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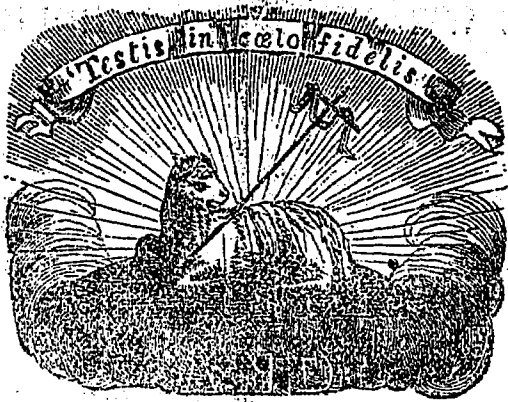
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TRACTS FOR THE MILLION.

HOW DID ENGLAND BECOME CATHOLIC? AND HOW DID ENGLAND BECOME PROTESTANT?

HOW DID ENGLAND BECOME PROTESTANT?
We have now seen how England became Christian; and perhaps it has been a surprise to some who had never before looked into the matter, to find that her conversion to Christianity and to Catholicism was one and the same thing: that Antichrist, (as they have been used to account him,) and no other, was the first preacher of Christ to the English people.

We have seen, too, how gladly the people listened to that preaching, and how rapidly the faith spread among them, though they were not at that time one kingdom as now, but several. Still, as signal-fires kindled on mountain-tops have sometimes carried in an instant the tidings of a glad event, from one end of a country to the other, so it was with the light of the Gospel. First, shining on the shores of Kent, it flashed from thence, as in a moment, to distant Northumberland; then the eastern provinces caught it; then, in turn, the midland, the southern, and the western; and the faith thus established lasted undisturbed for about a thousand years.

During this period, England was part of the great Christian family, knit with all the other nations of Europe in the bond of a common faith, and a common obedience to the head of the Church, the successor of St. Peter. There were wars and fightings during this period, between kingdom and kingdom, just as there are now; but there was at least one tie of brotherhood which bound the men of different nations to each other; the dove with the olive-branch of peace hovered at least over the ark of God; all were alike children of the Church. If an Englishman was away from his country, lonely, and sick of strange faces and strange voices, he had but to go to the house of God, and he could fancy himself at home again. There he would be greeted by the same words and sounds that he had been used to in his own village-church in England; he would assist at the same holy sacrifice; he would hear the tones of the same Latin tongue, the common language of the Church in all lands; the very sounds of the music,—the lights on the altar,—the sweet breath of the incense,—all these things would be to him dear and familiar.

And, as we were one in faith with other nations, so we were also one with ourselves. There was no doubt then whether our babes were regenerated in their baptism,—no dispute about faith and works,—no question as to whether or not our Lord is to be adored as God. On these, and all other points of Catholic doctrine, the whole English people believed as one man. And, as agreement gives strength, England was strong in faith, and abundant in those noble deeds which are the fruits of faith; for during those thousand years sprung up all those beautiful churches which are still the pride of our country, all our glorious cathedrals, all our most important public charities, the grammar-schools in our towns, meant for the children of the poor, and our two great Universities. All these were the growth of Catholic piety, though Catholics are now shut out from the benefit of them. And other buildings too there were, of great usefulness to all, but especially to the poor, which exist no longer except in their beautiful ruins. But of this we shall speak presently; for we must come at once to our main subject, How did Catholic England become Protestant?

Now she became Protestant by slow degrees; that is to say, it took some time to bring her into her present state as to matters of religion, but it was by a single act that she ceased to be Catholic. A single stroke of the axe cut her off from the tree of which she had been a living branch; but it required many and many a stroke to hew the dead wood into an idol for the people to worship. That first stroke was dealt by one of her kings; King Henry VIII. declared himself and his kingdom independent of the Pope, in spiritual things as well as temporal, and himself the Supreme Head of the Church in England. And this supreme headship his son also held after him, a child of nine years old; and his daughter Elizabeth held and vigorously exercised the same. And in like manner, Queen Victoria, at the present day, bears the title and fills the office of Supreme Head of the English Church.

Let us examine a little into the cause of this strange act, unheard of before in the history of Christendom; and judge for ourselves whether the counsel that prompted it came from God.

King Henry VIII. had been married for seventeen years to a Spanish princess named Catherine, and had several children by her, when he suddenly perceived that his conscience was troubled with scruples as to the lawfulness of his marriage, because his wife had been before married, or, more probably, only

espoused to his brother Arthur, who had died before he was fifteen years old. People rather smiled at Henry's scruples, and had small faith in their sincerity; for though such marriages, like those between first cousins, were not allowed by the Church in a general way, yet, as she did not consider them as actually sinful, but only undesirable, she reserved to herself the right of allowing them in certain cases, which allowance was called a Dispensation. All people were quite contented in those days to leave such matters to be settled by the Church; for they did not pretend to be wiser than the Church, and thought the Church was more likely to know what was right than any single individual, however clever or learned he might be. Therefore, as Henry had received a dispensation for his marriage with Catherine, no one, as I have said, was very ready to believe that he could really be in much trouble of conscience on the subject; and as the queen was eight years older than himself, they thought it highly probable that some other reason lay at the bottom of the scruple. And so it proved, for it was very soon no secret that the king was in love with a young lady of the court named Anne Boleyn, and was desperately bent on making her his wife. His first step was to endeavor to prevail on the Pope, by entreaties, by promises, and by threats, to declare his marriage with Catherine unlawful, and so to sanction his putting her away, and marrying another woman.

Would St. Gregory the Great, think you, have granted such a request? Would St. Peter, his predecessor? Certainly not; and neither did his successor, the Pope of King Henry's time. If we were but acquainted with the history of Catholic days, of which we are brought up in worse than ignorance, we should see how, in spite of their having been some very few—bad Popes, (just as there was a Judas among the Apostles,) yet, on the whole, the Popes were the protectors of the weak, and, above all, the guardians of the sanctity of marriage. Often and often the fierce kings of this world quarrelled with them, and rebelled against them on this very account; but none so fiercely, or with such fatal consequences, as this Henry of England. For, as we have said, when the Pope refused to grant him leave to work his will, he made short work of the matter, cut off himself and his people from obedience to the Pope, and therefore from the Catholic Church, and proclaimed his own supreme headship. How he exercised the same, whether the people of England found it easier to be governed in spiritual things by a king than by a Pope, we shall see presently; but I will now just rapidly follow out his domestic history to the end, that we may see of what stuff his character was made.

He was too impatient to wait for a divorce, or any thing of the kind; so he first married Anne privately, and then set up a spiritual court under Thomas Cranmer, whom he had made Archbishop of Canterbury, and of whom I will tell you presently, to pronounce him divorced from Catherine. This marriage turned out much as one would expect. Henry soon grew tired of his new wife, as he had of his old one, and fell in love, as before, with one of the ladies in waiting; but this time he dealt in no such mild measures as a divorce; or at least, the divorce was immediately followed by a stroke yet more decisive. The poor frail thing, for whose sake he had cut off his country from the Church, was seized, sent to the Tower, tried on contradictory charges,—some true perhaps, some impossible,—found guilty, however, (for all knew the king's pleasure,) and at last beheaded on Tower Hill; while Henry, to show his joy, dressed himself in white garments, (as she had done in her short-sighted folly, some weeks back, at the death of the good Queen Catherine,) and the very next day was publicly married to Jane Seymour.

This third wife happily died in child-bed, in about a year from this time and, after her, we read of another wife divorced, and another beheaded; and a sixth, who, though she did at last manage to survive him, yet ran sundry very narrow risks of her life. Indeed, towards the close of his reign, the tyrant Henry seems absolutely to have lived on blood. He had become, by that time, bloated almost out of the shape of humanity, and a prey to fearful disease; yet none dared whisper to him that his end was drawing near, for his savageness had grown into almost frenzy; and at last death came, and saved many noble heads which were waiting in prison for the stroke of the executioner.

Such was Henry VIII., the Ethelbert of the new Christianity in England. Which do you like the best? Which, think you, did Almighty God like the best? Which, do you think, acted most like a Christian? And whose Christianity do you prefer? But wait a moment; let us first hear a little about the Augustin of this new Christianity.

Thomas Cranmer, whom we have before mentioned,

was first brought into notice, while still a Cambridge scholar, by suggesting that the question of the king's marriage should be submitted to all the Universities in Europe. This delighted the king, as it gave him the prospect of being able to make out something of a case against the Pope; and from that moment Cranmer became his chief favorite, and was soon made by him Archbishop of Canterbury. At his consecration as Archbishop, he had, of course, to take the usual oath of obedience to the Pope; but nevertheless, we find him perfectly ready to take the oath of supremacy, as it is called, so soon as the king required it of him, though the object of that oath was precisely to renounce obedience to the Pope, and to promise it to the king instead.

Then, again, he was in the secret of the king's private marriage with Anne Boleyn; yet he presided at a spiritual court held after that marriage, and there declared Henry's first marriage with Catherine unlawful, urging him afterwards, "at his soul's peril, to discontinue such incestuous intercourse."

After this, as the tyrant's will changed, he pronounced just as readily his divorce from Anne Boleyn, or rather declared that marriage from the beginning to have been null and void, and the issue thereof illegitimate; while, at the same time, in his place in Parliament, he voted her death as an unfaithful wife. In short, there was no need of injustice, nor as we shall presently see, of rapine or blood, for which King Henry did not find a ready abject tool in Cranmer.

But, you will say, there must have been a great deal to be said for the king's supremacy, or people would not have received it; a claim never before heard of in Christendom could scarcely have been listened to, unless very strong arguments had been brought forward in its support. And strong arguments certainly were brought forward,—not drawn exactly from Scripture or from reason, but sufficiently convincing, as it seemed, to the men of that generation, viz., the axe, the halter, and the quartering block. And some, very many, really endured these things rather than part with their Catholic birthright; for you must not suppose that all in that age were Cranmers. Sir Thomas More, the best Lord High Chancellor whom England ever had, died in this cause; so too, did Dr. Fisher, Bishop of Rochester; and multitudes among the people suffered under the hangman's hands, all that frightful process of disembowling and quartering, which has been the disgrace of our country, as the punishment of treason, almost to our own days.

Let us now see how this supremacy was first exercised. There are few parts of England where there are not to be found old ruins of a peculiar character, masses of gray stones, covered with the ivy of three centuries; yet not so covered but that we may see that they are the remains of buildings of exceeding beauty; for the garlands of wild flowers, which seem to grow there with more than common luxuriance, twine in and out through the rich stone work of pointed windows, or fling themselves abroad in long streamers, where a tall shaft, round which they have been clinging, breaks short off, just as it was beginning to curve upwards into a bold arch. I am sure the memory of almost every one must supply a scene answering more or less to this description; for the names of Tintern, and Glastonbury, and Wenlock, and Furness, are almost as familiar to us as those of London and York.

Let us just try to picture to ourselves what the face of the country must have been when these buildings yet stood in their entireness, each in the midst of smiling cultivated fields, and each inhabited by a large community: for these were no other than the monasteries and convents of which we have all heard tell.

We have seen that St. Augustin and his fellows were monks, and that Ethelbert granted for their use a mansion in Canterbury, thus founding the first English convent; and, after him, many an English King gave lands and money for the building of such in other parts of the country; and more than one, at the close of life, even laid down their sceptres and retired to one of those quiet dwellings, to prepare for death in penitence and prayer. But King Henry saw these things in a different light. He looked on the broad abbey-lands, and thinking their revenues would be better poured in to the royal treasury than remaining in the hands of their rightful owners, determined once and for ever to sweep away all the religious orders in England, and to seize on their possessions for himself and his nobles, whom he bribed by a share in the spoils to assist in carrying out his wicked project.

To give it something like a color of justice, he sent out a royal commission to inquire into the state of the monasteries, and to report abuses. We can easily imagine what amount of fair play the monasteries had to expect under such circumstances; and no one pretends that they had fair play at all. "Where

only a pretence was wanted for their suppression," says a Protestant writer, "it was easy for a prince possessed of such unlimited power to find or feign one . . . and care was taken to defame those whom the court intended to ruin."

Yet, though even Protestants allow this, and though little enough, after all, came out against the monks in the report of the commissioners, still the impression has remained on the mind of the English people, that the monastic life was so idle and useless, that, however ruffianly it was to destroy the monasteries, still it is any how to be rejoiced at, that we are rid of the monks. But I think people would feel differently on the subject, if they only looked at it a little, and that in one or two different points of view.

Think of the beautiful abbey church,—and every monastery had its church,—not left, like England's churches now-a-days, to dust and to cobwebs from Sunday to Sunday; but upon every day in the week, and all day long, with Masses at all hours of the morning, and holy offices of prayer and praise going on from sunrise to sunset, and almost from sunset to sunrise again in some of them. Surely the presence of such churches up and down the land must have been useful, if it be useful for people, in the midst of the bustle of this working world, to be reminded that they have souls.

Or, if you despise the convent church, you would scarcely have despised the convent school, where the children of the poor flocked for instruction, and where many who were discovered to possess talents above the common order, received such an education as enabled them to rise to any station for which their talents or dispositions may have fitted them. How many of the great men who rose from low degree in those days, were first trained in the convent school! Then the monks were the best of landlords and the best of masters; and from their continually adding to their buildings and improving their lands, must have given constant employment to the poor in their neighborhood.

I say nothing of their actual alms-deeds, of the sick and aged who thronged their doors, as they still do the doors of convents everywhere, and were never sent away empty. This lavish alms-giving of convents is always sneered at by men of the world as foolish and hurtful; and I have not time now to stop and dispute the matter with them. But religious bodies have always considered their revenues as the patrimony of the poor; and that the poor, in asking alms, are only claiming the payment of a debt which they have no right to withhold from them. And, after all, what have Protestants given in exchange for this "foolish and hurtful" charity?

Poor-laws, by which all classes are burdened, and poor-houses, in which the poor are punished for their poverty; where food is dealt out in the smallest possible quantities, on which human creatures can live, and where man puts asunder those whom God has joined together.

But to return to our history. It is difficult to believe what followed after the return of the royal commission, and yet it is true. Six hundred and forty-five monasteries were suppressed; in some of these, the monks, terrified by threats, and persuaded by the promise of a provision for their lives, gave up their property without resistance; others refused to do so, and their lives were the forfeit. Thus the last Abbot of Glastonbury was hanged, drawn, and quartered, for high treason, on the Torre Hill, which overlooks his noble abbey. Ninety colleges, more than 2000 chapels, and 110 hospitals, were utterly destroyed. It is impossible to describe the scene of spoliation,—whole libraries of books were torn in pieces for the sake of their jewelled clasps and embroidered covers; the convents were absolutely sacked for plunder; the very churches were pillaged; tombs broken open; and the sacred vessels of the altar seized and borne away to the tyrant. And, last of all, the buildings themselves were to be pulled down; for Henry well knew how dearly the people loved them, and that they would never rest in quiet till all hope was gone that their friends would ever be restored to their possessions.

Yes, whatever the people of England now think of monasteries, in those days they loved them dearly, and there was a bitter cry through the length and breadth of the land when the king raised his hand against them. But it was the cry of the poor, and none heeded it: by fire and sword at first, and by the hand of the executioner afterwards, it was soon put down, and the monasteries, dwellings, churches, and all, were pulled stone from stone, or blown up with gunpowder, and left much as we now see them. Any who read the account of those days, would think it was a story of wild barbarous heathens plundering a conquered country, not of a Christian people reforming their religion.

But others besides monks fell under the wrath of Henry. At this time, what are called Protestant

opinions had begun to be spread about in Germany by Luther and others, and had found their way to a considerable degree into England. Cranmer himself as he afterwards declared, was, during all this time, a Protestant in his heart, disbelieving many Catholic doctrines, more especially that of our Lord's real presence in the blessed Sacrament of the Altar. But this was not at all the case with Henry himself. He hated Luther most cordially, against whom he had once written a book, and all the new doctrines of the Reformers. In his own wicked life he disregarded all the obligations of religion, and he had no wish to make any change at all in the religious belief of the people, except in the one point of his own spiritual supremacy. But to take out one stone of the spiritual building is to endanger the whole, and the English Church began to fall to pieces much faster than Henry could put it together again. He set about it, however, with his old tools, the axe and the halberd, to which he now added another, the stake; for while he hanged and disembowelled Catholics for refusing to take the oath of supremacy, at the same time he burnt Protestants to death for denying the real presence in the blessed Sacrament: Cranmer all the while assisting in both the hangings and the burnings, though he had himself once taken an oath of obedience to the Pope, and though he himself totally disbelieved that very doctrine of the real presence; and so the work of murder went on, until the country almost perished under the fearful tyranny.

Truly has it been said, then, even by a Protestant writer, that the so-called Reformation in England was a work "begun in lust, strengthened by plunder, and cemented with blood." We have not space here to trace its further progress; suffice it to say, that it went on according to this beginning; and surely you have heard enough already, to enable you to make your own comparisons between the Christianity of Augustin and Ethelbert, and that of Cranmer and King Henry VIII., at least as far as concerns the means and the persons whereby it was introduced into this country.

THE REV. MR. MACLACHLAN'S LECTURES AT FALKIRK.

(From the Glasgow Free Press.)

"Blessed are ye when men shall revile you, and persecute you, and speak all that is evil against you, falsely, for my sake."—Mat. v. 11.

Sufferings and persecutions have, in every age, fallen to the lot of the children of God. Christ himself suffered and was persecuted; his apostles and their successors, the whole body of the faithful, were, during three long centuries, subjected to the most cruel persecution. Nor did the cruelties so unjustly inflicted on these men excite any surprise in them—nor was their faith shaken, or their patience exhausted; they neither murmured nor repined—they looked upon the "sorrows of the saints" as a matter of course. "Christ," said they, "our master, suffered, and we are His disciples—we are in union with Him—we are, so to speak, one with Him, feeding daily, as we do, on His sacred flesh, and quenching the thirst of our souls with His precious blood; we are other Christs. As He suffered then, so shall we—as He died for us, so we should not hesitate to lay down our life for Him.—Happy we if we can show, by suffering for His sake, that he did not suffer in vain for us!" Ah, these men, our forefathers in the faith, when they thought and spoke thus, proved how well they understood those words of their crucified Lord, "Blessed are ye when men shall revile you, and shall persecute you, and shall speak all that is evil against you, falsely, for my sake."

The Catholics of these kingdoms have, as every one knows, been long subject to persecution for their ancient and holy creed. The penal laws enacted against us were, and still are, a disgrace to the nation; and, even now, when these laws have been for the most part repealed, we cannot flatter ourselves that our sufferings are at an end. It is true our enemies can no longer shed our blood, or confiscate our property, or drive us, as they drove our ancestors, from our native country. Still they do not cease to persecute us; and, in their malice, they inflict upon us the most cruel and the most incurable of all wounds, those of the slanderer's tongue. They speak all manner of evil against us, falsely; they describe us as disloyal subjects, useless citizens, and men of inferior mould. Our religion, according to them, is an odious compound of outward splendor and inward meanness and corruption, a bastard Christianity, an idolatry equally gross and degrading, and scarcely less criminal, than the heathen worship of old. These, and a thousand other iniquities, are laid to our charge; and this is that persecution which we are now subjected to—a persecution, perhaps, more intolerable than that which sheds blood, and confiscates property, and sends worthy citizens into unmerited exile. And let me not be told that such persecutions do not now take place, and that the hardships of which Catholics complain exist only in imagination. I will show that this is not the case, and that our complaints are but too well founded. I will illustrate this truth by referring to the 'Lecture on Popery' delivered in this town only a few days ago by a well known traitor to the Catholic cause, and a notorious slanderer of the Catholic Church—of which, he still says, he is a member, and of which he once was, alas, an unworthy minister. The ravings of this wretched foreigner are but the echo of native bigotry, and they express but too faithfully the feelings of a large portion of the community. Gavazzi (for you are aware that it is to him that I allude) aided and abetted our persecutors here by urging against us, in one portion of his discourse, as inserted in the *Falkirk Herald* of 13th Nov., the old calumnies of our enemies, and in another by inventing a few others more to his own taste. Four distinct classes of persons were furiously assailed by this infatuated man. The Sovereign Pontiff, Cardinal Wiseman, the Jesuits, and, lastly, the whole Catholic body.

1st. The Sovereign Pontiff.—Against the Pope, Gavazzi declaims or the plea that he dared "to parcel out Great Britain, and to appoint territorial bishops therein." This, says Gavazzi, might pass in Catholic countries, but in Protestant England it was "an invasion on the rights of the British Crown and British people." All his Holiness could do here was to appoint vicars-apostolic, who would derive their titles from some outlandish place, far from the British shores, and perhaps unknown to the British people; and these

vicars were all that the Catholics of this country required for the "free and full exercise of their worship." In other respects, "the glorious liberty of conscience legally possessed in England" secured the Catholic body from everything in the shape of persecution.—But this would not satisfy the ambition of Rome. Pio Nono must "exhibit his glory to England, and bring her once more under the debasing yoke of spiritual despotism." This was the crime of that Pio Nono, who was a great tyrant at home—who fled from his capital merely to escape the bloody swords of Gavazzi's friends—who introduced the French troops into Italy to reign in his stead, and who sent to our Great Exhibition only "some little statuary, some gems, some mosaics, and twelve bishops and archbishops, with a cardinal at their head." So says Gavazzi.—But it is consoling to think that, in support of these charges, he can adduce, not the holy Scriptures, not any arguments from inspiration, but the very fallible and too famous letter of Lord John Russell, and the commentaries of the English press, and the vile fabrications of his own imagination. Gavazzi tells us that we should be contented with vicars-apostolic; and our reply is, that we do not ask his opinion about our religious wants. A man who can dispense with a religion and form of worship himself, cannot be supposed to be very well qualified to decide with regard to the spiritual necessities of others. As to his holiness parcelling out England, and dividing it among his bishops, we may say that this is an imaginary crime, against which the British Senate have endeavored in vain to legislate. The Pope sought not one penny of British gold—nor claimed one shovelful of British soil—nor interfered with the right of the British Queen to make Protestant bishops, the only kind of bishops the laws of Britain enable her to create. On the other hand, the Catholics of England, in virtue of that "religious freedom" of which Gavazzi says they are "legally possessed," have an inherent right to have Catholic bishops, deriving a title—a merely spiritual one—from the place in which they perform their episcopal functions. The Catholics of Birmingham may have a Bishop of Birmingham, and those of Plymouth a Bishop of Plymouth, and the Catholics of every other town may have a bishop of each town, without invading the rights of their Protestant fellow-subjects, who, at the same time, are at perfect liberty to have as many Protestant bishops as they choose.—The episcopal functions are of a spiritual nature; and it was spiritual powers alone, which do not come under the control of the British Crown, that the Pope imparted to his bishops and his illustrious cardinal. Had he sought to make them peers of this realm, and to endow them with some thousands of British money, then, indeed, might people begin to complain of their rights being invaded, and of foreign interference, and insolence, and ambition, and other things of this kind. So true is all this, that the British Parliament, when attempting to legislate against this alleged invasion on the part of the Pope, enacted a law which is not observed—which the Catholics declare they will not observe—and the observance of which cannot be enforced unless by depriving them of that "religious freedom" of which they are said to be "legally possessed," and to which Gavazzi refers in such poisonous language. As to the other charges against the Pope, alluded to by Gavazzi, they are below contempt. His flight from Rome was the consequence of popular excesses, committed by Gavazzi's own friends; and he did not leave his palace until his life was in imminent danger, and until some of his faithful servants were shot down by his side. And did not Gavazzi himself fly from Rome when all was peaceable there? taking flight to himself, and verifying the words of the wise man, "The wicked flee, when no man pursueth."—Proverbs, xxviii., 1. With regard to the poor display said to be made by the Pope at the Great Exhibition, verily this is a strange accusation. The Catholic countries of Europe appeared there to great advantage, and Italy, among others, shone conspicuously in various departments. If there was any deficiency on the part of the Papal subjects in particular, this may be accounted for by the revolutionary state in which their country has been long kept by the machinations of that party to which Gavazzi belongs.

2d. Cardinal Wiseman.—From abusing the Pope, Gavazzi naturally proceeds to abuse one whom he feigns to consider as the Papal 'Ambassador' in England—Cardinal Wiseman. Against this illustrious prelate and most learned divine the foul-mouthed apostate inveighs in no measured terms, pouring out, without shame and without remorse, the most slanderous accusations. The extreme virulence of his calumnies is the best refutation of them. We shall quote his words; they cannot be quietly listened to without exciting indignation in every generous bosom:—"Cardinal Wiseman," exclaims Gavazzi, "in all his pomp and glare of outward splendor, was he, think you, a successor of the apostles? was he a fit representative of the meekness and gentleness, the temperance, the holiness, of Jesus Christ? nay, was he not the fitting representative of the pride, the impiety, the rancor, the malignity of the Court of Satan? Yes, or Satan. Look at the recent bloodshed at Liverpool—the murder of a policeman—in connection with this very Papal aggression. And what had this Cardinal Wiseman done? He had approved of this diabolical deed. Cardinal Wiseman had stood, as it were, to gather in his hands the blood of this murdered Protestant, and had therewith baptised the Papal aggression and his cardinalate." Gavazzi's notions of Cardinal Wiseman's alleged moral deficiencies are but the foul suspicions of a foul mind—the rash judgments of an unfaithful servant with regard to a fellow-servant; while his assertion that the Cardinal approved of bloodshed in Liverpool, or, indeed, anywhere else, is an odious and unmitigated calumny. There is not one word of truth in the whole of this most uncharitable tirade, as every one knows who is in any way acquainted with the illustrious Cardinal. But, while talking of bloodshed, I would ask of Gavazzi, How many innocent men have in Italy fallen under the knife of those base and bloody assassins, hired by his own political friends, from the day when Count Rossi, the Papal Minister, was stabbed in the street, to the hour when he came to horrify the peaceable inhabitants of Falkirk by the atrocities said to have been approved of by Cardinal Wiseman? Who, I would ask, has shed most blood on the continent during the last three years? Gavazzi, and Mazzini, and the other revolutionists, can best answer this question; the cruelties of these men are crying to heaven for vengeance.

3d. The Jesuits.—When Gavazzi had malign'd, as far as in him lay, the words, and actions, and even the secret thoughts, of Cardinal Wiseman, he threw himself with characteristic fury on the Jesuits—these worst used of all ill-used men. He attacks the Jesuits in Rome, and he attacks them in England; and, having

vilified and slandered to his heart's content the real and professed members of the Society of Jesus, he next falls foul of the Puseyites, who, he assures us, are for the most part Jesuits in disguise. Gavazzi's hatred of the Jesuits is cordial—nothing can exceed it—but there is a way of accounting for this, and I will let you into the secret. For the last three centuries the Jesuits have acted a conspicuous part on the stage of this world. Their object—the end of their institution, as a religious body, was to instruct youth—to preach the gospel at home, and to carry it into foreign countries; and never did any society of men accomplish more perfectly than they did the task imposed upon them. Of all teachers of youth they have ever been the very best; and of all missionaries they have been the most zealous, the most laborious, and the most successful; while, at home, they have been the ablest and most staunch defenders of the religion of Jesus Christ. The wicked world could not forgive the Jesuits the possession of so much talent and the practice of such eminent virtues—it hated them, it slandered them; it persecuted them, it conspired their ruin; and, for a while, it effected its evil purposes by causing them to be ejected from every Catholic country, and finally suppressed. This was the triumph of infidelity, which ever beheld in the Jesuits its most formidable opponents. But the joy of the wicked was not to last for ever. The Holy See revived the Jesuit Order, about the end of the late wars; and from that time to this they have been assiduously performing their glorious mission—defending Christianity as formerly, and suffering for it. They are now, as they have ever been, the butt of the infidel party; hence they are honored with Gavazzi's hatred, and bespattered with his foul abuse. I think I can best illustrate what I have been here stating by a quotation from a well-known author, the late Professor Robinson, of Edinburgh. This good and learned man published a work, towards the close of the last century, in which he collected "proofs of a conspiracy against all the religions and Governments of Europe, carried on in the secret meetings of Freemasons, Illuminati, and other reading societies." At page 82 of this most interesting volume, he tells what means the conspirators took to accomplish their nefarious purpose. They did what Gavazzi did here only a few days ago—they denounced the Jesuits as very bad men, and then passed off as a Jesuit every one whom they sought to ruin. Listen to Professor Robinson, and you will be convinced that Gavazzi and the German conspirators against Christianity are very closely allied. "They (the conspirators) proscribed all religion whatever, and openly taught the doctrines of materialism and atheism. Most of these innovations were the work of Protestant divines. . . . But no man contributed more than Nicholai, an eminent and learned bookseller in Berlin. . . . He fell upon a very safe method of rendering the orthodox writers disagreeable to the public, by representing them as abettors of superstition, and as secret Jesuits. He asserted that the abolition of the Order of Loyola is only apparent. The brethren still retained their connection, and most part of their property, under the secret patronage of Catholic princes. They are, therefore, in every corner, in every habit and character, working, with unwearied zeal, for the restoration of their empire. He raised a great alarm, and made a journey through Germany hunting for Jesuits, and for this purpose became Freemason and Rosicrucian. . . . His journey was published in several volumes, and is full of frightful Jesuitisms. This man, as I have said, found the greatest success in his method of slandering the defenders of Bible-Christianity by representing them as concealed Jesuits. But, not contented with open discussion, he long ago published a sort of romance, called "Sebalduis Nothanker," in which these divines are introduced under feigned names, and made as ridiculous and detestable as possible. All this was a good trading job. . . . Now, is not Gavazzi another Nicholai, raised from the grave and perambulating England as he formerly journeyed thro' Germany, trading on slander, and, as Professor Robinson says, making an excellent 'job' of it? I may be told that Gavazzi is no infidel nor Atheist. One hardly knows what he is—he has ceased to be a Catholic, and declares himself to be no Protestant. One thing certain is, that, like Nicholai, he abuses the Jesuits, and holds up to execration nearly all the Catholic clergy, and some of the Protestant divines too, as so many vile Jesuits. He everywhere denounces the defenders of Bible-Christianity. He finds Jesuits in all places—in England, in Scotland, in our town and country, in our schools and universities—even in Oxford itself. Now, the truth is, that there is not now, and there has not been for many years, a single resident Jesuit in the whole of broad Scotland—there is none in Edinburgh, none in Paisley, none in Greenock, none anywhere—so that to serve his purpose, to push his trade, Gavazzi here asserts what he knows to be untrue; and this is the man whom so many delight to honor! The fact is, Gavazzi, to raise the alarm, delivers orations, as his prototype Nicholai wrote romances, "full of frightful Jesuitisms." In this spirit and with these base motives, he attributes to the Jesuits all the misfortunes and crimes of the country, even the last riots at Greenock, of which the supposed Jesuits, that is the Catholics, were the victims, and not the originators or perpetrators. Anything, then, more untrue than what Gavazzi advances, both with regard to the presence of Jesuits in this country and the crimes which he lays to their charge, can scarcely be imagined. Is not this enough to show that this crafty foreigner was perpetrating a practical joke when he exclaimed, with so much apparent earnestness in the parish church of Falkirk, "O Knox! O Knox! foremost in the battle for the truth, what feelings would affect thy soul to witness Popery rearing its front in thine own Scotland—to see Jesuits in Scotland—Jesuits in Greenock—Jesuits in Paisley—Jesuits in Perth—Jesuits in Glasgow—Jesuits everywhere?" This was a bitter sarcasm on the part of Gavazzi—well did he know when he uttered these words that, although wholly untrue, they would produce the desired effect on his credulous and alarmed hearers.—This was so much in the way of trade, and he cared for nothing besides.

4th. Let us now notice his fourth and last charge: it is levelled at the whole Catholic Church and the entire Catholic body. According to Gavazzi, "Popery" degrades and ruins nations. This he illustrates in the following manner:—"The history of nations resembled the revolutions of a wheel, constantly turning and turning. Italy was once at the top of the wheel—the foremost nation in the world; but, alas! she had sunk and sunk into utter degradation, and the weighty influences that have pressed her down have been superstition, then idolatry, then spiritual despotism, so that lower she could not lie." Against this superstition and idolatry the orator warns the people of Britain—

'People of Britain,' says he, with much emphasis, 'listen to the voice of warning. Britain, without Popery, stands now at the summit of the wheel, the first of nations. In enterprise, commerce, and moral influence, and above all, in the possession of entire religious freedom, there is no country like her on the whole face of the earth. But beware, men of Britain!—people of Scotland, beware!—the wheel may turn, and Romish bishops, Cardinal Wiseman, the Jesuits with their chicanery, the masked disciples of Dr. Pusey, these are instruments which, through culpable sloth on your part, may tell with fearful effect in the overthrow of Britain's glory, and the extinction of the brightest of all her blessings—religious liberty.'

However well these fine words may sound, it needs only one moment's cool reflection to perceive how void they are of heaven-born truth, and how full of human sophistry. Let us analyse them, let us weigh them, and we shall find them light as chaff. The burden of Gavazzi's song is, that Protestantism has made England the first of nations—that to Protestantism she owes her commerce, her spirit of enterprise, and the blessings of religious liberty. Now, I have no objections to illustrate the rise and fall of nations by the turning of the wheel; but I deny that the wheel is moved by the power of religion; or, in other words, that the true religion secures to those who are in possession of it the superiority in temporal affairs over other nations whose worship may be less pure. I maintain that nations, like families and individuals, have their beginning and their end—their ups and downs—their culminating point of prosperity, from which they fall to rise not again. This is the very law of nature; and history is at hand to prove that this law has everywhere ruled supreme. Do we not read how, in times of yore, the Assyrians flourished, and then the Babylonians, and then the wise people of Egypt? Have we not read of the mighty empire of the Persians and Medes, of the Grecian republics, and the Kingdom of Macedon, with its mighty Alexander? Then came the Romans, the mightiest of all, who subdued all. Now, all these nations were heathens—they adored false gods; yet each in their turn were warlike, great, and prosperous; and, meanwhile, the people of God, the chosen people, who alone knew and worshipped the true God, were, comparatively speaking, a poor, and paltry, and obscure nation, confined to a small spot of the earth, utter strangers to what we call enterprise and commerce, scarcely known to other nations, and despised by such as knew them. At last this chosen race, of whom the Saviour was to be born, was subdued by the pagan legions of Rome, and held by them in cruel bondage. Yet all the while they worshipped—and then, of all the nations of the earth, they alone worshipped—the true God. This worship, this true religion, did not, however, place them on the top of the wheel. No; their creed, the only true one, was one cause of their depression; it made them odious to the Gentiles, who united against them to crush them. It is clear, then, that Gavazzi's theory does not hold good if tried by the criterion of ancient history. Nor will it appear to more advantage if tried by that experience which the knowledge of modern history affords. Let us see.—Spain and Portugal, France and Austria, are among the principal Catholic nations of Europe. Now, each of these, in its turn, was great and glorious, and that more especially when they were most Catholic. Portugal was at one time, under the great Emmanuel, one of the leading powers of Europe. Spain, under Charles V., was the most powerful monarchy on the face of the earth. France and Austria are still in the first rank of nations. England, a Protestant nation, is, I am happy to say, in the zenith of its fame and prosperity; but, observe, England owes its blessings to its institutions, to its constitution, to its fundamental laws, and all these are of Catholic origin. Protestant England adopted all that Catholic England had found conducive to prosperity; for you are not to imagine that the greatness of England dates from the Reformation. England, even now, owes much to the faith of which a libidinous prince deprived it; and Macaulay goes so far as to say that it would be hard to decide whether the south of Britain be most deeply indebted to Catholicism or to Protestantism. Gavazzi warns us against Popery, as being subversive of our country's glory, and hostile to its commercial prosperity; and I reply to this foreign quack in the words of an eloquent and intelligent Englishman—W. J. Fox, of London—"England was great and glorious while her religion was Popery. She then reared her head above the nations, outstripped them all in the career of improvement, and soared above them towards the heaven of liberty. The great charter of her freedom was then wrested from unwilling power, commerce and manufactures were raising her citizens, burgesses, and merchants, to wealth and intelligence, and placing them side by side with the barons; while, from contending elements, arose the harmony of representative government."—(Lectures, p. 49). Notwithstanding Gavazzi's authority, and in the face of it, every one must see that England was great while yet Catholic. She has, indeed, been growing in greatness, and long may her prosperity endure; yet, still, we cannot help foreseeing that, like all besides, this too will have its limits. Like the stately oaks of her own noble forests, she herself will one day wither and decay. Her Protestantism will not save her. Holland, Denmark, Sweden, are all Protestant nations, and they are all on the decline; they are not what they once were, when Holland competed with England, and when Sweden shook the Austrian and the Russian thrones.

As a further proof that Catholicism is not accountable for the rise and fall of states, here is Russia, whose religion is more superstitious than any Protestant can imagine Catholicism itself to be, and whose government is more despotic than that of any Catholic State—here is Russia, great and glorious as England, and making more rapid progress in civilization, in the arts and sciences, in commerce and manufactures than England herself. Russia, however, owes nothing to Protestantism—her religion is more nearly allied to that of Rome than to that of Great Britain. According to Gavazzi, Russia ought not to meet with that success which has long marked her astonishing career. But the truth is, Gavazzi was talking nonsense all the time, and he knew it; he came into these parts, not to instruct the people, but to flatter and to fleece them—to fill his pockets at the expense of their anti-Catholic fanaticism. Hence the slanderous accusations urged so vehemently by him against us Catholics, and which I hope I have successfully repelled.

And now, let me ask, although we feel no difficulty in refuting these false charges, is not the fact of our being subjected to them itself a cruel persecution? If this be the land of perfect religious freedom, why are Catholics harassed, tormented, driven sometimes almost to despair, by the vilest calumnies? Why are

we said to be hostile to religious freedom, when we are only sighing for its blessings? Why are we said to be enemies to the State, when we are its most faithful subjects? Why are the people roused and exhorted to beware of us, when our most earnest desire is to live in peace with all men? Why is our holy religion represented as the sure path to disgrace, degradation, and ruin, when history informs us that it civilized our ancestors, and laid the foundations of that greatness and that glory of which England is now so proud? And, if Protestantism has any real grievance to complain of—if it feels itself compelled to arrest, as far as it can, the progress of Catholicism, is it not able to fight its own battles? Must it call to its aid a base deserter from the hostile camp? Has Protestantism sunk so low as to hire bad Catholics to stem the tide of advancing Catholicism? Then think of the absurdity of choosing such a champion. He cannot speak your language, and you do not understand his; and yet you pay him for expressing, by violent gesticulations, your own feelings of a misrepresented creed! The words of Protestant preachers, however strong and energetic, will not satisfy your uncharitable zeal; and you run to see the pantomimic tricks of a foreign charlatan, who while he is slyly pocketing your gold, must be inwardly chuckling over your want of discriminating grace. And remark, my friends, the peculiar circumstances under which the mountebank was introduced into this locality. It was at the sacramental season. The man who acted as his interpreter had, the very day before Gavazzi's appearance, been celebrating the Last Supper. He had himself been partaking of, and distributing to others, the most tender memorials of Him who commanded his disciples to love one another. Now, he rose from that feast of love to give expression to another's malice, and to speak for him words the most uncharitable; nay more, to utter what he must have known to be altogether untrue. Gavazzi's chairman, and his interpreter, and all those who lent him aid, endorsed his calumnies, and stamped on them whatever respectability may attach to their own names. Now, what right have these men to pour out calumnious accusations against their Catholic brethren?—How dare they assert that Cardinal Wiseman approved of the shedding of blood—of Protestant blood? How dare they accuse the Catholic clergy of these countries of being Jesuits, meaning by this the greatest criminals? Do they not show their ignorance when they talk of Catholicism ruining the great empire? They are not aware that, good sound Protestants as they think themselves, they are only repeating against Catholics the very same charges urged in the earlier ages by the Pagans against the first Christians. These were then vilified, as we now are. They were upbraided as being useless members of society. "Infructuosi in negotiis dicimur," says Tertullian in his apology. The various calamities which befel the State were laid to their charge. Wars, famines, pestilential diseases, they had to account for all; they suffered for all; and when, at last, the once mighty empire of the Caesars became the prey of conquering barbarians, the Christian population were denounced as the guilty authors of so great a misfortune. They were accused, in the words of Gavazzi, of having cast down from the top of the wheel the greatest nation the world had ever seen.

From this you may judge what importance should be attached to the declarations of this hireling itinerant; and you may begin to suspect that his friends and admirers, his chairmen and interpreters, are neither the wisest nor the most charitable of men. They are persecutors as far as their means enable them to be. May Heaven forgive them as we do.

In my next lecture, I will give you a sketch of the various persecutions that have, in the long lapse of ages, assailed the Catholic Church. You will see her ever victorious in the end over all her enemies, and you will conclude with me that the very fact of her having survived so many assaults is an irrefragable proof of her divine origin, and, of course, of her being the Church of Christ.

CATHOLIC INTELLIGENCE.

LAYING THE FIRST STONE OF ST. HELEN'S CHURCH, BAYSWATER, AND OPENING OF THE TEMPORARY CHAPEL, BY THE CARDINAL ARCHBISHOP OF WESTMINSTER.—An immense district has of late years risen up at the north-west of London, between Hyde Park and the Edgeware Road, known by the name of Bayswater. Of this property, the greater part belongs to the Rt. Hon. Charles James Bloomfield, superintendent of the London district, "a mine of wealth calculated to bring to the future Bishop of London not less than a hundred thousand a-year!" The spiritual care of this district has been given to the Very Rev. Mgr. Magee, D.D., the friend and Chaplain of the great O'Connell, who long labored in the poor and extensive mission of Westminster. This zealous Missionary has succeeded in purchasing some freehold ground, forming a most advantageous site, having three frontages, one in Westbourne Grove, North, another in Sutherland Place, and a third in Westmoreland Place. Upon this ground, almost by enchantment, in the space of five months a handsome school-room has been raised, and this, upon the personal responsibility of Doctor Magee, who has now to look to the Catholic public to show him that he has not been mistaken in relying upon their pious liberality. On another portion of the ground the new Church of St. Helen has risen to the height of twenty feet from the foundations, and it was to lay the corner stone of this church on Tuesday last that his Eminence the Cardinal Archbishop of Westminster proceeded to Bayswater. His Eminence was attended by the Very Rev. Doctor Whitty, V.G., the Rev. the Pastor of the mission, the Revs. Dr. Doyle, J. O'Neal, H. Phillips, J. Bamber, J. McQuoin, J. Connelly, L. Tournel, J. Connor, and the Rev. J. Whoble, as Master of the Ceremonies. The procession left the temporary chapel at a quarter before eleven, and proceeded to the chancel of the new church, where the great cross was erected, and a throne for the Archbishop. The beautiful order of the Roman Ritual was strictly observed, the Litany and Psalms being chanted by the Clergy present. At the conclusion of the blessing the foundations the Archbishop, having blessed the people, and the indulgence announced, the procession returned to the school-room, which is fitted up as a

temporary chapel in a very neat and appropriate manner, every fitting being expressly designed for the new church. The congregation and Clergy having seated themselves, the Cardinal Archbishop, from the altar steps, delivered a magnificent sermon, turning principally on the devotion to the Cross, and on the history of the holy empress, Saint Helen, under whose invocation the church was dedicated. The text was taken from Gal. vi., 14:—"God forbid that I should glory save in the Cross of our Lord Jesus Christ." Mass was then said by the Rev. J. O'Neal and the congregation dispersed. Among the visitors we noticed the Lady Gerard, P. H. Howard, Esq., M.P., Sir John Scott Lillie, H. Munster, J. Knight, Esq., and other members of the Catholic aristocracy and gentry.—*Tablet*.

CLOSE OF THE ITALIAN MISSION IN LONDON BY THE CARDINAL ARCHBISHOP OF WESTMINSTER.—How often have we heard from the Achillis, Gavazzi, *et hoc genus omne*, that the Italians in London are panting for the stagnant and muddy waters of Protestantism. Would that they who were led away by this delusion could have witnessed, as we have done during the last fortnight, the hundreds of the poor and industrious Italians in this metropolis before going to their employments, and again, on leaving them in the evening, crowding the little mean chapel in Baldwin's Gardens (so different from La Bella Chiesa, or perhaps the Duomo of their native place), and listening with eager attention to the words of the zealous Missionaries, and singing, in their own tongue, the favorite hymns as sung by them in their own country. The late Retreat has manifestly shown that the immense majority of the Italians in London are earnestly and zealously attached to the religion of their fatherland. At the general Communion on Sunday last upwards of four hundred and fifty received the Holy Communion at early Mass. They were then informed that their Cardinal Archbishop would close the Retreat at the Sardinian Chapel, Lincoln's-Inn-Fields, in the evening, at five o'clock. Accordingly, long before that hour the chapel was crowded in every part with Italians in every grade of society, from the merchant to the little fellow who, with smiling face, and displaying his tiny prisoners, begs a *denario per carita*. All were there to satisfy their own devotion, and to listen to the splendid eloquence of a Cardinal of the Holy Roman Church. And greatly were they rewarded and delighted, for the Archbishop delivered a most impressive and fervent discourse in Italian, for upwards of an hour and a half, with the same ease, fluency, and grace for which he is so remarkable in his native tongue. His Eminence affectionately exhorted them to perseverance, to fidelity in adhering to the Holy Catholic Church, to obedience in listening to the voice of their spiritual directors, and he warned them against the dangers which peculiarly assailed them in this metropolis from the wily temptations or the fury of the enemies of their Faith. He also gave them some kind and excellent cautions relative to the exercise of the calling which many of them pursued. The Italians had been the means of disseminating a love of art in this country, and it was their duty to take good heed in doing so not to sell any works of art of an improper character, or they would have much to answer for. He then implored the Divine blessing upon his auditors and especially recommended them to the care of Our Blessed Lady.—*Ibid*.

ENTHRONISATION OF THE LORD BISHOP OF NOTTINGHAM.—This ceremony took place on Tuesday morning, 2nd December, at the Catholic Church of Barnabas, Nottingham. The inauguration was fixed for eleven o'clock, but considerably before that time a number of visitors from the neighboring towns arrived by the various railway trains. The Catholic laity of the district had very liberally subscribed towards decorating the various chapels of St. Barnabas, and for a considerable time past the members of the Catholic Church resident in the district have been actively employed in ornamenting the altars, chapels, screens, &c., of the church. A few weeks ago it was announced that the Cardinal Archbishop of Westminster would deliver a sermon on the occasion, but in consequence of more pressing engagements he was unable to take part in the proceedings. At the hour appointed for the ceremony fifty of the Catholic Clergy from Derby, Leicester, Loughborough, the Monastery of St. Bernard, Leicestershire, and other parts of the diocese, met Dr. Hendren (formerly Bishop of Clifton) at the south door of the church, in the porch of which he vested. An Antiphony was sung in the porch, and a cross was given to the Bishop, which he kissed, and afterwards, while kneeling at the genuflexorium, one of the principal dignitaries of the church sang the versicles and prayers appointed in the Pontifical. In the interior of the church the Bishop was attended by the Clergy, where he received holy water and incense from one of the dignitaries. A procession was then formed, which proceeded up the south aisle, the Bishop walking under a canopy (having on his mitre) to the throne, which was gorgeously decorated. Here he received the Clergy *ad osculum manus*, or kissing of the hand or ring—a form signifying obedience. The Bishop, at the head of a procession of the Clergy, moved towards the Chapel of the Blessed Sacrament, which is situated south of the choir, and separated from the south aisle of the choir by three pointed arches. Here he passed a short time in prayer, after which the procession, while the "Te Deum" was being sung, walked to the high altar. The Rev. Thomas Mulligan, one of the resident Priests, addressed the congregation, giving a history of the Catholic Church for the last 300 years, and congratulated the Faithful upon the present increase of the Church. In 1580 there was but one Catholic Bishop. Shortly after that time the interests of the Church were most gloomy.—It had not only foes without, but foes within. It was a severe trial for the Church; but, thank God, times

had changed. In 1685 Innocent II. caused the establishment of four Vicariates-Apostolic, and in 1840, in consequence of a petition being presented to Pope Gregory, this number was augmented to eight; but, for the better government of the Church, Pope Pius IX. allowed the formation of the present Hierarchy, which, with God's blessing, he hoped would enhance the prosperity of the Church. The Reverend gentlemen afterwards announced that the Lord Bishop had granted an indulgence of forty days, during which time they were to pray for Holy Church. The antiphon of the patron Saint and a versicle was then sung; after which the Bishop chanted the prayer of the patron Saint, and gave the Solemn Benediction. After this Pontifical High Mass followed, which concluded the ceremony. After the service, a complimentary address was presented to the Bishop, and his Lordship, in acknowledging the same, observed that he was unworthy of the praise thus lavished upon him. He was but a humble individual, less worthy than many others who might have been chosen to preside over them. Alluding to the Ecclesiastical Titles Bill, he remarked that they lived in perilous times, but their greatest enemy was disunion amongst themselves. He solemnly warned them against that, and urged them to increased prayer, for by that they not only benefited their own Church, but the nation at large.—*Morning Chronicle*.

CONFIRMATION AT MANCHESTER.—On Sunday last the Right Rev. Dr. Turner, Bishop of Salford, administered the Holy Sacrament of Confirmation in St. Patrick's, Manchester, to upwards of eight hundred persons, young and old of both sexes, including many converts recently received into the Church.—*Correspondent of Tablet*.

CONFIRMATION AT ST. PATRICK'S CHURCH, LEEDS.—The Right Rev. Dr. Briggs, Lord Bishop of Beverley, administered the Sacrament of Confirmation, in the abovenamed Church, to 188 children and adults, on Sunday, the 30th of November. Of the adults, fifteen were converts, men and women, who, weary with bearing the yoke of Protestantism, which knows no sweetness, sought, and, seeking, found repose for their souls within the enclosure of the One True Fold.—*Ibid*.

SHEERNESS.—The Bishop of Southwark gave Confirmation on Sunday last at St. Patrick's, Sheerness.

CONVENT OF THE GOOD SHEPHERD, HAMMER-SMITH.—A Protestant gentleman called at Mr. Dolman's last week and left £50 for the above admirable institution, which he had heard of through reading the trial of the wretched girl, Burke.

OPENING OF ST. MARY'S CHURCH, DUNDEE.—On Sunday, November 23rd, the Venerable Bishop Carruthers had one more added to the many consolations he has received from heaven during his Pontificate—a Pontificate so successful in the promotion of the interests of religion. During the twenty years of his Episcopate he has seen temple after temple arise, congregation after congregation spring up, where nothing but religious desolation and ruin had previously existed. Supported by the zeal and eloquence of his coadjutor, Dr. Gillis, and by the untiring laboriousness of an excellent staff of Clergy, as well as by the never-tiring devotion and liberality of all the congregations in his district, his labors have been attended by an almost miraculous success. He found his diocese almost a wilderness; by his example, his counsel, and his labors, he has turned it into a fruitful garden.—*Glasgow Free Press*.

The Right Rev. Dr. Mullock, Lord Bishop of St. John's, Newfoundland, arrived in Limerick by the day mail train on Wednesday, in excellent health, after his return from Paris and Rome, in both which capitals he arranged most satisfactorily the affairs of his widely extending diocese. His lordship had a personal interview with his holiness Pio Nono, and, though the Propaganda was on their *villigatura*, or vacation, he was favored with a private audience by his Holiness, at the end of which the Pope presented him with a beautiful chalice as a mark of his esteem and appreciation of his indefatigable labors in the great cause of religion. His lordship has taken three postulants from the Presentation Convent, Sexton-street; he is also about to found an ecclesiastical seminary at St. John's.—*Limerick Reporter*.

Mr. Wilberforce has been recently in the west of Clare, in Kilrush, Killee, Carrigaholt, &c., counteracting the base influences of the kidnappers of souls in those extensive districts.—*Ibid*.

DEDICATION OF ST. PATRICK'S CHURCH, HARTFORD, CONNECTICUT.—The dedication of this magnificent church took place on Sunday, the 14th inst. The Bishop of the Diocese, with the Rt. Reverend Bishop of Boston, many Clergymen of the Diocese, with some from New York, were present on the occasion. It was indeed a grand day for religion, and one of much consolation to the zealous pastor and congregation of Hartford.—*Correspondent of Boston Pilot*.

We learn from the *Mirror* that the Rev. Messrs. Peyton and Mullen, commissioned to collect for the Irish Catholic University, have arrived in Baltimore, and have commenced operations in that Catholic city, with the approbation of the Most Rev. Archbishop.—*Boston Pilot*.

LETTER FROM THE ARCHBISHOP OF TUAM.
St. Jarlath's, Tuam,
Feast of St. Virgilius, 1851.

My dear Lord—Allow me to acknowledge with gratitude your Lordship's recent generous contribution of ten pounds for the relief and protection of the poor whom our enemies are striving to seduce or force into an abandonment of their religion. I hope it is not too great a liberty to take this opportunity of acknowledging, likewise, six pounds sterling from an anonymous "Saxon"—three for the same laudable

object as your Lordship's contribution, and three for the Catholic University. Both the good "Saxon" considers kindred objects; and I know not whether he is not more indignant at the disguised hostility of the government, which is laboring under the cover of a bad education to sap the Faith of the young, than he is against the more unblushing impostors who are trading on the misery of the people.

That the end of the founders of the infidel colleges and the proselytising schools is the same, may be inferred from this circumstance, that our enemies who patronise the one are also the most active promoters of the others. And besides it is on this very spot where this godless education received most favor that proselytism has been most thriving—I mean deep and systematic proselytism, founded on specious reasoning, and not easy to be eradicated, instead of that temporary desertion from the Church, for which no apology is offered but hunger on the one hand, and violence and inhumanity on the other.

With regard to the first class, by far the most numerous and perverse, who justify their apostasy on the ground of the godless colleges, and who are not in this diocese, they say, why may not they refuse obedience to a subordinate Pastor, if he refuses obedience to the Supreme Pastor of the Catholic Church? The obstinacy of those miserable men becomes alarming, whilst those who have yielded to the impulses of afflicted nature are, thank God, returning by degrees to the bosom of the Faith which they abandoned. A new spirit is recently infused into the people, and those who formerly might have been the victims of violence and oppression, are now resisting them with a praiseworthy constancy. I will state one instance as an illustration of this heroic disposition. It happened that a gallant functionary in the far west of this diocese threatened all his tenantry with utter extermination if they did not, at his bidding, renounce Popery! No doubt the threat, like similar ones, would have been put into rigorous execution if the zeal of the people for their persecuted Faith had not been awakened. In despite of terrors of this martial man, the Catholic Clergy brought to the afflicted people the strengthening consolations of their religion. They were endued with the courage for the defence of their Faith which they would be called on to exhibit in defence of their lives and property, or the honor of their families, if violently assailed. The impostors, who came as a corps of reserve to sustain the tactics of the man of arms, felt by a sort of instinct the courage of which they had no other experience, and fled, leaving their patron to be content in future with the mere rights of property, without fancying, as he did before, that he was called to propagate the Gospel with the sword. The surrender of the captain, and the discomfiture of his agents on that occasion, will not fail to have their effect in the district. Your Lordship will be gratified to learn that your reasonable contribution has enabled me to send one more Clergyman to Clifflen, to aid the other Clergymen who, by preaching and establishing spiritual exercises among the people, will, I trust, succeed in bringing back those who have been seduced or forced from the Faith, and strengthening the resolution of the people to resist all future aggression on their holy religion.—I remain, my dear Lord, your Lordship's faithful servant,

† JOHN, Archbishop of Tuam.
The Lord Bishop of Beverley.

DEATH OF MARSHAL SOULT.—Marshal Soult died on the night of the 26th ult. at St. Armand. He had been in complete retirement from the political world for about ten years. The eighty-two years of his life have been those years in which France has seen many mighty revolutions—and the life completing a circle, ends where it commenced, in a period of social disorder and political distraction. He entered on his career under a republic; he sustained the empire; he struggled through the Restoration; he was the soldier of Louis-Philippe; and he has seen a republic again. The usual ponderous memoir appears in the daily papers, but the history of the deceased marshal being well known to all readers of modern history, it is hardly worth while to fill our columns with it. The following is an extract from the memoir given in the *Daily News*:—"In 1837 Queen Victoria came to the English throne, and at the coronation of her Majesty, in 1838, Marshal Soult was selected by the cabinet of the Tuilleries as Ambassador Extraordinary to London. His mission was to cement the English alliance, by renewing that alliance with the new Sovereign; and as a political agent in that character he was received with a national welcome in England. Compliments were showered upon him by the court and by the ministers; and the people greeted the great general, the ancient enemy, wherever he appeared, with enthusiastic cheers."

An extensive emigration and agency house in Liverpool, which has been tottering for a long time, suspended payment last week; and we learn from the *Times* that of £40,000 of the liabilities, no less than £12,000 is for small bills drawn from America, principally under £5 each. If this be the truth, as we have no doubt it is, it presents a most cruel case on the poor Irish emigrants in America who have given their money for these orders. Messrs. Harnden and Co., the parties referred to, have issued the following lithographed paper as a general answer to all parties presenting drafts on them:—

"Extract from Boston letter, per Europa:—
"We have nothing pressing us here on this side, and shall not suspend until you have done so! and possibly may even then conclude to go on and protect the bills as they return."

It is difficult to avoid stigmatising a document such as this as it deserves. Here are, perhaps, three or four thousand poor creatures—the aged, the destitute, and the widow—for to such are these drafts sent by their more able-bodied friends in America—told that their bills may possibly be protected if they return them to America. Although we do not well see how any government can help an occurrence of this kind, it is a pity that such conduct as this should pass unpunished.—*Dublin Freeman*.

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THE TRUE WITNESS
 AND
 CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 2, 1852.

A NEW YEAR.

A New Year—may it be a merry one to our readers—may it be, above all, a triumphant one for the Church.

A New Year—and still, to the surprise of Protestants, the Church is where she was a year ago—still erect—still holding on her way—conquering and to conquer—as if in mockery of her puny assailants, who annually predict her downfall, and who are doomed, annually, to witness the falsification of their predictions.

1852—and still the Catholic Church is not overcome. Most wondrous Church! which received her death blow from Luther—again from Calvin, Knox, Kirwan, and lord knows how many heroes besides—which was annihilated in the sixteenth century, and was annihilated over again in the seventeenth, the eighteenth, and nineteenth—but which shows herself to be as full of life and vigor as ever, in this year of Grace, 1852—ignorant indeed that she had ever received a hurt. Wonderful is her vitality, paralleled only by the perseverance with which her adversaries will persist in foretelling her destruction, thinking, by their idle prophecies, to conceal their impotence to accomplish aught against her. How amusing is it even now, how much more amusing will it be some years, or centuries hence, to read some of the oft-repeated prophecies against the man of sin—or the silly drivellings of some lecturer, on the *Decline of Popery*.—How amusing is it for us to hear—here in Montreal, as in a few weeks we shall again hear—the prophecies uttered at Anniversary meetings, destined to be falsified in January 1853, even as the prophecies we heard delivered in 1851, are falsified by the condition and prospects of the Church in January 1852.

Still, in 1852, as in the years that have passed away, the Church bids defiance to her foes—to earth and hell—to man and devil. Unmoved, immovable, she views the dawning of that year which has been long spoken of as destined to witness the final and general overthrow of thrones, and the emancipation of the human intellect from the trammels of Priestcraft and superstition. Strange sounds have heralded the birth of this new year; the clouds are gathering around us, and the mutterings of the revolutionary thunders are falling loud, and more loudly still upon the ear. Yes, these prophecies, in so far as powers of human origin are concerned, may be about to receive their accomplishment—wars and revolutions may be in store for us—thrones and dynasties may be about to be overthrown—and tribulations and anguish, such as have not been from the beginning, may be about to fall upon the nations—but there is one power, which may be assailed indeed, but which alone, can never be shaken, though the storm beat against it, never so rudely, for it is founded on the rock. The works of man may be about to pass away, but we know that the Church can never pass away—they may fall, but she will stand—they may perish, but she will continue—as a garment they shall grow old, and as a vesture shall they be changed, but she is the self-same for ever, and her years shall not fail.

NEWS OF THE WEEK.

The conduct of Lord Palmerston towards Kossuth, and the language used by him to the bearers of the Arlington, and Finsbury addresses, are said to have given great offence to the noble lord's colleagues, and to have produced irreconcilable dissensions in the Cabinet; in consequence, rumors of a change, or considerable modification, of the present ministry, are again rife. Lord John is said to have sided with the noble viscount at the head of Foreign Affairs, and thus to have come to an open rupture with Lord Grey and his friends, who are deeply offended with the behavior of Lord Palmerston. The disturbed state of affairs in France, may perhaps have the effect of prolonging for a season the days of the present ministry, by compelling its members to stick together, until the revolutionary crisis is over.

The *Dublin Freeman* contains a full report of the trial and acquittal of the Protestant confessor, Miss Angelina Adams, which is singularly illustrative of the manner in which justice, as betwixt Catholics and Protestants, is administered in England, by Protestant juries. The evidence, in proof of the wretched girl's guilt, was so strong, that her counsel did not attempt to offer any defence: not a witness was called, not a word could be said in her favor. But what neither witnesses nor lawyers would undertake, a true-hearted Protestant jury, sympathizing, as it was but natural to expect that it would sympathize with such a sound protestant against Popery, as Miss Adams had shown herself to be—was found ready to accomplish; impurity and perjury seemed estimable in their eyes, when employed in such a cause; besides, was not the culprit before

them, a confessor for Protestantism, a fellow-laborer with Achilli and Maria Monk, with Garazzi, Exeter Hall, and the French Canadian Missionary Society; and in all probability, urged on, and prompted in her calumnies, by some reverend, white cravated gentleman, even as her Canadian sister, Maria aforesaid, was protected, and patronised by evangelical clergymen, in this country? A verdict of guilty, would have proved a sore blow to the missionary societies, and a great discouragement to the spread of Reformed religion; therefore was she acquitted, that all may know, that from henceforth, they may perjure themselves with impunity, in the cause of Protestantism. Why the jury contented themselves with acquitting her, we do not understand: to have been consistent in their infamy, they should have recommended the committal of all the witnesses examined on the trial—of the nuns, of the overseer of St. Pancras Workhouse, of Dr. Waldgrage, the parish surgeon, who swore that he ordered the girl's hair to be cut off in the workhouse, and of Mrs. Smith, the nurse, who swore that she held the girl's head during the operation—because, if Miss Adams was not guilty of perjury, these most certainly were. But Protestant juries are as regardless of consistency, as they are of their oaths, and so there is no more to be said about it.

Parliament, during the approaching session, is likely to be again the scene of fierce, and acrimonious theological controversy; at least, it will not be the fault of the Protestant Alliance, if we are disappointed. It has done, and is doing its best, to get up another No-Popery howl. A great meeting of this society, was held on the 28th November, in the Freemason's Hall, London, the Earl of Shaftesbury in the chair, with the avowed object of agitating for the repeal of the Maynooth grant; we published last week, an article from the *Dublin Freeman*, stating the terms upon which the Catholics of Ireland would cheerfully consent to its repeal—that Catholics should no longer be compelled to pay for the support of the State Protestant Establishment, and that the property of which they (the Catholics) have been robbed, should be restored to them. We think that we may venture to predict, that this agitation will be soon followed by another, and more reasonable agitation, on the other side of the channel; that the cry of "No endowments for Popery, will be met with the cry of "No tithes for Protestant parsons," and that the fall of the Maynooth grant, will soon be followed by the abolition of that monstrous iniquity, the Government church of Ireland. It is a dangerous game that the parsons and their friends are playing, in thus taking the lead in the work of spoliation, and will certainly afford a strong argument to the enemies of the "Clergy Reserves" in Canada. This property is held by the Protestant denominations in this country, upon precisely the same tenure, as the Maynooth grant is held by the Catholics of Ireland—the title being, in both cases, an act of the Legislature, and nothing more; if the Legislature has the right to take away what it has granted in Ireland, it is not easy to explain why the same right should not exist in Canada. The repeal of the Maynooth grant will also afford the Catholics of Ireland, an unanswerable argument in favor of the repeal of tithes; for if it be unjust to compel Protestants to pay for the support of a Catholic university, it must be equally unjust to give the Protestant parson power to seize upon the poor laboring man's pig or potatoes—to drag the blanket from the dying widow's bed, or to snatch the untasted morsel from betwixt the starving orphan's teeth. Already is this No-Popery agitation bringing forth good fruit; men are beginning to ask themselves why, if £30,000 a-year is to be taken from Maynooth, as many Hundreds of Thousands of pounds should still be annually extorted from the pockets of the Catholics of Ireland, by the pastors and prelates of the Government church; and the Inglish and Shaftesburys will get an answer soon, that won't please them. As a specimen of the stuff that goes down at these evangelical meetings, we copy the following extract, from the speech of the Rev. Mr. Close, which elicited much applause:—

"He would call attention to the conversion of two Italian priests, who were converted in Egypt, where they had been sent as missionaries, and one of them was chaplain of the Bishop of Grand Cairo. The priest met there a Protestant clergyman, who mentioned that the Roman Catholic Church had tampered with the commandments. The priest bred and born in Italy knew nothing of the Scriptures but by the extracts in the breviary; and he considered this a wicked slander. There was but one vulgar copy of the Scriptures in all Egypt, and that was at Alexandria: so he went to the Jewish Rabbi at Cairo, and got him to read the 20th of Exodus in Arabic; and when he found that there was mutilation of God's Word his blood curdled within him, and he said, Can I have been deceived for 30 years? Can the Pope have tampered with God's Word? It is impossible. If it is true I am infidel."

The Priest became in consequence a Protestant. It is a pity that the reverend speaker did not explain to his hearers, how it came to pass that a Priest, a missionary, and a Bishop's Chaplain, had never seen a Bible, or that there was only one copy of the Vulgate in all Egypt; he would have done well to have stated which, and in what manner one, of the ten commandments has been mutilated by the Catholic Church: these evangelical gentry are great hands at discovering man's nests.

It seems that Dr. Newman is confident of his ability to make good his charge against Achilli, in spite of the iniquitous injustice of the decision by which he is, as far as the Court of Queen's Bench has any power, denied the right of calling witnesses. The following letter has been addressed by the Rev. gentleman to the editor of the *Morning Chronicle*:

TO THE EDITOR OF THE MORNING CHRONICLE.

Sir—There is an impression abroad, founded on what took place in court, that I do not believe what I said in the passage of my lecture which is the ground of legal proceedings against me. I should have

noticed it sooner, except for reasons which it is not necessary to go into. I believe heartily what I have said; I have never wavered in my belief of it; and certainly should not have said it at all, or persisted in saying it, unless I believed it.

Whatever I have said had been said already, more fully and in detail, and with extracts of original documents, a full year before I wrote, in an article in the *Dublin Review*, and again in a separate pamphlet, which was in substance a reprint of that article; nor had it been met or answered by the person who is the subject of it.

And what I said against him I said simply in self-defence. It was in answer to the imputations which, in this town, he had cast upon persons whom I revere, and on a religion which I hold to be Divine, to the prejudice of every Catholic here. Those charges rested on his personal testimony, that testimony on his former position in the Catholic Church. I was desirous of pointing out, as I expect to be able to prove, what his testimony, founded on his history, was worth.—Your obedient servant,

JOHN H. NEWMAN.

Birmingham, Nov. 30th.

In the mean time, the friends of Dr. Newman in Italy are not idle, but are making the best use they can of the little time that is allowed them to collect evidence. The Roman correspondent of the *Daily News* gives the following account of the steps now taking, on the part of Dr. Newman, to substantiate his accusations:—

"On entering the British Consulate a few mornings ago, I found the passage obstructed by Ecclesiastical cocked hats and gowns, a somewhat unwonted sight in that latitude, but I discovered, upon inquiry, that they belonged to a body of Priests, Jesuits, and Inquisitors, who had waited upon Mr. Freoborn for the purpose of making their affidavits on certain documents about to be sent to London, which will doubtless come out in the trial of the action for libel brought by Dr. Achilli against Messrs. Burns and Lambert, the publishers of Dr. Newman's 'Lectures on the present position of Catholics in England.' The documents were in Latin and Italian, consisting of extracts from the registers of the Inquisition, and copies of letters from Naples, tending to destroy Dr. Achilli's moral and religious reputation; and the truth of them was sworn to by the parties present—viz., the procurator and notary of the Holy Inquisition, and six or seven Italian and English (and one French) Jesuits and Ecclesiastics. What weight these documents may have in a British court of justice, I cannot pretend to foresee; I presume the Consul merely received the affidavits of his visitors as a matter of official duty, without entering into the merits of the case, every British Consul having to act as a notary public in the legalisation of such documents as have to be sent to England from abroad for judicial purposes."

The singular action of Birch vs. Somerville, which has excited so much public attention, has resulted in a verdict for the defendant, with 6d. costs.

The bold attitude assumed by Louis Napoleon, promises to ensure him success; the ratification of his proceedings by the army, whose approval is the one thing needful, has been obtained; out of 90,000 soldiers, 75,000 are said to have registered their votes in favor of the Dictator. The middle classes of France are with him to a man, and it is a remarkable circumstance, that very few of the regular *ouvrier*s of Paris, took any part in the insurrection against the authority of the President. The *Constitutionnel* states the loss to the army, during the fighting in the streets, to be 1 officer and 15 soldiers killed, 3 officers and 104 soldiers wounded.

"I am told," says the correspondent of the *Daily News*, "on all hands by persons conversant with the tone of public opinion, that Louis Napoleon's triumph at the poll, fixed for the 20th December, is considered as certain. Physical resistance, or materials for it, there may be said to exist none at Paris, in the present moment. The blow is struck, and it has perfectly succeeded." Socialist insurrections have broken out in several of the departments, and, in consequence, several have been declared in a state of siege. Upon the whole, it seems that the star of Napoleon the II. is in the ascendant, as he is justly looked upon as the only man France possesses, capable of restoring peace and order to that distracted country—the order of the bayonet, and the peace of military despotism, the only form in which peace and order are possible in France. The powers of Europe are in the meanwhile looking on, with anxious expectancy for the denouement, their sympathies being, of course, with the Dictator.

Advices from the Cape of Good Hope to Nov. 4, state that a severe chastisement had been inflicted upon the enemy by the force under command of General Somerset. The Kaffirs in Fish River, Bush District, have been repulsed in several skirmishes. In the Water Kloof the enemy was beaten back, after several hours hard fighting, and their camp destroyed. The British loss amounts to 40 killed and wounded. The number of Kaffirs killed is estimated at from four to five hundred.

On Wednesday, the 23rd ult., a fire broke out in the Capitol at Washington, between seven and eight o'clock in the forenoon. Before assistance could be procured, the flames had spread with such rapidity, that the entire library, comprising nearly 60,000 volumes, was destroyed. With the exception of the library, no other part of the magnificent building has sustained much injury. How the fire originated is, as yet, a mystery.

The *Quebec Mercury*, of the 27th ult., contains the following particulars of the destruction by fire, of the Artillery Barracks and Ordnance Stores, on the morning of the 26th ult.:

"Yesterday morning, at about four o'clock, the alarm of fire was sounded from the Royal Artillery Barracks, Arsenal Street, near Palace Gate, in consequence of flames seen issuing from a part of the barracks opposite the Guard House. The fire, which originated near the western end of the whole range of buildings, spread with such rapidity as to prevent the soldiers in the second story of the barracks from saving their effects. With the view of checking its threatening progress to the westward, Colonel Higgins caused a portion of the Officer's quarters to be at once blown up, which had the desired effect. The fire, however, continued to

extend in the opposite direction, aided by the keen westerly wind, and was just reaching the Ordnance Stores, when a second, and we believe increased charge of powder, was fired in the second floor of the building, but in vain, for the flames were immediately seen issuing from the attic windows beyond, which were probably opened by the shock. The explosion was most terrific, a large portion of the roof was raised to a great height in the air, and carried across the street, where it fell on the top of Dr. Painchaud's house; the concussion also overturned one of the government fire engines stationed in front of the building. After a little while it was thought necessary to renew the attempt at checking the fire with powder. Another charge was placed about the centre of the Ordnance Stores, and though its explosion made less noise than the second, it produced some more serious results, causing the fall of a considerable portion of the solid masonry of the building, besides shattering doors and windows, and entirely demolishing the interior of the houses opposite. Its effects were also felt at some distance in various directions.

"The fire companies from the city wards, were early on the ground, but the extreme cold (the thermometer being about 21° below zero) prevented any of them from working with efficiency. During the interval that elapsed in the preparations for the explosions, the firemen had to cease working, and in the meantime the greater part of the leather hose pipes, as they lay extended, full of water, became frozen and unfit for use. To renew this with more hose, occasioned still further delay, and the firemen were laboriously employed (ill past nine, when the flames having reached the eastern extremity of the range, could extend no further.

"A quantity of stores was consumed, but the actual value of the loss cannot be at present ascertained. It has been estimated as high as £200,000, but this is founded upon conjecture, as some time must elapse before the actual loss can be ascertained. We have reason to believe, however, that it does not altogether exceed £20,000.

"The buildings, which have the appearance of a substantial row of about a dozen two story stone dwellings, were constructed in a very strong manner, and to a certain extent were fire-proof.

"We regret to learn that W. Antrobus Holwell, Esq., Ordnance Storekeeper, has been a severe sufferer by the fire; that gentleman having at the time in the place a quantity of philosophical apparatus and other property. We also learn that some private effects, including about £300 worth of plate, the property of Col. Streetfield, were saved."

WHY ARE PROTESTANTS PROSELYTISERS?

"Why do Protestants persecute Catholics?" was the subject of a lecture lately delivered by the learned Dr. Brownson, of which a short account was given in the columns of this paper. The lecturer skillfully analysed the motives why Protestants always have persecuted, and always must, when they have the power, persecute Catholics; he showed that the children of the city of the world must necessarily hate the children of the city of God; that the flesh is, and ever must be, warring against the spirit; that betwixt the seed of the serpent, and the seed of the woman, there is, and ever must be enmity. Why! we read that there was war in heaven—"Et factum est proelium magnum in celo"—that Michael and his angels fought against the Dragon—and that the Dragon and his angels fought against the Archangel and his host—how then on earth shall we expect peace? Yes, we can easily understand why Protestants should hate, and why, hating they should persecute Catholics; but it is not so easy to understand why they should try to convert them.

We can understand why Catholics should be anxious, why they should exert themselves, to make converts to the Church. Believing that there is a Church, and but one Church—Holy, Catholic, and Apostolic—out of which there is no salvation, it is but natural to expect that Catholics should endeavor to persuade their separated brethren to join themselves to that Church, to come in unto that ark out of which none can be saved from the deluge of that wrath which is to come. Such conduct is the logical consequence of the Catholic doctrine of exclusive salvation—a doctrine which, however unpopular it may be—however offensive it may sound to liberal ears—in spite of the attempts of some to soften it down and explain it away—is the doctrine of the Catholic Church. *Domus Dei una est, nemini salus nisi in Ecclesia esse potest.* St. Cypr. Ep.

For who indeed would be a Catholic, if he thought that there was an easier, and a royal road to heaven? Who would enter in at the narrow gate, if it were not that the broad way, whose path seems strewn with flowers, leadeth only to destruction? Who would be a Catholic, if he thought that he could be saved as a Protestant?—it is so easy, so pleasant, so in accordance with human pride, and human passions, to be a Protestant. Who would be willing, still, to wrestle against principalities and powers—against the rulers of the darkness of the world—yea, against his own flesh and blood—if he deemed that he could have peace, by merely laying down his arms, and victory, by desisting from the strife? Who would fardels bear, when he could his quietus make by a bare act of protest? Who would take up his cross to follow Christ, if he thought the crown might be obtained by laying it down, and following the dictates of carnal lust? Though to be loved, for its own sake, Catholicity requires only to be known, yet, with many, it is the belief in this doctrine of exclusive salvation, that retains them in the Church; if in this life only, Catholics had hope, then indeed might they exclaim with the Apostle—"We are of all men most miserable"—we have sacrificed earth in order that we might lose heaven—and crucified the flesh with the lusts thereof, to merit hell.

We can understand then, why Catholics should be zealous proselytisers—why Catholics should compass sea and earth to make one convert, to win one soul to the kingdom of their God; but it is not so easy to fathom the motives of the Protestant missionary in the domains of Popery. He boasts that he professes

no doctrine of "exclusive salvation;" the principle from which he starts is—that every man is to believe according to his private judgment, and to worship God according to the dictates of his conscience; why, then, should he interfere with the conscientious convictions of the Catholic, or deny to him the right of believing what he thinks fit? It is not from any regard to the Catholic's spiritual welfare, nor does it proceed from any doubts as to the possibility of the Papist's salvation, that Protestants seek to convert him. These hypocritical pretensions may do well enough for the old women of Exeter Hall, and the frequenters of Anniversary meetings; but the very men who put them forward, give the lie direct to their words by their most solemn acts. All Protestants admit that Catholics can be saved, if only they do believe what the Catholic Church teaches, and practice what the Catholic Church enjoins. Ask the Anglican, who in his parliamentary articles of faith, professes to believe the Sacrifice of the Mass a damnable idolatry—and after a little quibbling, he will find himself compelled to admit, that the Catholic Church, in communion with the See of Rome, possesses all that is requisite for salvation; that in her communion, valid Sacraments are consecrated, and administered by lawfully ordained Priests; that the Holy Ghost is given by the hands of the legitimate successors of the Apostles—that her ministers have not lost the power of absolving from sin. All this the Anglican cannot deny, without denying his own church, and renouncing his own rubrics and liturgy; therefore he cannot deny that, in a Church which has within herself all the necessary means of salvation, salvation may be obtained. There is no reason, then, why he should be a proselytiser—or why, whilst admitting the Roman Catholic Church to be a true Church, he should seek to bring us over to another—for nothing can be truer than true; and what is less than true is false.

Still less can the Evangelical, the denier of the Sacramental system, of the *opus operatum*, deny the possibility of salvation in the Catholic Church; he may prate as he will about the corruptions of Romanism, and the soul-destroying errors of Popery, but he knows, and we all know, that this is but cant; cross-question him, when he comes down from his platform, and he will be constrained to admit that all his fine turned periods about the man of sin, and the scarlet woman, were but oratorical flashes in the pan; ask him if he really and truly believes that a St. Bernard, a St. Francis Xavier, or a St. Vincent de Paul—that a Bossuet, a Fenelon, or the author of the "Imitation of Christ," are damned because of their belief—and, our zealous friend will most probably answer—no. Yet St. Bernard, St. Francis Xavier, St. Vincent de Paul, Bossuet, Fenelon, and the author of the "Imitation of Christ," were all rank Papists, who believed, preached, and practised the doctrines of Popery. But if to men like these—blessed with so many great and singular advantages, of such rare intellectual endowments, to whom so much was given, and of whom so much consequently have been required, and for whose doctrinal errors, therefore, there can, according to Protestant principles, have been no excuse—the errors of Popery have not proved fatal—how much more then, is it impossible to conceive, that the same Popery, the same doctrinal errors, shall entail eternal damnation upon those, who, with far inferior intellectual capabilities—with far less of power, or means, or time, to obtain a knowledge of the truth—yet believe as St. Bernard and Bossuet believed, and practise the works which St. Francis Xavier, St. Vincent de Paul, and Fenelon practised. Thus, all Protestants are compelled to admit that Popery will not damn; that even Catholics may be saved, if only they are Catholics, in deed, as well as in name. It is not, therefore, from spiritual motives that Protestants seek to convert us.

We shall be more fully convinced of this, if we do but take the trouble of pausing one moment to consider, by whom, and to whom, Protestant Missionaries are usually sent. And here we cannot fail to be struck with the incongruity, with the more than ordinary Protestant inconsistency of the whole proceeding. Protestant Missionaries are sent from England! and Scotland! to Catholic Ireland and Canada. We have heard of the devil setting himself up, as a preacher of righteousness, but this is a flight of impudence and hypocrisy, which the devil himself would seek in vain to emulate. Scotland: the most irreligious—the most drunken—the most thoroughly depraved nation in Europe (with the exception, perhaps, of Protestant Sweden, *vile Laing*)—Scotland, where upwards of one fifth of the native population are in a state of brutal heathenism—the land, pre-eminently, of drunkards and prostitutes, of grog-shops, and of brothels—groans in spirit over the wickedness of Irish Papists, and sends money and agents to reform the morals of the Catholic daughters of Erin, the humblest and poorest of whom are as justly celebrated for their purity and chastity, as the thoroughly Protestantised people of Scotland, are infamous throughout the world for their corruption. Scotland, of whose population of about two millions and a half, 500,000 are ignorant of the name of Jesus, or knowing it, know it only as a term of blasphemy and execration—Scotland, in which, "for the last twenty years, the increase of crime, has been six or seven times in an increased ratio to that of the population"—this land of ignorance and crime, raises subscriptions for the enlightenment, and conversion of the French Canadian *habitans*, the most moral and virtuous people under the sun. These things take place before our eyes, and we believe them; were they recorded at having occurred in times long passed away; did we read in history, of the inhabitants of Cyprus, sending missionaries to the vestals of Rome, or of a deputation from Sodom and Gomorrah, waiting upon Abraham, in order to remonstrate with him upon

the error of his ways, we should reject such accounts, as too monstrous for belief, too incredible to merit a place, even in a work of fiction. Why, even Protestants, seem, at times, to have a glimmering of the absurdity of their conduct, and a sense that the proverb "Physician heal thyself;" may not inaptly be applied to them; thus, we find one of the agents of the F. C. M. Society, writing from Great Britain, complaining that "Here, and elsewhere, a great many Christians do not feel as they ought their responsibility towards the Colonies; they think that the vast masses of the ignorant and depraved, resident in the great cities of Europe, present a stronger claim on their benevolent regard, than the Colonists, who are in superior circumstances." We entirely agree with them; we think that the people of England and Scotland, would do well by beginning to take the beam out of their own eye, ere presuming to reproach their brethren with the mote that may be in their eyes—that were these Protestant Missionaries really actuated by a zeal for God's service, for the moral and spiritual welfare of mankind, they would direct their labors to the conversion of the numerous Protestants in the large cities of England, Scotland, the United States, and Upper Canada, who do, indeed, stand in need of conversion—and not to that of the French Canadian, and Irish Catholics, who need no such conversion—and that if they were honest men, and not hypocrites, they would do something for the 250,000 Protestants of Glasgow, or for the 240,000 Protestants of New York, who never enter a church, and that they would not neglect the 80,000 Ultra-Protestants of the Upper Province, who are put down in the late census as "of no religion at all." But it is not from spiritual motives that Protestants seek to convert us.

Neither are Protestants proselytisers, from any desire to promote the temporal happiness of Catholics; of all such motives we fully acquit them, for, we know that they hate us, as the devil hates holy water, as the children of this world must needs hate the children of the city of God: it cannot be from any motives of promoting their earthly welfare, that Protestants seek to convert Catholics. A very superficial acquaintance with the history of the nations of Europe, is sufficient to show that Protestantism is not favorable to happiness, even in this world. True happiness, even in this, our earthly state, consists not in possessing, but in despising the world, and all it has to offer: not in gratifying our desires, but in subduing them; not in the possession of wealth, but in rising superior to the want of it. This happiness Catholicity places within the reach of every man, by teaching him not to esteem riches, and never to scorn honest poverty; to moderate, rather than to seek to increase his wants; to resist, rather than yield to his appetites; to turn a deaf ear to the whisperings of ambition, and of avarice; to be satisfied with what he has, and to be content, humbly to do his duty in that state of life in which it has pleased God to place him. The Evangel of Protestantism is the reverse of this—it calls the proud happy, the rich blessed, and exalts the workers of wickedness. Though the Psalmist tells us that "these are the ungodly who prosper in the world, who increase in riches," Protestantism still persists in making wealth the criterion of righteousness, and commercial prosperity, of soundness of doctrine. The result of these essentially different lessons is perceptible in the difference of the material condition of Catholic and Protestant populations, and in the superiority of that of the former, over the condition of the latter. If, in Catholic countries, there are not so many very rich, neither are there so many paupers; indeed pauperism was almost unknown until after the Reformation—if there are not so many stores and factories, neither are there so many prisons, brothels, and poor-houses—those accursed Bastilles, in which man, pens up his fellow-man, dooming him to expiate, by degradation, and a long protracted agony of starvation, the crime of poverty, the only crime for which Protestantism has no mercy. In Catholic countries there may not be so many operatives toiling, day and night, after their gaunt iron master, but there are fewer able-bodied men seeking, and yet seeking in vain, for work; whose daily prayer is not so much for bread, as for permission to toil and slave in the service of their fellow-creatures; whose cry is "A fair day's wages, for a fair day's work;" a cry which shall yet make the unfeeling rich man tremble, for the miseries that shall come upon him, when the cry of the poor whom he has oppressed, shall have reached unto the ears of the Lord of Sabaoth.

Protestant countries may be apparently, the richer, but certainly Catholic countries were, and are still, the merrier. Catholic England was merry England; but who dreams of applying the epithet merry, to Protestant England, with its millions of paupers, and starving, sickly cotton-spinners? Well may the poet ask—"Where now is England's mirth?"

"Oh England! 'merry England,' styled of yore!
Where is thy mirth? Thy jocund laughter, where?
The sweat of labor on the brow of care
Makes a mute answer—driven from every door!
The May-pole cheers the village green no more,
Nor harvest-home, nor Christmas mummings rare.
The tired mechanic at his lecture sighs;
And of the learned, which, with all his lore,
Has leisure to be wise?"

Yes, we have but to compare the condition of the people of Catholic England, of England of the Plantagenets, with that of the people of the Protestant England of to-day, to be convinced, that Protestantism is not conducive to the physical well being of the masses; and that it is not for the sake of promoting our temporal happiness, any more than it is from an interest in the salvation of our souls, that Protestants seek to convert us.

Why, then, are Protestants, proselytisers? and why, above all, are they proselytisers amongst Catholics, to the neglect of the spiritual destitution of millions of their co-religionists? why are their missionaries so active, and so numerous in Catholic countries; so

sluggish and so rare in the domains of Heathenism? why is it these gentry abound in Canada and Ireland, and are so scarce in Russia, India or China, where much danger and little money awaits them? These are questions difficult to answer, and which we should much like to hear resolved by Protestants themselves.

A correspondent of the *Montreal Herald*, signing himself *Provider*, calls the attention of the civic authorities, to the site of the St. Patrick's Hospital, and urges the adoption of proper precautions, against the danger of infection from "a retreat for invalids laboring under the worst forms of disease." We admire the prudence of *Provider*, and fully appreciate his motives, rejoicing that we have it in our power to set his mind at rest, and to assure him that the St. Patrick's Hospital will not become an institution for "inflicting disease, and perhaps death, upon parties living in its immediate neighborhood."

Parties—whatever they may be—need be under no more apprehension from the future St. Patrick's Hospital, than *parties* are from the present General, or Protestant Hospital in Dorchester Street; cases of disease which would not be admitted, from prudential motives, into the latter, will be, from the same motives, rejected from the former. The class of patients for which the St. Patrick's Hospital is destined, is precisely the same, as that for whose entertainment in the Protestant Hospital, a large sum of money is granted by the Legislature. If the health of Montreal is not endangered by the existence of a Protestant Hospital, in the very centre of the city, so neither will it be endangered by a Catholic Hospital, for the reception of the same class of patients, situated on the water's edge, and in the Quebec Suburbs, unless, indeed, casualties, of which Catholics are the subjects, become catching, or the diseases of Papists be as contagious as their doctrines. At the same time, we fully admit with *Provider*, that a watchful vigilance should be kept up over the St. Patrick's, and all other *intra-mural hospitals*, in order that the health of the community may not be endangered by the establishment of Lazar houses in the heart of the city; and we assure him that the St. Patrick's Hospital Society have no desire to claim immunity from all proper surveillance that the interests of the public require—they demand no special favors, but they strongly object to any special and invidious restrictions, merely because the poor, whose interests they espouse, are Catholics and Irishmen.

AN EVANGELICAL DODGE.

We are indebted to the *Christian Times*, for the following *fact worth knowing*, as the article is entitled. We call it an ingenious dodge, for disseminating the "Word of God," it beats the balloon project hollow:—

"A FACT WORTH KNOWING."

"Many years ago, when Louisville was a petty village, consisting of a few houses and two stores, it was a great resort for gamblers and persons of dissipated habits. At this period a Col. C., a very wealthy but very wicked man, carried on an extensive mercantile business. On a certain occasion he sent a confidential clerk to the East to lay in a supply of goods, furnishing him with a requisite amount of cash. An unexpected fall in prices, left the clerk \$300 in hand after all his purchases were made. He did not wish to take it back with him, and was somewhat at a loss to know in what to invest it. He was a religious young man, and it occurred to him that Bibles were more wanted than anything else in Louisville, and he finally resolved to invest it in Bibles, and he accordingly sent home three hundred dollars worth. Col. C. thought the transaction rather unpromising—as it was an article never called for at his store. Could he could sell in abundance, but not Bibles. At length, after sleeping, an idea struck him. Gamblers would have cards at any price, and on any terms. Accordingly he made his arrangements; he put up a Bible to every pack of cards, charging \$1.50 for the former and 50 cents for the latter, telling each applicant that he could get no cards without a Bible. In due time the Bibles were all disposed of, but, as the gamblers wanted only the cards they usually presented the Bible to the first boy or girl they met with in the street. In this way hundreds of Bibles were distributed in Louisville, and many houses were supplied with the Word of God, that never contained one before."

We copy with much pleasure, the following account of the formation of a Catholic Institute at Bytown, from the *Ottawa Citizen*:—

"At a very large and respectable meeting of the Catholics of Bytown, held on Wednesday, the 17th December, inst., to take into consideration the propriety of forming a Catholic Institute in this Town, in accordance with the recommendation of his Lordship the Bishop of Bytown.

Charles Sparrow, Esq., was in the chair, and Alexander McDonnell and A. Mignault, Esquires, Secretaries.

It was moved by Daniel O'Connor, Esq., seconded by E. Masse, Esq., and resolved:— That in no time in the history of Canada has there existed so much necessity for united efforts on the part of Catholics as the present, inasmuch as material questions affecting their holy religion are now subjects of public discussion. Carried unanimously.

Moved by R. W. Scott, Esq., seconded by Mr. David Bourgeois, and resolved, that in order to give a useful and legitimate direction to Catholic opinion in this Province, Catholics being as a class second to none in number, and influence, it is most expedient that steps should be taken to form a basis for the prompt enumeration of such opinions when circumstances render it necessary. Carried unanimously.

Moved by Mr. Edw. Smith, seconded by Mr. P. R. Reil, and resolved, that there exists in this community urgent necessity for the formation of an institution having for its object the diffusion of useful information.

Moved by Mr. H. J. Friel, seconded by Mr. Jean Robillard, and resolved, that public libraries, reading and lecture rooms, in connection with the Institute, under the direction of proper officers, afford the best means for the diffusion of general information.—Carried unanimously.

Moved by Mr. Wm. Torrey, seconded by Mr. Thos. Hanley, and resolved, that an association be and the same is hereby formed in the town of Bytown, to be styled "The Catholic Institute of Bytown." Carried unanimously.

Moved by Mr. James Burke, seconded by Mr. Coll. McDonell, and resolved, that the officers of the said Institute shall consist of a President, Vice-President, Treasurer, Recording Secretary, and two Corresponding Secretaries, and Committee of Management, the election of which Officers shall be carried on at the next meeting by ballot. Carried unanimously.

Moved by Mr. Damase Bourgeois, seconded by Mr. John Wade, that each individual on presenting for admission as member of the said Institution, shall pay to the Secretary the sum of Two Shillings and Sixpence, on payment of which sum his name be recorded as a member. Carried unanimously.

Moved by Mr. Edward Burke, seconded by Mr. Charles Laporte, that the elections of Officers be annually, and that such elections be by ballot. Carried unanimously.

Moved by Mr. John Wade, seconded by Mr. J. Longbrun, that the next general meeting be held on the second of January next.

(Signed,) CHAS. SPARROW, Chairman.
ALEX. McDONNELL, } Secretaries, *pro tem.*
A. MIGNAULT, }

(Written for the True Witness.)

FIRESIDE HOMES ON NEW YEAR'S NIGHT.
BY MRS. J. L. LEMMONS.

It is the first night of the year, and friends and kindred meet,
In a thousand happy homes to-night, the dawning year to greet;
Music mingles its lightsome strains with voices young and gay,
Smiles on the brow of trembling age, of joyous youth now play.
Reader, thy household shareth too, this influence blest:
and bright,
But, ah! reflect, that all earth's homes, are not like thine to-night.

Not far from thee, in yon dark street, where thy footsteps never stray,
Poverty crouching amidst its rags, hides from the light of day;
And, there, if thou'lt mount the broken stair, and enter that dark room,
Where no cheering light, or fireside flame, dispels the winter gloom;
Thou wilt see a sight at which salt tears, into thine eyes will start,
And grief akin to terror fill thy late warm beating heart.

A strong man worn with want and toil, with gnawing, endless care,
Droops by the fireless hearth, his face bowed mid his matted hair;
He has no word of hope or love, for the wan and sickly wife,
Hushing the moans of her children pale, asking the bread of life:
Reader, the crumbs from thy sumptuous board, heaped with silver bright,
Would give that grief-stricken household, too, a joyous New Year's Night.

With gasping breath and tear dimmed eyes, thou turnest quick away,
But, another door before thee lies; pause, pause, upon thy way;
Thou enterest, darkness reigns here too, and through the casement draw,
The wild wind whistles with a sound, of chill and lonely fear;
But all is silent, and thy heart beats now more light and free,
To know, no sufferer haunts this den, of utter misery.
Thy hand is on the door, but, hush! dost hear that gasping breath?
Great God! it is that awful sound, life wrestling strong with death;
Quick, quick, a light, from yon dark nook, the stifled breathing came,
There lies upon a heap of straw, an old man, weak and lame;
But, vain thy frenzied calls for help, that was his parting breath,
And with ashy lips thou gaspest forth, 'midst plenty, "starved to death."

These scenes are not tales of romance, poet's imaginings,
But in this varied life of ours, alas! all over true things,
Let us then seek these homes of want, more hideous than the tomb,
And chase with kindly words and help, their grief, and mournful gloom;
Then will we join with gayer smiles, with hearts more free and light,
In the revels of our own fair homes, on happy New Year's night.

Villa Richelieu, St. Charles, Dec. 30, 1851.

SUDDEN DEATH.—A respectable servant girl, named Ann King, who had been in the employ of Mr. Levy, Tobacconist, for the last two years, was found dead in her bed, yesterday (Monday) morning. In returning from Vespers, on Sunday last, she fell, but did not complain in consequence, and went to bed in seeming good health and spirits. A *post mortem* examination was made by Dr. David, when it appeared that death had been induced by apoplexy. The deceased was a native of Sligo, and had been brought up in the Grey Nunnery of this city (Montreal).—*Pilot*.

ARRIVAL OF HIS LORDSHIP THE BISHOP OF TORONTO.—We have much pleasure in announcing the arrival of his Lordship, the Bishop of Toronto, at his Episcopal city, after a long and fatiguing tour through the Western part of his diocese. This is the first time his Lordship had an opportunity of visiting that important section of the vast extent of territory under his pastoral charge, since his arrival in the country. His reception throughout was most enthusiastic by the several Catholic congregations, and even gentlemen belonging to other Churches, with whom he chanced to come in contact, were most polite and attentive to him. We need scarcely add that his mission had no connection, directly or indirectly, with Mr. Brown's candidature.—We would wish the *Globe* to understand that Bishops of the Catholic Church never forget the respect that they owe themselves, so far as to enter the lists with men of Mr. Brown's calibre.—*Mirror*.

FOREIGN INTELLIGENCE.

FRANCE.

On Tuesday morning, at an early hour, the Place de la Concorde, the Faubourg St. Honoré, the Tuilleries, the Louvre, and the Place de la Caroussel were covered with troops, the arrangements having been made during the night.

At four o'clock in the morning General Changarnier was arrested at his house, where several other representatives were assembled, who were also arrested. They were all conveyed to Vincennes. General Lamoricière and M. Thiers were among these. At the moment of his arrest General Changarnier harangued the troops sent to take him; but the soldiers refused to listen to him, and his voice was drowned in the noise of drums. General Cavaignac was arrested, as are also the following members of the Assembly:—Charras, Roger du Nord, Bedeau, Leflo, Baune, Greppo, Baze, Miot, Nadaud, and Valentin. Among these you will recognise several names of the Mountain. The whole board of the Assembly is said to have been arrested. Charras is said to have killed one of the men who attempted to arrest him.

Later in the day, no less than 130 of the Assembly were arrested.

Several offices of papers were occupied militarily; among these are the *National*, *Opinion Public*, *Messenger*, *République*, *Ordre*, and *Avènement*, which papers are suspended. The director-general of the post received orders to reserve all the places of the *malles-postes* for the prefects, sub-prefects, and other functionaries who are repairing to their posts.

OCCUPATION AND DISPERSION OF THE ASSEMBLY.

The following account is given from the best sources of the occupation of the Assembly, and subsequent dispersion and capture:—Towards six in the morning several agents of the public force presented themselves at the same time at the several points of the Palais Bourbon, occupied by the questors. M. Baze and General Leflo were arrested. The colonel of one of the regiments which occupied the Assembly had signified to General Leflo that he was charged provisionally with the guard of the palace. Neither M. Dupin, the President, or M. de Parat, the third questor, were molested. At half-past eleven, about a hundred representatives were met in the Salle des Conférences. A commander of the gendarmerie mobile came to order them to evacuate immediately all the dependencies of the palace. Whilst the commander went into the passage, some representatives penetrated into the hall where the sittings are held. Neither the President nor any of the secretaries were at the bureau. The troops then arrived, and the hall was cleared. The great body of the conservative members then repaired to the house of M. Daru.—Two or three companies of troops of the line soon arrived to disperse them. The commander of the troops announced to the members of the meeting that he had received orders to allow them to leave the place of meeting in full liberty, but if they should attempt to assemble in any other place, they would expose themselves to arrest. M. de Falloux, who formed part of the meeting, endeavored to sound the disposition of the troops, and, addressing the soldiers, said—"I do not believe that representatives have anything to fear from the army. It is not true that none of you would dare to arrest us?" The commander immediately, with a bow of the greatest politeness, said—"Gentlemen, you have only to make the experiment—you have only to endeavor to resist. We should act with the greatest respect, but we should do our duty." On receiving this peremptory reply the representatives retired in great agitation. It was resolved that an attempt should be made to re-enter the Legislative Palace, and between eleven and twelve o'clock about forty of the party went for that purpose. They were turned back, and one of them in offering resistance was, it is said, slightly wounded. At a later period, information having been received that Mairie of the 10th arrondissement was at their disposal, and an offer having been made of the protection of a portion of the National Guards of that legion, about 200 representatives went thither, and entered into discussion. Among them were MM. Daru, the vice-president; Grimault and Molin, secretaries; De Larcy, Berryer, Dufaure, &c. At this meeting several decrees were resolved upon, and amongst them was one declaring the President of the Republic deprived of his authority, and another, appointing General Oudinot, Commander-in-Chief, in the name of the Assembly, of the army of Paris, and of the National Guard. M. Berryer, wearing a tricolor scarf, appeared at a window to harangue the crowd on the outside, and announce the decisions that had been come to. He was, however, very unfavorably received, and the cry of "Vive l'Assemblée," got up by the National Guards, was very faintly echoed. Whilst this was going on, the Mairie was surrounded by a large force of the Chasseurs de Vincennes, and a *chef de bataillon* entered the room where the members were assembled, and desired them to disperse. They refused, and thereupon were conducted between a double line of chasseurs to the cavalry barracks of the Quai d'Orsay. General Oudinot, General Lauriston, MM. Berryer, Piscarory, Chapot, de Tallouet, and Victor Lefranc were among the number arrested.

ROME.

Another Englishman, whose name is well known to our readers, is at present in Rome, Mr. Bennett, the late Minister of St. Barnabas. We have been told the most touching things about the dispositions of this man, so worthy to know the truth and embrace it. His is a heart on which grace is working, but pride revolts and arms itself against it. One fears to be beaten in this combat against the truth. Up to the

present time he has not wished to see the Holy Father, from fear lest the words and benediction of the Vicar of Jesus Christ should complete a triumph which he dreads, and which he doubtless foresees. This fear, these disquietudes are of good omen. Let us hope that the prayers of his numerous friends will complete the work which is being wrought without his knowing it, and in some sort in spite of him, and that we shall soon see another brother in Jesus Christ.

One of the gates of Rome, the Porta Pia, was struck by lightning on the 14th, during an awful thunder-storm, and a mass of brick and masonry was rent off and thrown to the ground, much to the alarm of the French *corps-de-garde* stationed there, who thought fit to march out after the occurrence and stand under arms on the piazza, in order to avoid impending ruin.

A Priest of the name of Cassi was stabbed some nights since, whilst returning to his home. He received two wounds—one in the stomach and the other in the back. The reason for this vile act is not known; it is, however, not considered to have been perpetrated from private vengeance, but ascribed to a political cause.

GERMANY—EXTINCTION OF ANOTHER CONSTITUTION.

A telegraphic dispatch received through Paris, dated Frankfurt, November 28, announces that the constitution of the Duchy of Nassau, promulgated after the events of 1848, has just been abolished by an ordinance of the Grand Duke. The present assembly will be replaced by two chambers. The election will take place according to the Prussian law.

HANOVER.—The subjects of King George V. have been again thrown into alarm; this time by an announcement that his Majesty assumes personally the supreme command of the army. As the monarch is hopelessly blind, it is necessary to state the sense in which this determination is understood in Germany. When the prince of a German state declares himself commander-in-chief of the armed force, he signifies that the army ceases to be placed under the authority of a responsible minister; and it ceases to be within the action of a constitutional government; becomes a facile instrument in the hands of the only individual in the state not responsible to another for his conduct. In the unfortunate situation in which the King finds himself, the command of the army will now be exercised by his first aid-de-camp, or, more probably, by the camarilla which cannot fail to surround a prince reduced to see only through the eyes of others.

INDIA.

Bombay has been kept in a state of considerable excitement and alarm ever since the despatch of last mail, in consequence of a riot which took place on the 17th ult., originating with the Mahomedans of the island, who had for some days previously been much excited by supposed insults offered to their religion by the Parsees. A large body of the former sect turned out on that day, and after attacking a small number of the police, whom they overpowered, proceeded to plunder several houses belonging to the Parsees, and beat and ill-treated all whom they met in their way. The riot was immediately put down by the police authorities, since when there has been no further disturbance, although there is still considerable, though, we believe, necessary, alarm prevailing.—The riot lasted altogether about half an hour. The number of persons wounded was 16, some of them severely, but the whole are now in a fair way of recovery, and several have been discharged from the hospitals. The value of the property ascertained to have been plundered or destroyed by the rioters, is about £750 sterling. A force of 2,500 men, under the personal command of Sir Colin Campbell, K.C.B., is to be despatched from Peshawar immediately against the "Moinuns," a powerful hill tribe, in consequence of disturbances of a more than usually serious nature. We regret to observe that severe sickness is again becoming prevalent amongst the European troops at Peshawar, seventy men having been last month sent down the country invalided. This is owing to the great and sudden variations in the temperature. The trial of Capt. Nixon, late quarter-master of the 6th B.N.I., has excited some interest. The charge against him was embezzlement. The facts disclosed in evidence were of a very disgraceful character, and that officer has been cashiered. The Governor-General and Commander-in-Chief had not yet left Simla, but were expected to set out shortly, the former on his return to Calcutta, and the latter on his proposed tour of inspection through the Punjab. Mr. Bushby, at present commissioner in the Saugor and Nerbudda territories, will, we are assured, be appointed resident at Nagpore, and Mr. Mansell, of the Lahore Board of Administration, will succeed Mr. Bushby, these territories being made over to the Presidency of Agra. Sir Richmond Shakspeare has, we are glad to find, been re-appointed to officiate, as assistant to the Governors-General's agent for the affair of Scindiah's dominions. The designation of Major D. A. Malcolm's appointment, who succeeded that officer on his removal, has in consequence been altered to that of political agent at Gwalior. Mr. E. Blundell, of the Madras Civil Service, has been appointed to officiate as Governor of the Straits Settlements during the absence of the Hon. Colonel Butterworth, C.B., on leave for two years. The Calcutta papers mention that Sir W. S. Whish, K.C.B., of Mooltan fame, is in such an infirm state of health as to render a change to Europe absolutely necessary. The gallant officer goes home in the Ellenborough, which vessel will leave some time in the next month. We see it stated that a Court of Inquiry is to be held at Agra on the conduct of an officer there, who was a member of the court martial that tried Captain Thompson, and who is alleged to have, contrary to his oath, communicated the finding

and sentence of the court to the editor of one of the Mofussil papers. If this charge be proved, it must be fatal to his commission. Colonel Hale, Deputy Adjutant-General of the Bombay Army, proceeds by steamer to-day to Egypt on sick leave for two years. A Mr. and Mrs. Mackay have been fully committed for trial in the Supreme Court at Calcutta, for the murder of the daughter of the former and niece of the latter, at a place called Belapore, near Benares. The child died of the barbarous treatment it had received from its unnatural relatives. Lord and Lady Falkland and Sir John Grey, are still at the Mahabuleswur Hills, but will, it is expected, return to the presidency within the next fortnight. The Peninsular and Oriental Company's steamer, Ganges, from England, via the Cape of Good Hope, arrived here on the 1st instant. Our markets for imports is tolerably steady. Money is still abundant. Exchange for the present mail has ranged between 2s. 1d. to 2s. 1½d. per rupee for bills having six months to run. Freight to London and Liverpool is £2 10s. per ton.

THE KAFFIR WAR.

The *Times* publishes the following extract from the Protestant Bishop of Cape-Town's "Visitation Journal."—"I feel it right to express here my firm conviction that neither the present Kaffir war nor the rebellion of the Hottentots has been brought about by any oppression on the part of the government of this country. There are features in our border policy of which I cannot approve; but our government of British Caffraria has been wise, just, and humane. We have, it is true, held military possession of the country; it was essential to our own safety that we should; but we have not interfered with the government of the chiefs more than was absolutely necessary; and, when we have interfered, it has been to protect the oppressed. The real causes which have led to the present war with the Kaffirs are—1st, that under the system that was established the chiefs' power was gradually fading away; 2nd, cattle-stealing was put a stop to by a very efficient police; 3rd, the distress consequent upon the severe drought of last year; and 4th, a knowledge of our internal divisions, and the alienation of feelings between the white and colored races, and between the English and the Dutch. For the Hottentot rebellion there is no excuse whatever. The rebels of the Kat River had one of the finest parts of the country given them to live in. Government deals most liberally with them. Sobriety and industry would have enabled them to take their place among the landed proprietors of the country. That the white man has failed in his duty to the colored races in South Africa—the Christian to the Heathen, I do not deny; I feel it to be a great reproach. But, whatever may be the amount of his shortcomings in this respect, it would be a grievous wrong to assign it as a justification of the rebellion which has spread over so large a portion of the eastern province."

KOSSUTH—THE JESUITS—THE CHURCH.

(From the Baltimore Catholic Mirror.)

The man whose name we have here mentioned, and who has become the passing idol of popular admiration, had the bold injustice, while in England, to make a fling at the Jesuits, because he had not the moral courage to resist the morbid appetite of Protestantism for anti-Catholic mendacity. But to smooth the matter over, explain the affair away, and conciliate the good will of the Catholic body in this country, in favor of Kossuth, it has been asserted by a portion of the press, with no small degree of self-conceit, that the Jesuits are not the Catholic Church, and therefore that Catholics have no reason to be indignant at the incense offered by the Magyar to English bigotry, at the expense of the sons of Loyola. But, the Catholic who is worthy of the name, will not be driven from his propriety by this glaring misrepresentation. He understands well, indeed, that the Society of Jesus as a religious order is not the Catholic Church, any more than other religious congregations within her communion can be called the Church. Neither the Jesuits, nor the Dominicans, nor the Franciscans, nor the Redemptorists, nor the Lazarists, are the Church in the technical sense of the word. But, while we admit this proposition, we are also compelled to acknowledge that the Jesuits, as a body, laboring according to the design and institute of their great founder, St. Ignatius, for the glory of God and the benefit of their fellow-men, are eminently the auxiliaries of the church in accomplishing these ends, which are also the peculiar object of her divine mission. If we are in the slightest degree acquainted with the history of infidelity, we shall likewise be forced to admit, that the Jesuits are assailed now-a-days, as they were in the last century, merely because of the formidable opposition which they every where present to the encroachments of error and vice, under all their insidious forms. Wherever the Jesuits have obtained a footing, they have taught men that there was a God above, who was the author and end of their existence; they have proclaimed the obligations, under the penalty of eternal damnation, to serve God and to offer Him that service which he requires; they have inculcated love of country, obedience to the laws, charity for the neighbor; they have civilized nations, enlarged the bounds of science, enriched literature, given an impulse to the cause of education throughout the world; they have sacrificed all things and become martyrs for the truth of God, and the welfare of their fellow-beings; in short, they have done all, and still do all that can be expected from human genius and virtue, exalted by divine grace, to promote peace, harmony and happiness in society, and to lead men to the glorious end for which they have been created. In the name of heaven, then, why are the Jesuits unfavorably alluded to by such fellows as Kossuth? Why are they denounced by him, and by the whole band of radicals, socialists, and the revolutionists of Europe? The reason is too obvious. They can have no sympathy or good will for those who inculcate, according to the law of God, respect for legitimate authority, obedience to law, and denounce the crime of ambition. They deal in confusion, anarchy, bloodshed, civil and foreign war, and endeavor to humbug the people with the idea that all this is for their liberty and peace. They wish to substitute politics for religion, and make men believe that there is no other God than their own unlimited freedom and

gratification in this world. But all this is anti-Christian, anti-Catholic; and the Jesuits, faithful sentinels on the watch towers of religion, because they would defend the truth of God, and promote morality among men, are held up as the enemies of human liberty! God grant that there may be always such enemies of human liberty; that there may be always such men who will have the courage to protest, in the name of heaven, against the madness of the human brain, and the still more dangerous and destructive perversity of the human heart. While there are true men amongst us, who will thus oppose themselves as a wall of brass to the assaults of error and corruption, there will be some hope left for the perpetuation of social right and religious truth in our midst.

We will know therefore how to understand the assertion that the Jesuits are not the Church. Their enemies are the enemies of the Church, and denounce them, only because of their incorruptible loyalty to the church; and consequently, in condemning the Jesuits, they condemn the Catholic Church.

THE ITALIAN BANDITTI.

(From the London Catholic Standard.)

Signor Mazzini's *illuminati* are, it appears, about to transfer to London the evil passions and the evil manners that have conferred an infamous distinction on the set in their native soil. The enlighteners of the world are already at work in this capital—and the lesson they teach is assassination. The alien Apostles of Democracy whom the Queen's Foreign Society patronises have commenced operations in our metropolis by indoctrinating our working classes with the most improved theories of the use of the stiletto. Verily, Lord Palmerston is likely to reform our domestic manners as well as our foreign policy on a strange model; for whatever may be thought of the Ballot-Box, there is, we believe, no second opinion about the "un-English" character of the muffled dagger. Gavazzi's lectures are taking effect, not, we hope, as yet upon our own population, but upon the multitude of his turbulent and profligate companions and countrymen, whose crimes drove them for an asylum to England, where they not only propagate anarchical principles, but plot deliberate murder; and the *Daily News* and *Globe* are likely to be soon rewarded by a heavy crop of nocturnal assassination and crime for the very zealous and efficient aid they have given for the last 12 months in disseminating the most atrocious principles and harangues of the vilest miscreants who at present infest this country, and abuse the laws of hospitality by making this capital a focus of demagogism and a propaganda of sedition. Neither sex nor age, nor even the sacredness of the Sacramental character, affords a shield against the dirks of the fraternity of assassins. Three attempts at murder upon a religious lady and two clergymen in a few days, are a pretty fair sample of the teaching of Garibaldi's chaplain—a very fair specimen of the principles and morals of Mr. Mazzini's accomplices. The atrocious attempt upon the life of Father Faraut—not Farretti, as erroneously stated by the reporters—we can easily account for.—That amiable Priest was chaplain to the unfortunate King of Sardinia before the perfidy of the Roman Triumvir, or rather Dictator, brought ruin upon Charles Albert; and his fidelity to the principles of honor as well as to his religious duty, has brought down upon him the animosity of the present infidel Ministry, of Turin, and made him a mark for the occult blows of the wretches who profess to be friends of liberty, and whom we lament to add, a portion of the British Ministry, the British Press, and the British public, favor, abet, encourage, and applaud, because of their deadly hatred of the Holy See. It was totally unnecessary to have mentioned that the authors of this diabolical outrage were dressed in the Italian garb. There is not an Englishman in the lowest grade of profligate humanity, who would have attempted the life of this pious, unobtrusive, inoffensive Priest; and, the mode of operation mark the origin of the deed, and the soil on which grew the infamous perpetrators. Englishmen often commit great and detestable crimes; but the dagger is not their instrument. The Italian brave and the Italian democrat are the parties who employ this weapon to revenge an injury or to promote a principle. Above all, Englishmen do not stab unoffending women, especially when their lives demonstrate what they profess to be, missionaries of mercy, and that in deed as well as in name they are Sisters of Charity.

Our police will, as a matter of course, put forth every energy to discover the accursed authors of these infernal crimes, and we are not without hope of seeing their efforts crowned with success. But in the meantime the question arises, Shall such attempts be permitted in this metropolis? Shall a band of Italian rebels, murderers, and outcasts be allowed to abuse our hospitality, and to plot anarchy and assassination in this city? Is London to be perverted into a nursery of crime and guilt, hitherto supposed to be congenial only to the southern shores of the Mediterranean, in order that a busy, intermeddling, arrogant, and mischievous Minister may have at hand the base means of tormenting foreign Governments by letting loose upon them at his pleasure a band of tigers in human form, out of feeling of spite because they will not calmly submit to his overbearing manners and insolent dictation? We surely do not need imported examples of vice to deprecate the morals of our own people. The school of vice does not need to be enlarged; and Lord Ashley and his ragged schools must encounter a formidable rivalry from Lord Palmerston's Academy of Italian Democratic Assassination. English society must be protected from the poisonous malaria introduced in the train of the Mazzinian revolution; and if the Roman anarchists, the Tuscan revolutionists, and the Neapolitan conspirators, will not do in England as England does,—if they will not live here peaceably, quietly and according to our usages and laws—if they will pollute our land with cowardly guilt of the greatest enormity—they must be prepared to quit our shores at very short notice. The use of the poisoned bowl in some rural districts of this country has already excited sufficient indignation and alarm—we must not be further horrified by the dagger.

CAUSES OF DEATH.—The following is the verdict of a jury of twelve women who held an inquest on the body of Elizabeth Hunt, who was born at Newbury, in 1763. It must have been very satisfactory to her friends:—"We judge according to our best light and *conscience*, that the death of said Elizabeth was not by any *violence* or wrong *done* her by any *person* or thing, but by *sum sudden stoppin'* of her breath."
History of Newbury.

IRISH INTELLIGENCE.

PROSELYTISM IN DROGHEDA.

To the Editor of the Dublin Freeman.

Drogheda, November 29, 1851.

Sir,—The quietude of this town has been greatly disturbed for the last three months by the insane and unceasing endeavors of a clique of fanatics to carry on a system of proselytism similar to that pursued in the west of Ireland. About the end of harvest two young men calling themselves missionaries commenced the novel experiment of intruding themselves into the cabins of the poorer classes of Catholics. Were those disgraceful and un-Christian proceedings confined to the exertions of the two paid missionaries, they would only be deserving of public contempt, but they are openly encouraged and supported by the five well-paid ministers of the established church, with their sermons and acts too cordially to hate everything Catholic, and in the shape of ministers' money and tithes, some of them legally rob the people of hundreds a-year, and in lieu thereof declare their religion as damnable and idolatrous. In addition to the weekly attacks of the local press, thousands of handbills are daily circulated, bearing the signatures of the established church ministers of this town, calling on the Catholics to join their church, and thus an excitement is created, and a spirit engendered highly detrimental to that good feeling which heretofore subsisted between Catholic and Protestant. As if the incessant attacks of their press—the circulation of handbills—the exertions of their mordant "missionaries," and the coaxings of their "crimp sergeants"—the well-paid Bible readers—were not enough, they have established fortnightly controversial sermons in St. Peter's church, where the truths of Catholicism are grossly misrepresented. The congregations on such occasions embrace, I am sorry to say, many Protestants, who, instead of encouraging such libels on the religion of the majority of their fellow townsmen, by whose support they have amassed fortunes, should have set their faces against such a system. However, I am proud to say, with the exception of a few poverty-stricken creatures, not a single Catholic has attended these unseemly exhibitions. Now, Mr. Editor, it is incumbent on the Catholics of Ireland to stand on the defensive, and more especially in this town, by adopting the following means:—First, by endeavoring to suppress the circulation amongst their poorer brethren of those offensive tracts, and thus put an end to them; secondly, by acting with a becoming spirit, and calling an aggregate meeting of the inhabitants to denounce the monstrous system of ministers' money and tithes, extracted from them to pay a set of men for reviling their religion and its ministers. Until next week, I remain yours, AN OBSERVER.

THE CORPORATION OF DUBLIN.—A special meeting of the corporation was held on Monday Nov. the 1st. at the Assembly-house, William-street. At half-past twelve o'clock the chair was taken by the Right Hon. the Lord Mayor. Alderman Reynolds, M. P., gave the following notice of motion:—"To move at the next meeting of this council petitions to both houses of Parliament for the repeal of so much of the act of 18th Charles II, chap. 7, as imposes upon the inhabitants (of all religious persuasions) of the city of Dublin, Cork, Waterford, Limerick, Drogheda, and other towns in Ireland, a tax for the support of the Protestant clergy, called ministers' money, and praying the legislature to preserve the life interest of the present Protestant incumbents in the incomes now receivable by them, by charging same upon the fund at the disposal of the Ecclesiastical Commissioners of Ireland, or upon such other source as to the wisdom of Parliament shall seem meet."

THE O'REILLY PROPERTY.—The Spanish Government have recently instituted inquiries to ascertain who is the nearest heir-at-law of Colonel O'Reilly, of the Lisduagh family, a grandee of Spain, and an inheritor of a property of £5,000, a year, the colonel at present being insane. Several claimants have appeared; but two of the most probable, according to the report of the antiquaries, are Catholic Clergymen—the Rev. Mr. Quaid, C.P. of Killeshandra, and Rev. Peter O'Reilly, C.C. of Kells. The former claims on the maternal line, the latter on the male line. A title and a considerable sum in ready money accompanies the estate.—*Nation*.

"We have learned on good authority," says the *Formers' Gazette*, "that within the last year at least from 150 to 200 boys, who had been employed on the pauper farm attached to Galway Union, under the superintendence of Mr. O'Mara, have left the workhouse, and are now earning a respectable livelihood in the employment of the neighboring gentry and farmers, who, we are informed, report most favorably of their agricultural attainments and conduct generally."

Out of two hundred men engaged in drainage works, near Ballinacree, fifty have received remittances from America and are preparing to sail.

SCOTCH SETTLERS IN THE WEST.—Three Scotch farmers arrived in this port, by the *Rose* steamer, on Wednesday last. Two of them proceeded with a large flock of sheep, amounting to upwards of 500 head, in the direction of Westport, where they have rented large farms, and the other has settled in this neighborhood, having taken the farm lately occupied by Mr. Crawford, at Scardlen, within a few miles of the town.—*Sligo Chronicle*.

Mr. Richardson Frazer, from Northumberland, has taken a farm of two hundred and thirty acres from Sir Thomas Dancer, in Tipperary.

REDUCTION OF RENTS.—Nicholas M. Power, M. P., of Fethlegg, who has purchased the Great Island, under the "Courts," lately the property of C. W. Palliser, Esq., of Grange, has intimated to his tenantry that he will make a reduction of ten shillings an acre. They are at present paying forty shillings.—*Wexford Guardian*.

EXTERMINATION IN CONNEMARA.—The Law Life Assurance Company, who are now possessed of a large portion of the great Martin estates, are clearing them with merciless rapidity. Since September they have evicted 313 human beings, and levelled 49 houses. On the 17th of September Mr. John Robertson, agent to the mortgagees of the Martin estates, accompanied by six bailiffs, proceeded to the town-land of Derry-rath, and evicted seven families, comprising forty-two individuals. The houses were levelled on the instant without the slightest opposition being offered by the evicted. On November the 11th the same party went upon the lands of Dooletter, and evicted two families, consisting of ten persons. November the 16th the same party visited the town-lands of Mage and Doore-

her, and evicted seventeen families, comprising one hundred persons, and levelled the houses. November the 21st the same party proceeded to the townland of Atry, and evicted seventeen families, comprising sixty-five persons, and unroofed the houses. On the 22nd of November the same party went to the town-lands of Cashel, Droomreaghiran, Kossroo, and Glynsk, and evicted sixteen families, comprising eighty-seven human beings and levelled their houses.—*Galway Vindicator*.

MORE EVICTIONS.—In our last number we called attention to the wholesale evictions in Connemara, and we regret to find that we have this day to add sixty-nine to the other victims of depopulation. On the 24th of November Mr. John Robertson, with his party of bailiffs, proceeded to the townland of Ballinadaf, evicted two families, consisting of eight persons, and levelled their houses. On the 25th the same party visited the townlands of Derryvickreene, Glencoghian, and Letty, evicted ten families, consisting of 61 individuals, and levelled their houses. When the people are hunted from Connemara, and no laborer remaining to till the healthy mountain side, the Law Life Assurance Company will have a most valuable property in their possession.—*Ibid*.

EVICTIONS IN KILLARNEY.—Fifteen families, numbering about 70 persons, were evicted out of their holdings at Crohane, Killarney, on Monday. Such are the blessings of the Encumbered Estates Court. The new proprietor is Henry Darley, Esq., Dublin. Captain Willoe's interest in these lands was lately brought to the hammer.—*Cork Examiner*.

One of the tenantry evicted on the townland of Derrybariff, died last Thursday or Friday, under a ditch there.—*Castletar Telegraph*.

On Thursday and Friday last, over 1,500 persons were deprived of a roof or shelter in the county of Limerick. They have not means to enable them to emigrate, but must shortly be inmates of the work-house.—*Limerick Examiner*.

ORANGEISM IN BELFAST.—A SPLIT IN THE CAMP.—The final separation of a large number of Orange lodges connected with the Belfast district took place on Tuesday evening last, when the members belonging to them landed in their resignation. The separatists are now about forming a district of their own, and it is said that one of their bye-laws will exclude all who would desire to introduce sectarian topics into the body. They wish it to be understood that they desire only to admit those independent Protestants in Belfast and its neighborhood who will labor for the temporal advancement of themselves and their down-trodden country, and who will assist their friends in the country districts to have a land system, by which themselves and their families may be decently housed, clothed and fed, and their expatriation rendered unnecessary. They make it distinctly understood that the clergyman who are comparative strangers in Belfast, and who, at one time, joined the Belfast district, and introduced the question of National Education, under the impression that the body would have denounced the system of mixed education, which has wrought so well in Trinity College, Dublin, and the blessings of which four-fifths of the Protestants of Ulster are enjoying, in connexion with the Queen's Colleges and the National Schools, will not be admitted into the new district.—*Banner of Ulster*.

GREAT BRITAIN.

STATE OF THE UNIVERSITY OF OXFORD.—In commenting on the remarkable circumstance that the class list this term does not contain a single name in the first-class, the *Daily News* endeavors to account for the anomaly as follows:—"Is it not evident that the best men—those who would be able to distinguish themselves in any branch of learning—are beginning to feel that there is something else to be done with the best four years of a man's life than to employ it in the fabrication of Greek and Latin prose and verse, after certain models? We have the best reason for knowing that this feeling is uppermost in the minds of numbers of men of the kind who would formerly have rushed to distinguish themselves in the class lists. They see that the world within the walls of the university is a different world entirely from the world without. They recognize that the great principles which are metamorphosing the world—which are introducing new elements into its governments—are precisely those which are banished from the consideration of students in the university. They feel that to become distinguished in their Alma Mater they must shut their eyes upon what is passing in the outer world. The effect of this is to disconnect them from the prevalent studies around them, and to cause them to undertake the charge of their own education, both in physics and metaphysics—to depend, in fact, upon their own resources. The consequence of this is, that in Oxford at the present moment there are numbers of men of good intellect and the best intentions struggling manfully, but unfortunately, and in many cases hopelessly, in the vast ocean of German thought, without pilot, or rudder, or skill to use one. Many of these are landed upon the barren shores of Pantheism, or are stranded upon the shoals of Atheism. They have undertaken a voyage without any of the necessary preparations; and the result is too often disastrous. Any one well acquainted with Oxford will bear testimony to the truth of our description."

THE SIBERIAN ARCTIC EXPEDITION.—Letters of the 25th ultimo have been received from Lieutenant Pim on his way to St. Petersburg. He had passed by railway through Cologne and Hanover to Berlin, the snow falling heavily, and at times so deep as to obstruct the train by its accumulation. Lieutenant Pim had letters of introduction to Baron Humboldt and M. Adolph Hermann, from both of whom he received much kindness and valuable counsel. He had also the honor of being presented to, and of dining with, the King of Prussia, who received him most kindly, and expressed the greatest interest in his scheme, which he thoroughly entered into. The King has caused letters to be written to his Imperial Majesty, commending Lieutenant Pim to his protection. Lieut. Pim was to start for Warsaw on the evening of the 25th.

THE SEARCH FOR SIR J. FRANKLIN.—Persuaded that no pursuit of the missing expedition, can lead to any successful issue which is not carried on far beyond the limits which can be attained by a single wintering in the ice—that the search, viewing the lapse of years, has not yet been made in the right direction—and that the missing ships should now be met as well as followed, and that in a much higher latitude than has yet been attempted. Captain Beaton proposes to take a new screw steam-ship up Behring-Strait, and to press with it westward and northward, so as to turn the barrier of ice and islands which is supposed to

extend from that meridian eastward towards Melville Island. And having gained the open water which he believes to lie behind this barrier, he intends to work his way eastward, year by year if necessary, in a high latitude, towards the northern entrance of Wellington Strait—thus eventually meeting, it is to be presumed, the expedition which will doubtless be sent by the government up that channel next spring for the purpose of following in the track of Franklin.

The electric light is at length to be brought into practical operation. The Lancashire and Yorkshire Railway Company intend almost immediately to illuminate the several funnels along their line by this powerful and now practical system of illumination. The adoption of the electric light at these points is not for experimental purposes, but for permanent use; all the difficulties which have hitherto beset the subject having been entirely surmounted.—*Mining Journal*.

OUTRAGE BY A PRISONER.—At the Middleton quarter sessions, on Monday, a boy of fourteen was convicted of having picked the pocket of Captain Anderson of four sovereigns in the town of Fermoy. The Assistant-Barrister, Mr. Berwick, sentenced him to six months' imprisonment, and to be whipped three times, on hearing which the prisoner drew forth a stone from his pocket and flung it across the court at his worship. The learned barrister escaped the blow but Mr. Knarborough, the stipendiary magistrate, who was sitting on the bench received the stone on the top of the head, by which a slight wound was inflicted. The barrister at once sentenced him to seven years, transportation.

The clergyman of a village in Durham, a few Sundays since, while changing his surplice for his gown, after reading prayers, discovered that he had forgotten his sermon, and hastening to the parsonage to fetch it, he found that his servant had gone out, leaving the door fastened. He was consequently compelled to return to the church, and dismissed his congregation without a sermon.

DEATH OF MR. SAPIRO.—We regret to announce the death of this celebrated English tenor, whose demise took place on Thursday.

A letter from Venice of the 22nd ult., states that Count John Louis Tedeschi, Count Montanari, and Antonio Pedrazza had been tried by court-martial—the first for having circulated seditious writings calculated to produce a new revolution, and the others for having aided and abetted them. The trial of Count Montanari had been suspended for want of legal proof. Count Tedeschi had been sentenced to death for high treason, and Pedrazza to hard labor for five years. Marshal Radetzky had commuted the sentence of the Count to transportation for ten years in a fortress, and that of Pedrazza to imprisonment for three years.

UNITED STATES.

THE BOY SULLIVAN.—We mentioned in our last, that a boy named Sullivan, was arrested as leading an idle and dissolute life. The officers pounced upon the boy on Sunday evening, locked him up in the watch-house until Monday morning, and had him brought before the Police Court. The indictment set forth that the boy's father was dead, notwithstanding that the officers arrested the boy in his father's house? Imagine the surprise of the judge when the father made his appearance and claimed his boy. This is one of the many cases of kidnapping now carried on in this city by pious deacons and im-pious officers.—Parents and children should be on their guard.

Thomas Fahy, became entangled in the gearing of the machinery of the Clinton Company, in Clinton, Ms., and was so badly injured that he died the next day.

A man named M'Carthy was found frozen to death, near the lower depot in Quincy last week.

Massachusetts has been thoroughly canvassed by temperance men, and it is said that "the Maine Liquor Law" will pass our Legislature by nearly a two-third vote of the members.

ARREST OF A POSTMASTER FOR ROBBING THE MAIL.—C. M. Sanderson, Postmaster at West Randolph, Vermont, has been arrested for committing depredations on the mails. Several valuable letters from that quarter, addressed to parties in this vicinity, have never reached their destination. There are many other rogues in the department, and the sooner they are ferreted out the better.—*Boston Pilot*.

A deliberate attempt was made at New York on Monday night to burn out a store on Broadway, occupied as agency of the Union Glove Manufactory of Paris. His early discovery by the police alone prevented the entire destruction of the building. H. Brandenburger, the agent of the concern, was arrested the next morning on the charge of having been the incendiary, his alleged object being to secure the insurance of \$30,000 which he had effected on the contents of the store.

Mr. Walker, of Wisconsin, has submitted a resolution in his Senate, proclaiming the whole of Kossuth's doctrine of non-intervention, even it has to be enforced by intervention and an appeal to the sword. He urges the revolutionary aspect of things in Europe, as the ground from this declaration by Congress. Mr. Walker has a very large proportion of Germans in his State. This resolution will gratify them. It is a Buncombe resolution; and we suppose, after a flaming speech from the patriotic Senator, it will all go to Buncombe.

A reverend gentleman, we see by the *Tribune*, preached a sermon last Sunday at Twelfth-street Church "on the coming of Kossuth, as illustrative of the second coming of Christ," in which he saw the Magyar in the 1st chapter of Revelations, 7th verse, and ended by declaring that "he thought the present events were intended to precede the coming of Christ, and that Kossuth was sent by God to prepare the way." The meaning of which (taken in connexion with the *Tribune's* prayers for arms, ammunition, &c.) is, we suppose, that whereas God provides Kossuth, the Yankees are to provide the gunpowder.—*Pilot*.

Kossuth is still the all-engrossing topic of conversation. The news which arrived here from France this evening, has produced the greatest consternation in his councils. It has almost prevented his going on to Washington, and he is literally at his wit's end. He has received about \$18,000 now in all, besides what the affair in Tripler Hall will produce and the money is deposited to his credit in the bank.

The Whig Committees of this city gave him \$1000 this evening. Both Whigs and Democrats are bidding as high as possible for him, to secure him as a trump card for the next election. He, on the other hand, swallows all the flattery as recognition of his principles. In his lecture in Brooklyn, at the church of abolition Beecher, he declared his intention to overthrow the Pope, and added that he felt the signs of his downfall in the air.—*N. Y. Cor. of Boston Pilot*.

COLONEL WEBB'S SPEECH AT THE KOSSUTH BANQUET, NEW YORK.

"From the bottom of my heart do I wish liberty, and the intelligence to enjoy it, to the people of Hungary. But I know, and you know, that the ignorant serf of yesterday, is not fitted for the enjoyment of Liberty by the recent teachings of the camp or the demoralizing influence of civil war. To achieve Liberty belongs to the 'armed hand' and fearless heart; to defend and to be able to appreciate it, is the result of teachings such as Hungary has never known—such as her most conspicuous leaders are absolutely incapable of inculcating or of appreciating. No, sir, if we are to interfere, which God forbid, and my voice can be heard in the hour of strife, it will not be with England and against Russia and in behalf of Hungary. It will be in behalf of a more practical interference and for a people nearer home—for a people who love liberty and are capable of enjoying it. It will be against England, and in favor of hapless, down-trodden Ireland; to give Liberty to Mitchell and O'Brien, and to their warm-hearted, Liberty-loving countrymen, who at home and abroad—in time past and in time present—in England and on the Continent and in America—have proved themselves not only capable of appreciating the blessing of Liberty, but ever ready to sacrifice life itself in its purchase."

Mr. Webb gave as a toast:—"The memory of Washington."

WHAT DOES NON-INTERFERENCE MEAN.—The Vice P. O. T. Bible Society has altered the meaning of this word, as it used to stand in the dictionary. It used to mean—mind your own affairs. It is now said to mean—mind all affairs but your own.—It used to mean that we would be neutral in quarrels between other governments, and observant of the laws of nations in cases of insurrection against established authority. Now however it means just the contrary. It means interference, intervention, war. It means the destruction of the Papal sovereignty, and of all the Catholic governments. It means the serious attempt to root out Catholicity from Europe, and to plant Socialism and Infidelity. It means the total destruction of American republicanism, and the establishment of the democratic republic, as the French and German Socialists call it, in its place.—*Boston Pilot*.

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 - The Golden Manual, the best and cheapest Prayer Book ever printed, 18mo. of 1041 pages, at prices varying from 3s 9d to 50s.
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 - THE CHRISTIAN DIRECTORY, guiding men to their eternal salvation, by Rev. R. Parsons, S. J., 6s 3d.
 - This is a book which should be in every family. It was written more than two hundred years ago, and it has gone through innumerable editions since.
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 - Festival of the Rosary, and other Tales on Commandments.
 - Ward's Cantos, a Satire upon the Reformation, 2s 6d.
 - Pope and Maguire's Discussion, (New Edition), 3s 9d.
 - The Catholic Choir Book, price reduced to 10s.
 - The Catholic Harp, do to 1s 10d.
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A C A R D. Mrs. COFFEY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for sale on the most reasonable terms. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage. 23 St. Laurence Street, Nov. 25, 1851.

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Montreal, October 9, 1851.

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By Order, H. J. LARKIN, Rec. Sec.

Dec. 31, 1851.

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TUESDAY next, being the Feast of the Epiphany, the usual MONTHLY MEETING of the above body will be held at the ROOMS, St. Helen Street, on MONDAY EVENING, the 5th inst., at EIGHT o'clock precisely.

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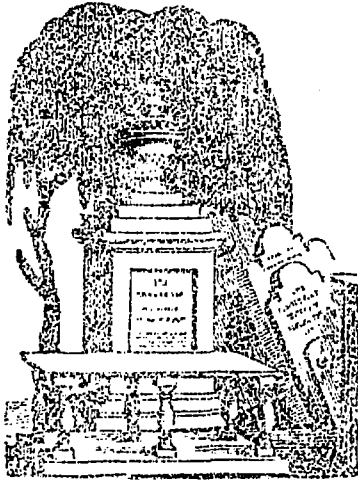
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A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand. And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.

OWEN McGARVEY,

House and Sign Painter, Glazier, &c. &c. &c. THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business.

Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms.

No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

RYANS HOTEL, (LATE FELLERS)

No. 231 St. Paul Street, Montreal.

THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business,—within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.

The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance.

The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.

M. P. RYAN.

Montreal, 5th September, 1850.

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