

tion of his companion's husband, who inflicts a mortal wound upon the villain who had tampered with his wife's affections. On his death-bed the Dr. recognises his errors, and seeks in the regenerating waters of baptism to be released from his covenant with Satan, to whom he thus formally renounces all allegiance, and from whose clutches it is to be hoped that he finally makes good his escape. The book itself is supposed to contain the record of his death-bed confessions.

Out of these unpromising materials, Dr. Brownson has managed to construct a very interesting and exceedingly instructive work; witty and profound, full of fun and metaphysics, and in which he hits off with much humor many of the literary celebrities of the day, and lashes—with not undeserved severity—its cant and absurdities. How happy, how true, is the following definition of philanthropy—which has been also defined as consisting in the love of all men in general, but the hatred of every man in particular:—

"Know," says the speaker, "that philanthropy seeks no individual, no exclusive good, and does not consist in loving men and women. It is the love of man, not men, and seeks the welfare of the race, not of individuals"—p. 86.

The description too of the effects of sympathy, as manifested in the extravagancies of a Methodist Revival is admirable in its way, and betrays an intimate acquaintance with some of the practices of that extraordinary sect.

Jack—one of the characters introduced—had been stopping at an old aunt's, a rigid Sabbatarian; and, finding it exceedingly dull, took it into his head to attend a Methodist meeting. The effect upon the susceptible Jack is thus described by himself:—

"I seldom go to meetings, but once-and-awhile I like to attend a Methodist evening gathering. I sometimes find plenty of fun. The performances this evening had begun before my arrival, for, as usual, I was rather late. On entering I found the house crowded almost to suffocation. Ten or a dozen men, women, boys, and girls, were down on their knees, all screaming at once from the very top of their lungs; and the rest of the brethren and sisters were groaning, shouting, clapping their hands, in glorious confusion. I worked my way along to a vacant spot which I spied just before a blazing fire. Turning my back to the fire, and holding aside the skirts of my coat so that they should not get scorched, I stood and looked for some minutes on the scene before me. At first I was struck with its comical character, and was much amused; soon, however, I grew serious, became sad, and then indignant, that beings in human shape, and endowed, I presumed, with the faculty of reason, should make such fools of themselves. I inwardly resolved that for once I would 'speak in meeting,' and that as soon as there should be a pause or a lull, so that I could stand some chance of making myself heard, I would give them a piece of Jack Wheatley's mind. In a word, I resolved to give them a downright scolding, and to tell them plainly what fools they were to suppose that they could please God by acting like so many bedlamites or howling dervishes.

"Well, after some fifteen or twenty minutes, there came a slacking up, and I opened my mouth. I remembered what my old rhetoric master had taught me, though how I came to it is a puzzle, and resolved to begin in a modest and conciliatory manner. It would not do to shock them in the outset. I must first gain their ears and their good-will. So I began with a grave face and a solemn tone, and made some commonplace remarks on religion, and the duty to love and worship God, meaning, (after my preliminary remarks, intended to gain the jury), to bring in, with crushing effect, my rebukes. But the brethren did not wait. Mistaking me for a pious extorter, they cried out almost at my first words, 'Amen! Glory! Bless the Lord! Go on, brother! Will you believe it? Instantly I caught the enthusiasm, became possessed by the *genius loci*, entered in spite of myself into the spirit of the meeting, and gave a most magnificent methodistical exhortation. The brethren and sisters were edified, were enraptured, and when the time came for the meeting to break up, the leader requested me to close the performances with prayer, which I did with great fervor and unction. The spell lasted till I got out of the house into the open air"—pp. 15, 16, 17.

We wish that we could take our leave of the "Spirit-Rapper" without one word of disapprobation; but sincere as is our respect for the author, and our admiration for his talents so nobly employed in the service of the Church, we cannot but express our regret that, in one instance at least, he has apparently done injustice to the memory of a great man; of one who, if not a perfect saint, was still one of the best patriots, and most dutiful Catholics of whom Ireland can boast—we mean, O'Connell. It is indeed Dr. —, the "Spirit-Rapper," who describes him, and not Dr. Brownson; but the world will be slow to make this distinction, and will be inclined to give the latter credit for the sentiments expressed by the former. This may be very unjust; but nevertheless it is thus that the majority of readers will act.

The Dr. — certainly admits that O'Connell was "a pious Catholic, a warm-hearted patriot," and "a genuine lover of his country." High praise this, and well deserved; but assuredly incompatible with the insinuations that the object of them was also the patron of infidels, mercenary, and an ally of the demagogues of Europe in his character of the friend and "inventor of peaceful agitation." O'Connell was warm-hearted and "impulsive," says the "Spirit-Rapper"; it may therefore easily be admitted that, in spite of his penetration, he, a "pious Catholic," was sometimes imposed upon by infidels and demagogues. That he was not mercenary, that he was actuated by higher motives than those of personal or family aggrandisement, and had an eye for other objects besides the "penny," is, we think, evident from the circumstances in which O'Connell left his family at his decease. Possessed as he was of immense political influence, and almost absolute control over the government of the country, he could have made what terms he pleased with the Ministry of the

day. He often stipulated for concessions to the demands of his oppressed fellow-countrymen; but we have yet to learn that he ever received anything for himself. He has been accused of buying a Ministry; but we never heard that he was suspected even of a willingness to sell his country. Finally, as to the charge of being the "inventor of peaceful agitation," and, as such, the ally of the demagogues and agitators of Continental Europe—it is only necessary to remark, that so far from this being a reproach to O'Connell as a faithful Catholic, it is his highest honor. He was not the "inventor" of "agitation" in any sense. Upon his entry into public life, he found "agitation," and plenty of it. His task was to imprint upon the "agitation" which he found in existence, and which he could not suppress, a "peaceful" character. In this task he succeeded, as no other man before or since has succeeded. But for him, there would have been "agitation" of an unpeaceful, or bloody character—armed agitation—agitation such as distinguished the accession to power of the "Young Ireland" party, to whose policy O'Connell was always opposed. It is the glory of O'Connell, and the boast of his friends, that he, during his life time, kept the agitation, which neither he nor any other man could suppress altogether, within proper bounds, and subject to a Catholic, and therefore to a "peaceful" influence. In this sense, O'Connell was the "inventor of peaceful agitation"—not in that it was "agitation," but in that it was "peaceful." For this all honor to his memory, as a patriot, as a statesman, and as a Christian.

In his New Year's Address to his readers, the talented and warm-hearted editor of the *American Celt* throws out some important suggestions to his fellow-countrymen. He bids them:—

1. "To familiarise themselves with the idea of another emigration, should the United States really pass under the sway of the secret societies.
2. "To ascertain all they can of the condition of other American States and Colonies, especially of those where Catholicity is considered no crime."
3. "To make themselves certain of the state of Ireland, before deciding to return to it, should certain contingencies arise—as they possibly may—out of the present war."

That the destinies of the United States will be swayed, if not by secret, at least by Anti-Catholic associations—and that Irish Catholics in America, will, in consequence, find themselves the objects of a bitter and relentless persecution, and—both politically and socially—as destitute of all influence, and consideration as they were in their native land—is, unless we greatly mistake the signs of the times, inevitable. It is well, then, that the Irish Catholics in America, should familiarise themselves with the idea of another emigration. But whether? To the land of their origin?—or some other country, nearer at hand, and where neither their nationality, nor their religion will be unto them as a reproach? Making every allowance for the "certain contingencies" to which the *American Celt* alludes, we cannot but think that the latter will be the course the most likely to be adopted by the Irish Catholics, whom the intolerance of Yankee Protestantism must compel again to seek for shelter, and a permanent resting-place for themselves and their descendants.

Gladly would we hail the cessation of the "Irish Exodus" altogether. Gladly would we learn that, with the diminution of the pressure on the means of subsistence, and the increased demand for labor of all kinds in his native land, the old love of home and father-land had revived in the bosom of the Irish emigrant; and that again his face was turned towards the graves of his fathers, and where rest the ashes of his Celtic progenitors. Beautiful would be the sight of the white sails on the Atlantic bearing back the sons of Ireland from afar, gathering the outcast from the four corners of the earth, that they might once more restore the waste places of their Israel. But we are hardly sanguine enough to expect to see this vision realised; nor should we forget that—even though driven by persecution forth from the United States—there is yet a great destiny for the Catholic Irish in America; and that on this Continent there is ample space wherein they may work out the designs of Providence with regard to the most faithful and energetic of all the Catholic populations of Europe, and who justly merit the title of the "Pioneers of Catholicity" in N. America. It behooves then the Irish Catholics of America to ponder well the second suggestion of the *American Celt*; and to ascertain all they can of the political and social condition of other States on the North American Continent.

Of these there is none certainly that has greater claims on the attention of the Irishman in America, than has this Canada of ours; none where the Irish Catholic could so easily make himself a home; none where he would be received with a more hearty welcome; none certainly where he could find greater facilities for practising his religion, and bequeathing the precious inheritance of the faith to his descendants. Relieved from the degrading yoke of democratic despotism which presses so cruelly upon him in the United States, the Irish Catholic in Canada, finding himself once more in the enjoyment of the inestimable privileges of a free man—and having learnt by bitter experience the incompatibility of liberty, and democracy—would be ever on his guard against the insidious advances of Protestant demagogues. Menaced as are our liberties in Canada, by the rapid progress of democracy—and the morbid desire with which a portion of our Non-Catholic community has been seized of servilely copying all that is most detestable and slavish in the institutions of our neighbors—the Irish Catholic immigrant from the United States—still impressed with the loathsomeness of democratic despotism—would be sure to approve himself the staunch defender of civil and re-

ligious liberty, which may exist under a monarchical, or indeed under any form of government, with the exception of an absolute democracy. Thus Canada, and the cause of religious freedom, would be equally gainers by an extensive immigration of Irish Catholics from the United States. Hither then should they direct their steps; here will they enjoy a political and social status to which, both at home and in the United States, they have been strangers; here too will they be received with a hundred thousand welcomes.

We learn from the *Quebec Chronicle* that an exploration of the "Coal Mine," alleged to have been discovered on the Mountain at Quebec, was made on Friday last, in the presence of a large party of persons deeply interested in the result. Like many other mountains in labor, that of Quebec has brought forth only a very small and contemptible mouse. "The specimens"—says our Quebec cotemporary—"which were dug from a vein of about six inches, in a formation older than that in which coal is found, could not but have convinced those capable of discerning, that the discovered substance is the *indurated bitumen* forced in a fluid state by volcanic (?) action into the clefts of the rock, and referred to in p. 35 of Mr. Logan's last Report." They are always discovering coal, and coal mines in Canada: only unfortunately the coal, somehow or other, never does find its way to market.

Our Methodist friends are in a sad way about the apostasy of the Rev. Mr. Jenkins, eighteen months ago a distinguished light of the Wesleyan communion; but who has since then been engaged at a higher salary by a Calvinistic congregation to do their preaching. In a speech made at Philadelphia by the Rev. Mr. Jenkins, he was reported to have delivered himself as follows—and it is this that has touched upon the scarcely healed "raw" occasioned by the Rev. gentleman's defection:—

"I am a Presbyterian in principle. With you I co-operate heartily, with you I hope to live, and to die. And is there any thing about Presbyterianism that a man need be ashamed of? Look at Geneva, and Switzerland, and Scotland, and our Church, and answer."

"And then remember that of all Churches Presbyterianism is the most Protestant. Whoever may flatter Calvinism can be relied on against Popery. So long as you uprear our temples you have a sure defence against the seven-hilled city. So long as Presbyterianism lives and flourishes our liberties in Church and State are sure."

Hereupon "A Lover of Consistency" in the *Christian Guardian* (Methodist), scandalized at Mr. Jenkins' backsliding, publishes the following:—

"We have heard children of Methodists speak slightly if not contemptuously, of that communion through whose instrumentality their fathers and their mothers have been washed and sanctified, and justified and in many cases glorified. Not so the subject of this memoir. He, so far from turning his back upon Methodism, loved it in his youth, loved it more in his manhood, and loved it most in his death."

And where did our "Lover of Consistency," it may be asked, find the above? Why, at page 58 of a book written by the Rev. Mr. Jenkins himself, giving the life of a Methodist celebrity—some Squires or Squeers—not of "Dotchboys Hall," celebrated by Dickens. To prevent another such scandalous display of mercenary apostasy, the writer in the *Christian Guardian* recommends that the salaries of Methodist preachers should be raised; otherwise we suppose they will all be walking in the way of the Rev. Mr. Jenkins. In justice, however, to the Rev. gentleman, we should add, that he always was at heart a Calvinist, and therefore never could have been a true Wesleyan Methodist, or Arminian. This, his writings and lectures delivered to his Methodist congregation at Montreal clearly show; though the latter were not keen sighted enough to perceive the difference.

To CORRESPONDENTS.—"Vindex"—Certainly not. The Bishop of Ossory is responsible to God, and the Sovereign Pontiff for the management of his diocese; we are not aware that he owes any account whatsoever of his conduct, or of his motives, to Mr. Lucas, or to any other layman. We may be behind the age; but we still hold to the old fashioned opinion, that a Bishop is more competent to rule his diocese, is a better judge of its wants, and of the duties of his clergy, than any layman can possibly be; and that for any layman, on any pretext whatsoever, to appeal to popular clamor against the authority of the Bishop of the diocese, is an act of revolt, or Protestantism. We do not contest Mr. Lucas' right to appeal to Rome; and pending the decision of the Sovereign Pontiff, we intend to abstain from all remarks upon the merits of the case—farther than this—that, when a Bishop and a layman are at issue on matters intimately connected with the government of Christ's Church, the presumption is very strong, very strong indeed, that the Bishop is guided by the Holy Spirit, and therefore in the right; and that the layman is under the influence of the devil, and therefore in the wrong. At all events, the true humble Catholic, intent only upon saving his soul, may rest assured that God will never impute to him as sin, his obedience to the lawfully constituted Pastors of His Church.

A writer in the *Catholic Citizen* complains of the injustice done to the Catholics in the Township of King, C.W., by the Municipal Council. It would appear that, out of a fund of \$1,050, to which Catholics, by direct taxation, contribute no less than \$600, the said Municipality have granted the sum of \$2 for the purchase of Catholic books. And it is to these illiberal bodies that, through the apathy or treachery of nominal Catholics, the funds of the secularised Clergy Reserves have been made over!

LAVAL COLLEGE.—We learn from the *Minerve* that the bazaar held at St. Vincent de Paul, in aid of the funds of this institution, realised the sum of two hundred dollars.

From the 1st instant, the name of the City of Bytown is to be changed to the more imposing one of—the City of Ottawa.

The St. Andrew's Society of this city has contributed the handsome sum of £372 cy. to the Patriotic Fund, for the relief of the widows and orphans of soldiers killed in the war.

We are gratified to learn that Marcus Doherty, Esq., was elected first Vice President of the Young Men's St. Patrick's Association of this city at their last monthly meeting. The appointment, we have no doubt, will prove highly advantageous to this excellent organisation, as we feel certain that Mr. Doherty will not fail to apply his well known talents towards the advancement of the objects which the Association, has in view.

AMERICAN MEDIATION.—A motion has been made by Mr. Sumner, that the Committee on Foreign Affairs be directed to take into consideration the expediency of offering the mediation of the United States, betwixt the Allied Governments of France and Great Britain on the one hand, and Russia on the other, so as to restore the blessings of peace to the world.

The *Commercial Advertiser* gives as a current rumor, that the 16th regiment now at Quebec, and the Canadian Rifles are to be ordered home; their place to be supplied, either by a colonial corps, or the Essex militia now lying in Cork.

"THE RELIGION OF THE AMERICAN INDIANS."—Under the above caption, the Montreal *Sun* has a paragraph in which we read:—

"Their religion is very confused, and no two Indians have entirely the same belief."

Has not our cotemporary made an error here?—Should we not read for "no two Indians,"—"no two Protestants?" And may we not say also of the latter, that "their religion is very confused?"

NEW AGENT.—We would respectfully remind our patrons in Prescott and surrounding districts, that Mr. J. O'Sullivan has kindly consented to act as agent in these places, and is duly authorised to transact all business for the TRUE WITNESS.

We have just received a copy of H. & G. M. Rose's "Commercial Calendar for 1855," which, for neatness of style and elegance of workmanship, reflects the highest credit on the publishers; and we have no doubt but the systematic order of its arrangement, will render it highly useful and important to business men.

CATHOLIC HISTORY OF AMERICA. By T. D'Arcy McGee, in Five Discourses.

The object of the writer is to establish the facts—that this Continent was discovered, explored and settled by Catholic enterprise—that its aborigines, in so far as they have been converted and civilised, owe these blessings to the labors of the Catholic Missionary—and that to Catholic blood and treasure lavishly expended in their behalf, do the United States owe their national existence and independence. We need only add that Mr. McGee has well accomplished his task, and that his *American History* is a valuable addition to our Catholic literature.

THE CATHOLIC SINGING BOOK, &c., for the use of Choirs. P. Donohoe, Boston.

A work of this kind has long been wanted, and we have much pleasure in calling the attention of the public to Mr. Herne's excellent musical instructor.

REMITTANCES RECEIVED.

St. Scholastique, J. Murphy, 6s 3d; Summerstown, W. Barrett, 13s 1d; Beancour, A. McDonald, £1 5s; Three Rivers, Mrs. M. Hart, £1 11s 3d; St. Gregoire, G. A. Burgeois, Esq., M. D., £1 10s; Richmond, C. E., A. Donnelly, Esq., £1 5s; Vankleek-Hill, D. Flood, 12s 6d; Percy, J. M'Laughlin, 15s; Cornwall, Angus McDonald, 6s 3d.

Per A. Daly, Rawdon—Self, 12s 6d; St. Ambrose, P. Daly, 12s 6d.

Per M. O'Leary, Quebec. — P. Doherty, 7s 6d; D. Convey, 15s; M. Rigney, 7s 6d; T. Dunne, 15s; P. Boylan, 7s 6d; J. Veldon, 7s 6d; J. McMahon, 7s 6d; T. McGrath, 7s 6d; L. Cannon, £1; T. Fahey, 15s; Mr. Dineen, 7s 6d; M. Battle, 7s 6d; T. Rourke, 7s 6d; T. McIntyre, 7s 6d; St. Valer, Rev. Mr. Proulx, 12s 6d; E. Frampton, H. Joynt, 6s 3d; M. Barret, 6s 3d; Per T. McCabe, Peterboro, M. Macaniff, 5s; R. Maloney, 5s; Kingston, Rev. J. Farrell, 15s; W. French, £1.

REGISTER OFFICE FOR CATHOLIC SERVANTS.

THE Subscriber begs most respectfully to inform his Friends and the Public generally, that he has now opened a Register Office, at his Establishment, 42 Great St. James Street, where families, wanting servants, will be supplied on the shortest notice; and servants, in want of situations may also be supplied, with despatch.

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