

ST. PATRICK'S DAY IN BOSTON.

On the evening of St. Patrick's Day, Dr. O. A. Brownson delivered a lecture in the Beach-street Church, on the missions of the Irish Race.

The speaker commenced by saying that he should speak plainly, regardless of the opinions of others, though with no inclination to wound the feelings of any.

He considered the Irish one of the most important races in the world, both in the past and present. Their past history was somewhat obscure, but not more so than that of other nations.

He referred to the amount of money sent by children to relieve the wants of parents at home, and again to their sufferings and wrongs from the English government, which never gave them justice.

They were preserved in the Catholic Church, when England had faltered, and made a Pope of their King. The energies of England are devoted to this world—to mammon, commerce, war, dominion.

It erects everywhere the standard of rebellion to the Cross. How was she and her colonists to be brought back to Catholicism? They would not hear Catholic missionaries, or permit them to reside among them.

They have effected much even in England. The true faith was being revived there by the mighty influx from Ireland. The Irish people love their faith—are willing to live, fight, or die for it—and are not ashamed to avow it in the midst of lookers-on who love ten times more worldly goods.

By their works there is hope of this nation being brought to the true faith. That is the Irish mission. To accomplish this they must understand it as their mission—they must look upon themselves as a consecrated people, and then hard-hearted Protestantism will begin to melt.

The speaker closed by again reminding them that they were a missionary race, to spread the gospel wherever the English language is spoken, and admonishing them to be faithful to their missions.

THE SPIRIT-RAPPERS IN ENGLAND.

From a variety of anonymous spirit-rappers—some indignant, some expostulatory, some almost apostolic—we have received a variety of epistles, more or less grammatical, urging upon us, as seekers after truth, not to be led by ridicule into disbelief of the singular supernatural influences to which we on a late occasion ventured rather skeptically to refer.

The spirit-rapping process we do not pretend, any more than other conjuring, to explain. The modus operandi is a secret; the supernaturalism simply a humbug. The moving "media" were those whom we had the pleasure of beholding; one of them an elderly gentleman, announced as from America, and apparently a capital linguist, (for he talked Cork like a native,) and another, his wife, a lady of rather gigantic proportions, whose principal communications, naturally, among were with a previous husband, who, not having insured, and regretting his improvidence, was kindly supplying her a livelihood in this way.

The dead man called himself John when in this world! But it is unnecessary at any length to expose

an imposture which is only not ridiculous on account of its possibly serious effects. The sole mystery of the performance is that "raps" occur for which one cannot account, and that there is a motion of the furniture of which one cannot see the cause.

WHAT PROTESTANTS THINK OF THE BIBLE SOCIETIES.

Professor Leo of Halle, who enjoys a high European celebrity for his writings as a historian, in No. 4 of the Halle "Volkblatt," gives his candid opinion, as a Protestant, of the results of the "Bible Societies" in Catholic countries, especially in Italy.

"Yes, say you, but the Pope has called the Bible Society a pestilence. True, he has done so; but in the first place you will certainly, at least, make a difference between the Sacred Scriptures and between this private society, and grant that circumstances are possible under which the proceedings of a private society, even with the very best intentions, may yet prove a pestilence by the wickedness of the means applied.

The great happiness of the British Empire is that it has a Protestant Government, which is also the source and the source of its material prosperity. Its prosperity is not questioned, and its Government is admitted to be essentially Protestant. Prosperity and Protestantism go together, and are absolutely inseparable.

A Protestant government is something wonderful; it is a new political revelation, an especial religion which has this world for its rewards, and physical comforts for sublime contemplations. Bodily austerities, voluntary and involuntary, belong to the Catholic, while the Protestant secures a happy domesticity for himself, and a good account at his bankers.

When the English Government interfered with the internal administration of Tuscany they grounded their right on their Protestant character. This is Lord John Russell's defence of his insolence to the Grand Duke. He, a Protestant, represented a Protestant Government, and interfered with the judicial tribunals of Tuscany, not on the ground of justice, but simply on the ground of Protestantism.

A further investigation of the Government proceedings may lead us to believe that, after all, Protestantism is not the true ground of them. The English Government does not occupy so large a basis of operation. Its principle is not positive but negative. It does not arm itself in defence of Protestantism, but in hostility to Catholicism.

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but will nurture it in private, and gratify it in public, by inflicting injury and insult on the Catholic, and all this on the general principle of maintaining the Protestant character of the English nation.

The interference of the Government in the case of the Madiai, and in that of Edward Murray, not yet known to be a British subject, is dictated, not by a love of Protestantism or of justice, but by hatred to the Catholic Church, by that unwearying desire to endanger the Government of the Pope, and every other Sovereign in Europe who dislikes heresy.

There is sufficient proof of this in the speech of Lord John Russell the other day, when he advocated the admission of Jews into Parliament. The difference between him and the Jews was so exceedingly small that it was not worth while to keep them out.

This is in truth the moving spirit of our English statesmen. They are in their official relations utterly without any religious principle until the Church comes across their path. The Government is not merely Protestant, but anti-Catholic.

Under present circumstances it is quite hopeless to persuade Ministerial men to be just; they may be coerced. Those Catholics who take office under the present statesmen are simply tools for the oppression of the Church.

PROTESTANT ALLIANCE ABROAD.

If England is to support Protestant clients in foreign countries,—which she might do, quite consistently with her own opinions,—it would be as well for her to understand fully what she is undertaking. We do not say this in the slightest degree to impede movements on behalf of the Madiai, or on behalf of any other individual whose helpless condition and meritorious conduct may call for succour; but we say it in order that the moral influence of this country may not be damaged by inconsistency, perhaps by retraction, as it has been in some of its foreign enterprises.

EDUCATION AND THE CHURCH.—One of the falsehoods most frequently uttered here against the Catholic church, and most generally believed, is that it is opposed to education. Hear the testimony of Laing the celebrated Scotch Presbyterian tourist, on this point. He says:—"In Catholic countries even to Italy, the education of the common people is at least as generally diffused, as faithfully promoted by the clerical body as in Scotland.

VOTE BY AUCTION.

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constituency's auctioneer; below him stand the candidates, their agents, and the multitude. On the end of a barrel, set upright before the assembly, is stationed the lot to be disposed of, consisting of a ten-pound household, not a little inebriated.

Lot 101. A free and independent elector, inhabiting a house rated at ten pounds per annum; plumber and glazier. What shall we say for this free and independent elector? Renting a house at ten pounds per annum, and paying rates and taxes. Plumber and glazier. Shall we say one thousand pounds for this free plumber? An independent glazier, Nobody say one thousand pounds for this independent glazier? An unbought elector. Five hundred pounds for this elector unbought. An intelligent elector at five hundred pounds. Four hundred?—Three?—Two?—One?—An intelligent elector and only one hundred pounds. Walk the intelligent elector down a few paces—and back. One hundred pounds only is asked for this intelligent, unbought, free and independent elector! His principles are more straightforward than his steps.

And Mr. Edwardes Coppocks knocks down the precious lot, who, thereupon, rolls off his barrel, amid the cheers and laughter of the spectators.

PADDY AND THE OYSTERS.—One evening a red-haired Connaught swell, of no small aristocratic pretensions in his own eyes, sent his servant, whom he had just imported, to purchase a hundred oysters at the City-quay, Dublin. Paddy staid so long away that Squire Trigger got quite impatient and unhappy lest his "body man" might have slipped into the Liffey; however, to his infinite relief, Paddy at length made his appearance, puffing and blowing like a disabled bellows, but carrying his load seemingly in great triumph.

21, Main Street, St. Lawrence Suburbs.

MRS. COFFEY begs leave to inform her Friends and the Public in general, that in consequence of intending to REMOVE to No. 148 NOTRE DAME STREET, on the 1st of MAY, she is determined to dispose of her present Stock of Goods at COST PRICE; therefore she solicits an early call.

CHURCH VESTMENTS AND SACRED VASES.

OLD ESTABLISHMENT OF JOSEPH ROY, ESQ.

J. C. ROBILLARD, No. 79, FULTON STREET, NEW YORK; No. 25, St. GABRIEL STREET, MONTREAL.

TO THE REVEREND CLERGY.—THE undersigned has the honor to inform the Rev. Clergy, that he has transferred to Mr. J. C. Robillard, of New York City, the Stock of his Establishment, known for many years in St. Paul Street. That Stock is composed principally of CHURCH ARTICLES, SILVER WARE, CHASUBLES, BROCADED DAMASKS, PULPIT STOLES, GOLD and SILVER LACES, ERINGES, &c., &c.

The Subscriber would also respectfully beg of the Reverend Clergy to be pleased to continue towards Mr. Robillard, the same patronage and reliance with which they have honored him (Mr. Roy) for so many years past. He would also express the confidence that a liberal custom and encouragement will not be wanting towards the branch of business which one of our own countrymen is now establishing in Montreal.

JOSEPH ROY, Montreal, 27th January, 1853.

In soliciting the honor to open a business-intercourse with the Rev. Clergy of Canada, the Subscriber has in view to offer (jointly) in his present and well-known Establishment in NEW YORK City, as well as in the Establishment now being opened in MONTREAL, the most complete assortment of Church Articles ever offered in America, viz., SACRED VESTMENTS and VASES, of the lowest possible description, for Missions, as well as the richest DAMASKS and GOLD CLOTHS, for the most important Parishes and Cathedrals.

J. C. ROBILLARD.