to inherit the earth, and to enjoy the fullness thereof. From all such men, from their cant, and knavish tricks—good Lord, deliver us.

BROWNSON'S REVIEW.—The October number of this valuable Quarterly is before us, and, as usual, is filled with matter of the highest interest. We recognise in its leading article on Francis Newman's "Essay on the Natural History of the Soul," the same able dialectician, who has, with such logical acumen, exposed in his Review of last year, the fallacies of the physiological school of Metaphysicians. Dr. Brownson clearly shows that, starting from the soul, and its affections as the foundation, we can never attain predicates, of which the soul is not the subject; and hence, unless we would make the Deity himself either identical with, or a mere product of, the soul, we cannot, by this mode of philosophising, arrive at the idea of God, and by consequence, at a true system of ontology. Time will not permit us to give any thing like an analysis of this profound article, which we especially recommend to our metaphysical readers. The late work of St. Bonnet, on the Restoration of Society, in which the author attempts to define the true basis upon which alone social order can be re-established in France, is made the subject of the second article, which is well-worthy the attention of our juvenile social reformers; who, seeing that "the

times are out of joint," innocently imagine themselves "born to set them right."

The able writer of the articles of the Hungarian rebellion, favors us with a third upon the Hungarian nation, and gives us an interesting picture of a people who have, until lately, been almost unknown to the rest of Europe. In the fourth article, which is a reply to the *Edinburgh Review*, upon "Ultramontane doubts," the Editor gives us a specimen of his lighter style, and almost sportfully, dissects, and pulls to pieces, in his own inimitable manner, the fancied impregnable positions of the Scotch Reviewer. As far as logic, sound Catholic principles, and classic purity of style can recommend it, the Review of Dr. Brownson holds an unapproachable superiority.

On Tuesday last, at half-past 10 o'clock, A.M., the Right Rev. Dr. Prince, Bishop of Martyropolis, and the Right Rev. Dr. Taché, Coadjutor Bishop of the Diocese of Red River, accompanied by the Rev. Joseph Larocque, Canon of the Cathedral, Rev. Mr. Desautels, Curé of Rigaud, Rev. Eusebius H. Frechette, Curé of Chambly, left town for New-York, where they are to take passage on the 10th instant, per *Humboldt*, for Havre, on their way for the Eternal City.

The venerable prelates, and their suite, were escorted as far New York, by the Rev. O. Paré, Secretary of the Diocese, Rev. C. Larocque, Curé of St. John's, Dorchester, Rev. Mr. L'Heureux, Contrecoeur, Rev. Mr. Marcotte, Lavaltrie, Rev. E. Langevin, Quebec, and Rev. Mr. Caron, of Nicolet.

His Lordship the Bishop of Toronto, arrived in Montreal during the early part of this week, and took up his residence at the *Petit Seminaire*, or College of Montreal.

We have to return thanks for a copy of the eloquent discourse delivered in the Cathedral of Toronto, on the 24th of June last, by the Rev. Father R. J. Tellier, of the Society of Jesus. We will endeavor to make room for it in our next.

We have received the third number of the *Cayuga Gazette*, an interesting weekly journal, containing a large quantity of reading matter. Subscription ten shillings per annum.

REMITTANCES RECEIVED.

Richmond, C. E., P. Flynn, 5s; St. Michel, Rev. Mr. Fortier, 12s 6d; Tyendinago, J. Hanly, £1 5s; Howick, J. M'Gonigle, 5s; Peterboro, Rev. Mr. Butler, £1 5s; Bytown, J. O'Meara, 12s 6d; St. Mark, Rev. Mr. Leveque, 12s 6d; St. Bridget, Captain Maguire, 12s 6d; Chambly, J. Donnelly, 12s 6d; J. Hackett, 12s 6d; Brockville, G. Northgreaves, 15s; La Tortue, T. Cullen, 12s 6d; Rochester, U. S., Rev. Mr. Fitzpatrick, 6s 3d; Sandwich, Rev. P. Point, 12s 6d; Prescott, B. White, £1 5s; Cobourg, Rev. Mr. Timlin, £1 5s; St. Antoine, River Chambly, Dr. Archambault, 12s 6d; Mosa, T. Fitzpatrick, £2 5s; Bytown, Hospital General, 12s 6d; Isle aux Noix, Sergt. M'Ginness, 12s 6d; St. Polycarpe, J. M'Donnell, 6s 3d; Granby, P. Hackett, £1 19s 6d; Cornwall, A. Stuart M'Donald, £1 5s; Moore, J. Babey, 12s 6d.

To the Editor of the True Witness and Catholic Chronicle.

MR. EDITOR,—As chance would have it, I looked into this day's issue of the *Montreal Herald*, and I found that the glorious luminary of Canada West, has favored us with another brilliant ray of his light. He characterises this ray with the words, "*valens quantum valere potest.*" In doing so, he has done wisely; for certainly, his communication to the *Herald* avails very little, except to raise a cry against the Catholic University. If this be the writer's object, I would advise the poor fellow not to waste his time so foolishly, while there is so little hope of success. In his last rigmarole to his favorite journal, alluding to my former letter, together with another which you published, on the subject of the University, he says, "As the matter of the two columns in question, does not contain one answer to any one of my arguments, I do not intend to take up much of your space at present." Now, is not that excellent? Does the "Liberal Catholic" suppose, that to quote a bull of a Pope, which the gravest of historians, for the best of reasons, treats as a forgery, will serve as an argument, to prove that that Pope was an oppressor, unfriendly to the liberties of the people? We are not thus accustomed to deduce certain conclusions, from doubtful premises, and, for this very reason, we judged the former letter unworthy of an argumentative reply. The charge against the Catholic Bishops, representing them as unfavorable to the rights of the people, is a falsehood, so glaring, that I think our "Liberal Catholic," if he be a Catholic at all, must be aware of its falsity; every day's experience, proves that they are the true friends of the people. Irishmen are well aware of this, and hence their readiness to contribute to a work recommended by their venerated Bishops. Perhaps I should apologise for the use of the word *venerated*, since it seems to shock the delicate nerves of our "Liberal Catholic" just as a word in praise of Catholicity, seems to throw him into a complete fever. We will, however, in compliance with his request, set Bishop against Bishop, and show him that of old, as at present, they have always been the true friends of the people. The following instance will, we think, suffice: Maurice, Archbishop of Cashel, about the year 1182, styled by the *calumniator of Ireland*, "*vir literatus et discretus*," when he had been reproached by Cambrensis, who, in presence of Gerald, the Pope's legate, dared to assert, "that the Irish clergy were indolent, that they neglected to instruct the people, that therefore they became degenerate in morals; and, as a proof of this statement, that he had never known any

in Ireland, to have suffered martyrdom for the Church of Jesus Christ, gave the following repartee: "It is true that our people, who are said to be barbarous, rude, and even cruel, have always behaved with honor and respect to the clergy, and none have yet been found amongst them, impious enough to raise their hands against the saints of the Lord, (alluding to the martyrdom of St. Thomas of Canterbury, by the creatures of Henry II.) But there are men now amongst us, who can make us suffer martyrdom, and Ireland, like other nations, shall henceforward have her martyrs." I would now ask our "Liberal Catholic" to jog his memory a bit, to glance at the history of the Tudors, and the Stuarts, and tell us whether the bloody scenes enacted during that period,—scenes which make the blood chill in our veins, prove Maurice, Archbishop of Cashel, to have been a false prophet. I would also request him to inform me, on which side does he think the trite phrase of old Juvenal better applies? It is a maxim of a real tyrant, and very foolishly adopted by every penny-a-liner, to adorn very meagre compositions, which make a noise, but do no harm. In conclusion, I would recommend that the correspondent of the *Herald* appear in his proper character; that he throw aside the hypocrite, and write himself "*hereticus.*"

Montreal, October 9, 1851.

X.

(From the Pilot.)

We have been favored with a Copy of the Constitution of the Montreal St. Patrick's Society, and having read the rules attentively, can say with truth that they seem admirably adapted for carrying into effect the benevolent and patriotic objects for which the Society is founded, and which are stated to be:—

1. To promote Harmony and Good Feeling among Irishmen.
2. To celebrate, with due honor and proper devotion, the Anniversary of the National Festival.
3. To relieve the widows and Orphans of deceased Members, and to provide for the decent burial of Members, when circumstances may render such assistance necessary.
4. To assist in promoting the welfare of all persons of Irish birth or descent, in the District of Montreal, by every legitimate means in the power of the Society. This is the true spirit of nationality. In no country is it more strongly felt than in Canada, and by no class of the inhabitants is it more strongly evinced than by our brethren of Irish birth or descent. The old proverb—"the back is made for the burthen," seems particularly applicable to them; as the demands upon their sympathies and charities are greater than upon other classes of the community, so their generosity in relieving distress appears to be enhanced in a proportionate degree. Every Society having such philanthropic objects in view, is deserving of all praise and encouragement, and to such we wish all success.

The Montreal St. Patrick's Society was originally established in 1834, and it was re-organised on 29th April last. Its officers are:—

- President.—L. T. Drummond, M. P. P.
- Vice-Presidents.—Henry Harkin and Patrick Lawlor.
- Treasurer.—John Collins.
- Corresponding Secretary.—Isidore Mallon.
- Recording Secretary.—Henry J. Larkin.
- Chaplains.—Rev. J. J. Conolly, and the Irish Clergy of St. Patrick's Church.
- Physicians.—Doctors MacDonnell and Tucker.
- Committee of Management.—Francis MacDonnell, James Megorian, Francis Campion, Edward Murphy, Charles Curran, Peter Devins, John Fitzpatrick, Peter Donovan, Bernard M'Evenue, John Gillies, William Brooks, Owen C. Foley, Michael Gavin, James Abjohn, John O'Ferrall, Patrick Carroll, Patrick Dunn, John M'Closkey.
- Chief Marshal.—John M'Donald.
- Assistant-M Marshals.—George Groves and Patrick Gavit.

MEETING OF THE CATHOLIC INSTITUTE.

The regular monthly meeting of the Institute took place on Monday evening last. There was a large attendance of members, and several new ones were enrolled. After the reading of the minutes of last meeting, by the Secretary, the following resolutions were adopted by acclamation:—

- Moved by C. Donlevy, Esq., seconded by Mr. R. O'Brien, and
- Resolved,—That the members of the Catholic Institute of Toronto having learned with grateful satisfaction, the generous liberality of the Catholics of Montreal, in contributing the large sum of £815 towards the liquidation of the debt of St. Michael's Cathedral, in this city, do hereby tender their warmest thanks for such a substantial proof of that fraternal charity, which is a distinguished feature of the Church of Christ.
- Moved by W. J. McDonnell, Esq., seconded by Mr. F. O'Connell, and
- Resolved,—That we hail with unfeigned satisfaction, the commencement of a direct and mutual friendship between the Catholics of Upper and Lower Canada, and derive much consolation in having, for allies, such resolute brethren in the good work, as our co-religionists in that section of the Province; a feeling which is greatly enhanced by the kind hospitality extended to our beloved Bishop, the Right Rev. Dr. DeCharbonnel, during his recent visit to Montreal.
- Moved by Mr. Alex. McCarthy, seconded by Mr. P. Doyle, and
- Resolved,—That the *Toronto Mirror*, and the *Montreal True Witness*, be respectfully requested to publish these resolutions.

Since the publication of the "Address to the Catholics of Canada West," the most encouraging assurances of co-operation have been received from various parts of the Province. The first steps towards the organization of Institutes have been already made in Kingston and Montreal. We understand that preparations are making in London, (C. W.), in Hamilton, Belleville, Brockville, &c., for the speedy formation of similar organisations. Indeed, the alacrity with which the proposal has been met throughout the country, is the most convincing proof that could be given of the want that has so long made itself felt among the Catholic inhabitants of some means by which their united action could be secured for the general good. Before the close of the present year we confidently expect that a hundred Catholic Institutes, averaging one hundred active members each, will be in full operation in Upper Canada. Montreal and Quebec will not be behind. Within the last few months, the Catholics of

Montreal have set an example of their devoted attachment to their religion, which may well serve as a bright beacon to their co-religionists throughout Canada and the world. In addition to the noble present of £815 which they have recently made to their brethren in Toronto, they contributed not long since the sum of £270 towards the building of an Irish Catholic University, making a total of one thousand and eighty-five pounds.

We may mention as an example of the attention paid to the Bishop of Toronto in Montreal, that the present Mayor of the City, Mr. Wilson, and the ex-Mayor, with two Judges of the Queen's Bench, stood with his Lordship at the Church doors, while making his collection; and that his Lordship the Bishop of Montreal was the first to put his donation into his box at the Parish Church, as early as 5 o'clock in the morning. Truly the Catholics of Toronto have reason to be grateful to their brethren of Ville-Marie.—*Mirror*.

We copy the following correspondence (by request) from the *Melanges Religieux*, without becoming responsible for the accuracy of its details, with which we are altogether unacquainted:—

St. Brigitte, Sept. 21, 1851.

MR. EDITOR,—A few Irishmen—Catholics only in name—together with some Protestants, have published in a Protestant journal, that the School Commissioners of St. Brigitte, endeavor to entirely deprive their children of education. The imputation is false. There are four schools in the parish—three exclusively English, and one French—though the great majority of the inhabitants are French. In the parish are about fifty Irish families, and over 125 French Canadians. Every thing has been arranged by the School Commissioners, to promote peace and harmony, and the public may judge, from the above statement, whether or not, the School Commissioners wish to deprive the Irish children of an English education.

ONE WHO KNOWS.

[Our columns are open to any one who shall desire to reply to the above.—Ed. T. W.]

Up to the hour at which we write, the arrangements for the New Ministry are not, we believe, completed. Many of our readers will have seen in the public Telegraph Despatch from Toronto, a list of the Administration taken from the *Patriot* of the 14th instant, but a very slight glance would suffice to convince any one at all conversant with the state of parties in Upper Canada, that it was erroneous. It only includes the names of two members of the Upper Canada Section of the late—we should rather say present—Cabinet;—Messrs. Hincks and Morris—and adds to them that of Richards as Attorney General. There is clearly a hiatus in the list, and the particular offices assigned to the individual members of the Government are also evidently erroneous.

In the present uncompleted state of the negotiations, we do not feel justified in giving any thing like a formal programme, but we believe there is no doubt that so far as regards Upper Canada, the wishes of Reformers generally will be found to have been consulted, and that the new Administration will be framed on so comprehensive a basis as to include the names of all those leaders whom public opinion has pointed out as possessing the confidence of the country. Messrs. Hincks and Morris, of the present Ministry, of course continue in office; and Dr. Rolph, the Hon. M. Cameron, and Mr. Richards, will have seats in the new Cabinet. All schisms amongst Reformers will thus be healed, and the Liberal party will go to the polls in an united phalanx.

As regards Lower Canada, the distribution of office is not, we believe, fully made, beyond the following appointments, which, we believe, may be considered as a matter of certainty:—

- Secretary of the Province.....Hon. A. N. Morin.
- Attorney-General.....Mr. Drummond.
- Receiver-General.....Hon. E. P. Taché.

We have every hope that very few days, perhaps even a shorter time, will elapse before the Ministry is formed and officially announced; and we doubt not it will be composed of such men as will command the entire confidence of the country.—*Pilot*.

We understand that within these last few days three seizures have been made by the newly appointed appraiser, (Mr. Thomas Bell,) of goods entered by false invoices. As it is not more than a fortnight since the entry on goods from the United States has been made in Montreal, instead of St. Johns as formerly, we think some credit is due to this officer for his vigilance. This is certainly one of the most responsible offices in the Customs, but one of the worst paid, since the Customs department has passed into the hands of the Provincial Government.—*Courier*.

OTTAWA COUNTY AGRICULTURAL SHOW.—Yesterday being the day appointed for holding this Exhibition, the necessary preparations were made, and a large field adjoining the Village of Aylmer was appropriated for the purpose. The weather was remarkably propitious, which rendered the scenery very attractive, and no doubt contributed to increase the attendance. An immense number of the farmers and gentry of the County, as well as from Bytown and other places, were present.—*Ottawa Argus*, 2nd instant.

ARRIVAL OF THE ATLANTIC.

New York, Oct. 15.

The steamer *Atlantic* arrived at half-past six this morning, with four days later news, and about 100 passengers. She was detained by some disarrangement of her machinery, and has met with continued heavy gales.

ENGLAND.—The Arctic Expedition under Captain Austin, had returned without making any new discoveries.

The telegraph communication across the channel is complete.

The Great Exhibition continues crowded, the number visiting daily equals 68,000.

Kossuth and his companions have been hung in effigy at Pesth. A large military force was present.

Birth.

In this city, on Wednesday, the 15th instant, the wife of G. E. Clerk, Esquire, of a son.

Died.

In this city, on Tuesday morning, the 14th instant, Mr. Francis Forster, butcher, a native of the County of Fermanagh, Ireland.

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, SEPT. 23.—The chief talk is about the candidature of the Prince de Joinville. It is said that his partisans here have received positive information that he intends to come forward, and the conclusions drawn are all favorable to the cause of order. Some persons suppose that his candidature will, by dividing the party of order, and preventing them from agreeing on a candidate, favor the chances of the re-election of Louis Napoleon; others say that it will at any rate divide the force of the Socialists by depriving them of an immense number of the working classes of Paris and other large towns, who will vote for the Prince in preference to any Socialist candidate who could be proposed; and if Louis Napoleon be not elected by such an overwhelming majority as would render it dangerous for the National Assembly to annul his election, no candidate will have the majority required by law; and the Assembly will, by virtue of its right, make a selection of the Prince de Joinville. One way or other, then, it is said, the Red Republicans will be again defeated.—*Globe*.

Several of the persons recently arrested in Paris in connection with what is called Paris conspiracy had been set at liberty within the last few days. It is said that the number now in prison does not exceed sixty.

The *conducteurs* of the *Press* and the *Evenement* have each been condemned to 1,000 francs fine, and six months' imprisonment.

A dispute has arisen between the government of Tunis and the French, with regard to the East Frontier of Algeria. According to the latter this embraces La Calle, in the neighborhood of which the French are employing workmen to explore the mine of Oum-Teboul. On the other hand the Tunisians pretend that their frontier passes through the middle of La Calle, and through the mine. In the meantime the Riaza Salak-Ben-Mahommed, Governor of the Kef and its dependencies, has established himself on the frontier. The miners are greatly molested by the Tunisians. One of them, a Spaniard, has been shot at the fountain whence they fetch water.

The following is the programme of M. Lamartine, as published in his journal, *Le Pays*, this day:—

"Our line of policy is as follows; we feel the necessity of again briefly expressing it:—Acceptance of the partial revision of the Constitution in the interest of the Republic; re-eligibility of the President if the country desires it, and the revised Constitution sanctions it; candidature of Louis Napoleon Bonaparte, as that of any other citizen, freely left to the vote of universal suffrage; preliminary establishment of universal suffrage by the repeal of the law of May 31; no personal opposition to Louis Napoleon Bonaparte; no direct or indirect support of his election by the propagation of Napoleonist prejudices among the people; Bonaparte to be considered as a citizen, neither more nor less. Such is our line."

ITALY.

Letters from Rome of the 12th inst. state that the ex-Triumvir Calandrelli had been transferred to Ancona, and placed heavily ironed among the convicts sentenced to hard labor for life. Dr. Ripari experienced a similar fate.

Accounts from Rome of the 11th inst. state that the Papal government has determined to enrol 6,000 Swiss. The Austrian troops are then to withdraw from the Marches and the Romagna.

A letter from Rome of the 14th ult. in the *Debats*, states that another attempt at murder by means of an explosive contrivance occurred there within the last few days. A tube, filled with gunpowder and bits of iron, had been placed in a passage leading to the laboratory of a chemist, at whose shop several persons, well known for their attachment to the Pontifical government, usually meet in the early part of the evening. Fortunately the match fell out of the tube, after having been lighted, and the explosion did not take place. The police has not discovered the culprit, notwithstanding it had previously received a hint on the subject.

SPAIN.

The *Clamor Publico* mentions a report, that the Spanish Minister at London has informed his cabinet that the English government has determined to employ its forces to protect Spanish interests in Cuba. The government, notwithstanding the favorable news received, was still resolved to send troops to the colony.

GERMANY.

Diplomatic agents, it is said, are about to be accredited to the Frankfort Diet by the Italian States, Spain, Greece, Sweden, the United States of America, and the Sublime Porte.

The Senate of Frankfort has proposed a restrictive press law, similar to those lately introduced into other German States. The formal abrogation of the "fundamental rights" published by the German National Assembly in 1848, is successively taking place in all parts where they had received legal sanction.

The inundations of Arad has quite filled the fortress, and several persons have been drowned.

In Galicia, there is an epidemic of a very novel character; people are seized with so violent a disposition to sleep, that they remain often six or eight days in a state of perfect torpor.

The military governors of the Italian places through which the Emperor passes have commanded the inhabitants to decorate and illuminate their houses, on pain of fine and punishment. At Verona, for instance, a fine of twenty lire is imposed for every window not illuminated. All municipal officers and servants are ordered to appear with the black and yellow cockade. The Podesta of Padua has been rendered responsible for making the people there shout enthusiastically.

CAPE OF GOOD HOPE.

Sir Harry Smith's dispatches, published this week in the *Gazette*, speak of victory in the abstract, but enumerate reverses in the details. Government are no more deceived by this Napoleonic subterfuge than the public; for they are sending out additional regiments to the Cape. But arms cannot restore the tranquility of South Africa. Defeat can only keep the Caffres quiet till they feel or fancy themselves stronger. Unless the tribes are to be exterminated, (a supposition not to be entertained,) the peace conquered by additional regiments will require for its maintenance the continual presence of those regiments. A judicious and national local government is what is needed in South Africa—or was needed, for it is probably now too late to save that province.

MADURA.

It will be interesting to our Catholic readers to learn that the Rev. Fathers of the Society of Jesus, in charge of the Mission of Madura, have at length, after a protracted suit, succeeded in recovering the old Church of Trichinopoly out of the hands of the well-known Arokiaander. The Court in pronouncing sentence ordered that the Church should forthwith be vacated and delivered over within the space of fifteen days. They are in expectation of a similar decision very shortly as regards the Church of Saragani also.—*Madras Examiner*.

AUSTRALIA.

Governor Fitzroy had issued a proclamation claiming all the gold mines as the property of the Crown, and forbidding the appropriation of gold except under permission of a Crown certificate.

"As according to law all gold mines, all gold in its beds, within the territory of New South Wales, whether in and upon the lands of the Queen, or on the lands of private individuals her Majesty's subjects, are and is the property of the Crown,—and Government having received information that there is gold in and upon the territory of the county of Bathurst, and therefore within the government or territory aforesaid, and that a number of persons have commenced searching, or intend to commence searching and digging for gold on their own account, and for their own use, without having obtained permission from her Majesty, or from any other authority for that purpose,"—Sir Charles notified, that every person "taking gold," or "finding gold," or "who shall dig or search for gold," in the said territory, "without having been duly authorised in that behalf by her Majesty's Colonial Government, will be prosecuted both criminally and civilly, as the law allows." At the same time, he gave notice, that "upon receipt of farther information upon this matter, such regulations shall be made as may be considered just and decisive, and shall be published as soon as possible, whereby the conditions will be made known on which, by the payment of a reasonable sum, licences shall be granted."

Kossuth arrived at Smyrna on the 12th inst. on board the *Mississippi*.

At Copenhagen a monthly publication has been established by a Mormon, for the propagation of the doctrine of Joe Smith and the "Latter-day Saints."

A balloon, without the aeronaut, descended a few days since in Mecklenburgh. It has been ascertained that it belonged to a person named Tardini, who made an ascent at Copenhagen. After landing a lady and child from the car, the machine rose rapidly from a place called Amack, at Copenhagen, and the aeronaut was never seen again. It is supposed he perished in the Baltic, as the balloon must have crossed the sea.

THE REPLY OF THE NEAPOLITAN GOVERNMENT TO MR. GLADSTONE.

The following analysis of the pamphlet just published by the government of Naples in reply to Mr. Gladstone, is slightly abridged from a letter of the Naples correspondent of the *Times*, under date September 15th:—

"The pamphlet opens with a just tribute to the character and station of Mr. Gladstone, but it expresses a deep regret that the right hon. gentleman did not apply to the proper authorities for information, and that he relied solely on the notes furnished to him from quarters, the declared enemies of the government, and on the hints collected from suspected persons. It then explains that Mr. Gladstone, not having been here in 1848, was ignorant of the excesses committed by the revolutionary party, urged on by the men on whom now his sympathy is thrown away, and that he comes to the consideration of a subject influenced only by the results, and ignorant of the causes that rendered those results inevitable.—Had Mr. Gladstone been in Hungary after the Austrian campaign, or in the Ionian Islands long after the events that caused so much severity on the part of the imperial generals, and of our Lord High Commissioner, he might have charged the Cabinets of Vienna and of London with the same crimes which he has imputed to that of Naples; but he well knows that in both those instances punishment became necessary for the protection of society, and it is to be deplored that similar considerations did not influence his judgment here. After this preface the pamphlet goes on to examine in detail the several accusations, and to offer in refutation facts and tables more or less convincing. With regard to the statement that the political prisoners in the kingdom of the Two Sicilies amounted to 15,000, 20,000, or 30,000 in number, and the inference drawn from it so as to debase the government of Naples in the eyes of all Europe, and to the general assertions respecting the manner in which the laws are violated in cases of arrest, and the non-examination of prisoners within the twenty-four hours required by the code.

The first charge is answered by a declaration, supported by tables given in the appendix, that, in fact, the number of state prisoners did not exceed 2,024; and the other is met by an outline of the proceedings required in cases of arrest by the statute, which it declares are invariably practised.

"According to the pamphlet, the exaggerations are evident in the particular case of the process of the 15th of May, inasmuch as it states the prisoners to be 400 or 500, whereas in reality, as will be seen in a few days, they do not exceed forty. In the same manner the charge that the forms of the legal proceedings were abridged for the purpose of pressing on a conviction, is confuted by the fact that the process occupied not less than eight months, and that twenty-five entire days were consumed by the speeches of the counsel for the defence, and in the remarks made by the prisoners themselves, which the court patiently listened to.

"The next chapter replies to the allegations made by Mr. Gladstone as to the treatment of political prisoners. The prisoners before trial are confined in the gaol of Santa Maria Apparente, situate near the Castle of St. Elmo, in one of the highest and most salubrious positions, and where as much indulgence as is consistent with security is permitted. During the trial the accused are brought down to the Vicaria, close to the court where the judges sit, and it is notorious that this prison is conducted in a very regular and judicious manner. In case of illness medical assistance is immediately procured, and it is an insult to the distinguished character of the physicians of Naples to allege that they perform their duties in the manner that Mr. Gladstone says, which, if true, would render them a disgrace to humanity.—The particular case of Michele Pironti, cited by the right hon. member, is then refuted. It is said in the correspondence that Pironti was confined in a cell in the Vicaria, two yards and a half below the level of the road, where the light was admitted only through a small grating, whereas in fact no such cell exists in the building; and as Pironti prepared in prison a very long defence, which he read in court, it was quite impossible he could have done so if he had no more light than the grating admitted. In like manner the charge that Baron Porcari was immured in a dungeon in the Maschio of Ischia, 'twenty-four feet or palms' beneath the level of the sea, is disposed of, inasmuch as the Maschio is not below the level of the sea, it being the place where the soldiers of the castle exercise. I must add, on the authority of a gentleman well acquainted with Ischia, that the castle is perched on the top of a rock at least 200 feet above the sea, and I can understand the pamphlet when it says that in the part called Maschio the prisoners confined in the cells which surround it, and who are there for breaches of prison discipline, are occasionally allowed to walk. The Italian word *maschio* is rendered in the dictionary *dungeon*, and thus, possibly, Mr. Gladstone has been led into error.

"We now come to the particular affair of Mr. Charles Poerio, on which the whole accusation of Mr. Gladstone against this government may be said to rest. Mr. Gladstone, in opening this case, admits that he received his impression with regard to the arrest and illegality of the proceedings from the defence made by the prisoner at his trial. This admission the pamphlet adroitly turns against the right hon. member, for where is the criminal who will own himself guilty, and can that writer be deemed impartial who examines only the statement made by the accused? The humane feeling of the judges was exercised in Mr. Poerio's behalf, for though four out of eight were convinced of a guilt on which he must have been capitally convicted, they reduced the offence to a scale whereby his life was saved. The judges by unanimity found that a sect called the *Unita Italiana* did exist at Naples, and that six of the principal prisoners, as well as others, were members of it. Mr. Poerio was found guilty by six, and not by five judges, as Mr. Gladstone erroneously states, it being notorious that the minority of two, though not convinced of the capital guilt, admitted the secondary offence, and his knowledge of the purposes of the *Unita Italiana*, the non-disclosures of which was criminal in the eyes of the law, and punishable by reclusion. The pamphlet then enters into various details respecting the other prisoners, from which it results that the judges in every case modified the legal construction of the offence, so as to diminish the amount of punishment to be inflicted, and that Faucitano alone was to undergo the last terrors of the law. Mr. Gladstone says that Poerio was merely a strict Constitutionalist, and that his political principles were the same as those professed by the most honorable members of the present cabinet in England. But it was not for his opinions that he was tried and found guilty, nor for the Dragonetti correspondence, but because he participated in the conspiracy of the *Unita Italiana*, and used all his political influence to overthrow the state. Mr. Poerio was not a minister of the crown in the English sense, and directing and advising the Sovereign, but he was forced into the King's councils by the Liberal clubs of Naples, in the department of public instruction, for the space of twenty-eight days only. Mr. Poerio was not a distinguished advocate, nor had he earned by his life and writings the high position to which he had momentarily attained, but he spent his years comparatively unknown, and not in the society of the most eminent members of the profession. It is added, that the greatest indulgence was shown to Mr. Poerio long before his arrest by the police at Naples; for, though he had been denounced some time previously, by Louis Jervolino, he was left at liberty until evidence that could not be resisted of his participation in the conspiracy was discovered in the printing house of Gaetano Romeo. The revelations of the printer, Romeo, and the Sicilian Margherita, proved that Poerio was a member of the

society, and that he was in collusion with Settembrini and the other chiefs. It was not alone from the depositions made by Jervolino, in May, 1848, but from prior denunciations given in the preceding year, supported by other testimony of a conclusive nature, that he was found guilty. In fact, the case against Mr. Poerio was proved in a manner that no reasonable man can doubt; and those who take the trouble of examining carefully his defence, and the reasons assigned by the judges in their written sentence, cannot have a second opinion on the subject. So far the pamphlet; for my own part I must say that, however much I respect an opinion formed by so conscientious a man as Mr. Gladstone, in society here, generally, and among the diplomatic corps particularly, Mr. Poerio is considered to have been engaged in a conspiracy for upsetting the King's government and establishing what he called the *Unita Italiana*, and what is termed in the indictment *Unita Italiana*.

"The pamphlet next alludes to the statement made by Mr. Gladstone, with regard to the Bagno di Nisida, and to his allegation that it was only immediately previous to the arrival of these prisoners that double irons were introduced, and that men were chained together, and it declares that for several years past, the same rigid discipline prevailed, and that no more additional punishment was inflicted on these convicts than the British government itself thought proper to direct against Mr. Smith O'Brien and his companions. The official writer denies in set terms Mr. Gladstone's assertion, that the Prince Luigi, Conte di Aquila, the King's brother, sent the Brigadier Palumbo to prepare the chains and make them heavier for Mr. Poerio and others, and that the increased severity shown was done by order of his Royal Highness—the simple truth being, that the Bagni do not depend on the Admiralty, but on the Minister of Public Works, who is represented in this department by a most humane and well-known gentleman, General Carascosa. In like manner, the charge of torture in the case of Settembrini, made by Mr. Gladstone, is summarily disposed of. Torture never was applied; and Settembrini himself has never alleged that it was; and it is really too bad for a gentleman anxiously inquiring for truth, to accept the evidence of those whom he calls respectable persons, but who were evidently imposing on his credulity, and furnishing him with stories which they believed to be acceptable. It is true that Settembrini is condemned to double irons; but a man cast for death, whose life has been spared by the clemency of the King, cannot complain that the severe rigor of the law is exercised against him. The same pen next meets the apprehensions expressed by Mr. Gladstone, that the lot of Mr. Poerio may become worse in his new prison of Ischia than it was in the old one of Nisida. But every indulgence consistent with the due execution of the law is shown to the unfortunate advocate; and if true justice be done to this case by Mr. Gladstone, he must know that several persons professing constitutional principles are free as air, both in the capital and in the provinces: and that it was not because Mr. Poerio held those doctrines that he is now in prison, but because his ambition prompted him to be the head of a party, and play at Naples the same role as Mr. Mazzini affects to do for all Italy. The chapter concludes by an explanation of the famous scene, so much dwelt upon by Mr. Gladstone, where the military fired on the revolted prisoners in the state prison of Ischia, asserting that the place of action was the Bagno of Procida, and not Ischia, and that the persons attacked were revolted common malefactors, and not political prisoners, as has been alleged.

"In this manner concludes the official answer to Mr. Gladstone's first letter. In reply to the second letter, the writer shows how erroneous the right hon. gentleman's statements are relative to the catechism said to be published by order of the Neapolitan government. In fact, it is notorious as sunlight, that the book in question was published in 1837, and that it was reprinted by the heir of the author as a private speculation in 1850, before the censure was established. The government had nothing to do with the first publication nor with the second, and it is quite absurd to charge on it the dissemination of a work with which it was most probably unacquainted. The catechism may be good or may be bad, but with it neither the Neapolitan government nor Mr. Gladstone have anything to do, and the introduction of it into his letters must arise from the neglect he has in so many instances evinced in taking facts for granted, and not inquiring personally into them himself. The writer concludes by summing up the inaccuracies into which, he asserts, Mr. Gladstone has fallen, under four heads, which arise as follows:—

"1. In having constituted himself to a certain extent an unjust censor of a government, whilst, at the same time, he admits that he has no right to do so, and without being able to adduce any better proofs of his statements than those given to him by the false and calumnious reports of the enemies of all social order.

"2. In deploring the condition of political offenders, and immediately exaggerating their number; though, by the testimony of other illustrious travellers, and by irrefragable documents, it is known that they are humanely treated, and that in the month of June this year their numbers did not exceed 2,024, without deducting many who have since obtained their liberty.

"3. In taking it for granted that the condemnations of some among the most notable conspirators were unjust—his opinion being formed from the mouths of the prisoners themselves and their printed defences, and without taking the trouble to consult the valid proofs collected against them, likewise published by the press, or that public opinion which is convinced that the sentence was inspired more by motives of humanity than those of extreme severity.

"4. In imagining that cruelty and ferocity were used in the execution of the sentences, whilst, owing

to the clemency of the King, not a single warrant of death was executed, and those who were condemned to dungeons, or to irons, are treated with so much mildness on the part of the directors of the Bagni, that it may be termed excessive."

"All these abuses and exaggerated grievances exist (the pamphlet concludes by saying) only in the fertile imagination of Mr. Gladstone, and it expresses a conviction that the great majority of those who condemn false and iniquitous principles, and who are advocates of order and social repose—now the cause of all the world—will know how to pronounce a just decision amidst the errors and the accusations scattered with a profuse hand in the letters of Mr. Gladstone, disguised as philanthropic views, by the facts and documents now produced with the simplicity of one who feels he has truth at his side."

PROGRESS OF CATHOLICITY.

(From the Glasgow Free Press.)

Whoever would behold the triumph of Grace and the prostration of heresy on a great scale, must stretch his glance across the Rhine and the Baltic Sea, and look at Germany. A few years ago it might have been said that Christianity was all but extinct in its Protestant States. For more than a century it had been undergoing, in the hands of Coelner and Semler, and other disciples of the Rationalist school, a refining process, till it ended by being refined into pure Infidelity. Those who lived at the close of the last century saw, with horror, whatever remains of Christianity Luther and Calvin had left behind, descend into the grave, amidst the acclamations of men who still called themselves their disciples. The times, however, are changed; and there is every probability that those who may be living at the end of this present age, will have witnessed one of the grandest sights the world ever can see—Christianity, like its Divine author, emerging in glory from the sepulchre wherein wicked men had thought to bury it for ever, and diffusing itself in its own native form of Catholicity over the whole nation. The work of resuscitation began with the downfall of French domination in Germany, but since 1848 its progress has been unexampled and almost miraculous. The simultaneous return of whole masses of the population to the faith of their forefathers is now quite an ordinary occurrence. The revolutions of 1848, barren as they have been in political ameliorations, have been fruitful in happy results for the freedom of the Church. It would seem that the spirit of God had moved over the dark and heaving surface of the revolutionary chaos, and was about to call forth the glorious creation of a Christian and Catholic Germany.

It would be an endless task to state the countless agencies which it pleases God to make use of in the accomplishment of this great work. Much of the good done is doubtless owing to the renovated zeal of the secular clergy, but the chief instrument wielded by Providence would seem to be the devoted zeal of the religious orders. The preposterous and tyrannical laws which shut out religious orders from almost every Protestant State, fell before the first breath of the Revolution: and cities where, a few years ago, any one with the name or dress of a monk would have been stoned, now send forth their thousands and tens of thousands, to assist at the missions given by the Redemptorists and the Jesuits. It is impossible to overpraise the exertions of the disciples of St. Liguori; but the Jesuits, as usual, occupy the foreground, and are found in their accustomed place in the van of this religious movement. Conspicuous among other members of the Society of Jesus is Father Roh, whose eloquence, and piety, and success in the holy cause, will ever mark him out as one of the highest ornaments of an order which has produced a St. François Xavier, and a St. François Regis. A few days ago, he closed a brilliant mission at Dusseldorf, and in leaving the town was escorted to the railway terminus by an immense crowd, rending the air with their acclamations, and strewn his path with roses and flowers. Forty-two conversions at Ellingen were the result of one mission. At Karlsruhe, a captain, two lieutenants, and one sub-lieutenant in the army, abjured the same day the errors of Protestantism; and at this moment seventy persons are going through a course of instruction in the same town, preparatory to their reception. The Duchy of Mecklenburgh could only number 700 Catholics in 1847; now they are increasing with such gigantic strides that the Lutheran ministers held a meeting a few weeks ago at Rotherham, to organise a defence association, against the encroachments of Popery; and the Protestants of Saxony are at this moment laboring to devise a scheme of missions which will embrace the whole country. In one word, an observer, holding in his hand a map of Germany, might trace the route followed by the Jesuits in their missions by the ruins of heresy they leave behind them, and the alarm and consternation they inspire to its paid officials.

There is another agency which promises to be fruitful in great results, though not altogether of a religious character. Every reader of contemporary history knows how eager all classes of Germans are for the re-construction of the political unity of their fatherland. A German empire, one great and glorious, stretching from the Baltic to the Alps, or even to the Mediterranean, and from the Rhine to the confines of Russia and Turkey, is the dream which dazzles the eye, and makes the heart of every German throb. It was principally to bring about this consummation of their dearest hopes that the people ran to arms in 1848, and that diets of sovereigns and statesmen have since been so frequently held. Every proposed scheme, however, has proved abortive, and every effort to solve the problem has turned out a failure. Men are now in despair and perplexity; but it would appear that from the very midst of this gloom light is at last about to issue forth. Among all reflecting minds the conviction is gradually spreading, that Germany cannot be one politically, until it be one religiously—that a common faith, linking together the minds of men, must be the necessary forerunner of that unity in government which will blend them all into one great nation. The celebrated professor of Berlin, M. Leo, himself a Protestant, has come forward as the apostle of this new idea, and labors strenuously to diffuse it in his paper, *The New Gazette of Prussia*. He argues on premises drawn from past history, and propounds this aphorism: "There cannot be a German empire until there be first in Germany a strong and united Church." There is no mistaking where he places this strong and united church. It is the Church of Rome, and the Church of Rome alone. The views

of the learned professor are spreading through every State in Germany with the rapidity of lightning, and are re-echoed by the press of almost every great town. What influence they may have on the conversion and salvation of souls remains to be seen. We know that Providence sometimes makes a mere worldly idea the vehicle of divine grace. It was by means of the victory of Colbiac that King Clovis and the nation of the Franks became Christians, and we do not see why God, if it so please him, may not allure Germany back to the Catholic faith by the bright prospect of a German empire; at all events, the prejudices overclouding Catholicism are, under the influence of this idea, rapidly melting away. Our faith, when seen in its native beauty, must sooner or later win all hearts. This is evident from the care ministers take in our own country to prevent it from being seen as it really is. Were the contest one of reason against reason, and not one of reason against prejudice, the issue would not long be doubtful.

THE ANCIENT BRITISH CHURCH.

(From the St. Louis Union.)

That St. Paul preached the faith "to the utmost bounds of the west," is asserted both by Clement, of the first, and Irenaeus, of the second century; but neither of these writers distinctly assert that he penetrated into Britain, which was then hardly regarded as a dependency of the Roman empire, and of which Tacitus tells us significantly "perdomita et statim amissa," referring to this precise period.

It is not, however, until the fourth century that we find any distinct mention of the fact that the faith was preached in the northern islands, during the early days of Christianity. Eusebius and Theodoret both assert it; but neither of these writers say that it took any enduring foothold, or remained in uninterrupted life through the five following centuries until the advent of Augustine. There is every reason indeed, to suppose the contrary; and in this connection we beg to cite an extract from a most able and learned article entitled "the Romans in Britain," published in the *Edinburgh Review*, for July of the present year. The writer says:—

"One circumstance cannot fail to strike us forcibly, in considering this strange mythological catalogue, so much apparently out of place. Among the multitude of monuments relating to the worship of the inhabitants of Britain under the Romans, among the immense number of Roman sepulchral interments which have been opened and examined—we have records of almost every religion of the heathen world, but we find not the slightest trace of Christianity. It must be borne in mind that all these temples and altars were standing, and their worship, no doubt, in full vigor, at the time when the Romans abandoned the island. We can hardly doubt but, that in the constant intercourse with Rome, some traveller, or some soldier, who had received the Christian doctrine, must, from time to time, have found his way hither; yet we feel fully justified by the circumstance just mentioned, in believing that the faith of the Gospel had not established itself in Roman Britain. How contrary is this to the bold averments of the old Ecclesiastical writers, who would lead us to imagine that the Romans left Britain covered with churches, and divided into bishops' sees!—And how conformable to the statement that Augustine did not find a single Christian either among the Romans or the Saxons in the south of England!"

In the second century, as we are informed by the venerable Bede (Mr. Peck's favorite author) during the reign of Marcus Antonius Verus, and Aurelius Commodus, a British King named Lucius, sent Ambassadors to Eleutherius, bishop of Rome, praying that missionaries might be sent over to teach and plant the Christian religion. Malmesbury as quoted by Usher, sustains the affirmation of Bede, and mentioned the names of the persons despatched to baptise king Lucius, and many of his subjects. Over what part of Britain Lucius reigned, we have no means of ascertaining. After his conversion, he himself became a teacher of Christianity, and fell a martyr to his zeal for the truth, at the hands of the persecuting Romans. The fact of his having sent to Eleutherius a request "that he might be made a Christian," is satisfactory evidence, that whether Christianity had been taught in Britain prior to his day or not, it had not taken root and become permanently established at the period we are considering.

From this time, the faith seems to have flourished uninterruptedly in Britain, until after the Council of Arles, in the fourth century, in which four British bishops sat, and the General Council of Nice, where many bishops from Britain are said to have subscribed to the confession of faith against the Arians. From this time we have few notices of the existence of Christianity in England up to the time of the arrival of Augustine. That he found flourishing churches and a simple and primitive religion among the Britons, is susceptible of no sort of proof whatever, but is an empty and unstained assertion. The fact that Augustine, after landing in Britain and being received with open arms by King Ethelbert, went back to France for consecration, is itself a proof that Christianity no longer existed in an organized form in England.

It is very true that the ancient Britons, driven into Wales some time before, still retained some notions of Christianity, and that a monastery existed at the time of St. Augustine's landing at Bangor. Mr. Peck quotes Bede and Gildas (writers whom he had never read), to this effect. But he forgets to state that these religionists were Arianists, and that the clergy as well as the people, were sunk into the grossest immorality and ignorance. There is not a shadow of proof that they continued Christians until the age of Bede, much less during the long period of fifteen hundred years.

THE PROTESTANT BISHOP OF DURHAM.

(From the Catholic Herald.)

Quite an edifying controversy has sprung up between the two organs of Episcopalianism in this city, the *Recorder* and *Banner*. It is true this is not a singular instance of fraternal hickering in that quarter, and we should not notice it, had it not served to expose to the world the theological opinions of another Anglican prelate, one who has acquired no little notoriety by the part he has acted in getting up the late Antipopery excitement in England, we mean, Dr. Maltby, the late Bishop of Durham. It appears that this Dr. Maltby recently gave seventy-five dollars to assist a "struggling congregation of dissenters." This act was highly applauded by the *Recorder* as one of

Christian charity, but condemned by the *Banner* as one of gross inconsistency. Much discussion having ensued on the question, a writer in the *Banner* at length produces the following extract from the *London Christian Observer* in order to "show up" more effectually this liberal minded prelate:—

"In 1812," says the *Observer*, (May, 1836,) "we reviewed the author's (Bishop Maltby's) Anti-Bible Society pamphlet, in which, to the extreme affliction of all good men, whether members of the Bible Society or not, he grievously disparaged the revealed word of God, declaring, that out of sixty-six sacred books, there are not more than seven in the Old Testament, and eleven in the New, fit or necessary for general perusal. The mass of mankind, he says, can no more understand them, than the tragedies of Æschylus. Of the epistles in general, he remarks very much in the style of Belsham and Priestly, that they are valuable, when considered, as mere matters of record, connected with the introduction of Christianity. He recommended for popular circulation, in place of the Word of God, a volume judiciously selected from Cappe's Life of Christ, the work of an avowed Socinian! The *Monthly Review*, (a Socinian publication,) comments the Bishop's sermons, because 'they are not contaminated by any of that evangelical mixture, falsely denominated Christianity,'—meaning by 'evangelical mixture,' such doctrines as the Fall of man, and the atonement—original sin, and the expiation of that sin by the death of Christ. We cannot comprehend how it is, that Dr. Maltby has contrived, with his sentiments, to reconcile it to his conscience, to continue to officiate as a minister of the Church of England."

In the first part of the above extract, Dr. Maltby administers a severe rebuke to those "men of one idea," who fancy that they can cure all the moral evils of the world by scattering Bibles over its surface, for which we desire rather to thank, than censure him. In the latter portion we have another proof of that beautiful "freedom of opinion," which Anglican bishops exercise, in spite of the Nicene and Athanasian creeds, the XXXIX Articles, consecration vows, &c., &c. And such is the man who has kindled the Protestant bigotry of England into a blaze!

But the Editor of the *Recorder* thinks the bishop is a better man now! for the following singular reasons:— "Is it not generally understood that Dr. Maltby's theological views have undergone important changes for the better, during the last fifteen years? Such are the impressions made on us by an American Bishop, and more than one Presbyterian who have met him and mingled with him on public occasions during that time. Is there any evidence to the contrary? Has he not labored zealously and effectively for the establishment of a College in connexion with the Church. Did he not throw the ball which gave such energy to the Protestant spirit of England, and drew from a million hearts the resolve to resist the aggressions of the deadliest foe that dared to invade the land? His private life, we believe is beyond reproach, his public course in the cause of natural enlightenment calculated to win for him the approval of the wise and good."

The editor of the *Recorder* must be remarkably sagacious and penetrating if he can perceive in the matter he sets forth, any proof whatever, that Dr. Maltby is not still Socinian in his sympathy and belief.

SELLING A PASTORAL CHARGE.

The practice of selling the right to presentations of livings, in the Church of England, is treated as follows by *Punch*, in what is said to be a sketch of a real transaction:—

A few days ago, certain Christian flocks were submitted to the hammer at the auction mart, and knocked down to the best Christian pastors, namely, to those happy shepherds who could best afford to offer the highest price for the chattels. Not being present at ceremony, *Punch* does not pledge himself to the most rigid verbal accuracy in the report of the transaction; but no doubt the auctioneer did his best in the disposal of the goods, after the approved method of auctioneers in general.

"Gentlemen," says the man with the hammer, "the next article I have the honor to submit to your emulation is the advowson, with patronage, &c., of the rectory of Trettre and Michael Church, Herefordshire, net annual value two hundred and fifty pounds, present incumbent seventy-four years of age. What shall we say for the rectory of Trettre and Michael? Herefordshire, splendid county; magnificent hills, that lift the thoughts of Churchmen to the devotional altitude; beautiful thymy pasturage for sheep. Malvern nut-ton, for instance, unparalleled. Now, an offer, if you please, gentlemen, for Trettre and Michael, net value two hundred and fifty pounds, gentlemen. Further, gentlemen, present incumbent is seventy-four years of age—seventy-four, gentlemen, so be quick with your biddings."

First Bidder.—One thousand pounds.

Auctioneer.—A thousand pounds! What, and present incumbent with one leg in the grave? Think of the country, gentlemen—the feet of the everlasting hills of Herefordshire, and mind your bidding.

Second Bidder.—One thousand two hundred.

Auctioneer.—And present incumbent seventy-four? Pray, gentlemen, do not forget; one leg in the grave, gentlemen; at least one leg.

Third Bidder.—Fifteen hundred.

Auctioneer.—Come, we're getting on; but fifteen hundred; only fifteen hundred, for Trettre and Michael; going like a drug, gentlemen—like a drug. I should be sorry to find no better devotion in the company than—thank you sir—sixteen hundred; no warmer enthusiasm for the Established Church, and that at the present time, when rampant Popery threatens—one thousand seven hundred, thank you—our altars and our homes—seventeen hundred and fifty, thank you—and present incumbent—seventy-four, twenty-four—and according to the course of all subsidiary things, with one leg in the grave, gentlemen—a human and commercial fact you cannot too well consider, gentlemen. No advance on seventeen hundred and fifty, and one leg in the grave?

Fourth Bidder.—Eighteen hundred.

Auctioneer.—Thank you; but consider, gentlemen, the span of life; seventy-four, and one—

Fifth Bidder.—Nineteen hundred and fifty.

Auctioneer.—Thank you; eighteen hundred and ninety for Trettre and Michael; salubrious county—seventy-four—one leg in the grave—and the best pasturage. No advance on eighteen hundred and ninety? No advance?—going—going—one leg, gentlemen; I must call your attention to one leg in the grave. No advance? Going—going—(Hammer falls.)

Advowson, with Rectory of Trettre and Michael, yours, sir, and dog-cheap—sold for a song, sir; a very song.—*Punch*.

PROTESTANT LETTER TO MR. PREST.

I observe your name amongst the infernal d—d race who aid that accursed villain (Dr. Cahill). I have lost some blood for England, &c., and it will make me more zealous in trying my hand, against a d—d race who are unworthy the name of Englishmen—that accursed Priest Cahill and all Papists. I trust God will confound the race ere we have to spill their blood. May Cahill's fate in life and eternity be your fate.

"An Utter Hater of the D—d Pope and all his Crew."

A meeting of the Bible Union was held last week, at which they "pitched into those who are unwilling to have a new version of the Bible. King James and his version were handled so roughly that many Protestants are sadly scandalised. The wit of the speakers, however, the Rev. Mr. Thomas, a Welshman, made the attacks go down with the ladies, who were convulsed with roars of laughter. It was shown that a single commentator, Dr. Adam Clarke, had made 12,000 emendments in it. The great question is whether the new version might not have more errors than the old, bad as it is.—*Boston Pilot*.

VALUABLE DISCOVERIES.—DECIPHERING THE ASSYRIAN ANTIQUITIES.—Our metropolitan contemporaries contain an announcement from Colonel Rawlinson relative to a discovery made by him, in an inscription upon an Assyrian Bull, of an account of the campaign between Sennacherib and Hezekiah. He establishes the identity of the king who built the great palace of Koyunjik with the Sennacherib of Scripture. We have now a tangible starting-place for historical research, and shall (Colonel Rawlinson asserts) make rapid progress in fixing the Assyrian chronology. . . . In looking over the large collection of new cuneiform inscriptions recently brought by Mr. Layard from Assyria the Colonel has met with one recording the annals of the "Koyunjik King." Under the head of the third year occurs a notice which determinedly proves the king in question to be the biblical Sennacherib, and contains some others remarkable verifications of Scripture. The record, after giving an account of the king's war against the King of Sidon, and the battle between the Assyrians and the Egyptians, in conformity with the statements of Josephus and Herodotus, presents a notice of the proceedings of Sennacherib against Hezekiah, King of Judea. The names in the inscriptions are *Khazakiyah*, *Ursalimma*, and *Jehua*; and the tribute which the Jewish king pays, in order to free himself from his enemy, is stated almost in the very words of Scripture.

Just after the military, a portion of the 37th Regt., now stationed at Lynemouth barrack, had arrived in procession on Sunday last, to attend Divine service in St. Cuthbert's, at Lynemouth, and taken their places in the church, the congregation were agreeably surprised to witness the approach of upwards of forty French marines, in uniform, headed by seven or eight officers, from the French war steam-ship *Bichu*, Commander Kersason, which vessel recently put into the Tyne from a cruise on the eastern coast of Britain, and in protection of the French fishing; every attention was paid to the welcome strangers which the accommodation of the church would permit. It was a beautiful sight to witness in the house of God the French and English uniforms grouped together; the living representatives of two great nations kneeling before that altar on which was celebrating the death of their common Redeemer. The presence of so many foreigners, with the circumstances of their visit, afforded an edifying and striking illustration of the universality of the mission and functions of the Church, confined to no country or clime, but with her arms outstretched to receive in language common to all nations of the earth the great family of man. During Divine service a French officer, as is usual, remained as sentinal at the gates of the church, which gallant officer was cordially joined by an English officer on similar duty. After the conclusion of the service the English, (or, more accurately speaking, the Irish, for English soldiers seldom voluntarily attend church,) soldiers left in military procession, after which the French marines followed in order, and proceeded by Albion-street, Lenskill-street, Tynestreet, and the Low Lights, to join their vessel in the harbor. The demeanor of the French in church was edifying and respectful. The most of the men were near a similar age, apparently all under forty.—*Correspondent of Tablet*.

DRY GOODS.

WE beg to apprise the numerous friends of Mrs. Coffy, and the public at large, that she has opened a Dry Goods and Fancy Store at No. 23, St. Lawrence Main Street. Persons desirous of making purchases in the above line, would do well to give her a call, as she is determined to sell at the lowest possible prices.

In compliance with the wishes of her friends, Mrs. Coffy has engaged the services of a competent milliner and dressmaker, so that those ladies who may favor her with a trial, will find their orders punctually and carefully attended to.

AMERICAN MART,

Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line.

India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tabbirets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.

Parties purchasing at this house, once, are sure to become Customers for the future.

Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART, Quebec, 1850. T. CASEY.

