

gration society"—to which he had the honor of belonging; he remarked, that when he saw the report of the donations to the funds of the Society his surprise was unbounded; "for," said he, "what sum do you think the United States—the whole United States—the great United States donated to the relief of the poor Saints! Why the enormous, the egregious sum of one hundred dollars; damn them!" he shouted, in a great rage, "we don't want it; we won't have it. But now they come to us, and want a million for their great Washington Monument. Damn their nasty stinking souls, brethren, if this be swearing, I can't help it." Then, in a low voice, and with a look of great cunning, he added: "But I won't talk this way when I get into the United States. Oh, no!"

"What," said Governor Young, laughing, and by the tone of his voice evidently approving the contemplated deceit, "you will act hypocritically, will you?" "Well," answered Elder Snow, "I will not be so much of a hypocrite as you may suppose, unless (turning reverentially to that gentleman,) brother Bingham tells me so." And then continued—"Brethren, I have two wives; and whose business is it?" His remarks were received with smiles from the women and loud applause from the men who composed the congregation.

**NEW DEVELOPMENTS OF ANGLICANISM.**  
(From the Tablet.)

Anglicanism from time to time discovers new methods of prolonging its miserable life. Sometimes it becomes enthusiastic on the subject of building churches; then, when that excitement has ceased, it takes up with building schools. Again, it becomes frantic about Scripture Readers and lay agents; then it invents a new theory of the diaconate—missions to the heathen, the Africans in particular, and missions to parrot the poor Catholics of this country. At another time it becomes great on the distribution of Bibles in Syria, where the natives use the books given them for cartridge paper. Colporteurs are sent through France, and Mr. Borrow distributes Bibles in Spain. All these means are useful in their day; they make people think they are doing great things; and it serves to keep up the pleasing illusion that England is the most religious, the most moral, and the most benevolent country on the face of the whole earth.

The last discovery in this way has been made at Leeds, and one of the chief inventors is the renowned Dr. Hook, the man who is famous for discovering a ninth Vesper in the Breviary, and that the Post Communion and Compline are one and the same thing with two names. Dr. Hook and his colleagues, or co-discoverers, propose to celebrate their Communion in the afternoon, not only after breakfast, but after the luncheon of the upper classes and the dinner of the others. They are doubtless disposed to make it a supper in earnest. They hope by this means to allure more people to their table, and certainly no means could be more to the purpose. Even those who think they ought to receive the Sacrament fasting will now abandon their scruples, for it is out of the question to expect them to fast till four or five o'clock in the afternoon.

The new means of improvement are all of this eminently easy and practical character, but only on paper. It is always light matter to draw up a constitution, though somehow or other the theory does not result in the logical issues of the promises. There is one Anglican institution which has hitherto failed to recommend itself theoretically, though, in practice, few or none disapprove of it. The Leeds theologians have solved the difficulty, and are now prepared to justify on the ground of reason, that which in its origin flowed only from passion and the necessary absence of grace. The marriage of the Clergy is favorably regarded at last by the chief doctor of Anglicanism. We do not mean to insinuate that they even disliked it; but it is perfectly certain that they have been at all times rather slow to defend it.

In the new improvements "the Clergyman's wife" is to find a fitting place and honorable occupation. In virtue of her position she has, it seems, ordinary facilities for hearing the confessions of young women, the Pastor's assistance only called in when more especially needed. This is the Leeds way of expressing reserved cases, for which the wife's faculties are not intended. We have heard of institutions for training young ladies who are to become the wives of Clergymen; these are, no doubt, theological seminaries, and we see here what this training is to aim at. People "open their griefs" to the Clergymen, and such as are women are to open them to the Clergyman's wife. Most admirable contrivance, and most perfect justification of the Clerical married life.

Our London contemporary, the *English Churchman*, has been thrown into a state of rapture by this announcement at Leeds. It feels "convinced that the suggestion that young women, should systematically take council of the clergyman's wife, or some other duly qualified lady, is a good one; and the consciousness that such an office had to be fulfilled, in so important a matter, would," he believes, "form a strong inducement to such ladies to qualify themselves for, and solemnly devote themselves to that and other kindred duties. The more the wife of a Priest realises before God and man the fact that she is the wife of a Priest—the help mate of one who is a minister, and steward of the mysteries of God—the more manifest will be the spiritual improvement in his parish. She can do many things which he cannot do. She, like him, is a beacon set upon a hill, which cannot be hid. The example which she sets in her own person and conversation, in her children, her house, and her servants, will be followed more or less, and be quoted by all who know anything of her. In her especially the Christian matron should be seen, in all that she says and does, in all that she influences, controls, or

sanctions. She should be a standing, visible justification and vindication of the marriage of the Clergy." It is not an unfair inference from our contemporary's words that we are about to express—namely, that hitherto the marriage of the Clergy required some vindication. Such a condition cannot be justified upon grounds of reason, it seems, but we are to seek for its proper defence in the practical advantages that result from it. If the "Clergyman's wife" is to be all that our contemporary requires in her, and, according to him, nothing short of it can excuse her position, we feel rather nervous as to the marriage of the Clergy in future. Where is the young woman of twenty who will undertake so solemn a responsibility as to justify in her own person a state of life which is tolerated in no "portion of the Church," for the Greeks themselves never marry after they have been ordained.

This is the remedy for the moral disorders of England, just propounded by the learned physicians of Leeds; and by it they are going to fight against "new forms of infidelity" on the one hand, and, on the other, "a resuscitated superstition," by which terms these pundits designate the Catholic Church. The superstition in question is, however, not likely to be put down by communions after dinner, and a Clergyman's wife hearing the confessions of young ladies.

**PROTESTANT CHARITY.**

We, who profess to be a Christian people, do not take thought enough for the poor. We have not much consideration for a poor man unless he has "a vote" somewhere; and even then we are quit for the five-pound note with which we induce him through Messrs. Coppock and Edwards, to spend in guzzling. We are indeed wise in our generation, and know better than to omit all notice of the poor; but then our care for that class is of a perverted and professedly revolting order. We take care that the poor man shall not annoy us; nay, we take thought for him—but in the prohibitory line. We will not allow him "to put an enemy into his mouth," &c., under pain of fine or of lock-up "in default." We will not allow him to lose his independence, under pain of workhouse imprisonment; but we make even that as "repulsive" as possible, to strengthen his moral constitution. We will not allow him to be turbulent in his hunger. And if at last, in his despair, he attempt suicide, we bring him before Sir Peter Laurie, bent on "putting down" that offence.

Quite in accordance with that rule, and also in strict performance of its duty, the Board of Health recently issued a notice calling attention to the act prohibiting the letting of "cellars" to poor residents: they must not live in fever-breeding holes. But where can they live? By the utmost exertion, Lord Shaftesbury, who is with the Board of Health in spirit, obtained his act to encourage improved lodging-houses, to be built by municipal bodies; but that just provision is quite recent; and we know that the excellent examples set here and there are not followed in anything like the proportion of people unhoused. Statistics do not reach the facts. But there is another fact most untoward. The building trade, following the general corruption of trades, is advancing in a practice of erecting showy "cottages" which tumble to pieces as soon as they begin to dry. We could point to many such buildings in the suburbs of London: they are sold and let, and then the tenant finds dividing walls, wet floors, and at times no drain, but only the delusive pretence of one! And these are not for the poorest. Meanwhile, what are the municipalities about under Lord Shaftesbury's Act?

The poor suffer in winter for lack of food, of clothing, of fuel; and we admit the evil, by various contrivances in the way of blanket societies, soup kitchens, coal associations, and so forth. Ill-contrived are they, ineffective, and blundering. We have indeed an objection to handing over such duties to public officers, on the score of establishing aids that may undermine self-reliance; and we say that such aids had better be left to "private charity," "individual benevolence," and so on. But we don't administer the aid individually or privately—they are given by proxy, publicly, in large towns mostly through the instrumentality of some organized association. This association is only the substitution of a dilettante irresponsible "board," for a responsible body.

We preach self-reliance to the poor, and reproach them with not providing for the hard season, at the same time that we promote the very influences that render them helpless. We buy shirts—at least many of us do, who "can't afford to disregard economy"—at houses where the making of shirts is a simple half-way to the grave of starvation. We boast that laws regulating combinations are equal for masters and workmen; but we administer them so that the master, in the sacred name of "capital," is kept free, and the workman is sent to prison. We send the pauper to the work-house for being out of work; but (as we saw lately in a case at Hammersmith) we keep him in the workhouse for six weeks together, without any charge against him, and without the permission to go out and seek work.

It would be idle to enumerate all the cases in which the reproach should justly be directed against others rather than the poor; it would also be tedious—and we have too much deference for the comfort of our readers to be tedious, especially as it is the thing most disliked. That which is troublesome is bad, that which is tiresome worse. The poor now, being kept from suicide by Sir Peter Laurie instead of their own religious convictions, and being an ill-educated class of persons, are very troublesome and very tiresome; and perhaps that is the reason why we prefer to let winter come round, year after year, without having arranged these things better.

But since they know they shall need something for the rainy day, cannot they put into the savings-bank? To be sure, Government has imitated the Yankee repudiation in that matter. Well, then, cannot they do something else? why bother us about the poor? To be sure, something is said, somewhere, about almsgiving; but do we ever put "less" than half-a-crown into the collection on Sunday; and out of chereh, who but a Low Church parson, or a Dissenting minister, or a District visitor?—*Spectator*.

(From the London Spectator.)

The comments of the daily papers upon the speeches at the meeting of the Protestant Alliance leave us little to add to the remarks made last week. The speeches were less effective than usual on such occasions; they betrayed, though seemingly to the entire unconsciousness of the speakers, the untenable ground of their agitation, and the inconsistency of the principles

avowed with the objects professed. The seditious character of the Irish priesthood, and the failure of the Maynooth grant to conciliate their gratitude or awaken their loyalty, were prominently put forward by the chairman; who also denounced, with singular forgetfulness of existing facts, the monstrous absurdity of having two established churches in one island! The Bible, and the Bible alone the religion of Protestants, was of course a favorable topic; but no one ventured to meet the retort, that, with this motto on its standard, Protestantism had, as an historical fact, split into a variety of sects, which from Luther's time till now have displayed unceasing hostility to each other, scarcely if at all less acrimonious than they have all of them exhibited towards Rome. One reverend gentleman, a rector of the Established Church of England, had the cool effrontery to stigmatize the Roman Catholic Establishment of France for its wealth and its interference in politics; and, in the warmth of his Protestant zeal, so far forgot his Christian charity and the decencies of his profession, as to regret that the feuilletons of the Paris newspapers were no longer adorned with such attacks upon the Jesuits as M. Eugène Sue's notorious *Juif Errant*. A Scotch clergyman of Free Church took a three-per-cent view of the question, and with characteristic nationality calculated that thirty thousand a year was the interest of a million sterling. And so on through the whole series. Never once was the real problem proposed for solution—on what grounds are we to apply to an empire made up of people of different religions, a male and spirit of legislation inherited from and only adapted for an empire where but one faith is held by the people and tolerated by the state? We are happy to see that no statesman of eminence, no political man of any note except Lord Shaftesbury himself, attended the meeting; and Lord Shaftesbury's reputation stands far higher for philanthropic intentions and practical benevolence than for political ability or wisdom. That portion of the press which succumbed to the popular indignation against the irritating aggression of last year, has unequivocally expressed itself against this sort of retaliation. So that in fact, the only parties to the agitation are those extreme Protestants who, if they were consistent, would refuse to be members of a state which admitted Roman Catholics to the citizenship, and those Dissenters who are opposed to all religious endowments by the State.

**THE "WORLD" NEWSPAPER AND LORD CLARENDON.**

*Birch v. Sir Wm. M. Somerville.*

On Friday last the remarkable case of Birch, proprietor of the *World* newspaper, against Sir William Somerville was commenced in Dublin, before the Lord Chief Justice and a Special Jury. The interest excited by this State trial was manifested by the great crowd of persons who sought admission to the Court. Shortly after ten o'clock the doors were thrown open, and, in a few minutes afterwards, the bar and the galleries were completely occupied. General Lord Gough and Lord Monck were accommodated with seats upon the bench. The Lord Lieutenant arrived shortly after ten o'clock, and was ushered into one of the Judge's chambers, to remain until he was called on to be examined, having been subpoenaed by the plaintiff.

Mr. O'Driscoll opened the pleadings. In this case James Birch was plaintiff, and the Right Hon. Sir Wm. Meredith Somerville, Bart., was defendant, and the action was brought to recover the sum of £7000. The declaration contained a count for work and labor—a count for goods sold and delivered and a count for an account stated. The damages were laid at £7000, and the defendant pleaded the general issue.

Mr. Whiteside, M.P., stated the plaintiff's case.—The learned gentleman sketched the vast importance of the services he rendered to the Government by his writing in the *World* newspaper, by his counsel and advice at the period of the threatened rebellion of '48, and for some time afterwards, and he contended that the sum named in the declaration was a moderate demand. The learned counsel thus concluded—Gentlemen of the Jury, the question is, whether Sir Wm. Somerville, as Secretary of State, entered into this arrangement, and if he did, has he paid the plaintiff.—You will not be misled by anything that can be said upon the part of the Noble Viceroy, when that noble and distinguished personage gives his testimony before you. It is a plain and simple case, it rests upon the evidence of the defendant, the letters given, the acts done, the payments made, and the testimony of the plaintiff. They have admitted his ability, and appealed to his political knowledge and experience. It may be said that the Government did not require the services of a newspaper, but we must speak of the Government as of the age in which we live. Some say that the art of government is a science, some say it is a cheat; but the press has great influence. The statesmen of other times might have relied upon the greatness of their actions to vindicate their motives, and prove to the world their genius; they did not require the aid of the press to trumpet forth their fame; they established their characters by their own actions, which have made them immortal. In the age in which we live those great characters appear no longer; and plain men make use of plain means to advance their objects. The existing Administration have availed themselves of the talents and the time of a literary man; he comes before a jury, bottoming his case, upon services, substantial services, and he seeks at your hands that amount of compensation to which he has proved himself eminently entitled.

Mr. Birch was the first witness examined. He deposed to a variety of delicate affairs in which he had been engaged on behalf of the government of Lord Clarendon—how he wrote articles at the suggestion of his Excellency, his Secretary, and their Secretaries, which were calculated to act on public opinion, and he doubted not did operate upon it to such an extent as to save the Government and the country from ruin. In the course of his cross-examination he admitted having received no less than £3700 for services during the three years he was employed in writing up the Government and down its opponents.

The Earl of Clarendon's evidence was to the effect that there was no charge against Sir William Somerville who had acted as his agent in this affair—that he accepted the preferred services of Mr. Birch at a period of great public commotion; that all the money that personage received, namely, £3700 was paid him from money applicable to special purposes, and part was out of his own private pocket. The part which was from the money applicable to special services was advanced at his request, and on his own responsibility; and was repaid by himself long ago, and that not one farthing was from Sir Wm. Somerville, and that he (Lord Clarendon) was entirely responsible for all the

money paid Birch. In answer to a question from the plaintiff's counsel, his Excellency said that Birch introduced himself to him, and that he never heard of him or his paper until he wrote.

Mr. Meredith, the private Secretary to Sir William Somerville, and Mr. Corry, who had acted in a similar capacity to Lord Clarendon, were examined with a view to prove the contract, which the plaintiff alleged had been entered into between the defendant and himself, no special agreement as to any definite amount of remuneration was alleged or proved.

The case for the plaintiff having closed at four o'clock the Court adjourned till next day.

On Saturday the Court again met, when Mr. Brewster addressed the Court for the defendant; and Mr. Keogh, Q. C., having replied, the jury returned a verdict for the defendant, with 6d costs.

**HOAXING LEARNED BODIES.**—The broadest and most laughable attempt of this kind we ever heard of, is related by the venerable Mathew Carey of Judge Breckenridge the elder. The Judge, it seems, had a mortal antipathy to philosophical societies, which was the more remarkable from his being a scientific and well read man. But he at length explained the mystery, by stating that he had been rejected by the American Philosophical Society, of which he was a candidate for membership, in revenge for a democratic vote he had given in the Legislature of Pennsylvania against what was termed the "province money." And he resolved to be revenged in return. He not only wrote his satirical work called *Modern Chivalry*, but he palmed off upon that body some most ridiculous deceptions. Among other things, he took his grandmother's fan, and having ingeniously twisted, gummed and painted and prepared it, sent it to the Society as the wing of a bat! Mathew Carey says, "It was received with due solemnity, and a vote of thanks was passed to the donor. A debate arose as to the species of bat to which it belonged, and a committee of seven was appointed to ascertain whether it was the wing of a Madagascar or a Canada bat. The Committee sat three weeks, and after consulting Buffon's Natural History, and Goldsmith's *Animals*, Nature, they reported that it must have belonged to a Madagascar bat. It was pronounced the greatest curiosity in the Museum, except a large sheet of brown paper which hung in the chimney and disguised with soot and dirt, and palmed upon the society as a part of a Brahmin's shirt!

**DEATH OF PRIESSNITZ.**—Priessnitz, the celebrated founder of hydropathy, died at Gamsberg, on the 25th of November, at the age of fifty-two. In the morning of that day Priessnitz was up and stirring at an early hour, but complained of the cold, and had wood brought in to make a large fire. His friends had for some time believed him to be suffering from decay on the chest, and at their earnest entreaty he consented to take a little medicine, exclaiming at the while "it is of no use." He would see no physician, but remained to the last true to his profession. About four o'clock in the afternoon of the 26th he asked to be carried to bed, and, upon being laid down, he expired.

THE FOURTH ANNUAL CHARITABLE  
**SOIREE**  
OF THE  
**YOUNG MEN'S ST. PATRICK'S ASSOCIATION,**  
UNDER THE PATRONAGE OF THE  
**LADY MAYRESS,**  
AND OF  
MADAME VALLIERES DE ST. REAL,  
AND THE LADIES OF THE  
**ST. PATRICK'S CHARITABLE SOCIETY,**  
WILL BE HELD, AT THE  
**HAYS' HOUSE,**  
ON TUESDAY EVENING, 20th JANUARY.

The Proceeds are to be devoted to the Funds of the ST. PATRICK'S HOSPITAL, and the IRISH ORPHAN ASYLUM.

His Honor the MAYOR, who has kindly consented to preside, will take the Chair at EIGHT o'clock. MAFFRE'S QUADRILLE BAND will be in attendance.

The REFRESHMENTS will be provided by Mr. G. F. Pope. Gentlemen's Tickets, 6s. 3d.; Ladies Tickets, 3s. 9d.; may be procured from any of the above Ladies, from the Members of the Committee, or from the Book and Music Stores, and the principal Hotels in the city. Montreal, January 7, 1852.

**CATHOLIC WORKS.**  
JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS:  
ALICE RIORDAN, the Blind Man's Daughter, by Mrs. J. Sadlier, 12mo of 280 pages, in music; price 1s 3d.  
WILLY BURKE, or the Irish Orphan in America, by Mrs. J. Sadlier, 24mo, music; price 1s 3d.  
THE DUTY of a CHRISTIAN TOWARDS GOD, to which is added Prayers at Mass, and the Rules of Christian Piety, translated from the French by Mrs. J. Sadlier, 12mo of 400 pages, half bound, is 10s; in music, 2s 6d. Ten thousand of this work has been sold within a year.  
This is used as a Reading Book in the Schools of the Christian Brothers. It is an admirable book of instruction for parents as well as their children.  
THE ORPHAN of MOSCOW, or the Young Gervases, (fifth thousand), translated from the French by Mrs. J. Sadlier, 18mo, 400 pages, with fine steel engravings and an illuminated title; price 2s 6d.  
THE CASTLE of ROUSSILLON, or Query in the Sixteenth Century, (fourth thousand), translated from the French by Mrs. J. Sadlier, 18mo, with an engraving and an illuminated title, to match the "Orphan of Moscow;" price 2s 6d.  
BENJAMIN, or the Pupil of the Brothers of the Christian Schools, translated from the French by Mrs. J. Sadlier, 12mo, music; price 1s 3d.  
D. & J. SADLIER & Co.,  
New York, 164, William-street; Boston, 128,  
Federal-street; Montreal, 179, Notre Dame-st.

**BROWNSON'S QUARTERLY REVIEW.**  
Just Received by the Subscribers,  
**BROWNSON'S QUARTERLY REVIEW,**  
FOR OCTOBER.  
SUBSCRIPTION, only \$3 a-year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it.  
D. & J. SADLIER, & Co., Agents.