

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, JANUARY 7, 1853.

NO. 22.

CONTRAST BETWEEN THE SITUATION OF CATHOLICISM IN 1800 AND IN 1852. (From the Count de Montalembert's recent pamphlet, "Des Intérêts Catholiques au XIX. Siècle.") (Continued from our last.)

Let us now pass in review the scenes which we have been contemplating, and cast a hasty glance at the most striking features of the new picture.

What encouraging and consoling symptoms are observable in Spain! Reduced by Napoleon's invasion to the consciousness of her force and her dignity, of which a long and miserable despotism had led her to doubt; and then thrown, as we have been, into the sanguinary horrors of revolution and civil war, she has seen Catholicism surviving the spoliation of the Church, the profanation and burning of her monasteries, and the murder of her monks. The new ideas in philosophy and religion have afforded her little more than parodies, pitiful counterfeits, the intelligence of which has only crossed the Pyrenees to excite the derision of the masters of the style. Two individuals alone, endowed with superior genius, taught Spain to believe that the days of her decline were nearly at an end; and these two men are Catholics. The one, Donoso Cortes, has obtained on sure ground the attentive admiration of Europe; the other, Balmez, who died in the flower of his age, an historian, philosopher, theologian, and more particularly a great politician, conversant with all the conditions of modern liberty, and at the same time, with all the infirmities of a democratical society, and knowing how to reconcile the luminous intelligence of his time with that rigid attachment to the immutable infallibility of the Church, without which no Spaniard is worthy of being considered a compatriot of Ximenes and Calderon. Catholic reaction in Spain having been so long silent and imperceptible, must be so much the more profound, since it has found such organs of expression. Such, at all events, is the estimate formed of it by the statesmen who govern that country, since they have just concluded with Rome one of the most advantageous concordats that the Holy See has ever for a long time obtained from a Catholic power, and of which the sincere execution will soon restore happy days both to the Church and the kingdom of Spain.

The system of concordats also exist in Germany; but executed as they are, unfaithfully, they have not been found sufficient to heal the wounds of religion in that great country. Other remedies and other lessons have been required: lessons have not been wanting, and remedies have succeeded them. At the present day, what a change and what progress is observable? German Protestantism, under the influence of the rationalism and pantheism which it has developed, has lost its soul; it has now only a corporeal existence, maintained by the energetic aid of the state. All actual life has abandoned it; and as for doctrine it has none, neither does it presume to teach any. Go now, and ask in the country of Luther, what is become of that famous doctrine of justification by faith alone, a doctrine so convenient that it is astonishing it has not become the creed of all the libertines in the world; it is no longer anywhere professed. Go now, and count the number of Protestants who would be willing to sign in its original form the Confession of Augsburg; they could all be contained in one small borough.

In that very place where Ronge, that pitiful counterfeiter of Luther, had prophesied, amid the vociferous applause of the democrats and philosophers, the final ruin of the papal Babylon; and in that very spot, monks, Jesuits, and Franciscans, again making their appearance in the detested habit, after ages of proscription, attract around their pulpits an eager, numerous, and indefatigable crowd, and render their missions one of the most striking events of contemporary history. In that place where Lola Montes, seduced by the example of the oracles of the tribune and the feuilletonists in France, encouraged by the friends of light and progress, sustained by the public or acknowledged sympathy of Protestantism and liberalism: in that very place where this shameless female had succeeded in representing herself as the victim of the Jesuits, and availed herself of her ignominious ascendancy to obtain the dismissal, from the king's councils, and from the professorships of the universities, of the most upright ministers and the most eminent of the literati; there, too, a Catholic association, established for the defence of religious liberty and constitutional monarchy, nobly revenges the outrages inflicted upon the Catholics, by maintaining the ancient loyalty of the Bavarian people, and by saying, through clerical influence, ungrateful royalty. In that place, where the Society of *Gustavus Adolphus*, which had undertaken, under the invocation of the devastator of Germany, to introduce Protestantism even into the last retreats of papal superstition, proudly flouted; there, again, the great associations of Pius XI, St. Charles Borromeo, St. Boniface, are planted, take root, and are daily seen to spread their branches more and more, marching in front, and with rapid steps, to the conquest of Germany by faith and charity.

Let us not forget Holland, for there also we discover precious elements of regeneration which are being developed to the eyes of the astonished observer. Yes, in that Holland, where persecution against Catholics has been for half a century so active and so effectual; that country which has so cruelly pursued the missionaries, religious men, all the soldiers of truth, in the two hemispheres, both by sea and by land, in Asia as in America; which has utterly destroyed, together with the Portuguese sway, the hopes of the Church in the Indies; and which having arrived at the term of its colonial conquests, had itself become a sort of colony of incredulous and Jansenist writers; in that Holland, where the existence of Catholics was as it were unknown to the whole world, they have by degrees reconquered the power and importance which are due to the half of a people. Their number already amounts to two-fifths of the entire population. The gravity of their manners, the fervor of their faith, their pious munificence, have secured for the Church in that country an eminent and honored existence. Protestant intolerance is alarmed at this unexpected progress; the old Reformers of Dordrecht seek to conceal the nothingness in which their own doctrine has fallen, by maintaining the ancient yoke upon the necks of their victims. Like the false mother in Solomon's judgment, they demand the death of the child which continues to live, to console themselves for having extinguished the life of their own offspring. In the place of liberty and equality between all confessions, to which the constitution of the country guarantees an existence, a system of universal exclusion is substituted, by virtue of which the Catholics are deprived of all participation in public situations, and even in the elective functions. Secret societies bring to this work of iniquity the aid of their perverse and powerful action. But, aided by the press and the invincible courage of a few independent writers, the Catholics have not shrunk from the contest; they have already obtained the full liberty of their relations with Rome: they are disputing step by step the ground which the law secures to them, for which arbitrary power and prejudice strive with them; they resist with that generous perseverance which God ever puts to the test, but which he is always pleased to crown; and every day witnesses the increase of their numbers and the extent of their courage.

But it is more especially in France that the transformation is calculated to strike the attention of the most casual observer. Is this indeed the same country which appeared, thirty years ago—ten years even—not to know how it could sufficiently express its repugnance for the influence of the clergy, its contempt for religious institutions? What now is become of that formidable unpopularity with which the least manifestation of Catholic thought or of Catholic action was assailed? Whither have departed those doctors, those writers, who found, in the resuscitation of stale diatribes against the monks and priests, an inexhaustible source of profit and honors? It might have been imagined that there was no echo, no credit, no publicity to anything but their invectives: and yet the Church appears again more powerful, more beloved, more popular than in any other epoch of our modern history! All succeeding powers invoke her support and her sympathy; they all, in their turns, show her their respect, their confidence, their humble devotedness; they all dispute the honor of proclaiming her indispensable influence, and to loosen, if not to destroy, the fetters by which she had been bound. We, poor slaves of political life, so long despised by all parties—so long classed in the rank of tiresome dreamers, and disregarded petitioners—even we have triumphed; not indeed for ever, nor, perhaps, for any long period, but quite sufficient to make known the secret of our power, and the value of our support. Liberty in education; so long called for in vain, has at length been obtained; it has been voted even by the very men who had stoutly refused it. More houses are offered to the bishops than they can possibly direct: to the Jesuits, more pupils than they can instruct. To the Jesuits! do we say? Yes, those Jesuits, for the dispersion and complete extinction of whom every effort was exerted at Paris and at Rome, are now peacefully reinvested with the only right to which they have ever laid claim—that of devoting themselves to the salvation of souls! Behold them once more recalled by public authority itself, to fill those missions which are most conformable to the indefatigable flexibility of their institution; to the government of the colonies of children in Algeria, to the moral reform of the penal settlements of Cayenne! As for the other religious orders, they are settled; and in free operation, on the soil from whence they were banished by so many laws, still

extant in our own codes, and but recently appealed to against us. Our bishops, who were but recently forbidden to communicate even by writing, have been allowed to assemble without opposition, and present to astonished Christendom the spectacle of thirteen provincial councils, held with all the majesty of the ancient law, rivalling one another in zeal and eloquence, in the expression of their solicitude for the moral interests of France, of their devotedness to the prerogatives of the Holy See. These conquests of Catholic liberty, I am well aware, are no longer, or are not yet, placed under the sanction of the laws; that the organic articles, so unworthily annexed to the sacred text of the concordat, are not abrogated; neither an ignorant of the fact that, in the arsenal of legislation, there are still many formidable weapons available; but in a country in which the written code is condemned to undergo variations so sudden and frequent, we may be allowed to look upon the facts that we have just enumerated as being stamped with a serious and incontestable authority.

Let us, however, cross over the Straits, and contemplate, with respect and gratitude, one of the most astonishing spectacles that God ever gave to the world. England, that sovereign nation, the heiress and rival of ancient Rome in point of extent and power, in the permanent majesty of her institutions, the energy of her political system, the perseverance of her designs; England, so long the cherished and faithful ally of the Church, which subsequently revolted against her mother, and, in her apostasy, arose to the summit of human prosperity; England, whose power nothing can resist, and which braves, with imprudence and impunity, the perils to which all other states have succumbed; that imperious and all-powerful England now finds herself invaded, braved, and vanquished, by the invincible weakness of that Church which she has so often expected to annihilate. She hears attached to her loins, with the ever-present and indelible stigma of her capital offence, the instrument of her punishment, which may become, whenever she may be disposed to receive it, that of the divine mercy towards her. Ireland, so long the forgotten of all Europe—even Catholic Europe—has never abandoned her faith. She has outlived a long period of suffering, the martyr of her indomitable love for the Roman Church. Three centuries of confiscation, persecution, famine and degradation, have passed over her head, without intimidating her, or forcing her to yield. At length she produced an avenger of her wrongs; but an avenger after the manner of Christ, who saves while he punishes us. A man arose, who, without having ever occupied any official station: without having ever asked or received a favor, title, or decoration, reigned over his country during thirty years—reigned over the hearts, the arms, and even the purses of five millions of his countrymen. He reigned without ever shedding one drop of blood; without giving rise to a single violent or illegal struggle, but solely by the mere force of his eloquence—of that eloquence at once both free and restricted, which the wonderful institutions of England permit to be exercised even by the adversaries of her domination. He reigned, and his reign was more serviceable to the Catholic cause than that of any modern king. His fellow-countrymen bestowed on him the appellation of *Liberator*, and posterity will continue to award him the title, not merely as the deliverer of his country, for others might have accomplished that, but as the deliverer of the Church of God, in the most powerful empire of the world, which had not then been granted to any individual to effect. He it was, who, with Ireland at his back, knocked at the door of the English parliament in the name of his people. It was opened, and the Catholics of the three kingdoms were admitted with him, and for ever. The conqueror of Napoleon delivered up his arms to the moral chief of a people unarmed, but rendered invincible by the force of right, and precluding the defeat of their oppressors by the victory which they obtained over their own intemperance. The great and glorious act of *Catholic Emancipation*, after fifty years of discussion, was consummated.

The Irish race, prolific as it is faithful, thronging from all parts to the manufactories, workshops, and public works, and especially to the colonies, carry with them the true faith henceforth enfranchised; and that immense British empire, extending over the five parts of the globe, and upon which, it may be truly said, that the sun never sets, becomes like the Roman empire of old, a vast nursery of Catholic episcopal sees and missions. And in order that England may not be humiliated by this victory, obtained by a foreign and subjugated race, God permits that there should be developed in the very bosom of the Anglican clergy an unforeseen and prodigious movement towards the traditions, the authority, the unity of Rome. The faith of the great Alfred of St. Anselm, and St. Thomas of Canterbury, is resuming

its rights over the souls of its repentant sons. After a long and fruitless struggle, inspired by the delusive hope of discovering a mean term between truth and error, between unity and division, the *élite* of the Anglican clergy are detaching themselves, and, sacrificing livings, riches, ties of friendship, family connexions,—coming to recruit the legitimate militia of the sanctuary, or to edify the world by the humble fervor of their secular virtues. We have never entertained the dangerous dreams of those who would wish to rekindle antiquated antipathies against a nation so essential to the destiny of Catholicism throughout the whole world. But we hail with joy those gradual conquests of truth upon a soil from which it had so long been banished; those churches, those monasteries, and especially those schools, which, under the influence of the most complete liberty of instruction, are arising daily by the side of the ancient cathedrals and universities founded by Catholicism, and from which Catholicism is excluded; those twelve bishoprics, which are scarcely adequate to the spiritual wants of a kingdom, in which, a century ago, a singular apostolic was all that was required for the direction of a handful of the faithful, scattered up and down. These are the pledges of a gradual, but certain, regeneration. England's return to Catholicity no longer depends, as it did under the reign of James II, upon the will of a sovereign—an intrigue of the court and the cabinet: it is placed, together with liberty itself, under the safeguard of that truly glorious constitution, founded, in the first instance, by the Catholics, sanctioned afterwards, at their cost, in 1688, but forming, at the present day, their shield and their haven of security.

Ah! the fanaticism of heresy will certainly not allow itself to be conquered in a day: vulgar prejudices, the apprehensions of statesmen, the perfidious rancor of lawyers (almost everywhere the enemies of the Church,) still continue to lay snares for, and to prepare struggles to try the patience and courage of the English Catholics. They will still be subjected to more than one exaction, have more than one fine to pay, more than one campaign to endure, such as that of the *Ecclesiastical Titles Bill*. But none of these circumstances will ever succeed, any more than that bill has succeeded, in creating a serious obstacle. Nothing of this nature will make any change in the fundamental state of things. Nothing will impair the incomparable force which the Catholic cause derives from the publicity, the equity, the discussion, and the whole political customs and liberal institutions of England. Already have the most eminent statesmen, the depositaries of the great political principles of Sir Robert Peel, generously advocated, at the expense of their momentary popularity, the rights of their Catholic fellow-countrymen; and, since the last general election, the Catholic phalanx returned by Ireland to the House of Commons is becoming, amid the conflict of parties, mistress of the field. Were these Catholic members but capable of conducting themselves with prudence and loyalty, had they some chief capable of directing them, the future success of Catholicism in England would be certain. O the mystery of the mercy and the omnipotence of God! A century has not yet elapsed since the first petition, praying for the emancipation of the Catholics, was ignominiously kicked under the bar of that same House of Commons, in which at the present day the elect of Catholics are the arbitrators of English politics!

Finally, the crowning point of this Catholic regeneration, which we have the happiness to witness, is the place which the papacy has regained in the world. We should certainly have to go back to a very remote period in history, to find a time when the Holy See occupied, moved, and ruled the human mind to that extent which it has done since the accession of Pius IX. Destined, like Him of whom he is the vicar, to pass during his mortal career, through all the vicissitudes of greatness and affliction, sometimes the object of the most flattering popularity, at others, besieged in his palace, a fugitive, an exile, he has constantly attracted the attention of the world, and established the incomparable majesty of the Roman pontificate, whether by reviving the sympathy of the indifferent and incredulous, or by exciting in the episcopacy, and among all the faithful, the manifestations of union in the obedience and subordination to the Church, their mother and mistress, to such an extent as was not surpassed in the most flourishing period of the middle age. Worthy to love and to comprehend the nature of liberty, he wished to bestow it, to the extent that was consistent with justice and their welfare, on a people whom democratical agitations had rendered utterly incapable of appreciating it. But amid all the vicissitudes of this difficult position, by his celebrated allocution of the 29th

of April, which shone like a first ray of light and truth through the gloom of 1848, and by refusing to go to war with Austria, he convinced the world that policy would never lead him to a forgetfulness of the sublime neutrality of the common father of all nations. Ecclesiastical reforms, and the spiritual interests committed to his charge were matters of far higher importance with him than political reforms, to which, however, he very justly directed his attention. Whilst the whole of Europe was prepossessed with his fate, and at the very time when his fall and the creation of the republic were proclaimed at Rome, the pontiff, calm and free in his exile at Gaeta, with his eyes raised towards heaven, and his mind occupied exclusively with the government of souls and the duties of his apostolic charge, addressed to all the bishops in the universe a bull, designed to accelerate the moment when the doctrine of the Immaculate Conception should be declared an article of faith. Restored to Rome and set free, by the valor of the French army, with the co-operation of the Spanish, Austrian, and Neapolitan arms, he then re-established his paternal authority, beneath the shelter of the tricolor standard which formerly waved at the arrest of Pius VI and Pius VII. The secrets of the future belong to God; but whatever may be the issue of the French occupation, the taking of Rome and the re-establishment of the pontifical power by the army of a republic, recall the brightest recollections of the Church and of France. Whoever witnessed our troops on that occasion, kneeling, in their power and simplicity, on the open space before the Vatican, waving their liberating banners, having before them the church of St. Peter, the world's cathedral, beneath their feet the ashes of the martyrs, over their heads the hand of Pius IX, extended to give them his blessing, may consider that he had seen the noblest spectacle under the sun. And it will then only remain for him to repeat, in accents of grateful admiration, the words engraven by Sixtus V on the obelisk of Nero: *Vici leo de tribu Juda; fugite, partes adverte. Christus vincit, Christus regnat, Christus ab omni malo plebem suam defendat.*

DANIEL O'CONNELL, ESQ.

There has been so much "said and sung"—written and spoken of the Liberator, that it is with conscious diffidence I at all approach the subject of even recording a few things concerning him, which I know have never appeared in print before the present time. In the life of such a man, hundreds of thousands of amusing and interesting anecdotes must have escaped his chroniclers. Indeed, the transactions of his life have not been half recorded and although his son John, who ought to be a competent person to write a full history of his father's life, has attempted it, yet the work has been considered by the best judges as a failure. This failure may also be attributed to a very great many causes—but certainly partiality of the son towards so great a man as his father was, is not one of the causes. No man could treat of the world-renowned man, with a more impartial pen than John O'Connell. But it remains for other men and other times to portray the life of the most remarkable and gifted individual that perhaps, ever lived; I say perhaps, considering the times he lived in, and the mighty revolutions which he was the chief means, under God, of accomplishing. That he was destined for the consummation of wonderful achievements none will dare to deny—his athletic frame was formed for a giant mind such as few other men ever possessed. He soared aloft like an eagle above all his peers—his mind comprehended, as it were, all matter, and his eye at one glance swept through illimitable space, and marked objects which no other could behold. He was a political Newton, whose discoveries in his particular science astonished the world by the effulgence of the light which he cast around. Tyrants trembled at the thunder of his voice, and from the rising to the setting of the sun—in every clime and amongst every people, the name of O'Connell was worshipped—and will continue to be worshipped until the great angel shall proclaim that "Time is no more!" This is but a feeble attempt—but no, I do not mean to attempt any thing in introducing a few anecdotes connected with the immortal name of O'Connell. Yet, with all his power and greatness—in the glorious noon-day sun of his dazzling splendor—when by the nod of his head, or the waving of his arm, he could have had millions of men at his command—yet, I say, with all this, he was humble and meek as a very child. It has been said he was ambitious—so he himself stated publicly thousands of times. But his ambition was of a different stamp from what that word vulgarly, or popularly, if you will, means. His ambition was not selfish; for no man ever existed yet, who cared less about self than he did. Had he been selfish, he could have enjoyed place, pension, and untold emoluments; whereas he died—oh heavy word, but true—almost a pauper! No, his ambition was to be free, and to see the whole universal family of man free—free as the air which God has given to all his creatures for the sustenance of life and health! That ambition was worthy of such a man as Daniel O'Connell! He hated tyranny as opposed to God's law—he loved liberty because it is Heaven-born. He was, withal, one of the meekest great men that ever lived, as the following short fact will amply prove. I mention it here before proceeding with some few anecdotes connected with the wonderful history of this astonishing man's life. When the question of "repeal" was at spring tide, before famine and pestilence had wasted the "Land of the West," when the despot who sways the Russian sceptre, commissioned a lady to procure Dan's autograph at any price, and when he found out for whom it was wanted, refused it, (*this I state of my own private knowledge*), when his popularity was even at its greatest ascendant, I brought my little daughter,

then some five years of age, to introduce her to him. She had heard a great deal about "Dan. O'Connell," and frequently importuned me, in the most earnest manner, to "introduce her to him!" I took her one day to Conciliation Hall, and just as I entered I met the "Liberator" coming out. He shook me by the hand and inquired how I did. I said, "Sir, this is my daughter, who is most anxious to be introduced to you." He took her in his arms, (for he was always fond of children,) kissed her, and said, "May God bless you, my child." The little thing, while he yet held her in his arms, turned to me, and said, "Pa, is this Dan. O'Connell? why I thought to see a great man!" I was almost struck dumb. I could not utter a word, and I am sure I never felt so embarrassed in all my life. He saw it, and again kissing the child, he laid her down gently from his arms, his eyes filled with tears, as he said, "Yes, R——, she is right, I am not a great man in the sight of God!" And putting his hand on her head, he again said, "God bless you, my child, I am not a great man!" I mention this to show his wonderful humility. And now I come to a few matters, which, if not interesting, are, at least, original, as I am not aware that they have ever before appeared in print.

O'Connell, when at the Bar and practising, had more business than any other man who ever walked the Hall of the Four Courts, Dublin. There was also a galaxy of genius in the Hall at the time. Old Bob Holmes—now nearly one hundred years of age, and of whom I shall have something to say hereafter; Rollston, Tom Dickson, (the father of the Irish Bar, lately deceased); the late Sir Michael O'Loughlin, Bart., Master of the Rolls, (the first Catholic Master, or Vice Chancellor of Ireland, after the passing of the Emancipation Act); and the late chief Baron Wolfe, (another Catholic,) and a host of others, who were not only distinguished for their forensic eloquence and abilities, but for their wit, satire, and exuberance of fancy. In fact, the "Hall" and the Courts at that time, presented more the appearance of a genuine Comic Theatre, than of a "Temple of Justice." Whatever Court—and they were always engaged in some case or other—that these brilliant spirits were to be found in, was sure to be crammed by the citizens, who seemed to make it a regular part of their business to attend the Courts for an hour or two every day, "to hear the sun," as it was familiarly called. But it was at *Nisi Prius* sittings that the "sun" used really to take place, and many country gentlemen were in the habit of taking their sons to town at the sittings after Term in order to give them a treat in the *Nisi Prius* Courts for a few days. O'Connell was never what is called a "wit"—that is, he was never so quick as his competitors, nor would he pick up such trifles as they sometimes stooped down for; neither was he very ready at repartee—that is, he did not habit himself to such except when there was a good opening, and when such an opportunity did offer, he came as it were with a sixty-pound shot, which demolished all before it without leaving a wreck behind! He used to say that "to get one good dab of a bomb shell at a fellow, was worth all the hedge firing that would be levelled at him for a fortnight," and this he always carried into effect, so that when once he did get a rap either at an antagonistic counsel, witness, or judge, it was sure to be of such a knock-down description that the recipient did not require a repetition, for Dan did not do things by halves in that respect. By way of parenthesis, I recollect some years ago, when a misunderstanding happened to arise between him and the corps of Dublin Reporters—a body to whom he was, generally speaking, attached. The matter ran rather high on both sides (no matter what the original quarrel was about) for some time, but eventually the Reporters succeeded. In the course of the discussion O'Connell called the Reporters "a parcel of mice," and this annoyed one of the Reporters so much that he resolved to have some sort of satisfaction. An opportunity soon offered, and at a public meeting which took place, when all the Reporters were seated at a table, the gentleman alluded to started up and addressing the Liberator in a peremptory tone and manner asked, "Sir, did you dare to call me a mouse?" Dan looked at him for a moment, and then with a sarcastic sneer, which made the reply ten times more forcible and bitter than it really was, replied, "No, Sir, I did not mean to say that you are a mouse, because you're a big rat." Mr. E. fell down on his seat as if struck by a cannon ball, whilst laughter loud, deep and long followed the reply. Tom Furlong the Poet, (of whom Scott said that had he—poor Furlong—lived, he would have rivalled Tom Moore as a Lyrist, and surpassed him as a Poet; no mean authority was Scott, nor was it a mean compliment he paid poor Furlong;) Tom, I say, got hold of this, and wrote an excellent satirical song on the subject, in which he gave Dan a few hard knocks, for he did not like O'Connell—one of the stanzas ran thus:—

"'Twas I who bearded Judge Downs,
I saw him put down in a trice;
But now, oh! big murder an' ouns,
Must I be put down by the Mice!"

The allusion to Judge Downs, and the contrast which Furlong drew out of it, annoyed O'Connell considerably, although it did not vex him; and at a public dinner shortly after, where he met poor Furlong, he said to him in a familiar sort of way:—"Tom, the next song you write turn the back of the axe to your friend's forehead—keep the edge for your enemy." Now the matter referred to about Judge Downs, was as follows:—this Downs was one of the Irish judges—one of the greatest brutes that ever existed either as a man or a judge. He bullied and trampled on the whole Bar; but at last O'Connell (to use his own words) undertook to hear the Lion in his den, and so he did—he worried the judge to such an extent, that he drove him from the bench (which he disgraced) into his grave, no doubt some time previous to the happening of such an event in

the course of nature. On a more recent occasion, the reporters of the Dublin press entered into a resolution not to report public meetings held on Sundays within a certain distance of the Metropolis.—This caused a serious split between them and O'Connell; he threatened to start a new morning paper—the proprietors of the then daily papers did all they could to induce the reporters to break the resolution, but without effect—they held out and finally succeeded, and to this day meetings held on Sundays, except for religious or charitable purposes, are not attended by the Dublin reporters. O'Connell felt deeply annoyed, and used to ridicule the reporters by calling them the gentlemen who invented a new Religion! "ah," he would say, when seeing the reporters enter a public meeting, "here are the gentlemen who profess the 'Geographical Religion'—I never knew that Religion was bounded by geography until these gentlemen discovered it."

O'Connell was engaged some years ago in a trial at *Nisi Prius*, when a party brought an action against another for a sum of £1,000, alleged to have been won at a gambling table. He was for the defendant in the case, who alleged that the whole matter was a regular swindle, and that a conspiracy was got up against him, to extract the amount claimed.—The counsel engaged along with Dan, was the present Judge Jackson, now one of the judges in the Court of Common Pleas in Ireland. Jackson was an able lawyer, but in politics he was a bitter bad Tory.—Previous to his elevation to the Bench, he was made a sergeant-at-law, and subsequently attorney-general, and occupied a seat in the House of Commons for a southern Irish borough. Many a bitter "tussel" had he and Dan on the floor of Saint Stephen's, until at last, in a celebrated debate, O'Connell baptized his old colleague as "The sorry Sergeant"—a name by which he is known to the present day; and after that "christening," Jackson never attempted to come in contact with O'Connell as long as he lived. But to return to the *Nisi Prius* trial. The evidence in support of the case, for the plaintiff rested on the testimony of a man who was said to be a foreign Count, with a very unpronounceable long name—in fact he was the only witness, and he proved the plaintiff's case quite satisfactory. The defendant had no witness. It so happened that it was Jackson's turn to cross-examine—and a first-rate cross-examiner Jackson was. He hammered (to use Dan's own word) away at the Count for nearly three hours, but he did not budge one peg, and at last Jackson said, "you may go down." The Count was leaving the table, when O'Connell suddenly started up, and looking the Count full in the face with one of those searching glances which he alone could command, said, "Stop, Sir—sit down there."

The Count obeyed, and sat down accordingly. "My Lord," said Dan, addressing the Judge, "I claim the privilege of cross-examining this 'foreign' Count on the part of my client."

"Certainly, Mr. O'Connell, go on," replied the judge; "you have a perfect right to cross-examine him."

O'Connell looked at the Count for a few seconds, and sticking (to use a bar phrase) his keen grey eyes into the Count's face, he said—

"I believe you were engaged at one time in a gambling transaction, were you not?"

The Count's countenance fell like that of Cain, when the Lord called on him in reference to Abel.—He twisted and turned and appeared to writhe with pain. The question was repeated with double energy and emphasis, for O'Connell saw at once that he had hit upon some point of which before he was quite ignorant. The Count appealed to the judge, but his lordship desired him to answer the question at once, and directly, or if he failed to do so, he would commit him to prison. The Count, after several twists of his body, replied,

"Yes, but it was all a falsehood."
This admission was a point of great importance, and O'Connell at once seized on it. Still looking at the Count, he said,

"Oh, of course you say it was a falsehood, but I will make you swear the contrary—come, out with it Mr. Count—I tell you I know all about it,—aye, and will make you tell every word of it to that Jury before you quit that table!"

In point of fact, O'Connell knew nothing whatever about his man, but from the first answer which he got from him, he suspected that some thing lay at the bottom, and he was resolved to dig it up, whatever it might be. The case of his client, the defendant, could not be in a more desperate condition, and he concluded, that come what might, the case could not be worse. The Count shook like an aspen leaf; and altogether he cut one of the most extraordinary figures ever seen at a witness table.

"Go on, Sir," said O'Connell, "and tell the jury about the little gambling transaction—I tell you, Sir, we must have it from your own mouth."

The Count at last said; "Well then, as you appear to know it all, I may as well tell you."

Without entering into details, it will be sufficient to say here, that O'Connell extracted from the Count one of the most extraordinary confessions on record, the substance of which was, that the Count was not a Count, but one of the most accomplished swindlers in Europe, and known as the "Brighton Billiard marker;" that he had been engaged in many swindles and robberies, and that he had escaped justice several times, both in England and on the Continent; and in fine, that the case in which he was there engaged, was a conspiracy got up to rob the defendant by means of a verdict from a jury, and that every word he had sworn on his direct examination in support of the case was false? The judge, the jury, the whole bar, and the crowd of people who were in court, all, as it were, felt electrified at the horrible disclosures made by the Count. The jury at once found a verdict for the defendant, and the perjury

committed by this wretched man was so palpable, that the judge ordered him to be taken into custody, which was at once complied with. A loud burst of applause followed, and very unusual in a Court of Justice, it was not attempted to be repressed, but was repeated for several minutes, evidently even to the satisfaction of the judge. In the midst of the excitement which prevailed, Jackson (as already stated, now a judge) flung his arms around the neck of O'Connell, and in a state of phrenzied delight, roared out at the top of his voice,

"Well, Dan, in politics you are the devil, but in a court of justice, by H——n you are an angel!" This of course caused a loud cheer, in the midst of which the court adjourned.

The sequel is now told in the words of the immortal man himself, in reply to Jackson, who asked him how he had discovered the "Count"?

"When I was a young man at the Bar," said O'Connell, "I was engaged in an arbitration case, and next room to where the jury sat, there was a billiard table. I used sometimes to go in to look at the players, though I never took a Cue (gr. que?) in my hand during my life, and I used to observe that the marker had a peculiar shrug of the shoulders. When that "Count" was leaning on the table, I saw the same shrug of his shoulders, and I concluded he was a billiard marker, and you see I was not mistaken."

"And was that all you knew about him?" asked Jackson.

"Nothing more, but you see I made something out of my early observation of billiard playing."

Jackson repeated his former exclamation, and shook his colleague most warmly by the hand and went home to his—dinner!

I fear I have made this anecdote rather long, but for the sake of the man I may count on the forgiveness of my readers. Perhaps this may lead to some other short sketches, which so far as I am aware, have not met the public eye in print before the present time.

PROSPECTS OF WAR.

(From the London Globe.)

The aggressive position assumed by France is becoming more difficult of concealment, as her preparations and tentatives extend on all sides; and there would be no advantage in reciprocating with an affectation of ignorance the hypocritical mask which is still worn as a form. We have already known in this country the style of talk which prevails, not only in French society generally, but especially in the household of the new Emperor, about a probable blow at England. And this talk is not of recent origin; it has been a habit with the French. A stock book of the military schools of France, *Essai Général de Fortification*, by Bomsard, has habituated students of military affairs to "sudden attacks on valuable ports and partial ravages" as a settled element of military action—"The destruction of some great naval or military establishment, or the ruin of some great first-rate commercial town, to carry away all the shipping, empty the warehouses, or make the town pay a ransom for the preservation of what cannot be carried off." The Prince de Joinville, had pointed out a specific object for such blows; the talk of the Tuilleries followed up the idea; and we have reason to believe, although we cannot be in the secrets of the party in power, that our own government has been put upon the alert by reports of a precise nature. These reports are confirmed by what is before the public. Some days back, M. Ducos, the French Minister of Marine, assembled the representatives of the principal naval districts in France, to make an exposition of the views of the French government; *apropos* to the proceedings in this country. England, he said with surprising effrontery, had taken the initiative in preparing for action, by the large increase to her navy and marines, by her organized militia, and by raising defences on her coasts. He overlooked the building of the *Austerlitz*, the *Jean Bart*, the *Napoleon*, and the *Charlemagne*. These are means of aggression and not of defence; and they have naturally awakened the active caution in this country, from the humblest classes to the very highest in the land. Such means of attack on an opposite coast suggest the defence of our own seaports, and of our own royal coast residence. The demands on this government, to conduct the police of the Channel Islands, according to the views of the Tuilleries, have naturally made our military, if not our civil officials survey the defence of the Islands. But M. Ducos chose to overlook these facts. He affects to speak of the French ports as only "open roadsteads"; even Cherbourg and Toulon not being completely fortified; and Cherbourg being positively threatened by the impregnable fort at Alderney. "It is impossible for France," he says, "to accept this state of things, and she will follow England step by step. If England fortifies, France will fortify; if England builds more war steamers, France will build more. This declaration, was to be expected. If other states witnessed the warlike preparations of France in quiet, those preparations would be continued until the one power might dictate the public law of Europe. But if these preparations are noticed, and are counter-balanced by modest preparations of a similar kind elsewhere, then those preparations are to be the pretext for new measures to increase the start which France has already gained.

The motive for the statement which M. Ducos has volunteered does not come out. It is conjectured that he may have hoped to work upon that timid policy which prevailed so much in English platform speeches some months back; but if so, he is mistaken. He has, on the contrary, done a service to those of the public who feel any solicitude on the subject, and has strengthened the hands of those officials who share that patriotic feeling, by enabling the English public at large better to understand the practical necessity for effective preparations.

It is not to be supposed that England alone is threatened. Quite the reverse. Towards other neighbors, France stands in the attitude of a man armed at all points, with knees bent on the spring, every muscle elastic for movement, and eyes glancing sharply round. In Belgium already there is a report that priests and bribes are preparing the public mind, secretly, for a great vote of "Oui," when Louis Napoleon shall ask Belgium to be annexed to the Empire. Patriotic Spaniards are already complaining of French

aggressions, like that lately at Irai, on the frontier; and are complaining also of the mild demeanor of the government at Madrid, where it is understood that Narvaez is conducting his *coup d'état* to narrow the "constitution," not without countenance or advice from Paris; and the *Moniteur*, alluding to such reports as being "not without foundation," puts forth the most equivocal disclaimer. In Germany we know that military men feel uneasy at the manageable state of the enormous military power which Louis Napoleon holds in his single hand. It is indeed enormous, and the organisation of France at this moment is becoming daily more military. Even the Imperial household is expected to become so, like an Eastern Court. At a festival of the Military School in Paris, the other day, the chairman said to the scholars:—

"Gentlemen, the Emperor reckons upon your services abroad as he has reckoned upon your services at home. The re-establishment of the Empire is the re-establishment of our national frontiers—those of the Rhine. If people do not choose to give up those frontiers to us, we know how to take possession of them ourselves; and the Emperor will be at our head."

As we have already said, this is not all. There are some further threats, which have a little come before the public as the full means of counteraction on our part have been made known. The grand thing for us is, that the public spirit is roused both in and out of office. In this sense we take as excellent signs the many suggestions which are afloat for augmenting the national defences. Suggestions like the "Plan for forming a Sea Fencible Force," dividing the coasts into districts, and enrolling all the seagoing population into a naval reserve, by Captain Charles Elliot; or the "Defence of our Mercantile Sea Ports," with easily constructed fortifications, by a "Retired Officer;" or Mr. James Ferguson's totally new plan of fortification on a simpler and more effective mode; with many others, are worthy of consideration by proper authorities; but to the public they are evidences chiefly of the attention which must be devoted to such subjects amongst scientific men unattached.

One thing is quite certain—as judged by the standard of perfection, our defences cannot be "sufficient." Such changes have taken place in the Art of War, that on the next general conflict, when all the resources of Europe shall be called out new inventions will come into play, and other counteractives will have to be devised on the spur of the moment. The questions which agitate the scientific world—whether forts with stone trimmings are strong to resist or more fatal to the defenders; whether the preponderance of power in the attack as compared with the defence, which marks the modern warfare, can be counter-balanced by increase in the power of defence; whether the preponderance of firing power can be given to the fort instead of the besieger—are questions that will have to be settled definitively in the field. In the meanwhile, the spirit of active and impartial though scientific inquiry is really alive; and that is the great thing. The true staple of national strength lies in the spirit of the people; the spirit of sacrifice, both of time, property, and self; the determination not only to resist, but to conquer; and that spirit is fairly aroused. It will, we believe, strengthen the hands of our officials to maintain the outposts of English power; for, possibly, should the caprice of a sudden blow at England be abandoned as too costly, the first contest will have to be taken in Malta or Gibraltar.

From the London Economist.

We regard, as perfectly indisputable that Louis Napoleon's Government is decidedly and most generally popular in France. We may be amazed that it should be so, we may despise the French because it is so, we may grieve that a people who have once tasted the pleasures and the dignity of self-government should be willing to abdicate their functions into the hands of a supreme and irresponsible ruler; we may moralise as we please over the blind insanity of a nation whose notions of the national *summum bonum* are so strangely at variance with our own:—but we must accept the fact—as one to be deplored, if we like, and to be explained, if we can,—but still to be received and laid to heart as the basis of our reasonings, if we would not run into perilous and fatal blunders. For, be it observed, Louis Napoleon's position is a very different one, both as regards his stability and his power of acting upon other nations, if he be the welcome, chosen, and accepted Emperor of the French, from what it would be were he a mere bold adventurer who had usurped by stratagem and force a throne from which an oppressed and outraged people were watching for a favorable opportunity to hurl him. In the one case, his whole strength must be reserved for and concentrated upon the preservation of his ravished sceptre from his numerous internal conspirators and foes:—in the other, it will be all available for whatever ulterior designs he may entertain against foreign enemies and rivals.

But, though his rule is popular, there is no enthusiasm either for the Government or for the man. Neither his manners nor his character are fitted to excite enthusiasm. The official attempts to create it, and to represent it as existing, have been both injudicious and unsuccessful. In all his grand displays, his splendid shows, his gorgeous progresses and parades, intended to dazzle and please the populace, he appears to us to have made a great mistake and to have incurred merited failure. He has carried these Spectacles so far as to annoy and disgust the more rational and thoughtful of his supporters: he has carried them too far even for the childish and meretricious taste of that splendour-loving people; he has overshot his mark, and created even among his popular allies an uneasy feeling that he is treating them rather too much like barbarians or babies. He is popular, not because he has dazzled the excitable imaginations of the people over whom he rules, not because he commands or can arouse any of that loyalty or devotion which the Highlanders felt for Charles Edward or the old veterans for Napoleon the great—it is a blunder on his part to pretend that he has it or to fancy that he can excite it—but because there is a general deliberate, cool, *motived* (to use a French word) conviction that the man and the regime are those best suited to the actual condition, and possibly to the habitual character, of France; that no hand less resolute, no form of government less dictatorial, would be competent to deal with so shattered, wearied, and demoralized a country; and that only out of the strengthening, recreating, reorganising rest which a despotic rule can ensure and enforce, can be hoped to dawn a healthier and better state of things.

It is a mistake to imagine that the Empire will be popular with only the ignorant peasantry and the ambitious army. From different motives and in different degrees, it is popular with all classes—except the

Rouges, who for the most part are enemies of all government, who are composed of the wild turbulent fanatics, the sanguinary ruffians, and the hopeless incorrigible rascals who abound in most communities, and whose party, though still numerous and restless, has been too effectually beheaded to be as formidable as it once was,—and the *Doctrinaires* and their followers, who, naturally and perhaps justly, furious at having been jockeyed, defeated, gagged, and reduced to insignificance. It is the hostility of this section which weighs most strongly against Louis Napoleon and the Imperial regime in the opinion of Englishmen: and it is quite natural that it should do so. This section includes nearly all those politicians whose names are known in England; it includes the dynastic opposition as well as the principal ministers of Louis Philippe; it includes most of the literati whose reputation has crossed the Channel; and its members were nearly all admirers of the Parliamentary Constitution of England, and the persevering advocates of the introduction of a similar system in France. All these things naturally give the opinions of this party overwhelming influence in England; and it is difficult to believe that a government which ignores, banishes, or repels at once Guizot, Thiers, De Tocqueville, De Beaumont, Broglie, Molé, and Dufaure, can really be welcome to or fairly represent the French nation. We have long been accustomed to regard those men as the most able and enlightened politicians in France, and to consider them as the defenders and promoters of a constitutional freedom somewhat like our own; it is their writings we have been accustomed to admire; it is from them that we have been accustomed to take our notions of French interests and French opinions. They formed a galaxy of political and literary talent which shone in the eyes of foreign nations with a lustre which obscured and put out all lesser but more national lights. For the truth we believe to be, that these eminent men with all their brilliancy never had any strong hold on the nation; they were beyond it, above it, apart from it, rather than its leaders or representatives; their ideas and objects of admiration were English rather than French; their talent as writers and speakers gave them vast influence as long as Parliamentary Government prevailed; but they have never inoculated the people with their views; their party was select, but their followers were few. Partly from their merits, but still more from their faults; partly from the *Parliamentariness* and therefore the *unfrenchness* of their notions; partly from the intriguing character of several among them; partly from the notorious and awful corruption of the Government which they administered in turn; and partly from the deplorable, disreputable, and clumsy catastrophe in which they finished their career,—they are now with five-sixths of Frenchmen the most utterly damaged, discredited, and unpopular party in the country; and were they to join the Emperor and become his Ministers, such a step, which we in England should regard as his sanction and his safeguard, would in France probably be fatal to his power. This position and situation of the *Doctrinaire* party in their own country must be fully understood before we can judge of the actual posture of French affairs.

The present Government, as is universally allowed, is popular with the peasantry, especially with that preponderating part of them who are proprietors; and for these reasons:—First and foremost, on account of the name which stands at its head. The first Napoleon, as we have more than once had occasion to observe, wrote his name indelibly upon the soil of France, and no subsequent ruler has left any impression there at all. His memory is still venerated, not only as the great representative of military glory, but as the strong and skilful reorganiser of the nation after the calamities and confusion of the Revolution. Mere relationship to him is a tower of strength. Secondly—The French peasantry, as proprietors and peaceful cultivators of the soil, feel the want of steadiness and order as distinctly as any part of the community; they had been kept in a perpetual state of disturbance and uneasiness by the changes and rumors of change which succeeded one another for so many years with such bewildering rapidity, and the political motives and causes of which excited in them no interest, and were altogether beyond their comprehension; and they believe that Louis Napoleon has the strong arm and iron will needed to secure for them the rest they sigh for. Moreover—and this is a point which has been almost entirely overlooked—they do not, it is true, love despotism, or deliberately wish to place over them a wholly irresponsible or autocratic master, but they comprehend the rule of one man: they do not and never did comprehend the Government of a mob of masters—a numerous divided, and wrangling Assembly. We may deplore this incapacity on their part; we may despise their ignorance and their proclivity to servitude; but we must accept the fact, and reckon on it. The only period when they were without a sovereign, they were governed and harassed by the Clubs, the Communes, the Revolutionary Committees, the Paris Commissaries, the imbecile Directory; and we can scarcely wonder that they shrink from anything which reminds them in the least of those gloomy, anarchical, and sanguinary times. Thirdly—The influence of the priests—a great part of them at least—has been diligently exerted on behalf of the present regime, and this influence is very great in many districts, and has of late years been steadily and to a considerable degree deservedly increasing. Their control and direction would often according to our views, be exerted for mischief; but still it is said that ever since the Revolution of 1830 they have sedulously and unremittently performed their duty among the poor, taught them the obligations and administered to them the consolations of religion, visited them in sickness, advised and assisted them in trouble, supported them in the hour of death, and kept up in their hearts the much needed sentiments of obedience and devotion. They are now reaping their reward; and their influence—much as we may regret that such power should be wielded by such unenlightened hands—has been fairly and legitimately earned. Whether Louis Napoleon will ultimately turn out to be either the sturdy friend or the obedient son of the Church, which the priesthood hope that he is and will remain, may well be doubted; but at present throughout the rural districts of France they are his zealous and efficient allies.

The present Government is popular among a great proportion of the *outriers* of most of the towns—of Paris in particular. Many of these, no doubt—the idle and dissipated of them to a man—belonged to the *Rouges* whom Louis Napoleon scourged and decimated with such stern severity; and these, we must suppose, nurse against him a bitter spirit of animosity and revenge. But the Assembly were as hostile to the *Rouges* as Louis Napoleon himself; and he has snuffed and outwitted the Assembly. Cavaignac

slaughtered and deported them even more mercilessly than Louis Napoleon, and Louis Napoleon defeated and imprisoned Cavaignac. Then Louis Napoleon hates the *bourgeoisie*—whom the *Rouges* also hate.—So that if the President and anarchists do not love each other, they have at least the bond or union of having most of their enemies in common. But the industrious and well-disposed workmen have many solid reasons for adhering to the new Government.—They look to employment from the public works which the President is carrying forward on a large scale.—At present not only the regular workmen of Paris, but numbers who have been summoned from the country, are in receipt of ample, even large, earnings. Then the Empire is—or is believed and suspected to be—order and stability; and order and stability are to the workmen the synonyms of plenty and comfort. In times of anarchy and disturbance men lose money and retrench. Hence the tailor, the grocer, and shoemaker, the armourer, the coachmaker, the saddler, the watchmaker, the jeweller, and all Napoleonists—where no personal feeling arising out of the death or deportation of a *Rouge* relative interferes to overbear the dictates of material interest. The paralysing effect of 1848 upon Parisian and Lyonnese industry is not, and will not be for long, forgotten.

Again—strange as it may seem—a considerable portion of the Socialists are for the moment adherents of the new Emperor. It is true that it is from them he is said to have "saved society;" it is true that where he imprisoned one *bourgeois* he imprisoned a hundred Socialists; it is true that Socialism is still the bogbear which his advocates hold up before the upper and middle classes as the mysterious horror against which he is their only bulwark. But the Socialists must not be altogether confounded with the Red Republicans. No doubt in many places and to a great extent, they are identical. But the objects and aspirations of numbers who bear that proscribed name are social rather than political; and it is believed, and we think with reason that Louis Napoleon is strongly imbued with some of the Socialist notions; it is known that he has occupied himself much with the subject of pauperism; and it is supposed that he is busy with some scheme for its extinction, which will be promulgated as soon as it is ripe, and he is firmly established on the Imperial throne. He has all along shown a disposition to base his throne rather on the support of the masses of the people than on the middle or upper classes; and many of the former are in the habit of saying—"Ah! Louis Blanc and Louis Napoleon are both Socialists, but the first was an extravagant theorist—the latter is a practical man."

The commercial and manufacturing classes—as men who can only thrive in peace and permanence—are generally friends to the duration of the present Government, and will remain so as long as the Empire keeps clear of war, which would be fatal to his popularity among them. These classes, and those whom they employ have been enormously prosperous ever since the *coup d'état*; and the proclamation of the Empire seems like a seal set upon that stability which has already done so much for them. They are everywhere extending their transactions, embarking in longer and more distant adventures, and even fixing capital which since 1848 they had kept in realisable securities or in actual cash. They know that a change would be fatal to all their plans, and they will discourage every thing which tends even to excite the fear of one.

There can scarcely be a fairer or more speaking indication of the condition and state of feeling among the industrious ranks than is afforded by the Savings Banks accounts. Now we find that in the *Caisse des Retraités*, as it is called, in the quarter ending last October, the deposits amounted to 22,000,000 francs, and the sum withdrawn to only 3,000,000 francs, showing an actual accumulation of capital, on the part of the industrious classes, to the extent of 19,000,000 francs. But what more especially merits remark, is the extraordinary progress of the *Caisse des Retraités for old age*. It was only founded in May 1851, and on Dec. 31 had only accumulated 1,212,000 francs. On the 30th of September last, it possessed a capital of 22,572,000 francs. Out of 15,431 depositors, 6,602 are workpeople, properly so called, of whom 2,966 are women—771 artisans, or petty dealers, 611 servants, 2,105 employes in humble situations, 363 soldiers and sailors, 718 persons exercising liberal professions, principally priests, and 4,361 without professions, half of them minors.

Farther. The new regime is popular with a very large portion of the Legitimists,—and this portion comprising the most energetic, wise, and far-sighted of that party. They believe that Louis Napoleon is not ill disposed to the Comte de Chambord, and that, if he has no children, he will not be averse to look upon the Comte as his successor. The gentle and almost respectful tone in which the recent manifesto of the Comte was spoken of in the *Moniteur*, goes far to confirm this impression. At all events the Legitimists feel that every year that Louis Napoleon can hold sway in France will make their future advent and power more probable and more easy, if he should not succeed in founding an hereditary dynasty, and living till its consolidation. They feel that he will settle the disturbed and suppress the turbulent elements of French society,—that he will accustom the French once more to a firm and autocratic rule,—and that not improbably he will re-establish an aristocracy which may ultimately blend with and reinforce their own. They believe also, that while doing all this, he will fall into blunders and create enemies which will make many persons willing to exchange him for Henri V. Finally, they feel and admit that he is a fitter man for the present posture of affairs than the Comte de Chambord would be; that the Prince is doing the work of the Comte better than the Comte could do it for himself;—for the one is soft and yielding, the other stern inflexible, and unrelenting. Few among the Legitimists are anxious for an immediate restoration.

Lastly. The new regime is popular among all who want repose; among those who are weary of perpetual turmoil, and those who are sick of repeated failures; among those—and there are many of them—who believe that as soon as he feels himself firmly seated on the Imperial throne, Louis Napoleon will discard some of his worst associates, and relax much of that despotic grip which is endurable only in a crisis of peril and transition; among those real and deeply-thoughtful friends of true freedom—and there are such—who know from history and from reflection that civil liberties can be more easily won by gradual encroachment from a monarch, than engrafted upon anarchy, or created by a stroke; and who hope that the present darkness may be a starting point for the dawn of a better day.—And, to sum up and conclude the whole, the new Emperor is not popular, but his continuance

and stability are earnestly desired by those politicians who feel with deep anxiety that he has no rival, and that if he were now to be cut off he could have no successor,—who believe and know that between Louis Napoleon and anarchy lies at present no third alternative. The honest Republicans are surprisingly few and feeble, the old politicians of the Chambers are loathed and scouted by all but their own small following; the country has not yet received the idea of the possibility of a Bourbon restoration; and the sins and shortcomings of the Orleans Princes must have time to be forgotten before their chance can become a hopeful one. We doubt, from the best information we have been able to obtain, whether (putting aside the Reds and the *mauvais sujets*) out of the thirty-six millions of the French nation, a hundred men could be found who do not deliberately believe that the destruction or discomfiture of Louis Napoleon would be the most awful calamity that could happen to the country, in the present posture of affairs.

The most serious dangers and the greatest degree of unpopularity of the new Emperor must be sought for in the very last quarter where we in England should dream of looking for it—in the ranks of the army and navy. Numbers in both services are hostile to Louis Napoleon. Numbers more will almost inevitably become so. Many regiments were greatly attached to the Orleans Princes—the navy very generally to the Prince de Joinville. Many regiments—especially in Algeria—were devoted to the generals whom Louis Napoleon banished or imprisoned. The favors and decorations which he has showered upon one portion of the army have disgusted those who have been left out in the distribution. The creation of an Imperial Guard, which is looked for, will augment and spread the discontent. Some corps have already been disbanded for disaffection; the decreed reduction of the army, coupled as it is with an ordinance calling out the conscription for next year (the omission of which would have been the simple and natural mode of effecting a real reduction, had such been intended), we believe to be merely a contrivance for getting rid of disaffected or intractable regiments; and on the whole, the state of feeling in the army is understood to have given the President more anxiety than any of his other difficulties.

Such, we believe, to be a faithful account of the real opinion and sentiment of France with regard to the Empire and the man who is to fill the Imperial throne. Of the character of the new Emperor, his views, his dangers, his necessities, and his probable career, if his life is spared, we must speak on a future occasion.

THE LADY ABOLITIONISTS.

The estimable ladies who have held a species of public meetings on American affairs in an exclusive and carpeted saloon of Stafford House, have suffered Lord Shaftesbury to lead them into a false position.—In the name of benevolence he appealed to them; and seldom is the female heart closed against that appeal—especially when it is made by the authenticated, titled, and gracious coryphaeus of established philanthropy, and most especially when the call of benevolence conducts those whom it flatters by its summons into such distinguished presence. Many ladies convened to the female Parliament of which the Duchess was host and president, may hereafter plead the writ of summons in proof of station in the republic of fashion or letters. The Negro has said, in the medalion of the Slave-trade Suppression Society, "Am I not a man and a brother?" for some years, without recognition by this organized sisterhood; but when it is a graceful Evangelical Earl who asks, "Is he not a man and a brother?" and the fair ladies are invited to affirm the fact in chorus to their sisters in America, from the courtly precincts of St. James's Palace, there is preferment in the work.

Nevertheless, the ladies must have felt the falseness of their position in the strictures from which even their sex could not shield them. They have stepped into the dual saloon, but out of their province. Not that opinion is forbidden to them, or even declaration of opinion; but that the particular proceeding was more than the spontaneous utterance of opinion,—or much less than the utterance of opinion by "the women of England." Certain ladies can no more claim that title than certain potentates of Tootley street who spoke as "the people of England." The ladies had no authority to assemble in any corporate capacity. They had no power to act. If they had, they evidently neglected to consider what it was that they were about to do. They were proposing to meddle with the internal institution of a foreign country: a doubtful step even for men, much more so for women unversed in public affairs. But of all institutions, that which they proposed to meddle with was the one most tabooed against rash and incompetent handling.—The American people are divided on the subject; the best intellects of the Republic, who are most conversant with it, are most anxious for a settlement, but most conscious that the time is not ripe for it, and that to precipitate a settlement could only induce frightful calamity. The principles of the future settlement are predetermined. Under such circumstances, the rash intrusion of foreign importunity and meddling is most objectionable, even if the intruders had any machinery for carrying forward that purpose. They have none.

Or if they have an indirect influence through their prestige and the political station of certain husbands, then that consideration was precisely of a kind to make them pause. The rank and prestige which are factitiously lent to the meeting may give it an undue importance in the eyes of Americans, and may irritate where the agitation cannot ameliorate. Nay, the ladies compromise their husbands, who in many cases are in a position that ought to make them shrink from being thus compromised. It is useless to say that Lord Derby, Lord John Russell, and Lord Palmerston, were not present. We all know in England, and they know it well in the United States, that very few English wives take any public step without at least the permission, and usually the cheerful permission, the positive concurrence, of their husbands. It is most important that on a question of this kind, not relating to the slave-trade on the ocean, but relating to an internal institution, neither of those noblemen should be in the slightest degree compromised; but they have been so by the meeting at Stafford House. Entering upon a polite agitation which can do nothing towards effecting its object—unenlightened by any distinct idea as to the method of making progress—all that the amiable conspirators have been able to do, is to drag the names of official and public men, their husbands, into a false position.—Spectator.

FOR SALE,
DRAFTS at THREE DAYS' SIGHT, on Messrs. OVER-
KIND, GURNEY & Co., LONDON, from
ONE POUND UPWARDS,
Negociable at any Town in Great Britain or Ireland.
HENRY CHAPMAN & Co.,
St. Sacrament Street.
Montreal, Oct. 1853.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 7, 1853.

NEWS OF THE WEEK.

Owing to the non-arrival of the English mail steamer we are unable to present our readers with the usual amount of Irish, and other European, intelligence. On Saturday afternoon the Pacific, with Liverpool dates up to the 15th ult., arrived at New York, after a long and boisterous passage of 17 days. By her mails we receive little additional intelligence of any importance. The House of Commons was still occupied in discussing Mr. Disraeli's Budget, and the greatest interest was excited, whilst the fate of the Derby Ministry remained still in suspense. Violent storms of rain and wind had again occurred in many parts of the United Kingdom, through which the shipping and agricultural interests had suffered severely. The London papers are commencing with much asperity upon the "Cuban Correspondence" lately laid before Congress by President Fillmore.

In France all remains tranquil. The Empire, and the Imperial regime have been formally recognised by most of the great powers of Europe: it is still very uncertain whether the Pope will assist at the coronation of the Emperor. New matrimonial alliances for Louis Napoleon are spoken of: amongst others, it is said, that there is on foot a project for a marriage betwixt the Emperor, and a daughter of the late Don Pedro, ex-Emperor of the Brazils. Many amnesties to political offenders have been granted, and a whole batch of Commanders of the Legion of Honor created: Mons. Achille Fould is amongst the favored.

We have news from the Cape of Good Hope up to the 20th November. Active hostilities have ceased, but the embers still continued to burn: the Chiefs had not given in their submission, and their followers still continued to cause much trouble and anxiety to the troops and colonists, by sallying forth from their hiding places in the mountains, and harrying and burning the establishments of the settlers.

DEFEAT OF THE DERBY MINISTRY.

The Asia has arrived at Halifax, and by telegraph we learn that the Derby Ministry are defeated, and have tendered their resignation. After four nights' debate the House divided upon the House Tax, when the numbers were, for the Ministry, 286; against them, 308; majority against the Ministry in a House of 591 members, 19. The intelligence of this Ministerial defeat has created great excitement. Parliament adjourned until Monday, 20th ult.

REVISION OF KING JAMES' WORD OF GOD.

"The Bible alone, is our religion," shouts the English Protestant, frantically dancing a No-Popery war dance, on hustings at anniversary meetings. "Here you are"—cries the Souper to the starving peasantry of Ireland—"here is the Word of God for you, printed by Royal authority, and no mistake at all about it. Take this book, read it, and live—pork and Indian meal will do the rest." Brave words these, master Protestants, mighty brave words, and very consoling, especially the "pork and meal," for they at all events are what our friend, Mr. Fraser, calls "objective realities." But what about the book? What, if after all that has been sung and said about it, it should appear by the testimony of Protestants, that this book, which is your religion, your sole guide and rule of faith, should be no better than a dead, corrupt, and stinking, book; a "very impure" word, a great Lie-Bible,—full of "inaccuracies which need correction"—of "obscure, ludicrous, and strikingly indelicate passages"—abounding in "arbitrary renderings" and unnecessary and unauthorised additions? What then? Why simply this—That your religion, for the last two hundred years, must have been impure and corrupt, a great Lie-religion.

Catholics do indeed say that King James' Word is no Word of God at all—that at best it is but an exceedingly mutilated, and corrupt version of a pure original; but then Papists do say such extravagant things. Well, what do Protestants say about it? Why the very same—that the English authorised version of the Bible is an impure and corrupt version, which must therefore be revised; that it was the work of an impious monarch, and a servile hierarchy, the abject tools of a master whose boast was "Do I make the Judges? Do I make the Bishops?" Then by God's wounds I make what I like me, Law and Gospel.

It will be seen that we are quoting a Protestant paper, the Christian Visitor, a journal which represents the views of the Baptists in Upper Canada.—The article to which we are indebted for our extracts is a letter from Dr. Archibald Maclay—one of the leading members of the "American and Foreign Bible Society," the "Bible Union," and the "Bible Translation Society of England"—in which the writer strongly insists upon the errors in, the corrupt additions to the text, and the obscurity of, the present authorised version, defects

which the writer chiefly attributes to the servility and venality of King James' translators, and to the all powerful influence which that monarch exercised over his abject creatures, the bishops and clergy of the Parliament church. As the opinions of Protestants, when giving judgment against themselves, are worthy of attention, and as it is curious, and interesting to observe the terms in which they speak of the book by means of which they have tried to convert the world, we will lay before our readers some extracts from this portion of Dr. A. Maclay's letter. His object is to show the advantages which the society engaged in the work of getting up a new and improved "Word of God" enjoy; and he is thus led to contrast the position of the Society "exempt from royal or ecclesiastical authority," with that of the miserable tools of the great Protestant sovereign whose translation is now in general use. He says, speaking of the King's interference with the translators:—

"Without the indirect proof of that interference, visible in the rendering of so many important passages of our present translation, what stronger evidence can be required or furnished than is to be found in the letter of the King—July 22, 1604, addressed to Bancroft, Bishop of London, stating his appointment of the translators and enjoining upon him and the Bishops that whenever a living became vacant, 'they should inform his majesty of it, that he might commend to the Patron, one of the said translators, as a fitting person to hold it as a reward for his service in the translation.' We know that in accordance with the injunction contained in this letter, twelve of the translators obtained livings, shortly after the translation was completed.

"Imagine a President of the United States, who had signified in writing to some subordinate officer a desire that whenever a place in his gift became vacant, certain persons might be appointed to fill it, as a reward for some service which moved the gratitude of the Executive. Imagine further that such places became vacant and that such persons were appointed to fill them; would we be satisfied with the reasoning, or hesitate to pronounce it inconclusive which should assure us that the President took no interest in the work performed by the individuals thus rewarded because the appointment thus conferred upon them 'occasioned him no personal expense and required to be filled up at all events.'

"On the last day of the same month, Bancroft sent to Cambridge a copy of this communication together with a letter of instructions, presenting in detail the mode in which the undertaking was to be conducted, and restricting the translators as to the translation of portions of God's Word from the exercise of all due fidelity, and so far forth, rendering nugatory the judgment and learning which it is claimed they brought to their task, whatever these may have been.

"When some difference of opinion arose among the translators as to the manner of observing these instructions, Bancroft again wrote to them stating 'that it was the royal wish that there should be three or four Divines of the University appointed as overseers of the translation, especially with the view of carrying out the 3rd and 4th Rules.'

"The reign of King James was not one in which a 'royal wish' in any matter, civil or ecclesiastical, was lightly regarded.

"What other despots have thought in their hearts or expressed in their acts, James embodied in language which stands an enduring memorial of the impious pretensions of the monarch by whom it was uttered, and of the servility of the hierarchy by which it was approved.

"At the commencement of his reign, when journeying towards London, a pickpocket was taken in the crowd assembled in Newark to see his entrance, the King caused him to be hung without either trial or ceremony; and when it was intimated to him that such acts were contrary to the laws, he exclaimed to the Lords of his Council—'Do I make the Judges? Do I make the Bishops? Then by God's wounds I make what I like me, Law and Gospel.'

"On another occasion when giving vent to some similar outbreak of despotism, Bancroft declared 'that his Majesty spoke by the inspiration of God.' Bancroft, let it be remembered was without much doubt the person indicated in the preface prefixed to our version as 'the chief overseer and taskmaster of his majesty, to whom not only the translators, but the whole church was much bound.' The confidential relation in which he stood to the King, as his organ of communication with the translators in the very outset of their task, and the important post he occupied as 'chief overseer' during its progress, and at its completion he owed to his exalted notions of the King's prerogative and the extended authority, which he claimed for the dominant church in matters of conscience.

"In his biographical History of England, Granger says, 'Bancroft had the highest notions of church power that ever were entertained by any Protestant Bishop, except Laud, and was a strenuous friend of the royal prerogative in which he followed the dictates of his own conscience and the genius of the times. At the Conference held before the King, at Hampton Court, he delivered an oration full of the most abject flattery, comparing King James I. to Solomon for wisdom, Paul for learning, and Hezekiah for piety. He strove hard to establish Episcopacy in Scotland, and it may be said of this prelate, that he laid the foundation on which archbishop Laud raised a super-structure.'

"At the Hampton Court Conference, where Dr. Reynolds had made some remarks rather derogatory to the dominant power of Episcopacy, Bancroft appealed to the King, presiding, to silence the presumptuous Puritan. 'May your majesty be pleased,' said he, 'that the ancient canon may be remembered, 'Schismatici contra episcopos non sunt audiendi.' [Schismatics are not to be heard against bishops.] And there is another decree of a very ancient council, that no man should be admitted to speak against that whereunto he hath formerly subscribed. And as for you, Dr. Reynolds, and your associates, how much are ye bound to his majesty's clemency, permitting you, contrary to the statute primo Elizabetha, so freely to speak against the liturgy and discipline established?'

"Dr. Lillie when referring to Bancroft, says 'James' overseer was Bancroft, Archbishop of Canterbury; and verily, like master like man. This man told the most learned of James' subjects, who had incurred the displeasure of the king and his bishops, by writing (not publishing) a few Latin verses, on the Popish practices of the Church of England, that he had committed a

high misdemeanor and was even guilty of high treason; and it is history that this honor of his country was first sent to the tower, and finally banished for life.'

"Aside from the special instructions by which they were fettered, our translators were not ignorant of the authority claimed by the King in matters of conscience. In his Basilican Doran when speaking of the kingly function, he had declared that a principal part of it 'consists in ruling the church, it belongs to him to judge when preachers wander from their text, and such as refuse to submit to his judgment in such cases ought to be capitally punished.'

"The works of James the First, published in 1616, a rare book, a copy of which is in one of our libraries in the city of New York, furnishes the most ample evidence of these pretensions.

"Before leaving this branch of our subject, let the attention of the candid enquirer be given to a statement alluded to by Anderson. He says that, the 'learned Henry Jessey, being engaged for many years in critical enquiries, drew up an essay for the amendment of the last revision of the Bible, in connection with Mr. John Row, Professor of Hebrew and the Principal of the King's College, Aberdeen.' In this essay, we are told, that one Dr. Hill declared in open assembly, that Bancroft 'would needs have the version speak the prelatial language,' and to that end altered it in fourteen different places, and that Dr. Miles Smith, one of the translators, complained of the Bishop's alterations, but said, 'he is so potent, there is no contending him.'

PUBLICATION OF THE VERSION.

"That King James' version was the only one allowed by royal authority to be publicly read in any congregation of the Established Church, does not admit of a reasonable doubt. It is true, that Anderson, ventures the bold assertion, that, this version came into use in the Church, as well as among the people, on its own merits, without any interposition of the King. But this statement is disproved by the irrefragable facts of history. Dr. Reynolds first requested of the King, in the Hampton Court Conference, that a new translation of the Bible might be undertaken. (See Lewis' History, pp. 78, 79; also Fuller Book, X. p. 14.) 'The King answered Dr. Reynolds, that he had never yet seen a Bible well translated into English; though he considered the Geneva translation the worst. He therefore wished that the most learned men in both the Universities would undertake the work; which when reviewed by the bishops might be presented to the Privy Council, and there receive the sanction of his authority; that so the whole national church might be bound to that translation, and not use any other.' (See Archbishop Newcome's History, p. 92; also Bagster's Hexapla, p. 149.)

"Here the King expresses his will, in regard to the new translation, without ambiguity. 'The whole national church' was to be 'bound to that translation.' It was to be prohibited from using any other. Accordingly we find that when the version was first published, 1611, by Robert Barker, printer to the King, the title page bore these expressions:—'Revised by his Majesty's special commandment'—'appointed to be read in churches.'

"There could not be a more direct interposition of royal authority than the King's sanction of such a publication. For the King was the Head of the church, and no new version could be 'appointed to be read in churches' without his authority, and he could not so authorize any version without excluding from the churches every other; as it was necessary that all the churches should use the same.

"All this is placed beyond a reasonable doubt by the following well-known facts:—1. No version but that of King James was allowed to be printed in the British Realm, or imported from any foreign country, after the publication of the authorized version of 1611; so that the adoption of that version within a few years was not a question of merit and demerit, but a matter of necessity, with but a single alternative. It must be that or none. 2. Immediately after King James' version was published, the Bishops' Bible was laid aside, and the new one took its place in the churches, which proves positively that the adoption of the new one so suddenly, was not the result of a favorable judgment upon its merits, or of necessity from the wearing out of the old Bibles, but of the authoritative appointment of King James.

"On the whole, I am persuaded that the man who undertakes to show, that King James' version came into use in the Church of England gradually, by the independent force of its own merits, must be blinded to the most obvious facts of history, and regardless of the best established rules of reasoning."

Dr. Maclay cites also the testimony, of many Protestant divines and scholars, to the gross corruptions in the text of King James' Word of God, and to the pressing necessity, that exists in consequence, for a new, and revised version. Adam Clarke, D.D., says that it (King James' version) "stands much in need of revision": the Rev. J. Davidson, LL.D., Professor of Biblical Literature, and Oriental Languages, is of the same opinion; and the Rev. Dr. Campbell sums up his criticism on the government version in the following words:—

"I am of opinion that the translators of King James' indulged in freedom of renderings to an extent which shows that they were governed by no fixed rule or principle in the matter."

Is there not here matter for deep and earnest reflection? Should not the simple fact, that a numerous and highly intelligent body of Protestants agree in condemning the government translation of the Bible as corrupt—"full of inaccuracies—full of obscure, ludicrous and strikingly indelicate passages"—induce our proselytising brethren—our Bible Societies, Tract Societies, and Colporteurs—to pause for one moment, and ask themselves some such questions as these:—"What guarantee have we, after all, that this book, which we are circulating so extensively amongst the heathen, and the simple, unsuspecting Catholic peasantry of Ireland and Canada, contains the pure 'Word of God'?"—And if it does not, if it should turn out to be, but a corrupt and impure version of that Holy Word, whose work is it that we are doing?—God's or the Devil's? Great is the responsibility of the man who, without divine warrant, presumes to affirm of any book that it is "God's Word;" but—Woe unto that man who shall scandalise his weak brother by giving him, instead of that pure and Holy Word, an impure and imperfect version thereof! It were better for that

man that a mill-stone were hanged about his neck, and that he were cast into the sea. And yet surely Protestants have good reasons for doubting whether, in their authorised version, they have the pure Word of God, or no. The whole Catholic world has long denounced that version as impure; and now Protestants themselves join with Catholics in that denunciation, confessing the impurity of their version, by their demands for its revision; for were it pure it would need no revision, no alteration.

Dr. Maclay, whilst condemning the Protestant Bible, bears, unconsciously, a striking testimony to the accuracy of the Douay version. He gives a good many instances of the erroneous translations of, and corrupt additions to the original text in King James' Bible, together with the proposed corrections.—We have compared these latter with the corresponding passages in the Douay Bible, and have been not a little surprised to find, that in every instance, except two, the effect of the proposed correction would be to assimilate the Protestant, to the Catholic, text; and in one of these two exceptions, the meaning of the passage, as explained in the notes attached to the Douay version, corresponds exactly with that given by Dr. Maclay. Many a tinkering, and botching up, has the Bible received since Protestants undertook to revise it, but always have they been obliged to pay homage to the excellence and fidelity of the Old Catholic version; every correction they have been compelled to adopt has brought their translation higher to that which has for centuries been in use in the Catholic Church.

At the request of the Montreal Witness we gave him a brief summary of the argument in favor of the Catholic thesis—that there is on earth a living, infallible, authority, or Ecclesia Docens, through, and by means of, which alone, it is appointed for man to learn, with infallible certainty, what doctrines have been revealed by God, and must be believed by man, as essentially necessary to salvation. We argued that, if God, be All-wise, and All-just, and if He holds man responsible for his belief, He must have given to man some means of attaining, with infallible certainty, to a right belief; and that this divinely appointed means must needs be infallible, for the divine commission to teach will be a sufficient warrant for the infallibility of the teaching medium. To avoid confusion, which inevitably arises from not adhering steadily to one question until it be finally settled, we declined, as ludicrously out of place, to discuss the questions—"Where is that body?" and "Of whom is it composed?"—until the previous question—"Is there such a body?" had been finally decided. To this determination we will adhere. The question we have first to decide is—"What means has God given to man—or, what means did Christ appoint—for the transmission of a knowledge of the doctrines by Him revealed, to all future generations?" To solve this question we appealed to history, looking upon it of course as un-inspired, (for inspiration is a fact that must be proved, and not assumed.) We showed that, in certain historically credible, and contemporary biographical, notices of Christ which tradition has handed down to us, it is recorded that He appointed a body of men to go and teach, professing at the same time to impart to them certain supernatural endowments, and promising to them His continual presence until the consummation of all things: we showed also that, in these same biographical notices, it is not recorded, and that there is not the slightest trace, that He appointed any other means of transmitting, and perpetuating a knowledge of His revealed doctrines to future generations. We therefore concluded—"That a living body of teachers, by Christ appointed, by Him protected and assisted, is the only means given by Christ to man for attaining to a right belief in the doctrines by Him revealed." That Christ did appoint a body of men as teachers, and that He appointed no other means of perpetuating a knowledge of His doctrines, are simple historical facts—in the natural order—to which any honest, intelligent and un-inspired witness is competent to testify. Whether Christ had the right to make such an appointment—whether He had the power to confer upon His Apostles the supernatural endowments which He pretended to confer upon them—are questions in the supernatural order, with which, in the present stage of the discussion, we have no concern. All we pretend to establish by un-inspired history, are the simple facts—that Christ did give a commission to a body of men to teach, and did make to them certain promises—promises which, if Protestantism be true, have been most glaringly violated.

To this mode of argument our opponent demurs. Firstly, because we did not distinctly state "whether for the purposes of our argument we considered the New Testament as inspired or not," and that if we admitted the former it would do away "with all the necessity for any other infallible authority." Secondly, because if we considered the New Testament as un-inspired, then our whole system "would confessedly rest upon an un-inspired foundation"—that we would have "to grope for its foundation in history—the most uncertain and easily disputed of all uncertain sources"—and we should never be able to evolve "certainly from the study of the uncertain"—that is—un-inspired history.

To the first objection we reply—that we consider all books to be un-inspired until their inspiration be proved; that as without an infallible authority, external to the book, we know no more reason for predicating inspiration of the Bible, than we do for predicating inspiration of the Koran, the Book of Mormon, or the divellings of the new Protestant sect of Spiritual Rappers—and as in our discussion we profess to be seeking for, and therefore not to have found, such a necessary external authority, we do not predicate inspiration of any of the books in the New

Testament to which we appeal in support of our propositions—that Christ did appoint a body of men as teachers, until the consummation of all things; and that He appointed no other means for transmitting or perpetuating, a knowledge of His doctrines to all generations; this answer is, we hope, explicit enough. In arguing with Non-Catholics or Protestants, we do not recognise the inspiration or the superhuman authority of the New Testament: if our opponents can prove that inspiration, and that superhuman authority—good—we will accept it, and not till then—begging them to remember that historical credibility is one thing, and inspiration another; one fact in the natural, the other a fact in the supernatural, order, and that it is impossible to conclude from the first to the second.

Neither would it follow, as a logical consequence, that if the inspiration of the whole of the New Testament were established, there would be no need of any other infallible authority, any more than it would follow that, if the inspiration of any one book, out of the many which compose the New Testament, could be established, there would be no need of any other inspired, or infallible authority. It is one thing to admit that the New Testament is composed of inspired writings, and another thing to assert that in it are contained all the inspired writings—the whole of God's revelation to man. We cannot jump at conclusions quite so rapidly. For all we know, inspired books of the New Testament may have been lost, as have been many, and for aught we know the most important, of the inspired books of the Old: if the Church be fallible, she may, for aught we know, have erred in deciding upon the Canon of scripture, and have excluded therefrom real inspired scriptures, when it excluded the Gospel of St. Barnabas, and other ancient scriptures, whose canonicity was a matter of controversy in the early ages of the Church. Our opponent, ere he can conclude from the inspiration of the New Testament to the needlessness of any other infallible authority, must prove that—the New Testament contains all the inspired scriptures, and the whole of God's revelation to man.

To our cotemporary's second objection, based upon the uncertainty of all knowledge derived from uninspired history, we have a word or two to say. First, we would ask him—"Does he, or does he not, admit the 'historical credibility' of the biographical memoirs of Christ, vulgarly attributed to St. Matthew and the other Evangelists?" This is a point that must be settled, for of course even a Protestant must perceive that it would be the height of absurdity for him to assume the inspiration of scriptures whose historical credibility he hesitated to admit. We trust that we may receive to our question an answer as candid and explicit as that which we have given to the question of the *Montreal Witness*—"Whether we admitted the inspiration of the scriptures of the New Testament?"

But according to our Protestant opponent—"History is the most uncertain, and easily disputed of all uncertain sources"—from which certainty can never be evolved—Alas that it should be so! Sad indeed! for man has no other means of obtaining knowledge of past events, or indeed of any thing beyond the immediate range of his senses. All our knowledge, of what has been, of what is, is derived from history, and is based upon the assumed possibility of evolving certainty in the natural order from uninspired history; but if this be, as our Protestant cotemporary asserts, impossible, then must all knowledge, all Faith, be likewise impossible. Christianity is based upon history: Christ appealed to His miracles in proof of His divine mission, and it is in history alone that we have any proof of the performance of those miracles.—Even Protestants when contending for the inspiration of scripture, first assume its historical credibility: they argue from the historical credibility of the Gospel narratives, and the Gospel miracles, to the inspiration of the recording medium, and of the recorder: a rather illogical process, for it no more follows that the recorder of a miraculous event must be miraculously inspired, than it does that the driver of fat bullocks must himself be fat. But now our friends seem about to change their tactics, and heaping absurdity upon absurdity, seem about to argue—first from the inspiration to the credibility, and then from the credibility to the inspiration. Did the *Montreal Witness* ever hear of a vicious circle? and yet to this circle he must have recourse; for as certainty cannot be evolved from such an uncertain source as uninspired history, he must needs assume the inspiration of the New Testament scriptures before he can argue to the historical credibility of the Gospel narratives.

All knowledge, we repeat, is based upon the possibility of evolving certainty from uninspired history—a certainty, it is true, limited to the natural order. Deny this, and all knowledge, all Faith, are impossible. Faith requires first—the certain knowledge that God has made a revelation to man; but that He has done so we have no proof save from history; and if from history we can never evolve certainty, never shall we be able to arrive at the certain assurance that God has made a revelation to man at all. The language of our opponent is only another proof, if proof were needed, that, with Protestants, Faith is impossible. Does our cotemporary object to this language as harsh? "Tell us then" would we say to him—"from what source do you derive your knowledge that God has ever revealed Himself to His creatures at all?—and till you possess that certain knowledge you cannot have Faith. Is it not from history that you pretend to derive that knowledge? From history, of which you cannot logically predicate inspiration, for that would suppose some other source whence you obtained your knowledge of inspiration?—from history, from which you assert that certainty never can be evolved? You can have therefore no certainty that God has ever revealed Himself, either to Moses on Mount Sinai—or through Christ in the New Testament; you can therefore have no Faith. For if you pretend to

Faith, from whence comes it? on what knowledge or certainty is it based? You reject the testimony of history as the most uncertain of all sources of knowledge—how know you then that there ever was such a person on earth as Jesus Christ—that He healed the sick, cleansed lepers, raised the dead, was crucified, rose again from the grave, and ascended into Heaven? You cannot be sure that these things ever occurred, you can therefore have no Faith.—Again, you reject history as a sure basis of knowledge; how know you, that there ever was such a city as Jerusalem, or another called Rome, and another called Babylon? how know you that there ever was such a man as Julius Cæsar, or as Pontius Pilate?—or such a man as Napoleon Bonaparte?—or that there is such a man as an Emperor of the French? or that the Duke of Wellington died last year—and was buried in St. Paul's? You know none of these things—all knowledge, and all Faith are, to you, who deny the possibility of evolving certainty from history, equally impossible. For all you know, the story of L'Empereur Napoleon may be a myth, and the narrative of Jesus Christ and His twelve disciples a monkish legend, merely a mediæval corruption of some more ancient allegory of the Sun and the twelve signs of the Zodiac.

Upon one other portion only of our cotemporary's rejoinder would we make a few remarks. He says—"All that is Scriptural in these propositions" (what in the name of wonder does he mean by scriptural? all our propositions were written, and therefore, scriptural) "may most easily and naturally, be understood of the Scriptures penned by Christ's inspired Apostles, which together with his own teaching, recorded by inspired Evangelists, and the Old Testament, also the fruit of inspiration, constitute an infallible and unchangeable body of Divine truth, the faithful reading or preaching of which is to be attended through all ages with the presence and power of Christ through His Holy Spirit. There is, therefore, no shadow of proof in the texts advanced of any infallibility in the Church."

Now the question is not whether they may, but whether they must, be so "understood." Our friend cannot conclude from may be to is; he must show that the commission of Christ to His Apostles must be understood in his sense and in no other. This will be a difficult task for him; and Lo! we throw upon his shoulders a still heavier burden. We defy him to prove that he has in his possession the writings of any one of the Apostles to whom Christ gave commission to teach. As to his boast that when he does "produce a positive and contrary thesis" (it will be a long time first we fear, but when he does we will reproduce it) "he will attempt at least to sustain it out of the Bible—an attempt which it appears to him we can scarcely be said to have made;" we have only to remark, 1st—that until he shall have proved the inspiration of the Bible, and its superhuman authority, his texts therefrom will have no more weight with us, than quotations taken from Tacitus or Ammianus Marcellinus; 2nd—that we learnt, long ago, from Tertullian, never to chop Scripture with heretics.

And now with one word of exhortation, and application, would we, in the most approved orthodox style, conclude. We exhort our cotemporary, to retract as soon as may be, his Protest against history, and to recognise that from uninspired history, certainty of facts, in the natural order—mark, we say not, in the supernatural,—may be obtained. Failing in this, he will be driven from one absurdity to another. He will be forced to deny the possibility of all "objective certainty," and to ignore all "objective existence." For him there will be no more "things," but only "things." For him Being will no longer Be, and existence will cease to exist. God and man, earth and heaven, time and eternity, will melt away, and the *Montreal Witness* itself, with all its types "shall dissolve.

"And like an insubstantial pageant faded,
Leave not a rack behind."
No God, no devil, no man, no nothing—merely Ultra-Protestantism, and the denial of everything.

A writer in the *Montreal Witness* challenged us, a few weeks ago, to make good from the writings "of any Protestant author," our assertion, that the tendency of Protestantism was to ignore the supernatural in religion. We replied by quoting, from the authoritative writings of the Anglican sect, and from the printed sermons of the father of Methodism, passages which fully substantiated all that we had advanced respecting the tendencies of Protestantism; to this testimony we can add that of one of the most celebrated Protestant divines, and perhaps the most eloquent and influential Protestant divine, in the United States—the Reverend Theodore Parker. The Reverend gentleman has published two sermons lately delivered by him at Boston; from these sermons we copy the following passages:—

"I do not believe that there ever was a miracle, or ever will be; everywhere I find law, the constant mode of operation of the infinite God. I do not believe in the miraculous inspiration of the Old Testament, or the New Testament.

"I do not believe the miraculous origin of the Hebrew Church, or of the Buddhist Church, or of the Christian Church; nor the miraculous character of Jesus. I feel not at all bound to believe what the Church says is true"—the Rev. gentleman is beyond all question a sound Protestant—"nor what any writer in the Old or New Testament declares true; and I am ready to believe that Jesus taught, as I think, eternal torment, the existence of a devil, and that he himself would ere long come back in the clouds of heaven; I do not accept these things on his authority; I try all things by the human faculties."

Here then is the testimony of a Protestant minister—of one who protests against all authority, and who asserts his right to "prove all things" in the

* He cannot prove it from history, for that is "the most uncertain and easily disputed of all uncertain sources."—*Montreal Witness*.

most orthodox Non-Catholic style—a Protestant indeed of Protestants—who makes the most sensible Protestant, or Non-Catholic, Confession of Faith we ever met with. "I do not believe,"—"Non Credo"—"in miracles, or miraculous origin," or in anything supernatural. We have been called upon to produce "any Protestant author": we have produced the Anglican Homilies, Mr. Wesley, and the Reverend Theodore Parker, the minister of a large and highly intellectual Protestant Church in Boston; surely here is enough of Non-Catholic testimony to the truth of our assertion, that the tendency of Protestantism, or Non-Catholicity, is to eliminate the supernatural. We hope that after reading the above, our cotemporary will retract his charge against us of having said what is "simply untrue."

"BROWNSON'S QUARTERLY REVIEW."

We have before us the January number of this valuable periodical; it contains articles upon the following subjects:—

- I. The Worship of Mary.
- II. The Two Orders. Spiritual and Temporal.
- III. Father Gury's Moral Theology.
- IV. Protestantism not a Religion.
- V. Catholics of England and Ireland.
- VI. Literary Notices and Criticisms.

To the pious Catholic who cherishes in his heart a warm and tender devotion to the Immaculate Virgin Mother of God, the first article of this number will prove especially interesting. The object of the Reviewer is "to consider the worship of Mary in its foundation, the principles, or reasons, on which it rests, and to defend the strong expressions used by Catholic writers, when speaking of her in connection with our salvation." Not for the special benefit of Protestants does he write—"for they are not in a proper state of mind or heart to appreciate" what he has to offer—but "solely for the sake of those Catholics who are liable to be more or less affected by the objections, cavils, and sneers of the heretical and unbelieving world in the midst of which they are obliged to live."

The Reviewer distinguishes between the honor which we offer to Mary, in common with all the other saints, and the honor which we offer to her, as Mother of God, and on account of her peculiar relation to the great Mystery of the Incarnation. He distinguishes also in the "cultus sanctorum," or worship paid to the saints, two things—the honor or "cultus" proper that we pay to them, and their intercession which we invoke.

Catholics honor, or worship, the saints as God's greatest and noblest works, for God must be honored in all His works. In the clouds, and in the mountains, in the dark forests, and the wide spreading prairies, in the giant oak, and in the humblest flower of the field, we should recognise, and honor the works of God. But far transcending the works of nature are the works of grace. The Saint is the work of God's grace; it is to God, and to God alone, that the Saint owes all that he has—all that he is. In honoring the Saints therefore, we honor God's highest and noblest works, the works of His grace; we therefore honor God in His highest and noblest works. In withholding that honor, or worship, from the Saints, we refuse to honor God's works, and thereby do most foul dishonor to Him whose works they are. God will be honored, in His Saints—yea, He Himself honors them by crowning them with a crown of never fading glory. So far therefore from the worship that Catholics pay to the Saints being an idolatrous worship, or having the slightest tendency to approximate to an idolatrous form of worship, it is, in the language of the Reviewer, "one of the most effectual preservatives against idolatry, because even in the creature it keeps the mind and heart fixed on the Creator."

Why does the worship, or honor, that Catholics pay to the Saints appear to Protestants idolatrous? It is because they have no clear idea of what constitutes idolatry; it is, because Protestants pay to God too little, and not because Catholics pay to the Saints too much. Idolatry is to give to creature what is due only to Creator; but to the Creator we could not give the worship, or honor, we give to the Saints. In the worship we give to the latter we worship God, in His works—in the worship we give to Creator we worship God in Himself. These two worships differ from one another, not in degree, but in kind: one is not a multiple of the other, and therefore—raise the worship that Catholics pay to Saints to its highest power, exaggerate the warmth of their expressions, and the fervor of their devotional ardor, as you will—never can it even approximate to that entirely different kind of worship that Catholics pay to the Creator; never therefore can it approximate to an idolatrous worship.

But in Mary we worship or honor, something more than we honor in any of the other Saints. In her we honor the Mother of God: in the worship we pay to Mary we express our Faith in the mystery of the Incarnation. This mystery Protestants do not believe in their hearts, though they may profess it with their lips. To them the Incarnation is a mere abstraction: it is not to them, as it is to Catholics, a living, and ever-present reality. In the opinion that Protestants hold of Mary, we see the truth of what has often been asserted—that the tendency of all Protestantism is to ignore, or to eliminate, the supernatural. They refuse to look upon the Blessed Virgin as an extraordinary woman; to them she is quite an ordinary person—of less account in the great work of Man's Redemption than the veriest driveller of a fanatic who, in virtue of a black coat, a white choker, and a large stock of impertinence, sticks himself up as a minister of the gospel. In Mary, Protestants do not recognise the Mother of God—they therefore cannot recognise God in her Son, for we cannot think lightly of Mary without lightly esteem-

ing the Son of Mary; nor, on the other hand, can we honor Him—who, when He took upon Him to deliver man, did not abhor the Virgin's womb—with-out at the same time, and by the same act honoring Him, who is God above all, blessed for ever and ever.

In Mary we honor one who—strange as it may sound to Protestant ears—co-operated with God in the work of Redemption. In her womb the Word became flesh, but not without her free consent—that consent which Mary was free to give, and free to withhold, was necessary ere God could become Incarnate in her womb; for a moment then, the Salvation of the world, the Redemption of mankind, depended upon the will of Mary: not until she had given that consent—not until she had uttered those words, which at morn, and noon, and again at still eventide, the solemn peal of the Angelus bell recalls to the heart of the Catholic—"Ecce ancilla Domini, fiat mihi secundum verbum tuum"—not until Mary had pronounced her ever-memorable, ever-blessed "fiat," could the mystery of the Incarnation be accomplished, and the great work of man's Redemption be commenced. Yes, for a moment the salvation of the world depended upon the free will of a Jewish maiden; and shall it be said that in that maiden, at whose "Fiat" God became Incarnate, we are to behold only an ordinary woman?

But Mary is also our Mother:—
"She is our mother, and, to say the least as truly our mother as was Eve herself. Eutychianism is a heresy. The human nature, hypostatically united to the Divine, remains for ever distinct from the Divine nature, and therefore our Lord remains for ever God and man in one Divine person. By assuming our nature, the Son of God has made himself our brother. We become, through the nature so assumed, of the same nature with God. Hence he is not ashamed to call us brethren. Now of this human nature in Christ, by which we become united to God by nature, Mary is the mother, and as the human as well as the Divine nature is one, she is truly our mother, in so far as we through that nature become united to him. She is not our natural mother in the sense of mother of our personality, but of our nature in God, and in so far as we were raised to brotherhood with Christ her Son, and are made through him one with God."

"She is our spiritual mother, for it is only through her flesh assumed by the Son of God that we were redeemed and begotten to the new spiritual life. We cannot too often repeat, that it is the Word made flesh, or God in the flesh, that redeems and saves or beaifies us. It is always through the incarnate Son that we have access to the Father, or that even the saints in heaven become one with God, and behold him in the beatific vision as he is. The life we as Christians live here is the life that proceeds from God in his humanity, and the life we hope to live hereafter proceeds from him in the same sense. To suppose the saint here or hereafter separated from the flesh which God assumed in the womb of the Virgin, would be to suppose his annihilation as a saint, as much as to suppose our separation from God as Creator would be to suppose the annihilation of our natural existence. Here is the mystery of godliness which was manifested in the flesh. Then, unless we can make it true that Mary is not the mother of our Lord in his human nature, we cannot make it untrue that she is our spiritual mother. So long as spiritual life is dependent on God in his human nature, so long as Mary truly the mother of spiritual life, and so long as she is the mother of that life, so long as she our spiritual mother, and to be honored as such, and honored even more than our natural mother, for the spiritual life is infinitely more than the natural life. Mary is also our spiritual mother, inasmuch as it has been through her intercession that we have been regenerated, and hope to obtain the gift of perseverance."

Shall we not then love our Mother? Shall we not, confiding in a mother's love, call upon her—"Mater purissima—ora pro nobis?"

We have not room this week to notice particularly the other articles enumerated in the title page before us. We will endeavor to lay before our readers some extracts in our ensuing numbers.

"Paul Peppergrass," the author of *Shandy McGuire*, has completed his pleasant tale of the *Spawwife*, or *the Queen's Secrets*, being a romance founded upon the cruelties perpetrated upon the Catholics of England during the reign of Queen Elizabeth. We have already noticed the previous numbers of this work as they appeared, and have only to add that the interest excited in the first parts is not allowed to flag in the last. The "Spawwife" is for sale at Mr. Sadlier's, Notre Dame street, Montreal.

The Lives of the Fathers of the Eastern Deserts.
By the Rev. Dr. Chaloner. D. & J. Sadliers, Boston and Montreal.

In as much as this book sings the praises of abstinence, chastity, purity of heart, and Christian asceticism, it is likely to prove a book of offence, and a scandal, to the Protestant world, whose God—the belly—and whose cardinal virtues—the lusts of the flesh—it treats with marked disrespect. But to the Catholic, who believes that a Christian life is a life of self-denial, and mortification, a continual struggle with the world, the flesh, and the devil, it will prove a useful and instructive monitor—useful, in that it exhorts to the practice of the same virtues, as those by which the "Fathers of the Desert"—the holy eremites of old—gained their crowns; instructive, in that it shows these virtues are to be imitated—by patience in suffering, great humility, and the fear of the Lord.

We have to return thanks to the publisher for the *Maple Leaf*, for January, 1853—a work which we heartily commend for the good taste which presides over its selections, and the elegance of its appearance. For sale by R. W. Lay, Great St. James street, Montreal.

A charitable Soiree in aid of the funds of the Society of St. Vincent de Paul, took place in Toronto on the 29th ult., in the St. Lawrence Hall; and never, we believe, did that magnificent saloon contain a more respectable assemblage, among whom we noticed many of our Protestant fellow citizens of the highest standing in society, and whose courteous demeanor marked their good sense and polished manners. The decorations of the Hall were grand and tasteful; the speeches eloquent and appropriate, and the refreshments—furnished by the Catholic ladies of the city—luxuriant and abundant. The chair was occupied by W. J. MacDonnell, Esq., President of the Society.—*Abridged from the Mirror.*

STATISTICS OF PROTESTANTISM IN FRANCE.

The Protestant papers of the United States frequently refer to the progress of Protestantism in France. To every serious reader this topic is worn threadbare. But there is another point upon which the error is almost general, which is the number of Protestants actually in France. We find thereupon some precious confessions in certain articles, in other respects very inferior, which M. Vivien has published in the *Review of the Two Worlds*, upon the organization of sects. What he says of the Protestant and Jewish religions may be considered the statistics of these sects. Certain theories promulgated by this Minister of Public Worship, under the defunct French Republic, need not be here reproduced, we confine ourselves to the quotation of some rather curious enumerations from his latest labors.

Mr. Vivien numbers the Protestant population of France at 1,500,000. We may, in passing, remark that another Minister of Public Worship, M. Barthe, in a document submitted to the Chamber of Peers, enumerates this population at only 900,000. The two Protestant sects which take part in the State budget are Calvinism and the Evangelical church of the Confession of Augsburg. The Calvinists have 511 ministers divided among 63 Departments; in the Gard are 93 ministers, Drome 41, Ardeche 27, Bas-Rhin 23, Herault et Tarn each 22, Deux Seores and Tarn et Garonne each 20, Charente Inferieure 19, Lozere 18, Lotet Garonne 17, Gironde 14, Haut-Rhin 13, Ariège et Seine 9, and other Departments have from 8 to 1 ministers. There are 600 Calvinist churches, of which 121 are in the Gard.

The Evangelical church of the Confession of Augsburg has the greatest number of sectarians in the Bas-Rhin; there are 30,000 in Strasburgh, and 15,000 in Paris. There are 249 ministers of this communion, scattered among 9 Departments: Bas-Rhin 159, Donbs 32, Haut-Rhin 28, Haute Soane 10, Meurthe 8, Seine 5, Vosges 3.

There are 25 Departments which contain Protestant sects, not attached to any-consistory, and possessing no authorized churches. To form an idea of the divided state of Protestantism in France, we may glance into the Department of the Gard in which a single community, that of Congenies, containing scarcely 1,000 souls is divided into 735 reformed Protestant sects; among the rest one calling themselves Darbists, who preach the abolition of all sacred ministry, and proclaim the institution of universal priesthood.

France contains also about 3,000 Methodists, who have a chapel in Paris. Their principal public organ, the *Sower*, died a violent death in the revolution of 1848.

The Anabaptists to the number of about 5,000 are scattered through the Departments of Aisne, Doubs, Juro, Meuse, Moselle Bas-Rhin, Haute Soane, Soane, Somme and Vosges.

The extreme difference of these Protestant sects which all pretend to be the possessors of religious truth, seems to inspire no reflections to the former Minister of Public Worship, M. Vivien. He, however, expresses a lively admiration for the Protestant deaconesses established at Strasburg and at Paris; on this point he has made a grand discovery, namely, that St. Vincent de Paul usurped the honor of the foundation of Sisters of Charity; long before St. Vincent de Paul, the Protestants had established Sisters of Charity at Rochelle and at Sedon! How happens it that those foundations remained so long in obscurity and barrenness, and that the cities of Rochelle and Sedon alone should, from the sixteenth to the nineteenth centuries, enjoy the services of these Sisters of Charity, whilst there have been Protestants in every part of Europe? M. Vivien never imagined an objection of this nature. Why should we be astonished? M.M. Pierre Leroux and Jean Reynaud have written long dissertations to prove that the Chinese were the first inventors of Christianity. Jesus Christ being a mere plagiarist of Confucius, St. Vincent de Paul may well be nothing more than a copier of certain Protestant ministers of Rochelle and Sedon.

Besides the Protestant sects M. Vivien also counts 87,000 Jews, who possess eight consistorial and ninety-five communal synagogues.—*Prop. Catholique.*

A KISS OF PEACE.

Napoleon the Third has embraced the Queen of England by proxy. His Imperial Majesty took Lord Cowley to his friendly bosom at the Tuileries on Monday, and kissed him for the sake of his Royal Mistress. The Britannic Minister, says the French official journals, was received with an *empressement particuliere*. Something after the insinuating style of Robert Macaire, we suppose, who used always to pay his blandest attention to those whose pocket he intended to pick.

We have not heard that his Majesty went so far in his affability as to assure Lord Cowley (in confidence) that his immense warlike preparation was all a joke; that he thought talk about Waterloo a capital "do;" that he regarded the construction of flat-bottomed boats, and of a monster steam fleet, as sure experiments in naval architecture, and not at all an imitation of his uncle's proposed flotilla of 1803; that he thought the Rhine a sham, and had no desire to extend French territory; that he was not engineer enough to convert the Mediterranean into a French lake; and that he knew very well he would be disgracefully licked by the new militia if he put foot into London.

Some thing like this, however, must have been said; for our Saxon friends are beginning to believe that all fear of an invasion may be laid aside. The *Times* has taken to soothing the new Emperor; and the Press is quite proud of the courtesy paid to Lord Cowley.

But, for all this diplomatic ceremonial, the hearts of England and France are as estranged as ever.—Neither trusts the other. Neither Government dreams it is secure in the other's profession.

Louis Napoleon has indeed played his part with infinite address. He has talked Europe fair; but he looks to his army and navy. With consummate duplicity he speaks moderately of his own position, while his agents fan the passions of the people and stir their souls with visions of the new conquest and new glory.

Wait. Sure there is a Napoleon Emperor of the French to-day, so surely shall England and he be at each other's throat.

Kiss him again, oh! gentle Queen, in the name of Waterloo and Saint Helena. Maybe you'll coax him out of a subscription for the new Wellington College. He was mighty fond of the old Duke, and owed him a great deal. But he'll try to pay off his own and his uncle's debts one of those days, we promise you; and the receipt will be written in blood.—*Nation.*

PROTESTANT PRESS IN THE U. STATES.

It is only a few weeks ago that we called attention to the horrible immorality of the German Protestant press in the U. States. Since then we have read in the "N. Y. Allgemeine Zeitung" of the 22nd, a sensible article on the same subject; in which the writer denounces the impious journals of his countrymen; and entreats Christian fathers and mothers to reflect well before they admit such papers into the bosom of their family. That there should be necessity for such entreaty is too clear a proof of the wide-spread circulation of such journals amongst our German populations. Add to this the number of such sheets printed in so many cities of the Union; and the fact that the larger cities, such as N. York, Baltimore, &c. have several papers of this stamp. Nothing but a good circulation could warrant the printing of so many organs of the same principles; for, however ill-willed and reprobate may be these disciples of the Devil, they would scarcely serve him without pay. Such generous devotion belongs only to the Apostles of truth; and the arch-fiend "knows his own" too well to expect it from them. Lest any one should suspect us of exaggerating the character of the papers in question, we will give an extract from one of them, which no Christian can read without shuddering. It is alleged by the editor of the A. Z. with the same view; and is, he assures us, a faithful copy of some stanzas for Sabbath reading, that appeared two days previously in the "New York Beobachter (Observer)," which is the name for the Sunday edition of the "N. Y. Democrat." We present a literal translation.

"Why should the God of the priests trouble us?—He gives us nothing to eat. The money-chest is our true God. . . . What need of mass or Confession?"

"Then let us leave the Church, with banners, tables and benches. Thither—O thither let us fly, where reigns the spirit of Liberty, and that is—in the ale house."

"There live we in revel and riot. Adieu ye dogs of priests! In our new House of God, with full glasses we cry 'Long live Freedom's hour.'"

"We are now Catholic enough; our eyes are now opened: Christ's religion is an imposture of the Priests: we find in the tankard doctrine enough, and that serves us much better."

"And when we have well bathed our throats in barley juice, we derive thence courage and strength, and make a bond of brotherhood with the Devil who is roasting in Hell!"

"And when at last our hour comes, the hour that is to reward our deeds, we will drink ourselves full to overflowing and thus bring (worthy) tribute to our King who reigns in Hell!"

It is a shame that in the American Babylon, with its missionary societies, its pious crowd of Bible distributors, its appropriations of public money for the propagation of Methodism in the Five Points, no one has the courage to invade these German sanctuaries of Atheism, and test public virtues or public shame by the prosecution of such wretches.—*Catholic Instructor*

There are no less than ten or a dozen newspapers and magazines in the United States, devoted to ghost literature; which pretend to give communications from the world of spirits. A New York paper states the number of believers in this sort of thing is increasing. There are besides the periodicals of spiritual literature, innumerable books and pamphlets. A New York paper says:—"Among the periodical publications of this kind the most elaborate is *The Shekinah*, a monthly magazine often noticed in these columns. *The Spiritual Telegraph*, hebdomadal, is conducted by the same editor, Mr. S. B. Brittan. *The Spirit Messenger* is published weekly in this City by Mr. R. P. Ambler, himself a "medium," and may confidently be consulted by all who desire to know what the spirits have to offer. *The New Era* hails from Boston, is also a weekly, and gives communications from the "higher order of spirits." But the proverb that a living dog is better than a dead lion was never more tediously illustrated than in its pages; to hear the braying of a live ass would be agreeable pastime after their perusal, for the higher the spirits mount, the bigger fools they seem to become, if *The New Era* does them justice. *Light from the Spirit World* is published at St. Louis, every Saturday; its pages are in a great measure, filled by the contributions of spirits. *The Seraph's Advocate* is a paper we have heard of, but not seen. *The Crisis* comes from Grand Rapids, Mich., and *The Mountain Cove Journal*, the highest flown of all in its gabble, is published in Virginia.—There are other papers which give a good deal of space to ghostly discussions, though not exclusively devoted thereto, as for instance, *The Practical Christian*, at Milford, Mass. In all these journals the least interesting and most silly articles are invariably those which purport to be of spiritual authorship."

BLASPHEMY.

The notorious Rev. Theodore Parker, a Protestant minister, (observes the *Catholic Miscellany*.) lately visited Cincinnati, and preached on Sunday in one of the Protestant Churches of that city. In his discourse he represented the Saviour as a shrewd and wise man, ahead of the age in which he lived, but far behind the wisdom and enlightenment of our own. Had he lived in latter days, or had his life been spared longer, he would have given us a more perfect religion, or, at least, would have been able to retrace many faults and imperfections of the religious system which he founded. These doctrines are new in America; but they are old in the birth place of the Reformation. They are the natural sequel of that great event; and what is more, they are more logical and consistent than the original theories of the Reformers. An impartial philosopher, or even a reasonable Catholic, must feel more respect for the bold, fearless logic of Paulus and De Weite, than for the sneaking, cowardly contradictions of Luther and Calvin. But pious Protestants, who admit and cherish principles, of which they refuse and hate the consequences, ought not to tolerate in their churches such free-spoken men as the Parkers and others of his stamp. But, alas! Protestantism cannot be uniform even in its inconsistency. Theodore Parker was heard patiently and attentively by an audience that believed in the Saviour's divinity, or at least, professed respect for his character. Blasphemy was tolerated and tacitly sanctioned by those, who would not allow freedom of speech on moral and political subjects. *The Catholic Telegraph* of that city thus rebukes the calm indifference of his hearers, and contrasts it with that of the Evangelical Kossuthites, who raved and growled their open disapprobation of Mr. Brownson's lectures in that city:—"And how did that Christian Congregation receive the torrent of blasphemy? Did they rise up with in-

dignation and say with Holy Paul, 'If any love not the Lord Jesus Christ let him be anathema?'—Did they manifest in any way their disapprobation of the blasphemy to which they were listening?—Not at all. They sat quietly and listened through the discourse. Perhaps they did not express their disapprobation of respect to what they esteemed to be the House of God in which they were assembled. They might have left it. Perhaps from courtesy to a stranger they did not wish to abandon the house. When Dr. Brownson of Boston, a few months since spoke of a foreign demagogue—and sworn enemy of society in terms not more disparaging than Theodore Parker used of Jesus Christ—they had not this respect for the feelings of a stranger. Then they could roar out loud-mouthed their indignant dissent.

When that vain, worthless vagabond, the plunderer of public property—the destroyer of public peace, who, for a time, had been constituted by the influence of revolutionary secret societies, the personification of the God of this world, the representative of its avarice, its rebellion, its spirit of murder, was being dragged from his idol-throne, and stripped of the ornaments that hid his corruption and deformity, by an eloquent and fearless man, then they had shouts and clamors wherewith to drown his voice. But when Theodore Parker seeks to pull down from the Throne of Mercy Jesus Christ our Lord, when he tries to make him out a Liar and Impostor that pretended to be God, whereas he was an ignorant and inexperienced man, when he belches forth this torrent of abuse against the man God—the Only Begotten Son of God who is also the Son of Mary—our Saviour, our Redeemer, our Hope, our Salvation, our Wisdom, our Pride, our Judge and our Beatifier—then all is silent and apparently approval—bland smiles are exchanged between the hearers; and striking views are said to have been advanced by the preacher—in the dinner-table comments over the morning's performance. Where are our seventy-two Sunday Schools, our Societies for the diffusion of Religious Knowledge—our money spent to print Sectarian tracts for distribution among the poor that are dying in the City Infirmary? Where was the religious sentiment that keeps a-going for the perversion of the Catholic poor—while Theodore Parker was preaching? Where?"

PROTESTANT LIBERALITY.—NEW ENGLAND CHRISTMAS IN OLDEN TIMES.—It is well known that our Catholic forefathers in New England suffered much on account of their holy religion. Its free exercise was prohibited by positive laws, and its ministers held in execration. It was the avowed policy of the Puritan fathers to abolish every vestige of Catholicity; and among the many measures which they adopted to effect their purpose, we find the following in relation to the observance of Christmas:—"General Court of Massachusetts, held in 1651.—Be it therefore ordered by this Court, and the authority thereof, that whosoever shall be found observing any such day as Christmas, or the like, either by forbearing labor, feasting, or any other way upon any such account as aforesaid, every such person so offending, shall pay for every such offence five shillings, as a fine to the county."

ASTOUNDING CHARGES OF MURDER AND FRAUD—ARREST OF PARTIES SAID TO BE IMPLICATED.—Alonzo and Amasa Chapin, formerly of the firm of Filley & Chapin, extensive boot manufacturers of this city, and Wm. Kissane, of the firm of Smith and Kissane, pork packers, and James Chandler, of Covington were arrested yesterday about 12 o'clock, by G. A. Jones, U. S. Marshal for Ohio, and S. B. Hayman, U. S. Deputy Marshal, assisted by constables E. Ewan, T. Curd, L. Harris, R. Blacks, Snowfield, Banker, and Redding, of the city police, and Esquire Merchant, and taken to Columbus on charge of being implicated in one of the most damnable crimes, if true, that we have ever had to record. Some time last January, Captain Cummings, brother-in-law of the Chapins, purchased the steamer *Martha Washington*, and put her in the New Orleans trade. On her first trip the Chapins made very heavy shipments on her, of what purported to be boots, and shoes. It is now said that Capt. Cummings and the Chapins had effected an insurance on the boat and shipments on her, amounting to one hundred and twenty-five thousand dollars, and that the boxes supposed to contain boots and shoes, were filled with rubbish of no value whatever, and that the boat was set on fire and wholly destroyed, with a view to recover this immense insurance. Capt. Cummings is now, we learn, in New Orleans, and measures have been taken for his immediate arrest, if it has not already been done. It will be remembered that sixteen persons were lost by the burning of the boat, and we learn that parties arrested are now charged with murder, as well as fraud. Kissane and Chandler are also charged with being parties to the attempted fraud.—*Cincinnati Paper.*

The bill of the Howard House in New York for the entertainment of Kossuth and his retinue, is about \$14,000. After talking the matter over at several meetings, the City Council voted to pay it. One of the items is for cigars, &c., \$39,75, but this charge accrued only during the few last days that Kossuth, the patriot was an inmate of the house. The entire appropriation which has been made by the city of New York, and paid for Kossuth's reception, is \$29,800.

The extravagances the city, and the people of the city are going into exceeds anything in our previous history. Costly houses of \$75,000 and \$100,000, with furniture, mirrors, carpeting, pictures, frescoes, &c., to match, are not uncommon—but there are dinners, soirees, fetes, dresses, &c., to match. We hear of balls, the past week, in which diamonds and emeralds were worn, worth \$30,000, on the person. Thousand dollar dresses are not uncommon. Dinner parties are spoken of, when ladies appear in cloaks embroidered with pearls, &c. What are we coming to!—*N. Y. Express.*

A TOUCHING APPEAL.—The editor of an Indiana journal makes the following appeal to his delinquent subscribers, an appeal which we trust will touch their pockets as well as their hearts:—"Hurd Up. It is but seldom that we trouble our patrons by asking them to fork over the small balance due us, but we think if they only knew how difficult a task it is for us to make provisions to protect Sally and the children from the cold, chilling blast of Winter that is now coming upon us like an avalanche, it would hardly be necessary to say pay once, for they would come to our rescue instantaneously."

THE PRINTER.

"I pity the printer," said my uncle Toby. "He's a poor creature," rejoined Trim. "How so?" said my uncle. "Because in the first place," continued the Corporal, looking full upon my uncle, "because he must endeavor to please everybody. In the negligence of a moment, perhaps a small paragraph pops upon him; he hastily throws it to the compositor, it is inserted, and he is ruined to all intents and purposes." "Too much the case, Trim," said my uncle, with a deep sigh. "Too much the case."

"And please your honor," continued Trim, "this is not the whole." "Go on, Trim," said my uncle, feelingly. "The printer, sometimes," pursued the corporal, "hits upon a piece that pleases him mightily; and he thinks it can go down with his subscribers. But alas! sir, who can calculate the human mind! He inserts it, and all is over with him. They forgive others, but they cannot forgive the printer. He has a host to print for, and every one sets up for a critic. The pretty Miss exclaims, 'Why don't you give us more poetry, marriages, and *bon mots*!—away with those stale pieces.' The politician claps his spees over his nose, and reads it over in search of a violent invective; he finds none, takes his spees off, folds them, sticks them in his pocket, declaring the paper good for nothing but to burn. So it goes. Every one thinks it ought to be printed expressly for himself, as he is a subscriber; and yet after all this complaining, would you believe it, sir," said the corporal, clasping his hands beseechingly, "would you believe, sir, there are some subscribers who do not hesitate to cheat the printer out of his pay! Our army swore terrible in Flanders, but they never did anything so bad as that."

"RELIGIOUS NEWSPAPERS.—We say, much "more in sorrow than in anger," that the average morality of the journalism of our day, calling itself "religions," is one of the worst scandals of the evangelical denominations. It happens to us to have been compelled to watch it narrowly; and whilst we cheerfully admit that there are honorable exceptions, we aver, with all seriousness, that for unfairness, untruthfulness, meanness, cowardice, and all the worst vices of reckless partisanship, we know of nothing outmatching our "religious newspapers." Their flattery of their patrons is fulsome, servile, and sickening—they lay it on with a trowel. In their reports of public meetings they suppress whatever is unfavorable to their own views, describe incidents as may best suit them, or bend facts to their own inclinations. They mis-state without compunction. They abuse without discrimination.—They puff without modesty. And they arrogate to themselves a monopoly of religious motive. There are few men of honorable feeling, of any sect or party, whose duty or whose taste may lead them to watch the section of the press to which we have alluded in whose nostrils our *soi disant* religious newspapers are not an intolerable offence.—*The Nonconformist ("Religious" Journal.)*

THEORY OF AN OPEN POLAR SEA.—Dr. Kane, of the United States navy, in his lecture before the Geographical and Statistical Society in New York, delivered Tuesday evening, advocated the theory of an open Polar Sea and cited as facts to sustain the theory—among other things, that the estuaries of Baffin's and Hudson's Bays and Bhering's strait, indicate the existence of a Polar Basin, having an active supply and discharge, as well as an internal circulation; the intercommunication of whales between the Atlantic and Pacific oceans, as shown by Maury; the increase of warmth in many places in very high latitudes; the migration of animals, and the flight of birds of passage, some of which incubate in regions of unknown northness; the phenomena of the Polar drift, which indicates that the thaw commences on the northern and not on the southern side. Henry Grinnell has placed at the disposal of Dr. Kane the exploring vessel *Advance*, and the Secretary of the Navy has assigned to him as a special duty the control of an expedition in search of Sir John Franklin. Dr. Kane proposes to proceed along the west coast of Greenland, and north upon the meridian of Smith's Sound, for the following reason, as stated by him: "1. Terra firma as the basis of our operations, obviates the accidents characteristic of ice travel. 2. A due northern line, which throwing aside the influences to terrestrial radiation, would lead soonest to the open sea, should such exist. 3. The benefit of the fan like abutment of land on the north face of Greenland, to check the ice in the course of its southern or equatorial drift; thus obviating the drawback of Parry in his attempt to reach the Pole by the Spitzbergen Sea. 4. Animal life to sustain travelling parties. 5. The co-operation of the Esquimaux settlements, of Greenlanders having been found as high as Whale Sound, and probably extending still further along the coast. The point I will endeavor to attain, would be the highest attainable point of Baffin's bay, from, if possible, pursuing the Sound known as Smith's Sound, advocated by Baron Wrangell as the most eligible site for reaching the North Pole."

The California papers say there is no probability of the Gold of that country being exhausted for many years to come, if ever. They predict that in proportion to the increase of mining population, will be the increase of the yield, and two years from this time, it not sooner, it is not at all unlikely the shipments by each semi-monthly steamer will be double what they are now.

Mr. James Tweedle, living on President's Island, near Memphis, Tenn., was murdered one day last week by one of his sons, not more than 14 years of age, who made a full confession. His father, having whipped him, laid down and went to sleep, when the son seized an axe and drove it into his skull.

The Milwaukee *News* is responsible for the following—we think it a very funny hit at a mode of singing, prevalent in many churches, and it has also an air of truth about it:—"A friend of ours, who possesses a quiet vein of humor, was recently on a visit to Maryland, and relates an amusing account of a 'colored chorus' witnessed by the 'relator' at one of the African churches. The masculine darkies were arranged 'like four and twenty black birds all in a row' on one side, and the females on the other. The latter commenced the chorus with 'O! for a man—oh, for a man—oh for a mansion in the skies; to which the former responded: 'Send down sal!—send down sal!—send down salvation to my soul.'"

THREE RIVERS CATHEDRAL TAX.

(From the Quebec Gazette.)

Of all the legislation of the past session, no act appears to have been so little understood as that of taxing the inhabitants of the Town of Three Rivers for the purpose of raising money to build a Cathedral.

The following is the resolution with the vote upon it. It will be seen that there were very few persons in the House at the time of its passage; but had the whole 54 been present, the resolution must have passed, as there was nothing in it, which we shall shew presently, to require the slightest compromise of the most ultra Clear Grit principles for its support.

Resolved, That it is expedient to raise by assessment from the Catholic Inhabitants of the Parish of the Immaculate Conception of the Blessed Virgin at Three Rivers, the sum of five thousand pounds currency, payable in six years, at the rate of one-sixth per annum, to be delivered and paid over to the Bishop of Three Rivers, to aid in the liquidation of the expenses to be incurred in the erection of a Cathedral Church in the said Parish, to be also used as a Parish Church.

The said resolution being read a second time, was agreed to.

Yea:—Messrs. Badgley, Burnham, Cameron, Attorney General Drummond, Dubord, Fortier, Gamble, Gouin, Inspector General Hincks, Jobin, Lemieux, Macdonald of Kingston, McDougall, McLachlin, Morin, Poulin, Ridout, Robinson, Rose, Short, Stevenson, Stuart, Taché, Tessier and Wright of West Riding of York—25.

Nays:—Messrs. Brown, Mallock, Marchildon and Patrick—4.

For this resolution there is abundant precedent, and indeed, it is merely an extension of the law already in existence for the building of Churches, to enable a Cathedral to be constructed.

By an ordinance of the Governor in Council, passed in 1791—during 34, George III, chap. 6, power was given to the Bishop or superintendent of the Romish Church, to exercise all the rights which were in existence previous to the conquest, and which gave the power to assess the people for the construction of parishes and parish churches.

"IX. And be it further ordained, &c., that whenever there shall have been made by the ecclesiastical authorities, any order or decree for the location, erection and construction, alteration, removing or repairing of any parish church or chapel, or chapel of ease, or sacristy, parsonage house, or church yard, as hereinabove mentioned, it shall be lawful for the majority of the inhabitants, (being free-holders,) interested in such construction or repairs, to apply by petition to the said Commissioners, praying that a meeting of the inhabitants of such parish or mission may be called for the purpose of proceeding to the election of three or more trustees to carry the said decree into effect; and the said Commissioners may thereupon authorize such meeting and election, by an order to that effect."

"These trustees are authorized to make an assessment on all immovable property, for the amount necessary for the construction of such parish Church, which act of assessment shall be exhibited at least fifteen days previous to its homologation being moved for. The nineteenth section says:—

"And be it further ordained, &c., that when the act of assessment shall have been homologated by the said Commissioners, the trustees shall have a right to demand from the assessed the payment of their rates or assessments; and in case of the refusal of such payment, the same may be recovered before any civil court of the district, of competent jurisdiction, according to the amount thereof."

"This ordinance has been amended by two different acts since. The first, 13 & 14 Victoria, chap 44; and 14 & 15 Victoria, chap. 103. These statutes, however, did not in anywise alter the main feature of the ordinance, viz: the power to assess. Their object was merely to improve the mode of assessment.

From these it will be seen that the law of Lower Canada authorises the assessment of the people for the erection of churches, and moreover it has frequently been done of late years. In 1850 a statute was passed, 13 & 14 Victoria, chapter 128, "to enable Louis Compe to recover a certain amount due to him by the parish of St. Edouard, in the district of Montreal."—The amount was a balance due to him on the erection of a church, and the method of payment ordered by the act was by assessment. We are not aware that the Globe objected to this bill, although it now makes such large professions of consistency; indeed, if we are not very much mistaken, it defended it. And yet, was it not as bad in principle to tax the inhabitants for the payment of a balance on the erection of a church as for its entire erection? But, it will be asked, if the law is already sufficient for these things, why trouble the House with further resolution on the subject? The circumstances of the case will fully explain this. The inhabitants of Three Rivers

desired that a cathedral should be erected in their town, and for this purpose a public meeting was held, at which the specifications for the building were laid before the people, and the amount necessary for the construction of a suitable edifice declared to be £7,000 currency. As the law did not refer to cathedrals, the bishop offered, if the building were erected, to furnish the sum of two thousand pounds, which would leave the amount to be raised by the inhabitants only £5,000; the proposition was unanimously adopted, and the member for the place requested to get the sanction of Parliament for the assessment. This, then, is the whole matter about which so much has been said, and on which so much holy indignation has been wasted. Had the usual course been adopted—had the Governor appointed the Commissioners and the people the trustees, and proceeded to assess the immovable property, and levy the tax, there would not have been a syllable uttered about the matter.—But because, a cathedral instead of merely a parish church, is to be erected, and because the people are to save £2,000 by the transaction, we are declared as being priestridden, &c., and the reformers of Upper Canada who voted for the bill are pronounced traitors to their principles. It is abominable to see men endeavoring to make political capital out of such matters, and it is particularly despicable to see reformers endeavoring to split up the reform interest, and throw the country into the hands of their political opponents, the Tories, by such means.

The Globe, attempting to account for the fact that no petitions were presented against the resolution, says that the people can neither read nor write, and that possibly they have never heard anything of the matter. We have to tell the Globe that at least two-thirds of the inhabitants of Three Rivers can both read and write, and that, moreover, the meeting to which we have referred was one of the largest and most enthusiastic ever held in the parish. We hope the Upper Canada journals, who are influenced by other motives than those which evidently move George Brown and the Globe, will put this matter in its proper light, and exonerate those gentlemen who, properly understanding it, voted for it, from an unjust and ungenerous imputation.

MELANCHOLY DISASTER.—LOSS OF FOUR LIVES.—On Friday morning, at about half-past one o'clock, a fire broke out in the premises in McGill Street, occupied as a confectionary, bake-house, and dwelling, by Mr. R. King. All the household consisting of Mr. King, his wife, four children, three servant maids and six apprentices, were buried in slumber. The front door was locked and there does not appear to have been any means of exit to the rear. Mrs. King searched some time for her keys, and the poor girl, Jane McIntyre, remained with her, holding the baby. All the others except two of the children made their escape from the gallery in rear of the second story. Mr. King left his wife and children on the third flat to open the back windows on the second floor and afford them means of escape that way. The young servant girl followed, and was the last to leave the third story; after searching about in the smoke for the children, she rescued one and bore him bravely safely through the smoke and over the sheds and fences in the rear. Mr. King finding it impossible to return, he says, made his escape from the second story, and so saved his life. The poor girl McIntyre, on being called away, said she would not leave the house while Mrs. King and the children were in danger, and so her heroic fidelity cost her her life. When Mrs. King found she could not get down the stairs with her babe she dropped it from the window into the arms of Mr. Hunt, a painter, in the city, who deserves credit for the care and dexterity with which he saved the little creature from harm, as also for the attentions he paid to the remainder of the family, taking them to his house and furnishing them with food, clothing, &c. After Mrs. King threw down her babe, she re-appeared at the window with another child, but sank down before she could lift it over the sill. There are few more estimable people in their rank of life than those who have perished, and great numbers will mourn their melancholy end. Mr. King's stock was insured for £300 at the Montreal Office, and £300 at the Alliance, but his loss will be very much beyond the sum recovered. The building was owned by Mr. Wm. Stephen, and we believe was about covered by insurance. This sad accident shows the necessity of having fire escapes, or good ladders placed about the city, where any one can get at them, as is the case in London. In this case before any of the Fire Companies could reach the ground with their apparatus, it was too late to save life. When the firemen did get there they behaved admirably, and the fire was kept within the limits of the building where it originated.—Montreal Gazette.

SUICIDE.—We learn from the Chronicle, that at about half-past ten o'clock, on Wednesday night last, a soldier of the 54th Regiment, being on guard at St. John's Gate, slept within the enclosure of the Ordnance Laboratory yard, and shot himself through the body, death being instantaneous. The man, whose name we have not learned, bore a tolerably fair character in his regiment, and had been some six or seven years in the army.—Quebec Gazette.

Rev. Dr. Phillip, missionary in North Africa, states on authority of a German traveller, that near the kingdom of Bambara, is a large number of Jewish negroes. Nearly every family among them possesses the Law of Moses written upon parchment. Although they speak of the prophets, they have not their writings.

REMOVAL.

DYEING BY STEAM!!! JOHN McCLOSKEY,

Silk and Woollen Dyer, and Scourer, (FROM BELFAST,)

HAS REMOVED to No. 38, Sanguinet Street, north corner of the Champ-de-Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same. He wishes to state that he has now purchased his present place, where he has built a large Dye House, and as he has fitted it up by Steam on the best American Plan, he is now ready to do anything in his way, at moderate charges, and with despatch. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woollens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Maroon Window Curtains, Bed Hangings, Silks, &c., Dyeing and Watering. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

£3 N. B. Goods kept subject to the claim of the owner twelve months, and no longer.

MONTREAL MODEL SCHOOL, 45 ST. JOSEPH STREET.

THIS SCHOOL, hitherto known as W. DORAN'S Commercial, Mathematical, Day, Board and Evening Academy, will be known in future as—Montreal Model School. Mr. DORAN, by constant attention to the moral and literary improvement of the pupils, will render the School every way worthy of the title. Its duties will be resumed on MONDAY, 3rd of JANUARY, 1853. Board and Tuition, or Tuition, extremely moderate. Evening Instruction from 7 till 9 o'clock. W. DORAN, Principal. Mons. P. GARNOT, French Master. N.B.—A Drawing Master will be engaged. December 29, 1852.

FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS' HOME, 13 ALEXANDER STREET.

MR. FLYNN respectfully informs the Public, that he has OPENED A CIRCULATING LIBRARY, containing a collection of Books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales. To those who do not possess Libraries of their own, Mr. FLYNN'S Collection of Books will be found to be well chosen; and as he is continually adding to his stock, he hopes to be favored with a sufficient number of subscribers to ensure its continuance. Mr. FLYNN wishes publicly to contradict the malicious report that Protestant female servants are refused admittance into his establishment; this is false, for Protestants as well as Catholics are received if their characters be good. November 24, 1852.

FOREIGN BOOKS,

JUST RECEIVED BY THE SUBSCRIBERS.

- L'Amma Amante, or the Soul Loving God, by Pagani, 6 3
The Glory of Mary in Conformity with the Word of God, by the Rev. J. A. Stothert. Muslin, gilt edges, 4 6
The Life of St. Teresa.—Translated from the Spanish by Rev. John Dalton, 6 3
The Way of Perfection, by St. Teresa.—Translated by Dalton, 5 0
The Pope.—Considered in his Relations with the Church, and the Cause of Civilisation, by De Maistre, 7 6
More's Catholics, or Ages of Faith.—3 vols., 80 0
Paganism in Education, (London Edition.), 4 6
The School of St. Philip Neri, from the Italian, Loss and Gain by Rev. John Henry Newman, 7 6
Life of Henry the VIII.—Translated from the French of Audin, 10 0
Evidences and Doctrines of the Catholic Church, by Archbishop McHale, 10 0
Hierurgy, or Transubstantiation, &c., by D. Roek, D.D., 20 0
Canons and Decrees of the Council of Trent, by Waterworth, 12 6
Faith of Catholics, by Berrington & Kirk, enlarged by Waterworth, 3 vols., 30 0
Wieder's Sermons, 2 vols., 15 0
Petelli's "1 vol., 10 0
The Summer's Complaint to God, by Rev. John Gother, Captain Rock in Rome, 6 3
Tour in Egypt and Palestine, by Patterson, 15 0
As we have only a few copies of each of these works, parties requiring them would do well to send their orders immediately.

Books can be mailed to any part of Canada. D. & J. SADLER & Co. For Sale by H. COSGROVE, 54 1/2 St. John Street, Quebec. Montreal, December 21, 1852.

A WORK FOR EVERY CATHOLIC FAMILY.

DE LIGNEY'S CATHOLIC LIFE OF CHRIST AND HIS APOSTLES.

D. & J. SADLER & Co. have just published THE HISTORY OF THE LIFE OF OUR LORD AND SAVIOUR JESUS CHRIST, from his Incarnation until his Ascension. To which is added—THE HISTORY OF THE ACTS OF THE APOSTLES. Translated from the French of Father DE LIGNEY by Mrs. J. SADLER; with the approbation of the Most Rev. JOHN HUGHES, Archbishop of New York.

NOTICES OF THE PRESS. "We have received the 6th, 7th, 8th and 9th numbers of this splendid edition of the Life of Christ. This book is translated from the French of Father Francis de Ligney, S. J., by Mrs. Sadler, a lady well known to the readers of the Pilot. The numbers are illustrated with engravings of the following subjects: Jerusalem, the Prodigal Son, the Wise men's Offering, and the incredulity of St. Thomas. The life of Christ is concluded in the 9th number and the history of the Acts of the Apostles commences, being intended as a sequel to the Life of Christ, by the same author. We cannot too strongly recommend this book to the Catholic community.—Boston Pilot. "We cordially congratulate the Catholics of the United States on the appearance of a work, at once so important and interesting, as Father de Ligney's Life of Christ. It is already widely known and appreciated on the continent of Europe, where it has long been prized as one of the most useful and devotional works. Mrs. Sadler, to whom the Catholics of the United States are already much indebted for her valuable contributions to our Catholic literature, has rendered Father de Ligney's work into our tongue with singular felicity, and a nice regard to the original text. The work is superbly printed, and appears in parts, at the very low price of twenty-five cents per number. The steel engravings are done in the best style of the art, and are after designs by Rubens, Vandyc, De Caisne Schaeffer, and other eminent masters of the old school. We know no Catholic publication of more general utility, and really so cheap. It has already attained a wide circulation in Europe, and we doubt not but that it will be soon found in every Catholic home in the new world.—N. Y. Truth Teller. "HISTORY OF THE LIFE OF OUR LORD JESUS CHRIST.—Sadler & Co., New York. This is a new edition of the life of our Divine Saviour from His Incarnation to His Ascension, compiled in French from a careful examination of the sacred Scriptures by the learned and pious De Ligney, and translated by Mrs. J. Sadler. The merits of this work are universally recognised, and its reputation yet increasing. This edition is elegantly translated, beautifully printed on fine paper, and illustrated with splendid engravings. The engraving in this first issue is "The Descent from the Cross" and is worth the price of the number.—Philadelphia Catholic Instructor. "We have received the first number of De Ligney's Life of Christ, translated by Mrs. Sadler, and published by D. & J. Sadler & Co., New York, with the approbation of Archbishop Hughes. The work is held in high esteem in Europe, and has already been translated into three languages from the original French. It is issued in quarto form, printed on clear type and on fine paper.—Each number contains 64 pages, and is illustrated with a fine steel engraving. The price is twenty-five cents a number, and twelve or fourteen numbers will complete the work. We have no doubt that it will sell very readily.—Shepherd of the Valley. The work is a small 4to of 736 pages, elegantly printed from new type, on fine paper, and is illustrated with thirteen highly finished steel engravings, executed expressly for the work.—It may be had in the following styles of binding:— Muslin, gilt backs, 80 Roman, marbled edges, 25 Titian Morocco, gilt edges, 30 Turkey, extra, 35 A liberal Discount made to parties clubbing together, and ordering Six or more copies. D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

For Sale by H. COSGROVE, 54 1/2 St. John Street, Quebec. Montreal, Oct., 1852.

HOLIDAY PRESENTS FOR CATHOLICS, FOR SALE BY D. & J. SADLER & Co.

- THE CATHOLIC FAMILY BIBLE, (to which is appended Warf's Errata) printed on fine paper, and illustrated with twenty-five fine steel engravings, at prices varying according to the style of binding. BUTLER'S LIVES OF THE SAINTS (fine edition) in four volumes, with 29 Illustrations, in various bindings and prices. (The Lives of the Saints is, in itself, a library; and no Catholic family should be without a copy of it. Only a few years ago it was five times its present price. We publish a cheap edition of it for only ONE POUND.) THE LIFE OF CHRIST and HIS APOSTLES. Translated from the French of Father de Ligney, by Mrs. J. Sadler, quarto of 736 pages; Illustrated with 13 fine steel engravings, at prices from 25s to 35s. THE FOLLOWING OF CHRIST (new Translation) with the approbation of the Archbishop of New York; 18mo of 400 pages, printed on the finest sized paper, at prices varying from 2s 6d to 10s. THE SICK CALLS, from the Diary of a Missionary Priest, by the Rev. E. Price; 18mo of 400 pages; two engravings; price in muslin, 2s 6d; muslin gilt edge, 3s 3d; Morocco, 5s. THE ORPHAN OF MOSCOW. Translated from the French by Mrs. J. Sadler; 18mo, with two engravings; plain, 2s 6d; muslin gilt, 3s 3d; Morocco, 5s. THE CASTLE OF ROUSSILLON. Translated from the French by Mrs. J. Sadler; 18mo, with two engravings; muslin, 2s 6d; muslin gilt edge, 3s 3d; Morocco, 5s. THE LIFE OF THE BLESSED VIRGIN; or, the Life of Israel; 18mo, of 400 pages; price, in muslin, 2s 6d; muslin gilt, 3s 3d. The Catholic Keepsake, 7 6 The Father's Present, and Mother's Keepsake; by Canon Schmidt, 6 3 For Sale by H. COSGROVE, 54 1/2 St. John Street, Quebec.

A BEAUTIFUL GIFT BOOK FOR CATHOLICS.

THE most COMPLETE PRAYER BOOK ever printed in the English language is the GOLDEN MANUAL. In it will be found all the devotions that are in general use—such as the Novenas of St. Patrick, St. Francis Xavier, St. Theresa, &c. Also fifty-one Litanies, The Office of the Blessed Virgin, The Office of the Dead; The Manner of Administering the Sacraments, The Stations of the Cross, The Gospels for Sundays, &c. 18mo. of 1041 pages, finely printed and elegantly illustrated, at the following prices:— Plain sheep, 3s 9d; Roan, plain, 5s; Roan, embossed, gilt edges, 7s 6d; Imitation, Mor., gilt sides and edges, 8s 9d; Imitation, English, Mor., gilt sides and edges, 10s; Turkey Mor., 12s 6d; Turkey Mor., clasped, 15s. FINE EDITION ON FINE PAPER: Turkey Mor., extra, 15s; Do. Mor., extra, clasped, 17s 6d; Do. Mor., extra, beveled, 20s; Do. Mor., extra, with medallion on the side, 25s; Fine velvet, with corners, clasped, and medallion on side, 35s; Do. velvet, with corners, clasped, and Morocco case, 50s; Do. velvet, with corners, and a beautiful painting on Ivory on side, 75s. We select the following notices of the Catholic press from amongst a great number of others:— "It contains a great variety of devotions adapted to almost every occasion and every taste, and, as far as we have examined it, selected with judgment and true devotional feeling."—Brownson's Quarterly Review. "We have received a copy of this excellent Prayer Book, and we cheerfully recommend it to our subscribers."—Montreal True Witness. "Many excellent prayer books have during the last few years made their appearance among us; but the one now before us appears destined to carry off the palm of superiority. It is certainly the most complete manual of public and private devotion that we have yet seen. Indeed we know not how it could be rendered more perfect, as it appears to contain every thing that one could desire for such a use, whether at home or church. We do not hesitate to pronounce it the ne plus ultra in the prayer book line. * * * Its typography, illustrations, binding, &c., are all of a superior quality."—Philadelphia Catholic Herald. "The Golden Manual" has just been published by the Sadlers of this city, in a very complete and elegant volume. We think this prayer book is destined to have a very large sale. It is one of the largest, if not the largest, in the English language, and has some features not to be found in any other of our best prayer books.—New York Freeman's Journal. D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets. For Sale by H. COSGROVE, 54 1/2 St. John Street, Quebec.

D. & J. SADLER & Co. HAVE JUST PUBLISHED

THE LIVES OF THE SAINTS OF THE DESERT, and many Holy Men and Women who have dwelt in Solitude, by the Right Rev. Richard Challoner, D.D., with additional Lives, translated from the French, by Mrs. J. Sadler. Printed on fine paper, 2 plates, in one volume, 600 pages or more. 16mo. Cloth, extra, 1 7s " " gilt edges, " " \$1 12 English imit. gilt, gilt edges, " " 1 50

CONTENTS: Preface; Introduction; Life of St. Paul, the first hermit, by St. Jerome; Life of St. Anthony; Life of St. Hilary, by St. Jerome; St. Malchus, by St. Jerome; S. S. Pachomius and Palamon; St. Ammon, by St. Athanasius; St. Paul, the Simple; St. Macarius, the Elder; St. Macarius of Alexandria; S. S. Isidore and Pambo; St. Julian Sabas; St. Abraham, of Edessa; St. John of Egypt; St. Arsenius; St. Nilamon; St. Simon Stylites; St. Euthymius; St. Theodosius; St. Sabas; St. John Climacus; St. John the Almoner; St. Syncreticus; St. Theis; St. Pelagia; St. Mary of Egypt; St. Jerome; St. Gregory Nazanzian; St. Basil the Great, &c.; to which is added a collection of remarkable sayings, aphorisms, and examples of the Eastern Solitaries; out of Rufinus, &c.

The following notice of the work is from the New York Freeman's Journal:—"THE LIVES OF THE FATHERS OF THE EASTERN DESERTS, OR THE WONDERS OF GOD IN THE WILDERNESS."—Sadlers, N.Y.—"This is another of the books for which the Catholic public are under real and deep obligation to the Sadlers. The substance of this volume is the work of Dr. Challoner, but Mrs. Sadler of Montreal has added to it, from the well known and interesting volumes entitled Pères Du Desert, the monastic lives of St. Jerome, St. Gregory Nazanzian, and St. Basil the Great. This Volume is sold at a low price, and most unhesitatingly we say that no pious Catholic family should be without it. It is as interesting as the best written romance, and adds besides a most solid instruction, and an inspiring recommendation of the beauty of holiness."

ALSO, JUST RECEIVED: The Spewifw, complete, 7 6 Wiseman's Lectures on the Holy Eucharist, 5 0 Mengler's Speeches, 5 0 British Eloquence, containing selections from Pitt, Burke, Mackintosh, Grant, Curran, &c. &c. Half calf binding, 20 0 D. & J. SADLER & Co., Corner of Notre Dame and St. Francis Xavier Streets.

For Sale by H. COSGROVE, 54 1/2 St. John Street, Quebec.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M.,

MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET. Medicines and Advice to the Poor (gratis) from 9 A.M. to 2, and 6 to 7 P.M.

L. P. BOIVIN, Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

MONTREAL MARKET PRICES. January 4, 1852. Table listing prices for various commodities like Wheat, Oats, Beans, etc.

AGENTS FOR THE TRUE WITNESS. List of agents for various regions including Alexandria, Aylmer, Beauharnois, etc.

BRANDY, GIN, WINES. FOR SALE. Martell's Brandy, DeKuyper's Gin, etc.

JUST PUBLISHED BY THE SUBSCRIBERS, THE GOOD COOK; CONTAINING EIGHT HUNDRED FIRST RATE RECEIPTS...

FRANKLIN HOUSE, BY M. P. RYAN & Co. THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets...

AMERICAN MART, Upper Town Market Place, Quebec. THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics...

GROCERIES, SUGAR, &c. &c. FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles...

EDWARD FEGAN Has constantly on hand, a large assortment of BOOTS AND SHOES, CHEAP FOR CASH, 232 St. Paul Street, Montreal.

MRS. REILLY, MIDWIFE. The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. JOHN LECHE...

DEVLIN & HERBERT, ADVOCATES, No. 5, Little St. James Street, Montreal.

H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE, Office, - Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

M. DOHERTY, ADVOCATE, Corner of St. Vincent and St. Therese Streets, in the buildings occupied by C. E. Bell, N.P., Montreal. Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Mississippi Circuit.

FOR SALE. THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, 25, College Street. Sep. 11, 1851.

THOMAS PATTON, Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

NOTICE. THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 154, Notre Dame Street, where he will carry on his business WHOLESALE AND RETAIL OF DRY GOODS...

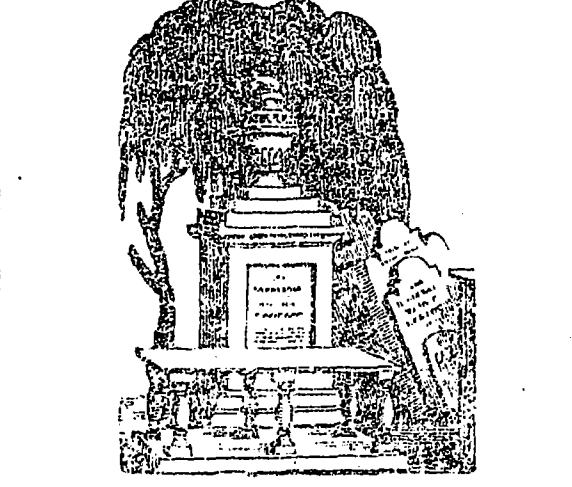
SEASONABLE NOVELTIES.



THE Undersigned invites public attention to his Stock of LADIES' CLOAKS, MANTILLAS, CHILDREN'S DRESSES, GENTLEMEN'S SHIRTS, &c., &c.

LATEST FASHIONS, Together with an entirely New Assortment of FANCY AND STAPLE DRY GOODS, Which will be Sold AT THE LOWEST PROFIT. W. McMANAMY, 206 Notre Dame Street, (West End.) Montreal, Nov. 11, 1852.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship...

BOOKS SUITABLE FOR THE COMMENCEMENT OF A CATHOLIC LIBRARY; WHICH can be supplied by the Subscribers at the prices annexed, with a considerable discount off.

HISTORY AND BIOGRAPHY: History of the Church, by Reeve, 5 0; History of the Church, by Pastorini, 3 9; History of the Bible, by Reeve, 2 6; History of Ireland, by Abbe Mac-Geoghegan, 10 0; The Rise and Fall of the Irish Nation, by Sir Jonah Barrington, 5 0; Life of Henry VIII., by Audin, (London Edition), 10 0; Lives of the Saints, by Alban Butler, 12 vols., 45 0; Lives of the Fathers of the Desert, by Bishop Challoner, 3 9; Life of Christ and His Apostles, Translated from the French of Father De Ligny, by Mrs. J. Sadlier, 20 0; Life of Dr. Doyle, late Bishop of Kildare & Leighlin, 2 6; Life of the Blessed Virgin, Translated from the French, 2 6; Life of St. Patrick, St. Bridget, and St. Columbkille, 2 6; Life of St. Francis Xavier, 6 3; Do. of St. Ignatius, 5 0; Do. of St. Vincent of Paul, 2 6; Do. and Institute of the Jesuits, by Ravignan, 1 10; Do. of St. Alphonsus Liguori, 1 3; History of the Reformation, by Cobbett, 2 vols. in one, 4 4; Modern History, by do., 4 4; Compendium of Ancient and Modern History, by Kery, 3 9; Hist. of the Variations of the Protestant Sects, 2 vols., 7 6; History of the Anglo Saxon Church, by Lingard, 7 6; Canons and Decrees of the Council of Trent, 12 6; McGee's History of the Irish Settlers in America, 2 6; Primacy of the Apostolic See, by Archbishop Kenrick, 7 6; Cobbett's Legacies to Parsons and Laborers—a sequel to his History of the Reformation, 1 10; CATHOLIC TALES, TRAVELS, &c. &c.: Alton Park, or Conversations for Young Ladies, 3 9; Ar. Maguire, or the Broken Pledge, by Carlton, 1 10; Alice Kibdon, the Blind Man's Daughter, by Mrs. Sadlier, 1 3; Father Rowland, a North American Story, 1 10; Father Oswald, 2 6; Festival of the Rosary, and other Stories, by Agnes Stewart, 1 3; Geraldine: a Tale of Conscience, by Miss Agnew, 6 3; Rome and the Abbey: a sequel to Geraldine, 3 9; Genevieve: a Tale of Antiquity, 1 10; Indian Cottage, 1 10; Lorenzo, or the Empire of Religion, 1 3; Oriental Pearl, by Mrs. Dorsey, 1 10; Orphan of Moscow, Translated from the French, by Mrs. Sadlier, 2 6; The Castle of Roussillon, Translated from the French by Mrs. J. Sadlier, 2 6; Benjamin, or the Pupil of the Christian Brothers, by same, 1 3; Sick Calls, or the Diary of a Missionary Priest, by Rev. E. Price, 2 6; Willey Burke, or the Irish Orphan in America, by Mrs. J. Sadlier, 1 3; Red Hand of Ulster, or the Fortunes of Hugh O'Neil, by same, 1 10; Pauline Seward, by Bryant, 5 0; Pere Jean, or the Jesuit Missionary, 1 10; Pious Biography for Young Ladies, 2 6; Prize Book, 3 9; The Two Schools, 2 6; Village Evenings, 2 6; Cottage Conversations, by Mary Monica, 2 6; Lucretia, or the Choice, by Miles, 2 6; The Governess, by do., 1 10; The Student of Blenheim Forest, by Mrs. Dorsey, 2 6; Tales on the Sacraments, by the Authoress of Geraldine, 2 6; Rose of Tannenborough, by Canon Schmidt, 1 10; Blanche: a Tale Translated from the French, 1 3; Valentine McClutchy, the Irish Agent, by Carlton, half bound, 2 6; Hue's Travels in Tartary, Thibet, &c.; illustrated 2 vols., 8 0; Madeline: a Tale of Auvergne, by Miss Kavanagh, 3 9; Mary, Star of the Sea, 1 10; Father Drummond and his Orphans, 1 10; Sketches of the Early Catholic Missionaries in Kentucky, 3 9; The Spawwife, by the Author of Shandy McGuire, 7 6; Legends of the B. Virgin, 5 0; CONTROVERSIAL: Religion in Society, with an Introduction, by Archbishop Hughes, 2 vols., 7 6; Ward's Erretta of the Protestant Bible, 2 6; Protestantism and Catholicity compared, by Balmez, 10 0; Milner's End of Controversy, 2 6; A Salve for the Bite of the Black Snake, 1 10; Anglican Ordinations Examined, by Archbishop Kenrick, 6 3; A Protestant Converted by her Bible and Prayer Book, 1 10; Catholic Christian Instructed, by Bishop Challoner, 1 10; Review of Fox's Book of Martyrs, 2 vols., 20 0; Exercise of Faith impossible, except in the Catholic Church, 1 10; Fifty Reasons, 1 3; England's Reformation—a Poem by Ward, 2 6; Four-fold Difficulty of Anglicanism, 1 10; White's Confutation of Church of Englandism, 3 9; Galitzen's Defence of Catholic Principles, 1 10; Do. on the Holy Scriptures, 1 10; Hughes' and Breckinridge's Controversy, 6 3; Bossuet's History of the Variations of the Protestant Sects, 2 vols., 7 6; Protestant's Trial by the Written Word, 1 10; The Question of Questions, by Mumford, 3 9; Short History of the Protestant Religion by Bishop Challoner, 1 0; Shortest Way to End Disputes, by Manning, 2 6; Shell's Treatise, or the Bible against Protestantism, 1 0; Sure Way to find out the True Religion, 1 0; Symbolism, 1 vol., 10s.; in 2 vols. (London Edition) 15 0; Travels of an Irish Gentleman in Search of Religion, by Moore, 3 9; Unity of the Episcopate, 2 6; Wiseman's Lectures on the Doctrines of the Church, Do. on Science and Revealed Religion, 2 vols., 12 6; Pope and Maguire's Discussion, 3 9; DEVOTIONAL: Anima Devota, 1 10; Challoner's Meditations, 2 vols., complete, 7 6; Do. 1 vol., abridged, 3 9; Christian Directory, by the Rev. Robert Parsons, 6 3; Christian Perfection, by Rodriguez, 3 vols., 15 0; Do. 1 vol., abridged, 3 9; Confessions of St. Augustin, 2 6; Devotion to the Sacred Heart of Jesus, 2 6; Devout Christian, by Rev. G. Hay, 2 vols., 6 3; Sincere Christian, by do., 1 vol., 7 6; Devout Communicant, 1 10; Devout Life, by St. Francis of Sales, 1 10; Duty of a Christian towards God, Translated from the French, by Mrs. J. Sadlier; half bound, 1s 10d; full bound, 2 6; Elevation of the Soul to God, 2 6; Flowers of Heaven, by Orsini, 3 11; Glories of Mary, 1 3; Golden Treatise on Mental Prayer, 1 10; Following of Christ (new Translation) with Prayers and Reflections, 2 6; Imitation of the Blessed Virgin, 2 6; Instruction of Youth in Christian Piety, by Gobinet, 3 9; Lenten Monitor, 2 6; Holy Week (a book containing all the services for that week) 2 6; Memorial of a Christian Life, 3 11; Mouth of Mary, 2 6

Moral Entertainments, by Manning, 5 0; Man's only affair, 1 3; Piety Exemplified, 3 9; Rules of a Christian Life, 2 vols., 7 6; Rules of the Rosary and Scapular, 1 3; Sinner's Guide, by the Rev. F. Lewis of Granada, 3 9; Sinner's Conversion reduced to Principles, Temporal and Eternal, 1 0; Ligouri's Way of Salvation, 1 10; Do. Visits to Blessed Sacrament, 1 10; Do. Love of Christ, 1 10; Do. Spirit of, 1 10; Do. Preparation for Death, 2 6

BOOKS OF INSTRUCTION, SERMONS, &c., &c.: Cochon on the Mass, 3 9; Catechism of the Council of Trent, 5 0; Catechism of the History of Ireland, 1 3; Do. of the Christian Religion, by Keenan, 3 9; Do. of Perseverance, by Abbe Gaiume, 1 10; Poor Man's Catechism, 1 10; Catholic Pulpit, 8vo., 11 3; Archer's Sermons, 2 vols. (Second Series), 15 0; Gahan's Sermons, 11 3; McConthy's do., 11 3; Gallagher's Sermons, 2 6; Gill's Sermons, 2 6; Maguire's Controversial Sermons, 1 10

MISCELLANEOUS: Brownson's Essays and Reviews (a work without which no Catholic Library is perfect) 6 3; The Green Book, 2 6; The Songs of the "Nation,"—2 parts bound in one 1 3; Moore's Poetical Works, 12 6; Lovers' Songs and Ballads, 2 6; Life of Emmett, 1 3; Phillips, Curran, Gratian, and Emmett's speeches 7 6; The above is not a complete list of the books published, but a selection might be made large enough from it for the commencement of a Catholic Library. All the Books in this collection are bound. New Works received immediately after their publication.

PRAYER BOOKS AND BIBLES. We keep constantly on hand the largest and greatest variety of Prayer Books, and Bibles, to be found in America, at prices varying from 75d to £5.

SCHOOL BOOKS. Our Stock of School Books, comprises every assortment of all the works in general use in the province. We would also invite particular attention to our large stock of Beads, Crucifixes, Statues, Holy Water Fonts, Medals, &c. &c. 30,000 Religious Prints, (different sizes), comprising the greatest variety of Prints ever offered for sale in Montreal. 500 Reams of Foolscap, Letter and Note Papers. We are prepared to sell Books, Prints, Statuary, &c., &c., either by wholesale or retail, lower than any house in Canada.

D. & J. SADLIER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal. For Sale by H. COSGROVE, 541 St. John Street, Quebec, December 2, 1852.

DR. HALSEY'S GUM-COATED FOREST PILLS.

SUPERFLUITY of Bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family free from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL. No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels clogged, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall-ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

NOTICE TO THE PUBLIC. In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good name of Dr. Halsey's Pills had gained, by curing thousands of disease. The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC, an article which, in every respect, supersedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America. The Gum-coated Forest Pills presents a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills.—The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impostures, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others. If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS. If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced. If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives. Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house. Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Prudence them.

Travelers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness. Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., R. BIRKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS. July 2nd, 1852.

Printed by JOHN GILLIES, for the Proprietors.—GEORGE E. CLERK, Editor.