### CATHOLICS IN NEW YORK.

Fully half the population of New York City is Catholic. It is well known that the Catholics lead in all kind charities, their asylums and hospitsls taking first rank in number and in character. There are many noble charities in New York not conducted by Catholics, but this does not affect the fact that the Catholics are in the front in charitable work. untrue and unjust statements are often made, in and out of the press, about Catholics getfing more than their share of public money. Last week the Board of Apportionment distributed the excise fund, Apportionment distributed the excise fund, amounting to \$111,571, among the various charitable institutions of the city. The Total amount given to Catholic asylums, hospitals, and homes was \$38,000, all the remainder going to the institutions that are distinctly non-Catholic. There is no complaint about non-Catholic. There is no complaint about Catholics not receiving a fair share it is worth while to point out the fact that, though Catholics comprise half the population, they receive only one-third of the whole sum distributed for charity.

### MIRACULOUS ESCAPE.

The following most singular occurrence come to us from a qua er perfectly authentic, and still forms the subject of conversation in Britanny. During the utmost phrenzy of the French revolution, there was a cure at Rheims whose purity and benovelence had so endeared whose purity and benovelence had so endeared him to people of all descriptions, that in the height of their rage and madness the Septembrizing committee dared not openly to attack him. Determined, therefore, on private assassination, they applied to their usual agents, but even their hands stained with blood, and hearts accustomed to massacre, thereof away, with horror from the "does" turned away with horror from the "deep damnation" of that deed. The good cure remained for some time protected by his own purity, till three bravoes were brought down from Paris, by whom was arranged the following plan for his destruction: Two of them were at the dead of night to call up the holy man, in order to attend the last moments of a dying patient. This last was to be represented by the third experienced bravo, who, during the exhortations of the priest, was suddenly and silently to dispatch him. The arrangement so far succeeded that the cure was brought, and the two confederates waited impatiently for the signal, the body of the victim. To their astonishment, how-ever, the first object that presented itself to them was the cure, who shook his head, and said, "Ah! my friends, you applied to me too late, for the poor man is dead, and the corpse is cold already!" The assassins, struck with remorse and terror, fell on his knees, and confessed all the circumstances, imploring his forgiveness. The cure, who then for the first time obtained a candle from the people of the house, pulling down the bed-clothes, saw a dagger in the hand of the breathless assessin. The whole city of Rheims crowded the next day to be witness to this extraordinary interposition, until the municipality gave orders that the corpse should be taken away. The cure then finding there was no longer any chance for him, emigrated to England, bringing with him the admiration and regret of everyone who knew him. The person to whom this remarkable story applies is the Abbe C—, whose benevolent foundations at Sommerstown were so highly complimented and ap-plauded some time ago by Monsieur, and the other French princes at that time in England.

Monthly Visitor 1802.

THE GENERAL COUNCILS OF THE CHURCH.

The Nineteen Councils which have taken place in the nineteen centuries of the Christian Era may be thus epitomised:-1. The Council of Nice (i), in 325, when

318 bishops were present. Arianism being condemned. 11. That of Constantinople (i), in 381, when

there were 150 bishops, and Macedonius was condemned. 111. That of El besus, in 431, when there were 200 bishops, ... I the Nestorians were

condemned. IV. That of Chalcedor, in 451, when there

were 630 bishops, and the Eutychians were condemned. V. That of Constantinople (ii), in 553; when there were 165 bishops, when the three chap-

ters of Theodorus were condemned. VI. That of Constantinople (iii), in 681, when there were 170 bishops, and the Monothe-

lites were condemned.
VII. That of Nice (ii), in 787, when there

were 367 bishops, and the Iconoclasts were VIII. That of Constantinople (iv), in 870, when there were 102 bishops, and Phontius

was condemned. 4X. That of Latern (i), in 1123, when there were 1,000 bishops and 600 mitred abbots, when the contest regarding investiture was

X. That of Lateran [ii], in 1139, when there were 1,000 bishops, and the errors of the

Albigenses were repressed.

XI. That of Lateran [iii], in 1179, when there were 300 bishops, when a better form of electing the Sovereign Pontiff was prescrib-

XII. That of Lateran [iv], in 1215, when there were 412 bishops and 800 abbots and

friars, when a short exposition of the Catholic of the Waldenses and Albigenses.

XIII. That of Lyons [i], in 1245, when there were 140 bishops, and Emperor Frederick II, was deposed and excompanient of the errors by Prince & Co., Buffalo.

there were 140 bishops, and Emperor Frederick II, was deposed and excommunicated.

XIV. That of Lyons [ii], in 1247, when there were 500 bishops, and the Greeks returned to the unity of the Church.

XV. That of Vienna in 1312, when there were 300 bishops, and the Order of the Knights Templar was abolished-

XVI. That of Florence, in 1438, when there were 200 bishops, and the Orientals were again united to the Catholic Church.

XVII. That of Lateran [v], in 1512, when there were 120 bishops, and the Pragmatic Sanction was abolished. XVIII. That of Trent, in 1545, when there

were 200 bishops, and Catholic doctrine was clearly expounded in regard to the Holy Scriptures, Tradition, Original Sin Justifica-

tion, and the seven Sacraments.

XIX. That of the Vatican in 1869, when 704 bishops were present, and the dogma of Papal Infallibility was defined.

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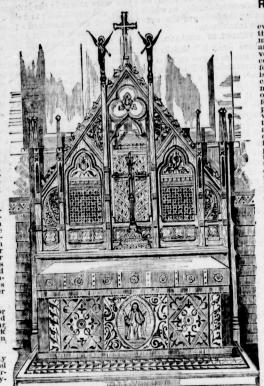
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