

are furnished with the evidence of three physicians, as to the scars upon Mr. Williams' right leg, dated, "New York, Feb. 12, 1853." The first two, John W. Francis, M.D., and Richard S. Kissam, M.D., after "a careful examination," testify:—

"We are fully convinced that the joints have never been affected by scrofula, or any deep-seated inflammation. The scars are colorless and superficial. . . . these marks show no stigmata of diathesis."—P. 468.

B. Gerondelo, M.D., the medical adviser of Mr. Williams, also asserts that the marks "are in no sense scrofulous." How the Rev. Mr. Hanson intends to reconcile the "colorless" and "superficial" scars, with the "deep indented scars," and the "leg blackened down to the instep," it is not for us to determine.

Our object has been, not so much to examine into the truth of the lofty claims put forward by Mr. Williams, as to ascertain, from the internal evidence, whether the letter of the Prince de Joinville, or the "minute journal" of the *soi-disant* Bourbon, be the more entitled to credit. The mystery of Mr. Williams' origin we have not attempted to clear up; but, it may be well to state that, if that reverend gentleman will but come to Caughnawaga, the whole "mystery" will be quickly disposed of. There are still living in that Indian village, several persons who well remember him when a child, and before he was singed over from France; and though it may not be quite so flattering to his vanity to be told that he is the son of an Indian Squaw, as to see, in print, that he owes his birth to the fair daughter of the Cæsars, we promise him that he will hear a very particular, and if not quite so romantic, yet a far more trustworthy, account of his "mysterious origin," than that furnished by the Rev. Mr. Hanson to the readers of *Putnam's Magazine*. Here is the story of Mr. Williams' origin, which is current at Caughnawaga amongst the Indians, and which may be easily verified by any one who will give himself the trouble to visit these "digging":—

The real title of the Rev. Eleazar Williams, is not Louis of France, but Lazarus Onewarenhiaki, by which name he is still well known amongst his Indian brethren at Caughnawaga. His father's name was Thomas Tehorakwoneken, and this Thomas, with the formidable name, was the son of an American of the name of Williams, who was taken prisoner by the Iroquois before the cession of Canada to England. This Williams married an Iroquois Squaw, by whom he had several children, one of whom—Thomas aforesaid—to whom, as is their custom, the Indians at his birth, gave the name of Tehorakwoneken—married another Iroquois Squaw—Miss Marie-Anne Konwateventon—by whom he had several children, amongst others, our friend the Rev. Eleazar Williams—alias Lazarus Onewarenhiaki—alias Louis of France. Thomas died about five years ago; but the mother is still living, and indignantly repudiates the imputation that Lazarus is not her veritable son. It will thus be seen that Eleazar, or Lazarus, has a strong dash of European blood in his veins; not the blood of the Bourbons, or the Cæsars, indeed, but good Anglo-Saxon blood notwithstanding; his relatives are still living, and their family likeness to Lazarus is very striking. There are also, at Caughnawaga, Indians still living, who well remember young Lazarus as their play-fellow, when the latter was considerably under the age to which the Dauphin must have attained in 1795; a fact which can easily be substantiated by a few hours' visit to the Indian village. As to the marks upon Mr. Williams' body, the Indians have a very simple explanation—an explanation different indeed from that given by the writer in *Putnam*, and not quite so flattering to the pretended scion of Royalty. The persons who inflicted the wounds, of which the marks remain, are still to be found at Caughnawaga if required, and are able to furnish some curious particulars of Mr. Williams' early career, which will quite dispel the "mystery" that hangs about his origin. The absence of his name in the Baptismal Register is easily accounted for. Prior to 1796, these Registries were often kept in a slovenly manner, and this was so notorious as to necessitate the passing of a special statute to remedy the evil—35 Geo. III., c. iv.

BROWNSON'S QUARTERLY REVIEW.

Brownson's Quarterly Review, for April, 1853, contains articles on the following subjects:—

- I.—The Spiritual not for the Temporal.
- II.—Life of Mrs. Eliza A. Seton.
- III.—A Consistent Protestant.
- IV.—The Love of Mary.
- V.—Dangers which threaten Catholics.
- VI.—Ethics of Controversy.
- VII.—Literary Notices and Criticisms.

The first article is devoted to the defence of the tenet, which, perhaps, of all others, does most shock Non-Catholic prejudices—we mean the assertion of the supremacy of the Spiritual order over the Temporal. Protestants could find it in their hearts to forgive us, poor Papists, all our other errors, would be but abandon this obnoxious tenet; would we but consent to renounce our Popery and shout with them for the independence of Cæsar, they would overlook our superstitious practices—wink at the practice of Confession, and almost tolerate our love for the Blessed Virgin; even our Faith would be allowed to present no insuperable obstacle to our salvation, and the gates of the Kingdom of Heaven would be declared open to us, *though* believers. It is as Papists, as the assertors of the principle that, the Temporal order is for, and should therefore always be subservient to, the Spiritual, that Catholics are chiefly obnoxious to the Non-Catholic world. There are, indeed, Catholics by name, though, thank God, they are neither numerous, nor influential, who seek to effect a compromise, by asserting the independence of one order of the other, and who profess to recognise

the supremacy of each, in its own order. To these compromising, and time-serving, *Catholicos*, the remarks of the *Reviewer* are particularly appropriate:

"Ye cannot serve God and Mammon." Ye cannot assert that one order is supreme in some things, and the other supreme in other things, because the two orders, though distinguishable, are not in reality separable, and because this would leave no authority to decide in what things the temporal is supreme, or in what the spiritual. If you make each the judge of its own powers, of the extent and limits of its own authority, you bring the two orders into perpetual conflict, place them in a state of perpetual hostility, with no possible means of establishing peace between them; you declare the claims of each, however they may conflict with those of the other, just and legitimate, and as the authority of each in determining its own powers is, on this hypothesis, equal, you must maintain that the same claim is both just and unjust at the same time, which we need not say is a palpable absurdity. To escape this inconvenience, you must give the power to determine the province of each order, either to the temporal, or to the spiritual. If you give it to the spiritual, you declare the spiritual supreme; if to the temporal, you make the temporal supreme. One or the other of these two you must do, whether you will it or not. Then you must either subject the spiritual to the temporal, or the temporal to the spiritual.

The *Reviewer* meets the objection, that the supremacy of the Church, or Spiritual order, over the Temporal order, or State, has always proved fatal to civil, and political, liberty, and retarded social progress. "Look at the condition of Popish countries," is the cry of the whole Non-Catholic world, from Macaulay, down even unto Mr. George Brown—and lower still, if there be a lower depth—"compare it with the condition of Protestant, England and America. In the former all is poverty and misery—intellectual darkness, and political death—the consequence of the spiritual despotism of the Church; whilst in the latter, where her authority is controlled by the Civil power, all is thrift, prosperity, progress, intelligence, political activity, and 'go-aheadiveness' in general. Were these statements true, says the *Reviewer*, they would prove nothing against the Church; because the attainment, of earthly felicity, material progress, and political privileges, is not the end, for which man was created, or the Church instituted. Her mission is not primarily the temporal well being of man; she does not profess to teach him how to make steam-mills; neither is her object, the fattening of prize hogs, and the indefinite multiplication of dry-goods; that she does none of these things is therefore no valid objection against the Church, whose mission is to prepare man for Heaven, and for the glorious inheritance of the Saints. But it is not true, continues the *Reviewer*, that the countries to which you allude are poor, and enslaved, *because* Popish; or that civil and political liberty is extinct amongst them *because* of their constant loyalty, and abject subservience, to the authority of the Church. Granting, for the sake of argument, all that you alledge against them—their poverty, their moral and intellectual torpor, their political slavery, and social degradation—these are owing to the oppression of their *Civil rulers*, who reign as despots, *not because* they are good Catholics, but *because* they have rebelled against, and succeeded in asserting their independence of, that authority, which you term a Spiritual despotism.—The *Reviewer* then shows, from the History of Europe since the great apostasy of the XVI century—many of the principles, and therefore many of the evil consequences of which have found their way into nominally Catholic countries—that, in every instance which the Protestant adduces of the injurious effects produced by the supremacy of Church over State,—whether in France, under a Louis the XIV;—or in Austria, under a Joseph the II;—in Spain, or in Portugal—the eye of the unprejudiced historical inquirer can trace the workings, and inevitable consequences, of the adoption of the great Protestant principle—"That the Temporal, or State, is supreme in its own order; and that the Spiritual, or Church, should be subordinate thereunto." All the above-mentioned nations have fallen from the proud position which they once occupied, *because* of their rebellion against, and *not because* of their dutiful submission to, the Holy See. Indeed, if the teachings of history may be relied on, if they be something better than the musty records of an old almanac, they proclaim, that, not only is the supremacy of the Spiritual over the Temporal, *not* injurious to the temporal well being of nations, but that it is essential to the maintenance of all true liberty; that no modern nation ever was, or ever can be, enslaved, whilst faithful to the Church, and obedient to her voice, as speaking by the successor of Peter; and that the liberties of a people can never be overthrown until it has adopted the political creed of Protestantism:—"There is no King but Cæsar—we will have none to rule over us but Cæsar." It matters little whether Cæsar be a single despot, or a many headed mob; where Cæsar is supreme, liberty is trampled under foot.

The second article introduces us to the Foundress and First Superior of the Sisters of Charity in the United States. The third contains a notice of the sermons, and theological system, of the Rev. Theodore Parker, one of the most eloquent preachers, and talented divines, of the Protestant, or Non-Catholic, Church on this Continent, and who may be accepted as the exponent of the views and tendencies of modern intellectual Protestantism. By the rigidly orthodox amongst the sects, the Rev. gentleman is considered a little too much of an Ultra—that is—a too consistent, Protestant. In the fourth article, the reasonableness of the Catholic's devotion to the Blessed Mother of God is commended; and in the fifth, the writer takes occasion to insist upon the duties we owe to our civil rulers; duties which the demagogism of the age is very fond of representing as no duties at all. The "Ethics of Controversy" contains a notice of the controversy now pending between *L'Univers* and *L'Ami de la Religion*, which has excited so much stir in France. Without entering into the merits of this controversy, and whilst waiting patiently for the supreme decision of the tribunal which has been appealed to, we may be allowed to express our opinion that, in representing *L'Univers*, as "in 1848, rabid for democracy, and in

1852, the incense-bearer of Cæsarism," the writer has done Louis Veuillot less than justice. We have not the files of *L'Univers* for 1848 at hand; but if we remember right, that journal as little deserved to be branded as "rabidly democratic" then, as it does to be denounced as the "incense-bearer of Cæsarism" to-day. That in treating some of the difficult, and agitating questions which it discusses, *L'Univers* may, now and then have erred in judgment, is possible—that it has been wanting in that deference to its immediate ecclesiastical superior, which a layman, writing on religious topics, should, *always*, and *under all circumstances*, observe, is perhaps true; but it would be most unjust to deny to it the credit of having been always the foremost, and boldest, advocate of the Catholic cause in Europe. We presume not to offer any opinion upon the metaphysics of the illustrious *fedacteur en chef*, but that his heart is in the right place, we have no doubt.

The Rev. Father Dowd officiated at High Mass in St. Patrick's Church on Sunday last. We have rarely seen him looking better. He seems to have much benefited by his short tour through the States.

We publish to-day the report of the City and District Savings' Bank, Montreal, which, as a document, is very satisfactory to the depositors. The institution appears to be well managed, its business steadily and healthfully progressing, and it is conducted by the Board of Management and Actuary, in such a manner as to give the public full confidence in it. We like to see the deposits of Savings Banks increasing; there is prosperity in the country when such is the case, and the classes of society who live by manual labor must be advancing in temporal comforts when their savings increase in these useful institutions.

DEED.—On the 1st inst., at the Hospital General of the Grey Nunnery, in this city, Sister Mary Elizabeth Caroline Kollmyer, aged 22 years. She had been born and reared, a Protestant, but touched by the ardent devotion manifested by the Catholic clergy and the Sisters of the Grey Nunnery in tending the victims of typhus fever in 1847, she, in the winter of the same year, sought for, and obtained admission into that pious community. Her friends, at first essayed to dissuade her from this noble act of self-devotion; but finally left her to "choose the better part." Her father, absent at the time from Montreal, wrote to her demanding her reasons for changing, her religion, and state of life. She immediately replied, that, conformably to his desire, she had carefully studied the Scriptures, particularly the 25th chapter of St. Matthew, which speaks of the last judgment. That the perusal of this chapter had inspired her with an earnest desire to be found among the elect, on the right hand of her Sovereign Judge on that awful day; and having observed that the Grey Nuns passed their lives in the practise of works of charity, which the Lord hath solemnly promised to reward, she sought admission among them in the hopes that, by practising their virtues, she might, through the merits of Christ, be also a partaker in their recompense. She passed five years in this abode of charity, beloved and esteemed by the entire sisterhood. Her premature demise was a striking illustration of the death of the just; of her it may be truly said—"Having lived but for a short time, she fulfilled the duties of a long life, and has received the reward of consummate virtue."—"Consummatus in brevi, explevit tempora multa."—Sap. iv. 13.

CITY AND DISTRICT SAVINGS' BANK, MONTREAL.

The Seventh Annual General Meeting of this Institution was held on Monday, 4th instant, at the Office of the Bank, Great St. James Street.

Dr. Wolfred Nelson was called to the Chair, and Mr. Collins, the Actuary, officiated as Secretary.

The Chairman having read the notice convening the meeting,

The President, Alfred LaRocque, Esq., read the following

REPORT.

To the Patrons and Honorary Directors of the City and District Savings' Bank, Montreal.

Gentlemen,—We have the pleasure of placing before you, an annual statement of this Institution which, we think, is such as to justify us in presuming that the hopes and expectations upon which it was founded, and has been carried on, have not failed, and that it has been useful and of benefit to the community.

The business of the Institution has increased from year to year and is yet increasing in a most satisfactory manner, as we have now the pleasure of shewing you.

On the 31st December, 1851, the balance due to depositors was £87,274 7s. 4d. In the course of the year 1852, the sum of £136,369 18s. 2d. was deposited, and that of £118,602 11s. 10d. was withdrawn. On the 31st December last (1852) the balance due to depositors amounted to £105,041 13s. 8d. to which was added, as a new deposit the sum of £3,278 4s. 5d., interest accrued during the year and now carried to the credit of depositors, forming together the sum of £108,319 18s. 1d.

The sum is thus invested:—In Montreal Court House and Quebec Fire Debentures and Provincial Bonds, £12,199 6s. 8d.

In Champlain and St. Lawrence Railroad Bonds, £10,040 16s. 8d.

In the Stocks of the Bank of Montreal, City and Commercial Banks, and "La Banque du Peuple," £24,870 13s. 0d.

In Montreal City and Water Works Bonds, £29,724 11s. 4d.

In Loans at short dates, on endorsed promissory notes and the collateral security of Bank Stocks, Government Bonds, &c. &c., such as are required by Act of Parliament, £29,294 4s. 7d.

In Office Furniture, Stationery, &c., £181 17s. 7d.

In Cash on hand, £3,161 11s. 3d.

The transactions of the past year have resulted in a nett balance to credit of profit and loss of £1,125 0s. 2d., after writing off the loss incurred by the depreciation of the City Bank Stock held by this Institution, but not taking into account the increased value of the different stocks in which investments have been made.

Seven hundred new accounts have been opened during the year, forming a total of 3,637 accounts since the commencement of the bank to the 31st of December last, and it may be added that since the 1st of

January last 247 new accounts have been opened, and there is now due to depositors the sum of £125,463 12s. 1d.

As will have been observed, the bank is now occupying the new premises to which it was removed last spring, and with which the Board have every reason to be well satisfied. In conclusion, we cannot but express the hope that the present state of the affairs of the institution will be satisfactory to the public, and such as to confirm its usefulness to the community. The whole, nevertheless, respectfully submitted.

[By order.] JOHN COLLINS, Actuary.

Montreal, 4th April, 1853.

It was then moved by Theodore Hart, seconded by Canfield Dorwin:—

That the report and statement of the affairs of the City and District Savings' Bank now submitted are highly satisfactory, and that the same be received and adopted and published. Carried.

Moved by A. Laframboise, seconded by Chas. Curran:—

That the thanks of this meeting be given to the President, Directors and Actuary for their valuable services in conducting the business of the Bank for the past year. Carried.

Messrs. Theodore Hart and Benjamin Brewster having been appointed Scrutineers,

The election of the Board of Managing Directors for the ensuing year, was then proceeded with, when the following gentlemen were declared duly elected:—

Hon. A. N. Morin,	Henry Judah,
" Joseph Bonret,	" H. Holton,
Alfred LaRocque,	Henry Starnes,
Edwin Atwater,	Alex. M. Delisle,
H. Mulholland,	J. B. Smith.

Thanks were voted to the Chairman for his courteous conduct in presiding over the meeting, which then closed.

JOHN COLLINS, Secretary.

Great St. James Street, Montreal, 4th April, 1853.

The following day the Managing Directors newly elected met, and again unanimously elected Alfred LaRocque, Esq., President, and Edwin Atwater, Esq., Vice-President.

At the Annual Meeting of the "St. Patrick's Society," held at the St. Patrick's Hall, on Monday the 4th inst., the following gentlemen were chosen office-bearers for the ensuing year:—

Thomas Ryan, Esq., was unanimously re-elected President of the Society.

Mr. Edward Murphy, 1st Vice-President.
Mr. Wm. P. Bartley, 2nd do.
Mr. Patrick Lawlor, Treasurer.
Mr. Henry Kavanagh, Corresponding Secretary.
Mr. Henry J. Clarke, Recording Secretary.
Mr. Geo. D. Stuart, Assistant Recording Secretary.
Rev. J. J. Connolly, and the Irish Clergy of St. Patrick's Church, Chaplains.
Drs. McDonnell and Howard, Physicians.

COMMITTEE OF MANAGEMENT:

Messrs. John Phelan,	Messrs. James M'Cann,
" Isidore Mallon,	" John Curran,
" Henry J. Larkin,	" James M'Shane,
" Francis Cassidy,	" Thomas Patton,
" Edward Skiddy,	" James Abjon,
" F. Dolan,	" P. M'Cready,
" M. Dowling,	" John Murphy,
" Arthur Hammell,	" J. Toland, and
" Patrick Cox,	" C. Egan.

Mr. John McDonald, Chief Marshal;
Messrs. George Groves and Patrick Gavin, Assistant Marshals.

Correspondence in our next.

THE METROPOLITAN.—Baltimore: Murphy & Co. Subscription—2 dollars per annum.

We have received the April number of this excellent Catholic periodical. It contains a great variety of interesting reading matter.—See contents, 8th page.

THE REPRESENTATION BILL.—This Bill having passed the House of Assembly by a majority of 61 to 16, is now before the Legislative Council.

Judge Bacquet died suddenly at Quebec, on Friday last. The vacancy occasioned by his death will probably be filled by the Hon. Mr. Caron, Speaker of the Legislative Council.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; Peterboro' T. McCabe, £5 5s. A. McGarrety, 10s; Martintown, D. McDonald, 6s 3d; Industry, Rev. Mr. Lajoie, £1 5s; Barrie, W. Baxter, 15s; Gananoque, Rev. Mr. Rossiter, 10s; Plantagenet, J. Paxton, 6s 3d; St. Andrews, M. Tommy, 6s 3d; Howick, J. Garry, 5s; Hamilton, F. L. Egan, £1; L'Orignal, Rev. Mr. Coopman, £1 5s; St. Francis, Rev. J. Morault, £1 5s; Westmeath, J. Cunningham, 12s 6d; St. Eustache, J. Dunne, 6s 3d; St. John's, T. Maguire, £1 8s 9d; Bedford, J. Gough, 15s; St. Athanasie, Rev. Mr. Dupuis, 12s 6d; Toronto, W. J. Macdonnell, 12s 6d; St. Louis de Gonzague, Rev. Mr. Burke, 10s; Farnham, J. Mullin, 6s 3d; Portland, Rev. J. O'Donnell, 7s 6d; Pakenham, J. Mantle, 12s 6d; Lochiel, O. Cameron, 10s; Berry, T. Murray, 15s; La Tortue, T. Cullen, 12s 6d; Fitzroy Harbor, J. Wade, £3 2s 6d; Brockville, Rev. O. Kelly, £2 5s; Danville, J. Gleeson, 6s 3d; Renfrew, T. Costello, 6s 3d; New Glasgow, P. O'Hara, 6s 3d; Chambly, L. Connor, 12s 6d; St. Bridget, Captain J. Maguire, 12s 6d; Westmeath, P. Flanagan, 6s 3d; Oshawa, Rev. Mr. Proulx, £4; Rawdon, Rev. Mr. Pominville, 12s 6s; Cobourg, W. O'Doherty, 10s.

We regret to learn that a nephew of Mr. Labelle the Contractor, while at work upon the new Court House on Saturday, fell from the building, and his skull coming in contact with the stones lying about the place, was fractured, and he died almost instantaneously.—Gazette.

Several candidates are mentioned as likely to contend for the representation of Toronto, vacated by the decision of the Parliamentary Committee against Mr. W. Boulton.

Married.

At Aymer, on the 30th ult., by the Rev. James Hughes, P.P., James Doyle, Esq., J.P., to Miss Hale, of Vankleek Hill.