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LECTURE DELIVERED BY THE REV. M. KERRIGAN IN THE HALL OF THE ST. PATRICK'S CATHOLIC INSTITUTE OF QUEBEC, ON 20TH DEC. 1853.

(From the Canadian Colonist.)

SUBJECT:—The Catholic Church the Mother of the civilization, and the Protectress of the liberties of the World: she is not opposed to the moral and material advancement of mankind.

My Lord, Ladies and Gentlemen—A source of error, too common amongst those who differ from us in religion, is the belief that the Church defends her authority and her faith against all the doctrines and efforts of her opponents with no other view than to establish an unjust dominion, and to bend the human mind beneath a tyrannical yoke. It has been, and many persons here present may have seen it asserted, that the Catholic Church is opposed to civilization, that she mars the moral and material progress of mankind, and that she is opposed to true liberty. It is affirmed that that great rebellion, or, if you will, that great revolution, which, in the sixteenth century, convulsed all Europe, was a special interposition of Heaven for the spiritual welfare of mankind, and that from the free and unlettered perusal of the Bible flowed blessings innumerable to the human race.—These assertions are made unquestionably oftener than proved; but in these false and inconsiderate assertions is found a pretext which arms resistance to the authority of God's only true and venerable Church rouses the deepest hatred, and excites and fosters innumerable aggressions, as if the Church, her tendencies and object, were but a systematic attack on the liberties of the people, and an obstacle to the development of all human energy. But men who believe this, are in a state of profound ignorance with regard to the Church, for, in the midst of her perpetual struggles, she has ever but one object in view, the union of all souls in the true Catholic Faith, which alone can bestow on mankind true liberty and durable prosperity.

My object then, in appearing before you this evening, is to prove that all the objections which I have enumerated are futile and false. And here I would express a wish that we may be justified in attributing more to stolid ignorance than to deep-rooted malice, the efforts of those men, who, in every mixed community, are expending the whole trash of their vocabulary against the chaste spouse of the Lamb.

Permit me, then, Ladies and Gentlemen, to direct your attention to the assertion which I will now proceed to refute, namely, that the Catholic Church is opposed to the civilization of man: that is to say, his reclamation from a wild and savage state. If I succeed in proving, what indeed scarcely requires a proof, that the very reverse is the case, then indeed this inconsiderate assertion melts gently away into very thin air. Christianity, that is, Catholicity, (for they are identical), was the mother of true civilization, and to her Europe, aye, the world, is indebted for all that is really useful to man both in time and eternity: I do not, indeed, deny that, previous to the establishment of the Antitype of the Ark, that a kind of civilization existed. Greece was civilized, Rome was civilized; that is, human nature was raised in these countries to the highest point of civilization attainable under the sway of Paganism. Both had their invincible armies led by generals whose fame had never been eclipsed; in both sprang up orators and poets; the perusal of whose immortal works delight and instruct us to the present day. All who could not glory in the name of Greek or Roman, were designated by them as barbarians. And yet these nations were not civilized; polytheism and civilization, properly so called, could not co-exist; for polytheism could not fully reclaim men from a state of nature, and gift them with the freedom of the Sons of God. To Catholicity was reserved the task of converting the nations, and thereby civilizing them; to her, and her alone, was conferred the heavenly grace adequate to enable her to accomplish the great work, and right nobly did she accomplish it.—(Applause.) The first years of her existence were, as you are well aware, sad and dreary enough. Far better it would then have seemed to the clouded vision of man, had Peter never directed his steps to the Imperial City. The keys of the fisherman would, at first appearance, seem but feeble weapons when opposed to the sceptre of the mighty Cæsars. But it is unnecessary for me to detain you with the history of the Church during the three first centuries, more especially as I wish to come down to more recent times, and grapple with those calumniators who appear to delight in distorting facts, falsifying history, and even perverting the sacred Word of God. It is sufficient to say that she came out unscathed from the terrible ordeal. Neither the malice of man, nor the ingenuity of hell, nor the combination of both, could crush her immortal energies, or successfully impede her path of truth. From the day the myste-

rious cross appeared to Constantine, when descending into the lovely plains of Italy, a brighter, but not more glorious era opened before her; the sword of persecution was sheathed, the star of peace arose, at least for a time, and the Flavian amphitheatre was no longer reddened with the blood of her martyrs.—(Applause.) The damp of the Catacombs was scarcely removed from her brow, when she collected all her strength, and braced herself up for the regeneration of the world—the civilization of man. The spiritual conquest of the nations then commenced, and at different intervals of time, St. Patrick went to Ireland, Palladius to Scotland, Remigius to France (where the great Clovis and 3,000 of his nobles were baptised in one day), Adalbert visited Prussia, Boniface, Germany, and Augustine, England. That island was then in a state of the most deplorable anarchy and ignorance. The Britons—the ancient inhabitants—were overcome by the fierce and ferocious Saxons, who forced them to retire for safety into the mountainous district of Wales. Among them a knowledge of Christ prevailed; but, distracted as they were by the subjugation of their country, and from their inability to pay many visits to Rome, on account of the unsettled state of the Continent, their discipline became somewhat relaxed. That they acknowledged, however, the supremacy of Roman See, there can be no doubt; the Councils of Arles and Sardica freely settle this point. But Austin arrives, commissioned by the great Pope, Gregory; preceded by the cross, the emblem of salvation, and accompanied by a numerous train singing canticles of joy and thanksgiving, he lands upon the Kentish strand. On that day, England, the foundation stone of thy greatness was laid. (Great applause.) Rome conquered but to save. (Applause.) The Saxons were converted, and the baptism which they received made them regard the poor Britons as their brethren in the faith. The Anglo-Saxon Church soon arose, the fruitful mother of a long time of glorious Kings and illustrious Saints. The dew of Heaven fell upon the dry and parched-up earth; the mustard seed was planted—it grew up a healthy and vigorous tree, and sheltered beneath its branches a great and flourishing people. Rome's work was hastened on, and by the ardor of her love alone was it all but accomplished; and the Holy Father, from his primatial See at Rome, could look around and see the nations of the earth acknowledging his jurisdiction, and bending at Catholic altars. I have, my Lord, Ladies and Gentlemen, taken but a cursory glance at that great transition period, during which the darkness of Pagan superstition was rolled back, like the mists of night before the morning sun, when all Europe became Catholic, and when the command of the Saviour would almost appear to have been realized? "Be ye one—even as I and the Father are one." (Applause.) But here I take a triumphant stand, and I proudly defy any man to specify a country which has yet been converted to the faith of Christ without the co-operation of Rome. Sectaries may pull down, but they cannot build up; they may find fault with a great achievement, but they can achieve nothing themselves. They may present you a garment composed of patches of every die, but they can have no pretensions to weave the seamless robe of Catholic Unity. (Great applause.)

We now come to the middle ages, or as they are contemptuously called the dark ages, when, according to every spouting schoolboy and flaming bigot, all Europe was plunged into the most gross and fearful idolatry, God's Law forgotten, and a worse than pagan superstition everywhere prevailed. All this is very fine, Ladies and Gentlemen; but all the tropes and figures of speech are but a poor substitute for the stubbornness of facts. No! "These ages," in the words of Kenelin Digby, "were ages of Faith;" ages when all Europe was Catholic, when vast temples were seen to rise in every place of human conourse to give glory to God, and exalt men's souls to sanctity, when houses of holy peace and order were found amidst woods and desolate mountains, on the banks of placid lakes as well as on the solitary rocks of the Ocean; ages of sanctity which witnessed a Bede, a Francis, a Bernard, and crowds who followed them as they did Christ; ages of vast and beneficent intelligence in which it pleased the Holy Spirit to display the power of the seven gifts in the lives of an Anselm, a Thomas of Aquin, and the saintly flocks whose steps a cloister guarded; ages of the highest civil virtue, which gave birth to the Laws and Institutions of an Edward, a Lewis, and a Suger; ages of the noblest art, which beheld a Giotto, a Michael Angelo, a Raphaelo, a Dominichino; ages of poetry which heard an Avitus, a Caedmon, a Dante, a Shakspeare; ages of more than mortal heroism, which produced a Tancred and Godfrey; ages of Majesty, which knew a Charlemagne, an Alfred, and the sainted youth who bore the lily. (Applause.) Ages, too, of England's glory, when she appears, not even ex-

cluding a comparison with the Eastern Empire, as the most truly civilized country in the globe; when the Sovereign of the greater portion of the western world applied to her schools for instructors; when she sends forth her Saints to Evangelise the nations of the North and diffuse spiritual treasure over the whole world, when heroes flocked to her Courts to behold the models of reproachless chivalry, and Emperors leave their thrones to adore God at the tomb of her martyrs. This was the time, I assert, when Europe was truly civilized. (Applause.) We had not, it is true, the Press, the Steam-engine, the Electric Telegraph, neither had we those hosts of mock religions which lure away thousands of souls to their eternal destruction—(applause); heresies of course arose, but they were soon crushed beneath the chain of St. Peter, their lives were as the mushroom, their existence was not permanent. If we are to judge by some of the writers of the present day, this age is superlatively civilized. We have attained all that the human mind can desire. "Whether our age," says the Encyclopædia Americana, "has reached a higher state of civilization than any preceding one, is of course a matter of very great doubt, but there is no doubt it makes louder claims to superiority in this respect than any previous period. Such pretensions are generally the result of the ignorance of other times and their productions. It is certainly a circumstance worthy of some consideration, that persons whose talents and acquirements have enabled them to take wide and penetrating views of the past and present, have shewn the least disposition to echo the cry of the march of intellect."

Before I proceed to make any comments on the Reformation and its influence on the moral and material advancement of mankind, I must refer to the imminent danger to which all Europe was exposed from the daring incursions of a fanatic foe, during a protracted period of time. In the East, towards the end of the sixth century, the false prophet and impostor Mahomet, arose. His religion, so called, spread with the most fearful rapidity. The sanction which he held out to his followers,

"Thrones to the victors,
Heaven to those who fall,"

inspired them with the most daring recklessness. In process of time his followers overran Syria, Persia, and almost all the Eastern countries. They invaded Spain, and snatched the Sceptre from Don Roderick the last King of the Goths. They took possession of the Island of Sicily, which they retained for two hundred years. "Allah Achbar, God is great and Mahomet is his prophet," was the terrific war-cry which made the nations quake. In the year 719, they passed the Pyrenees, and dashed down like a torrent on the South of France; but Charles, the father of Pepin, uniting his forces with those of Eude, Duke of Aquitaine, gave them a signal defeat, and got the surname of Martel from the hammering, by which he spread such destruction among their ranks. In 1571, Don John of Austria entirely destroyed the Turkish fleet in the gulf of Lepanto. But then arose the Moslem war-cry: "Allah Achbar, God is Great and Mahomet is his Prophet; to the infidels Allah has given the dominion of the sea, but we shall rule the land." Previous to this time, in the year 1517, the Turks were threatening the ruin of Germany and the subversion of Christianity; one of Luther's propositions on this occasion was, "That it is man's duty not only to will all that God requires of us to will, but moreover to will absolutely all that God himself wills;" and from this principle he concluded, "that since the Turk should invade Germany, to resist him would be to resist the will of God." If Catholic Europe had listened to the counsel of this obscene and profligate wretch, to what dangers would its civilization and liberty have been exposed. Before I pass from this subject, I think it will not be irrelevant to briefly glance at that momentous campaign which terminated for ever the grasping ambition of the Moslem. On the second of January, 1683, the fatal horse-tails, the customary signals of an ensuing war, were suspended from the gates of Adrianople; the whole Ottoman Empire was in commotion, preparing to carry fire and sword into the heart of the German Empire, Kara Mustapha, Grand Vizier under Mahomed the Fourth, at the invitation of Count Tekili, marched at the head of 200,000 men, and sat down before Vienna on the fourteenth of July. The whole Christian World was in alarm. Pope Innocent the eleventh and John Solieski had entered into a league to support the Emperor Leopold, for Vienna was justly considered as the Key of Germany, and the great bulwark of Christendom. Upon the first news of the siege, John immediately put his army in motion, and although he had received many affronts from Leopold, forgetting all when the liberties of Europe were at stake and the Religion of Christ was threatened, at the head of 24,000 chosen men he marched with the utmost speed for Vienna, and soon ascended

the mountains adjacent to that city, from whose summit he beheld the myriad turbaned legions of the Moslem spread before him in magnificent array, decked out in all the gorgeous splendor of the East. Having gone to confession, and received Communion at Mass which he served himself, having his arms joined in the form of a cross, he arose and called out aloud, "Let us march to the enemy with an entire confidence in the protection of Heaven under the assured patronage of the Blessed Virgin." Kara Mustapha, with the Khan of Tartary, was drinking coffee out of cups of gold, and jesting at the threatened assault, in a splendid pavilion in view of Sobieski. His noble blood was immediately kindled at the insult, and instantly charging at the head of the fiery and gallant chivalry of Poland, he overcame every obstacle, and swept like a whirlwind amongst the terror-stricken ranks of the infidels. His splendid hussars raising the national war-cry, "God, for Poland," leaped the ditch which would have arrested the infantry and rode with dripping sabres over cleft turban with a fury that could not be resisted. The victory was complete, and John could write to his Queen in Poland, that the Grand Vizier had made him his sole executor. Europe was saved by this truly Catholic Prince, and well was it announced in the Cathedral of Vienna, "there was a man sent from God whose name was John." If the principles of the father of the Reformation were carried out, where now would be the liberties and the civilization of Europe? I think, therefore, that I am justified in asserting that, if it was the Catholic Church which converted all Europe from a state of Paganism and savage barbarism, it was also princes attached to the doctrines of the same Church, who preserved the liberties and civilization of Europe from being utterly annihilated by the formidable attacks of the furious and fanatic Moslems. Secondly, we will now proceed to examine whether the Church of Rome was and is opposed to the moral progress of the human race—and here I would parenthetically observe that almost all the knowledge of Catholic countries, of the history of the Church and the morality pure and sublime, which she inculcates is gleaned by our separated brethren from tainted sources, from hostile and bigoted authorities. The literature of England is anti-catholic by prescription, anti-catholic in all its departments. The day is passed, indeed, when the reader found in every romance a "russian Monk" with reeking dagger or poisoned bowl, and the villain of every plot was a crafty Jesuit or hypocritical Priest, but the poison is administered still with a more delicate, it is true, but not less busy hand. From the lordly folio down to the almost invisible Diamond edition, it may still be found in every shop and upon every stall. In truth this unworthy spirit breathes through the writing of almost every author in the English language, who has occasion to refer to the Church, her practices and doctrines. It is common to the theologian and encyclopedist, novelist and historian. It may be heard lisping in the honeyed numbers of some fair authoress, or found lurking under the gilded decorations of a scrap-book or annual. Of the various sects into which Christianity is divided some are too insignificant to provoke the hostility of their rivals; in others the characteristic difference is too slight or too speculative to afford much room for animadversion; and in all there is one common bond by which they are held together—their common protest against Catholicity. But the Catholic Church has none of these claims to forbearance. In age and extent she is far apart from all her rivals. The line of separation is broad and distinct, excluding all without exception, who do not subscribe to her authority. Hence in all times, and in all places, she has drawn upon herself the hostility and abuse of all sectarians without exception. What wonder, then, that her doctrines are misconceived and her morality misrepresented? But after all, will it not strike the most superficial observer that the loud-boast, that the Reformation advanced the morality of mankind is exaggerated and false? A few facts which I shall presently bring before your notice will, I trust, show that the very contrary was the case.—We do not deny that in some cases a reformation of morals was called for. It was, and that reformation took place. The Fathers of the Christian world assembled at Trent, enacted in reference to morals those wise decrees which effectually put a stop to the evils which existed. But our Reform, says an illustrious writer, was a Conservative Reform; we pruned away the decayed part, we placed the vessel in the furnace and the dross being melted off, we drew it out bright and pure—yours was radical to the extreme; you tore up the entire plant by the root, because you said there was a blight on some one branch; you threw the whole into the fire and made merry at its blaze. Now that you look for it again, you find nothing but ashes. And you are surprised at this. Does it not appear that Divine Providence was graciously pleased

to give the lie to those who, under pretence of abuses and errors, caused schism in the Church by raising from its bosom at that very moment, and soon after such men as no Reformed Church can boast of. The tree might have been known by its fruits; an evil tree could not have produced such worthy fruits of clarity, of pastoral zeal, of penitential spirit as then came down to adorn the Catholic Church. They were really a crown, a crown of gold, to their mother; not as the fading garments of Ephraim, put on the head in a moment of intoxication.—They were heroes whose names, after three centuries, are fresh in the mouths of men, and who are now set, like precious jewellery, in the bright crown which the Church triumphantly wears in the highest heavens. Who would dare to institute a comparison between a Parker, a Cranmer, a John Knox, with a Vincent de Paul, a Philip Neri, and an Ignatius Loyola.

One would suppose, after all the noisome laudation of the Glorious Reformation, that the young and vigorous establishments, the Phoenix Churches of England and Scotland, springing forth into a new life from the funeral pile, where they had consumed the decayed elements of their former existence, would have flown upwards with a steady gaze on the sun of righteousness, and given proof of their renewed vigor by their eagle flights towards the regions of Heaven. Instead of this they fell heavily on the ground, scorched in plumage and shorn of wing and condemned to walk or creep upon the earth's surface, and to seek their food with dim eyes in its stagnant, lifeless pools (applause).

It is really sickening to be obliged, in support of any argument, to have to allude to England and Scotland, and bring before your notice some of the disgusting details of immorality, ignorance and irreligion which in these countries—the great bulwark of Protestantism—everywhere prevail. The Reformation has had ample time to be tested there. We might then expect that, in the land of Cranmer and Knox, the people, generally speaking, should have made great progress in morals and mental enlightenment. The authorities I now adduce are Protestant, and therefore unquestionable.—Dickens, the most popular of English writers of the present day, asserts, of the great mass of the rural population of his country, that they are completely brutalised, and that the shadow of ignorance covers them like a cloud; that in looks and manners they approach the level of the lower part of creation. Is not this a beautiful result of the glorious Reformation. Not long ago, the Rev. Geo. Bird, an Anglican clergyman, threw up the living of Cumberworth, on account of the incorrigible and utterly hopeless immorality of that parish. "In cases of baptism, the parishioners came, for the most part, with a scarcely suppressed grin on their countenances. They were so grossly ignorant as not to distinguish between Civil registration and Church baptism." But decency here subjects me to be silent and pass over some disgusting details.

I next proceed to cite from the Quarterly Journal of the Historical Society of London, published some eight years ago, a report of St. John's and St. Margaret's parishes, Westminster, by which it appears that out of "5,866 principal members of families among the laboring classes, there were 2,077 who attended no place of worship, and 1,101 who professed no religion at all," and this under the very noses of the Dean and Chapter of Westminster.—Truly, it was time for the Pope to send the Great Cardinal Archbishop there. Again, I am prevented from horrifying your feelings by alluding to the authenticated statements of the Protestant, Lord Ashley, made some years ago in the House of Commons.

I pass on, and throw a veil over these deplorable exigencies of our fallen nature; but from every lover of his kind they would be sure to wring a tear of the bitterest anguish. From evidence relating to Yorkshire, Durham, Lancashire, North Staffordshire and Cumberland, Lord Ashley had gleaned the following beautiful answers indicative of what Gospel light has done for England: "James Taylor never heard of God, but has heard men say G—d damn; a girl, 18 years of age, never heard of Christ. This was very common among young persons; 'I never go to Church.'" In respect to Dorsetshire, there was the following evidence of Mr. Somerville, a Protestant, taken from the *London Morning Chronicle*. "In Dorsetshire the population is degraded to the most deplorable condition; such indeed was the poverty of the diet, the nakedness of the household furniture, the base ignorance, the reputed and visibly universal want of female decency and virtue, the brutal manners and ferociously expressed hatred of the gentry and clergy among the agricultural portion of the population, that in no part of any town in the kingdom, among no class, are these characteristics to be surpassed." What delicious fruits of a Reformed Church, but I have not yet done. Listen to the following statement contained in a speech of Mr. Cobden, in the House of Commons, in relation to the Sussex-born prisoners in the House of Correction at Lewes? "Out of 2,022 prisoners, 1120 could barely tell the Saviour's name, and that he died—646 knew not his name." Aye, in England, in one particular place, upwards of 600 immortal souls were in hideous ignorance of the only name under Heaven given unto men whereby they may be saved. With this awful destitution of religious knowledge, it was natural to look for corresponding specimens of conduct.

The "*Morning Herald*" lately contained a statement that, on the 23rd of November, a blacksmith near Crewe in Cheshire, insisted on baptising his pregnant wife, almost naked, in a mill race, at 8 o'clock at night. The stream was swollen and rapid, the night cold and dark, and the unhappy victim of her husband's fanaticism was drowned. The man, whose name was Cartwright, quietly consoled himself by observing, that God had predestined the matter.

Now I triumphantly defy any man to point out, in any Catholic country, such terrific scandals as these. Verily, the days when England was called merry England have passed away. Let no man, then, dare after this speak of the morality of England. I might proceed to speak of the Northern nations—Sweden, Denmark—which embraces the new-fangled doctrines of the Reformation. I might quote the testimony of a late distinguished Protestant traveller, to show the disgraceful immorality which prevails there; but time is now too pressing. I will bring you back to Scotland, the land of Knox, to whom, like the devil, one Mass was more terrible, than 100,000 armed men, whose first blast of the trumpet appeared against all queenly regime, because Mary reigned; Elizabeth mounted the throne, and the second blast was never blown, doubtless because he feared that Elizabeth would not long hesitate in making him an unwilling martyr. You have all heard of a Scotch Sabbath; has it not become proverbial for every species of the lowest and most degrading vice, and shocking immorality? What was the statement made a few years ago of the state of the Wynds of Edinburgh. Does not a Protestant assert that there lived in these districts 60,000 persons without any religion or God in the world?—The same may be affirmed of the other Scottish towns, so that our estimate of the Christian virtue of North Britain need not necessarily be very high. On this shameful subject, I have, perhaps, said enough, enough to convince any candid mind, that the Protestant cannot, in point of morals, be compared to the Catholic countries of Europe. I might further observe, that amongst no people, do superstition, a belief in spells and magic, more universally prevail than amongst them, and this appears to be the case from the day that the first female Pontiff laid her hands on the spotless sceptre. We have indisputable evidence that the death struggle of the cruel Elizabeth was terrific in the extreme; but was it to her God and the soothing influence of religion that she looked for consolation in that last tremendous hour? No, she sent to an old woman in Wales for some magic spells, by which she might be freed from the horrible phantoms which affrighted her. How different from the last scene of her murdered victim, the lovely and unfortunate Queen of Scots: Poor Mary? for your untimely end the hardest heart should shed a tear at the recital of your sufferings, the brave, the generous, and the good, will feel the blood tingle in their veins to the remotest time. (Sensation.) But the sable block, and the brutal headman had no terrors for you. "Around her neck she wore the cross—the cross she loved so well."

"And looking on that sign
Of the Redeemer's love divine,
Thinking of hope and bliss,"

she kissed the blessed symbol, and gracefully bent her neck for the blow. It was given, and there lay that severed head which was once doubly crowned with the diadems of chivalrous France and once heroic Scotland. Oh! shades of Catholic Bruce and Wallace, how must you have frowned to see the blood of a woman, blood of the most graceful daughter of Scotland's Royal Line, covering and staining the midnight pavement. (Great sensation.)

But has the Reformation augmented the material happiness of those countries which embraced its doctrines? I appeal to history; point me out one which has been ameliorated in a temporal point of view. The Church, it is true, was not established for the purpose of enabling men to amass money, but for saving their immortal souls, but still there can be no doubt that the condition of the greater mass of the people was better before the time of Luther, than at present. Take England for example; read Cobden's history of the Reformation, and then form your conclusion; read Sir John Fortescue's letter to Henry the Seventh, and you will clearly see that the brave yeomanry of England, at that time, were above all indigence and could indulge in many of the luxuries of life. True, England has great armies, splendid fleets and numerous colonies. She has indeed, but she has paid the price of her whistle, (merriment and applause). She has £800,000,000 of National debt hanging around her shoulders, weighing her down and impoverishing and grinding her people to the very earth. Compare the state of the English peasantry with Austria, and you must be struck with the difference. I quote from a hand-book of travellers for Southern Germany, published by Murray, the eminent London bookseller, and written by an intelligent Protestant. "It has been the fate of Austria, to have been described almost exclusively by travellers who have taken a prejudiced and one-sided view of her Government and Institutions, and who have not even done justice to the beauties of the country, the flourishing condition of her manufactures, the bravery and loyal spirit of her inhabitants, and the happy condition of the majority of her population. In stigmatising the Government as the most tyrannical of despotisms, they have overlooked the fact that the subjects living under it, especially the lower orders, are the most contented and joyous in Europe, because actually the best off in worldly matters, the least taxed or oppressed by fiscal burthens of any kind. They have represented Austria, as a land of darkness and ignorance, as the Boetia of Europe, forgetting that education is more widely extended among the common people than in any other country in Europe. The Englishman may learn with surprise and no little shame that the number of persons who can read and write, and understand the elements of Arithmetic is beyond comparison, greater in the hereditary States of Austria, than in his own enlightened country." I could also adduce similar testimony in behalf of Tuscany, but I must wait until all the tremendous explosions of indignation which took place on account of the martyrdom-loving Miss Margaret Cunningham, shall have died away (Laughter). Of our own unfortunate country, of Ireland, it is unnecessary to say

much; her children could not for three centuries and more, to use the words of the Homilies, develop their energies or make any advance; knowledge was proscribed, religion trampled on, and the full vial of persecution, poured on their heads. Charles, Duke of Savoy, could be written to, as I read in Maston's account of the Vaudois, in behalf of that fanatical sect, and by whom?—by Cromwell, who frowned like a famishing wolf over the entire land, devouring and destroying what other tyrants had spared. The monster had the assurance to write to a Catholic Prince in behalf of a vile sect,—he who was after returning from Ireland, where he had perfidiously destroyed the brave garrison of Drogheda, and savagely butchered 300 defenceless women and children at the Market cross of Wexford. No! Ireland could make no progress. "She lay," says Burke, "a stranded shipwreck on the shores of Europe." But she never gave up the sacred deposit of the Faith; and in the darkest hour of her sad and mournful history, she never could be upbraided with giving birth to children so ignorant of the principal articles of religion as the inhabitants of England are now represented to be (applause).

I intended, my Lord, Ladies and Gentlemen, to speak of the vaunted advantages derivable from the reading of the Bible; for in the words of Swift:

"To give a young man a right good education,
The Bible's the very best book in the nation;
As for your Novels, your Blue-books, your Ominers and stuff,
Deuce take me if I value them this pinch of snuff!"

(Laughter.) But I have already taken up so much time this evening, and this subject has been handled by such master-minds, that, to confute the rambling assertions, we have only to recur to their writings where we may find an answer to every objection. You see, then, Ladies and Gentlemen, that our Church is not opposed to liberty, civilization, or the moral and material progress of the human race. No! her tender bosom yearns with love the most ardent and anxiety the most intense for the temporal, but above all, the eternal happiness of the entire family of man. I could, if time permitted me, prove by history that in every age she stood forward as the intrepid defender of her own liberties and of those of her people against tyrants and usurpers. In every age she has been sorely slandered, contemptuously spoken of; but from her towering eminence, from the everlasting rock on which she sits enthroned, she can afford to look down not with contempt, but pity on her sleepless and unprincipled foes. She has withstood all their assaults untouched and unmoved, and she will continue to withstand them, nay more to spread and to progress, and to break through all the barriers which men would place between her destiny and her. Never did this Church present a more beautiful aspect than she does at present. The loftiest intellects of England, the giants of her schools are rushing into her embrace with all the repentance of long lost children. (Applause.) Numerous and mighty nations teeming with abundant fruits of civilization and intelligence walk in her blessed light and bend before her holy altars. Communities distracted or corrupted for a time are returning to her bosom for consolation and repose; glorious names in bright and endless succession are for ever coming forward to combat in her behalf. In every clime her Missionaries are now scaling the highest ramparts of superstition, and planting on its steepest citadel the triumphant banner of her cross. (Applause.) Even Ireland, amid all her misery, is subscribing generously for the Propagation of the Faith, and yearly sending forth her sons to extend the spiritual Kingdom of the Redeemer, Ireland, that country in which the Church has always remained unmoved amid all the fiercest storms of persecution, and has broken into spray all the waves which raged and dashed against her."

The Reverend Lecturer terminated amidst the deafening applause of those present.

IRISH INTELLIGENCE.

ADDRESS OF THE VENERABLE CHAPTER, AND OF ALL THE CLERGY, SECULAR AND REGULAR, OF THE DIOCESE OF DUBLIN, TO THE ARCHBISHOP OF FREIBURG.

MOST ILLUSTRIOUS AND MOST REV. LORD, Permit us to express the deep sympathy with which we have heard of the persecution raised up against the Church over which you preside, and at the same time to assure you that your faithful testimony for Our Lord, and your courage in defending the right of His holy Church, have filled us with consolation.

When we think of the trials of the venerable and aged Pastor, and of the affliction of his faithful Clergy and loving flock, we cannot but grieve, for we are members one of another, and if one member suffer all the members must suffer with it; or if one member glory all the members rejoice with it.

But while we share in your sufferings, we rejoice, Most Illustrious and Most Rev. Father, for the great mercy shown to you by Our Lord, who has freely chosen you out of all the Pastors of His flock to receive at this time so great and distinguished a token of His love and favor, having given to you not only to believe in Him, but also to suffer for His sake. We rejoice for the crown of glory, which, through His loving mercy, is laid up for you against that day in the kingdom of Our Father.

We rejoice evermore in the certain assurance of successes, victories, and triumphs yet to come for the Churches of Germany, of the salvation of many souls, and the greater glory of our dear Lord and Master.

The Catholics of Ireland well know, by the experience of three hundred years, that the Church ever prospers most and strikes root most deeply into the hearts of her people when she is suffering persecution for her Lord; that the members of the Crucified overcome not by strength but by weakness.

Yet, as lovers of peace, we look for the time when the rulers of this world shall have learned the lesson, which God, by His providence, has so manifestly been impressing upon them in latter times, that their true danger lies, not in the spiritual power, but in the lawless passions and unruly wiles both of princes and of people.

This danger they may repress and hold down by the sword, but can never remove it. The cure of the evil can be effected only by that power which alone addresses itself, not to the earthly passions and temporal interests of men, but to their hearts and consciences—that is, by the Catholic Church. If statesmen ever come to understand aright even the temporal interests of nations, they will cease from the vain and wicked attempt to ensnare the Church of God, and to turn her aside from her high mission either by blandishments of temporal prosperity, or by threats of temporal sufferings. Rather they will rejoice at her fidelity to her Lord as the source of an influence invaluable to the world; but which the world could never have given, and which they will fear to injure by any unauthorised interference either as her friends or as her enemies.

Assuring you of our constant prayers that, nobly persevering to the end, you may obtain the crown through Him that hath loved us; and commending ourselves to your charitable prayers, that we may ever imitate your sincere attachment to the See of Peter, and your noble devotedness in maintaining the freedom of the Church of Christ, and that we as well as you may be found faithful to Our Lord whenever He is pleased to try us, we remain, Most Illustrious and Most Rev. Lord, with sentiments of the most profound respect and veneration, your faithful servants in Christ,

W. MEYLER, Dean,
JOHN HAMILTON, Archdeacon, } In the name
of the
Chapter.
WM. YORR, V.G., } On behalf of the Secular
W. MEAGHER, } Clergy.
JOHN CURTIS, S.J., } On behalf of the Regular
B. RUSSELL, O.P., } Clergy.
Dublin, 6th December, 1853.

Mr. Maunsell, solicitor, of Berrisokane, was converted to Catholicity during a recent sojourn in the Isle of Man.

Mr. John Sadtler, M.P., is reported to succeed Sir John Young as Chief Secretary for Ireland, on the latter's promotion to a peerage before next session.—*Galway Packet*.

The Committee for promoting the erection of a National Gallery in Ireland are gradually bringing their project into definite shape.

THE IRISH TENANT LEAGUE.—A numerous and influential meeting of the friends and supporters of tenant right was held on Tuesday night in the Theatre of the Mechanics' Institute, Dublin. The meeting comprised several members of Parliament, clergymen from different parts of the country, professional men, and a large number of the intelligent and artisan classes, who manifested a deep interest in the proceedings.

THE DARGAN TESTIMONIAL.—It is expected that a plan has been hit upon for disposing of the fund in progress of collection for the "Dargan testimonial" which will meet general approbation. At a meeting of the committee, held on Monday, the 12th December, Lord Talbot de Malahide read a report on the subject, and the following notice of motion, founded thereon, was entered on the minutes:—"As it appears to this committee that provision is already made through the medium of the several schools, colleges, and other public institutions already in existence for promoting industrial education, so far as the same can be done by providing teachers and professors, but that a public gallery for the exhibition of the works of art and industry is still much required in Ireland, and, if established, would tend to improve the public taste, as well as to advance these numerous branches of manufacture in which beauty and originality of design are requisite. Resolved—That it is the opinion of this committee that the best way of applying the funds placed at its disposal, and the most suitable mode, under all the circumstances, of commemorating the Great Exhibition of 1853, and its generous and patriotic founder, Mr. Dargan, will be by erecting a suitable building for the exhibition of works of art and industry, to be called the 'Dargan Institute.'"

The Great Southern and Western Railway Company have arranged a compromise with the widow and children of the late Mr. Jelly. The amount is £4,500.

The submarine telegraph between Portpatrick and Donaghadee, in connexion with the overland line from London to the Scottish coast, and from the Irish coast to Cork and Galway westward, is now completed.

The number of vessels in the month ended the 5th ult., employed in the intercourse between Great Britain and Ireland, that entered inwards was 640, and the tonnage 134,572; and that cleared outwards was 16,183, and the tonnage 2,160,651.

The last of the O'Moores has quitted Cloghan Castle, and the paternal mansion of that ancient family no longer acknowledges an O'Moore for its master.

ILLICIT DISTILLATION.—Mr. Gladstone's addition to the duty on whiskey is working as he was told it would work in Ireland. Illicit distillation is now carried on to an enormous extent.

The total exports of whiskey from Dublin for the month of November reached the unusually large quantity of 756 puncheons and butts, 28 hhds., and 150 quarter casks, equal to about 90,000 gallons.

SUCCESS IN FLAX GROWING.—Flax continues to turn out well, both as to bulk and quality. The general sales at the weekly markets are very favorable, but the most wonderful criterion of success in flax growing is that noticed last week. A gentleman residing near Banbridge sold 355 stones of flax at Tandragee for upwards of £330! The whole quantity was raised off sixteen acres of land; thus giving nearly twenty-eight pounds per acre upon the gross produce. Irish grown flax producing £253 a ton, gives decided proof that the soil of the country, if duly prepared, is capable of producing a quality of fibre equal to the finest raised in Belgium.

It is stated that the Chief Commissioner of Public Works in Canada (the Hon. H. H. Killaly) has arrived in Dublin, accompanied by Sir Cusack Roney, on a special service from the Canadian Government, of which he is an active member. The hon. gentleman, it is said, is commissioned to make the most particular inquiry into the railway system of Great Britain and Ireland, with a view to report thereon, and to submit his suggestions to the railway authorities in Canada. Both Mr. Killaly and Sir C. Roney are of opinion that if proper arrangements were made in Ireland, connected with the steam communication between Holyhead and Kingston, through the agency of the London and North Western and Chester and Holyhead Railway companies, much of the Transatlantic steam traffic that daily passes these shores would then be transferred to Ireland.

THE ARMY IN IRELAND.—It appears that the authorities are bent upon making a considerable reduction in the number of troops at present forming the Irish establishment. Several stations in the northern and western districts are, to the manifest regret of the townspeople, to be shorn of their proportion of military, and a local paper announces that the important town of Clonmel—the capital of Tipperary—is no longer to be headquarters for even one regiment of infantry. The artillery brigade had been already withdrawn from that garrison, and the 9th Regiment of infantry is about to be replaced there by the depot of the 13th Foot.—*Cor. of the Times.*

The *Munster News* states that upwards of 40 families have recently left the parishes of Lorrha and Durra, in the county Cork, for America. "All that district," adds the *News*, will ere long, be completely deserted.

Despite the unremitting exercise of official ingenuity and zeal, the origin of the Ulster outrages still remains an impenetrable mystery; but of course the enemies of the people still insist upon attributing them to the revival of Ribbonism. In several districts, outrages of a similar character are continually setting at defiance the vigilance of the magistracy and police—it being as difficult in almost every case to assign a plausible motive for the crime, as to detect the perpetrator. In Upper Fatham, for example, men well-known and popular among their neighbors, are waylaid and beaten almost every night, their assailants invariably managing to get off unrecognized. The house of the Rev. Mr. Rosborough, a Protestant clergyman, near Rathfriland, has just experienced an attack similar to that made upon the residence of Mr. Graham, of Meigh. A day after the Rev. gentleman, with his family, had proceeded to Belfast, his intended assassins fired into the window of an apartment occupied by an old servant woman—and then ran away! The old woman heard some noise, and saw the smoke of the powder; but when she looked out of the window the terrible party of Ribbonmen had disappeared! Our spirited contemporary, the *Dundalk Democrat*, certain to be well acquainted with the practices and opinions of the Northern peasantry, vehemently denounces them from complicity with these stupid outrages. "Their object," he affirms, "is not to murder a human being, but to assassinate the character of the district."—*Nation.*

DESERTED CHILDREN IN DUBLIN.—This affecting paragraph appeared in the usual metropolitan police report of a contemporary:—"A large number of young children, mostly females, were brought up on a charge of begging in the public streets. The constable in whose custody they were, stated that the children came to him in a body and requested him as a favor to take them to prison, as they were homeless, and without shelter from the inclemency of the season.—Dr. Kelly sentenced them to be imprisoned for three weeks, his object in doing so being to provide them with food and lodging until after Christmas Day. The poor creatures left the office in great delight; some of them clapping their hands, and repeating the words 'three weeks! three weeks!' with evident satisfaction at the prospect of such a lengthened imprisonment."

KIDNAPING.—Our readers may remember that about six weeks ago a woman named Fay was prosecuted by the Crown at the Dublin Commission Court, under a penal Act passed a few years since for the purpose of putting an end to the abominable practice of kidnapping children, which then prevailed in London. The accused was the child's aunt, and a Catholic; the father being a Protestant. The infant's mother died, and more recently the father also died. A day or two before his death he entered into a covenant with an evangelising lady, a Mrs. Doyle, to give her up the possession of the infant, in order that she might be educated and maintained by her. There was a formal deed to this effect, which the dying man signed; but within a day or two of his death the child's aunt took her away to the house of Mrs. Fay, the defendant's mother and the infant's grandmother, where she still remains. For this crime the Crown prosecuted the poor young woman, and as it appeared that Mrs. Doyle had not signed the deed until four days after the removal of the child, the prisoner's counsel contended that Mrs. Doyle had no claim to the custody of the infant, and that, consequently, the aunt and grandmother, being its natural guardians, the prosecution was untenable. The judges suggested an abandonment of the case, if the prisoner would even then give up the child. This she firmly refused to do, and ultimately the jury were discharged; eleven being for an acquittal and one for a conviction. On Monday last the case was again tried and the result has been an unanimous verdict of acquittal. In fact, as Mr. Curran, the prisoner's counsel maintained, the charge of kidnapping was the other way. The evangelisers thought to clutch the poor infant's body, to fill its soul; but the piety and firmness of Lucy Fay, defeated their plans. The Protestant press of this capital gave ample circulation to the charge, with comments on the horrors of Popery, but not a word of the second trial and acquittal.—*Catholic Standard.*

TRACT DISTRIBUTING IN IRELAND.—On Tuesday last a deputation from the committee of the Society for Irish Church Missions to the Catholics waited, by appointment, upon the Right Hon. Lord Palmerston, her Majesty's Secretary of State for the Home Department, for the purpose of presenting to his lordship the memorial of the president and vice-president, and committee of the society, praying his lordship to institute an inquiry into the circumstances which have lately taken place in Dublin in reference to the decision of Hugh O'Callaghan, Esq., the police magistrate, in the case of William Smyth; and also into the instructions given by Colonel Browne to the police inspectors, in the matter of the placard exhibited in front of the society's office in Rutland-square, Dublin.

The deputation urged their views upon Lord Palmerston very earnestly. Here is a sample of the dialogue:—

The Rev. R. Bickersteth—I think we have distributed about 44,000 of these handbills monthly, for two or three years past, and this is the very first instance in which any complaint has arisen in consequence of our so doing. The man simply offered the handbill to the lady as she was passing by. He was on the side next her. And it was not until five minutes afterwards that Mr. O'Brennan ran after him.

The Hon. A. Kinnaird—It is what happens every day in London as we are walking along the streets.

Viscount Lifford—You never can tell what is put into your hands until afterwards.

Viscount Palmerston—Yes, but in London the handbills offer you cheap goods, instead of a creed.

In conclusion, his Lordship gave a vague promise that he would inquire into the matter.

OPENING OF THE NEW BRIDGE IN CORK.—On the 12th ult., the new bridge was delivered up to the committee, and the ceremony of opening performed by the Mayor, who christened it, amid the most enthusiastic applause of the crowds who collected "the Benson Bridge." After the christening had taken place, the numerous workmen who were employed on it chaired Sir John Benson.—*Cork Reporter.*

MANUFACTURERS OF ULSTER.—The Belfast *Banner* contains the following gratifying statement with respect to the linen and cotton manufactures of the province of Ulster:—"In the north of Ireland manufacturers seem to have created a world of their own, and to invest labor with the dignity which should ever be connected with social independence. Every year, that great principle of philanthropy which consists in teaching men effective systems of labor extends its domain, self-exertion is fast pushing aside parochial aid, and Ireland can no longer be branded as the cradle of pauperism. In the province of Ulster, we have fewer individuals supported at the several unions than has been known since the introduction of poor laws. Even at this moment, when all the necessities of life have been forced up to extra rates, the gross total of population, compared with the number of paupers, would stand the test beside the wealthiest districts of England."

SEIZURE OF ARMS.—The *Newry Telegraph* mentions the seizure of some ammunition and arms in the disturbed district of Meigh. It appears that the police acting on information which they had received, proceeded to the house of a man named Lawrence Shevlin, an umbrella-maker, and there found concealed under ground a quantity of ammunition, a large pistol, and a bag containing slugs. Shevlin, on being interrogated, denied that he had any arms, and he was then taken before Captain Warburton, R.M., and by him committed for trial at quarter sessions.

THE EVANGELISERS IN IRELAND.—It appears from a report, in the *Liverpool Standard*, of a meeting of the friends of Souperism in Ireland, that, with all their boasting and noise, their speculation is sinking. Mr. Dallas who ought to be good authority on the subject, stated to the meeting, "that the funds of the society for the last four years were in a state of gradual decline, whilst their liabilities were increasing in the inverse ratio." He stated that at one period their cash account was reduced to so low an ebb that they had a month's notice upon their emissaries. It has not yet transpired what the effect of this notice has been upon the pockets of the dupes.

A FORTUNATE DETECTIVE.—A case of a curious character, and which has excited a good deal of local interest, terminated, after occupying the court three days, in the Court of Exchequer, on Monday December 19. Mrs. Kelly, whose name has been so constantly before the public for some years past as one of the parties in the famous will case of "Thevles v. Kelly," was the defendant in the case, and Sergeant Ryan, of the Dublin detective police, was the plaintiff, the action having been brought to recover the sum of £500, offered as a reward for the arrest of Mr. George Birch, a solicitor, charged by Mrs. Kelly with the embezzlement of £20,000, entrusted to him for her account. The chief defence set up was, that the plaintiff had only performed his duty as a policeman in making the arrest; that he was not, in fact, the discoverer of Birch, but was accompanied by France in search of him by Mrs. Kelly's attorney, Mr. Campion, all his expenses being defrayed, and Mr. Campion being the man who pointed out Birch to him to be arrested. A great deal of curious matters were evolved in the protracted cross-examination of the several witnesses, and the jury ultimately found that the plaintiff was the sole captor of Birch, and was consequently entitled to the full reward.

It appears that although the investigation (at which no foreigner is allowed to be present) into the case of the Irish factory girls in Louvain, has naturally given but little satisfaction in Belfast, it is stated that there is a female agent in Belfast endeavoring to engage more girls for the firm complained against.

Are we really going to have a supplement to the Ecclesiastical Titles Act? Some say that the new Reform Bill will contain a provision of equal oppression, insult, and absurdity. "It is said," says the *Mail*, "that Lord John Russell has screwed up his courage to the necessary point, and intends, when he lets in the whole mob by his new Irish Reform Bill, to bar out the priests. It is another phase of the Daunt Partridge plan; but that good lady wisely, though unsuccessfully, opposed the whole flood. Lord John, on the other hand (according to report,) will open wide the sluice, and take his stand in the breach, resolute to stem and throw back the froth that careers on the top of the rushing torrent." This is a piece of intelligence that we apprehend will be a little agitating to the nerves of those who have joined the Government on the strength of their supposed leaning towards Catholics. What step they will take, if the rumored contingency should come to pass, and "Mumery Russell" should again appear in his true character, we cannot anticipate. But at all events the "fix" will be very complete, and will not admit such a solution as took place on the last occasion when that tolerant statesman gave the public a bit of his mind about Popery and civil liberty. As to the alleged attempt—which may perhaps take the form of an enactment preventing clergymen from attending at elections, or even depriving them of the franchise—of course what we think is quite clear. We consider it a piece of paltry and tyrannical insolence, such as only could spring from the intolerant mind of the author of the Titles Act; and we have not the least to fear, if such an effort should be made to violate the Constitution, that it will be successful. Our opinion of such a measure is implied in the effect which our opponents attribute to it. They say "it is the most vulnerable point" of the liberal party. Undoubtedly it is, in respect of their strength; and any restraint of the kind, we think, would have a disastrous effect on the popular cause. What our enemies see in it, we would be blind if we did not see in it. They think they ought to be at liberty to use every form of terror and corruption—that they ought to be permitted to intimidate, eject and bribe—and that they ought to meet with no opposition from the body, who represent the dictates of morality, of conscience and religion. The Catholic Clergy do not approach the hustings from taste, but from the necessity created by landlord and Tory tyranny. Let the Mummy Lord "bar out" bigotry and cruel oppression from elections, and then the clergy will retire from a scene that can possess but few attractions for them. But until he can persuade

off the wolves from their prey, he must endure the presence of the shepherds—however little his Protestant stomach may like it.—*Cork Examiner.*

"MISSIONS" TO IRELAND.

(From the Northern Whig.)

We hear of Missionaries to China, to Kaffraria, to Patagonia, and to Ireland. Now, why to Ireland more than to England or to Scotland? It is true that England and Scotland are in mass Protestant, and that Ireland is in mass Roman Catholic; and it is true also that Roman Catholics, if not less eager than Protestants to make converts, are less inclined or less able to employ the means of Missions and agitation. Still it does seem strange that the population of one of the Three United Kingdoms which have been for centuries under one Monarch, should still be talked of as a species of heathens, and should be made the subject of the same operations as are employed on Hottentots and Red Indians. The speeches at the meeting of the "friends and supporters of the Society for Irish Church Missions to the Roman Catholics," held in London last week, would lead an ignorant foreigner to think that a first effort was now about to be made to a portion of our fellow-countrymen within the pale of civilization and Christianity. Now, we are not going to say that the members of this Society for converting Irish Roman Catholics to the Church of England, have not a right, if they think it true or tasteful, to apply the strongest epithets of condemnation and contempt to the religion held by the great majority of the people of Ireland and of Christendom; nor do we question for a moment the goodness of intention of the orators and subscribers—nor, further, do we wish them any ill success in their efforts. But we do desire to take the opportunity of reminding these good people that efforts to precisely the same end, not proceeding by the same means, but by others ordinarily considered much more powerful, have been in operation for a couple of centuries; and then to ask the questions whether these older and greater efforts have failed, and, if so, why they have failed?

It would be painful, without being useful, to enter into any argument or detail to show that in no sense is Protestantism stronger in Ireland than it was two hundred years ago. The striking and puzzling fact, that for one hundred and fifty years Protestantism has (proportionally) made no advance in Europe, numerically or geographically, is sought to be accounted for in one of Macaulay's essays, on grounds with which we have here nothing to do; but, had the learned and acute essayist dealt especially with the case of Ireland, he would have found a much more striking phenomenon, although with a more simple explanation. Popery, or Catholicism, or whatever we may term it, without offence to either side, is not only at least as strong in Ireland as it was hundreds of years ago, but it has actually more of vigor and vitality than in perhaps any other country in the world. In Italy, Austria, and other Continental countries, the Roman Church is very powerful, but it is powerful much more through alliance with the civil and military powers than by, than through the beliefs and attachments of the population. Look into any of the splendid churches provided in German and Italian, or even Spanish cities, and where will you find the crowded, sincere, and zealous congregations that you will find filling the humble way-side Chapels of three out of the four Provinces of Ireland? In other countries, the Roman Church is strong in high places, and losing its head in low places—here, discountenanced and evilly spoken against by the prevailing classes, it possesses a hold upon the millions nowhere equalled in these days, and not often excelled even in the more believing days of old. This, then, is the position in which the matter stands after two hundred years of effort towards an opposite result—and this, we say, is a failure, undeniable, conspicuous, and melancholy.

As notorious as the failure is the nature of the means employed. For something like a century and a-half, the law made every Irish Roman Catholic virtually a branded serf, and aimed at making him a pauper.—After that system failed, and down to within twenty years of this time, Roman Catholics were refused all voice in the Legislature of a country of which they formed a third—to be a Roman Catholic, and especially an Irish Roman Catholic, was to be shut out, not only from the gifts and honors of the State, but from the humblest rights of citizenship. And during these centuries, and down also, to this very day, there existed an institution unparalleled elsewhere in Christendom—ay, unparalleled even beyond Christendom—an Established Church different from, and inimical to, the Church of the nation. There never was, we repeat, such another institution upon the earth—the very Turk, barbarous and fanatical though he was, did not venture to inflict on any of the provinces that fell before, a yoke so humiliating, a burden so oppressive as England inflicted upon Ireland. And we would suggest to the members of the Church Mission Society that, possibly, in the unparalleled nature—we would say unparalleled badness—of the means, they may find an explanation of the undeniably unparalleled badness of the results.

Indeed, the fact is one which they virtually, though not explicitly, confess themselves; for besides their lamentations over the unconverted condition of the Irish masses, they proclaim that Irish Roman Catholics, who have remained unconverted for the last two hundred years under the influence of the English-Irish Church, are converted readily enough as soon as they get away from it!

There is another aspect in which the promoters of Church of England Missions to Ireland should regard the history and existence of the establishment. For all these generations it has supplied, at least, one "Missionary" to every parish in Ireland, with ample supervision by Deans and Bishops. Now, if these have not succeeded, how can success be reasonably expected from flying visits, or even missionary residences, by men of the same Church? If the princely revenues of the Established Church have done nothing in centuries, what can be expected to be done at this time of day by collecting half-crowns in London?—For English Church-men to send a "mission" to a country where their own Church is established, is the most deadly insult to that Church that imagination could conceive; but there is also reason to suspect that it may be almost as great a folly. It is much the same as if a town had failed to be taken by a whole army and a regular siege, its walls should be expected to fall down before the shouts of the women and camp-followers. We mean no paradox in saying that the best chance of promoting Protestantism in Ireland would be, not so much by sending more Clergy, as by relieving us of some of those that we have.

AN ORIGINAL ANECDOTE OF THE HERO OF SCINDE.—An enthusiastic correspondent of the *Louth and Down Pilot* relates the following story:—After Sir Charles J. Napier's return from the conquest of Scinde, he, along with Lady Napier, visited Dublin, and the warm greeting he received in the capital of his native land is on record. A "command night" was advertised in the morning papers, "under the patronage of Sir Charles James Napier," and, as may be justly supposed, Hawkins's-street Theatre, to the great gratification of Mr. Calcraft, the then lessee, was densely thronged, from the pit to the upper gallery, long before the curtain rose. When Sir Charles appeared the peak of welcome with which he was received was Irish, and that is saying quite enough. After the first piece was over, "God save the Queen"—was played—at which every person stood up. Then came "Patrick's Day," which being "morely Irish," supplied a sufficient hint to the exquisites of both sexes, who have no country but the realm of fashion, to resume their seats. Not so the war-worn soldier. He knew the Irish heart. He knew when the belonches, the most warlike tribe in India, clothed in mail, and numbering six to one, stood in proud array behind their lines of defence, that the Irish war-cry, and the Irish bayonet, on the muzzle of that "queen of weapons"—the musket—struck terror into their hearts, and hurled them back in blood and slaughter, and he recognised the thrilling cheer he had so often heard in victory on the battle-field, and, while acknowledging the spirit-stirring tune, he suddenly plucked up Lady Napier, who, through mistake, had resumed her seat, amidst such a thundering roar of applause as is now-a-days rarely heard in a theatre. "Three cheers for the Sikhs!" cries a "god" with a small treble voice. The old soldier laughed joyously, and stroked his hooked nose and grey beard. "Nine cheers for 'old Charley,' that bated them," roared another "god," with a voice like a Stentor, and the house rose as if actuated by one impulse, whilst fair jewelled hands waved kerchiefs, and deep voices roared out the brave old warrior's name. I marked the old General's face, as that tempest of enthusiasm burst upon his ear, and when I saw the bold features—grave and sternly marked, but not harsh or stern—quivering with emotion, the bright eye suffused with moisture, and the tremulous motion of his withered hand, as rising again he placed it upon his breast, covered with orders, and sealed with scars—when I saw how he bowed that thin, slight form, inside of which throbbed as noble a heart, just, kindly, and humane as ever beat behind a rampart of human clay—I thanked God that the "bearded vision," the "Devil's brother," who swept over the plains of Scinde in triumph, was an Irishman.

LEGENDS OF THE COONEY CLARE.—About nine miles westward from the town of Ennis, in the midst of some of the wildest scenery in Ireland, lies the small but very beautiful Lake of Inchiquin, famous throughout the neighboring country for its red trout, and for being in winter the haunt of almost all the various kinds of waterfowl, including the wild swan, that are to be found in Ireland, while the woods that border one of its sides are amply stocked with woodcocks. At one extremity of the lake are the ruins of the Castle of Inchiquin, part of which is built on a rock projecting into the lake, there about one hundred feet deep, and the legend is related of the old castle:—Once upon a time, the chieftain of the Quins, whose stronghold it was, found in one of the caves (many of which are in the limestone hills that surround the lake, a lady of great beauty, fast asleep. While gazing on her in wrapt admiration, she awoke, and, according to the customs of the Heroic Age, soon consented to become his bride, merely stipulating that no one bearing the name of O'Brien should be allowed to enter the castle gates; this being agreed to, the wedding was celebrated with all due pomp, and in process of time one lovely boy blessed their union. Among the other rejoicings at the birth of an heir to the chief of the clan, a great hunting-match took place, and the chase having terminated near the castle, the chieftain, as in duty bound, requested the assembled nobles to partake of his hospitality. To this a ready assent was given, and the chiefs were ushered into the great hall with all becoming state; and then for the first time did their host discover that one bearing the forbidden name was among them. The banquet was served, and now the absence of the lady of the castle alone delayed the onslaught on the good things spread before them. Surprised and half afraid at her absence, her husband sought her chamber; on entering, he saw her sitting pensively with her child at the window which overlooked the lake; raising her head as he approached, he saw she was weeping, and as he advanced towards her with words of apology for having broken his promise, she sprang through the window with her child into the lake. The wretched man rushed forward with a cry of horror; for one moment he saw her gliding over the waters, now fearfully disturbed, chanting a wild dirge, and then, with a mingled look of grief and reproach, she disappeared for ever! And the castle and the lordship, with many a broad acre besides, passed from the Quins, and are now the property of the O'Briens to this day; and while the rest of the castle is little better than a heap of ruins, the fatal window still remains nearly as perfect as when the lady sprang through it, an irrefragable proof of the truth of the legend in the eyes of the peasantry.—*Notes and Queries.*

The *London Times* is merry at the expense of Mississippi bonds and Yankee "Repudiation." "We should like to witness a contested election in this same Mississippi. The popular appeals to the grand principle at issue must present a striking contrast to the slow, old-fashioned notions, of the elder world. Instead of the big loaf, a huge sponge must be the principal emblem in the procession of the popular candidate, while his motto, of course, will be—'Base is the slave that pays.' The public meetings must abound with that peculiar wit which once enlivened the realms of our metropolitan Asia, and still finds a home, though rather an ungenial one, in some of Her Majesty's prisons. The clergy of Mississippi can have no chance with their flocks unless they are up to the laws of debt, particularly as they bear on the indebted side, and can prove that neither the eighth nor the tenth commandment bears on the case of an American citizen who wants to make a railroad with good British gold without the annoyance of refunding it afterwards. The text 'Owe no man anything' is doubtless interpreted to mean, 'Acknowledge no pecuniary obligation'; and the Scriptural allusion to what will happen till the uttermost farthing is paid must be explained with an exception, z. c., the case of debts to foreigners, as nearly all the bondholders luckily are.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 6, 1854.

NEWS OF THE WEEK.

That Lord Palmerston has resigned is announced as certain; why he has resigned is not so clear. Some assign as a reason, the misunderstandings betwixt the noble Lord and his colleagues, upon the Reform Bill, which, to use a D'Israeli form of expression, is said to be "looming in the future;" others again find in the Eastern question the solution of the riddle; perhaps both are right; and that Lord Palmerston is but too glad to escape the troublesome questions which, in a few weeks, will be addressed to Her Majesty's ministers in the House of Commons. But whatever the cause, this resignation bodes no good to the Aberdeen administration. Rats are popularly believed to flee instinctively from a falling house; and an old experienced rat like Palmerston will take good care to get out of a building when the roof threatens to come tumbling about his ears. A speedy break up may therefore not unreasonably be expected, though as yet it is impossible even to speculate as to the new Ministerial combinations, which the secession of Lord Palmerston from the Aberdeen cabinet would seem to prognosticate. It is at all events a remarkable fact, that though the noble Lord has been a member of almost every ministry during the lifetime of the present generation, none has long survived his secession.

The approaching Clonmel election has given rise to much angry discussion in the liberal Irish press. Though opposed to the line of policy advocated by the *Tablet* and *Freeman*, John O'Connell's election is looked upon as assured. There has been no increase in agrarian outrages during the past week; suddenly, and without any ostensible reason, they arose, and as rapidly do they seem to be dying away. By some they are attributed to Ribbonism; by others, and with more show of reason, to the old Orange enemies of Ireland, who are ever seeking to lead the people on to acts of lawless violence.

The discovery of another conspiracy at Paris would seem to indicate the precariousness of the Emperor's position. The agents of the Bourbon and Orleansist parties, subsidised by the gold of Russia, are endeavoring to find occupation for Louis Napoleon at home, and thus preventing him from taking an active and decided part in the Russo-Turkish difficulty. At Baden the contest between the Church and the State officials still continues, though to the advantage of the former. The sympathies of Catholic Europe are fully enlisted on the side of the venerable Archbishop of Freiburg; the justice of whose cause is so manifest as completely to silence the voice of his enemies. From all these contests the Church is sure always to come off victor, and stronger than ever.

The Eastern Question offers nothing new. The season presents insuperable obstacles to active military operations on a large scale; and the fighting seems to be confined to some trifling affairs of outposts. Meantime negotiations are being continued, but no great hopes are entertained of a pacific solution. Though exaggerated somewhat, the defeat of the Turkish fleet at Sinope, has been confirmed in all the important particulars.

By the *Canada*, we learn that it was expected that the combined Turkish, British, and French squadrons were to enter the Black Sea; destination supposed to be Sebastopol. The Czar having frequently declared that he would look upon such a movement of the fleets as equivalent to a declaration of war, the withdrawal of the Ministers of Russia from Paris and London is immediately expected. The effect of these warlike movements upon the London Money Market had been unfavorable, and Consols had still further declined.

PASTORAL OF HIS LORDSHIP THE BISHOP OF MONTREAL.

On Sunday last, at High Mass, was read in all the churches of this Diocese, a Pastoral from the Bishop of Montreal, upon a subject which has of late excited a deal of public attention: we allude to the "Table Turnings—Rappings"—and other pretended "Spiritual Manifestations"—of which we now hear such wonderful reports. The length of this document, and the limited space at our command, prevent us from giving entire this admirable and instructive letter; but we will endeavor to lay before our readers an analysis of its contents.

As to the causes of the phenomena of "Table Turning," His Lordship defines nothing; though he tells us plainly what they are not. These phenomena are not produced by the spirits of our deceased grandfathers, and grandmothers, aunts, uncles, or cousins; they are not manifestations of the presence of Washington, or Franklin—of the poet Shelly, or of the bard of Avon; and though His Lordship of course recognises that as there have been, so there may be again, diabolical spiritual manifestations, he also evidently recollects that no age of the world has been without its impostors, and its dupes.

The phenomena of "Table Turning" may be for aught we know to the contrary, and very probably are, due solely to natural agencies; to the operations

of some, as yet undiscovered, laws of nature; but which may, in time, and when more thoroughly investigated, be turned to some more useful purpose than playing tricks with our household furniture.

"Later, and when experience shall have taught us what are the true causes of the rotations and movements which our tables receive, from the contact and action of diverse physical agents, we may, without danger, make a good use of the benefits which it may then please God to confer upon us, through a more extended acquaintance with the natural laws."

It is the abuse then of "Table Turning" which the Bishop condemns, and not the mere "Turning" itself; and the abuse consists in this—that, by means of these "Table Turnings," superstitious, and therefore irreligious, persons seek to establish a communication with the spirit world, and to pry curiously into those secrets which God in His infinite wisdom and goodness has been pleased to keep concealed from mortal ken. To endeavor even to establish such a communication is rebellion against God; in the desire, even though unconsummated, to seek knowledge from the dead, lies the essence of the sins of witchcraft, necromancy, and the other abominations so severely denounced in the Sacred Scriptures. To attempt even, though unsuccessfully, to hold converse with the spirit world, through the medium of "Turning Tables," or any other medium whatsoever, is then the abuse which His Lordship denounces, and against which, in affectionate and most touching language, he warns all the Catholics of his diocese:—

"It is pretended that by means of this 'Table Turning,' spirits may be evoked, with whom conversation may be held, and from whom the secrets of the other world may be learned. This is what Religion condemns; this is what it is not lawful for you to do, or tolerate. Observe that the evocation of spirits is something real, as we shall show in another part of this letter. Still, do not fancy that we place any faith in the presence of spirits every time that one is pleased to evoke them by means of 'Table Turning;' for we are well convinced that there is much imposition therein. We would simply desire to point out that there is sin in the mere intention of putting oneself in communication with any spirits whatsoever, whether for the purpose of recalling the past, of knowing the present, or foretelling the future, and above all, of prying with human eye into the abyss of those secrets, which God alone can know; because to Himself alone has He reserved the knowledge thereof. Even should no manifestations ensue, as we believe is generally the case, the intention to evoke the spirits is, of itself, a crime, more or less serious according to the circumstances."

His Lordship points out what Spiritual communications alone are lawful to the Christian man, and after which he should never cease to labor. We should endeavor to maintain a communication with the Holy Spirit, with the Holy Angels, and with the Spirits of the Blessed in Heaven; not by means of "Table Turning," and such like ignoble jugglery, but by means of fervent prayers, and a lively faith. These are the means by which the Christian man may hold spiritual converse with the unseen world, and with which he should be content, without seeking after communications with the spirit of darkness, who, as a roaring lion, still goes about, seeking whom he may devour.

Finally, seeing how almost invariably the use, leads to the abuse, and how much excitement prevails on this subject of "Table Turning," His Lordship recommends all, to abstain altogether from such practices, even in sport; though he does not pronounce them absolutely sinful, but only dangerous, as liable to lead to abuse. As to the "Spiritual Rappings," and attempts to communicate by any means whatsoever with the spirits, His Lordship condemns them as superstitious and impious—spiritually dangerous, and intellectually degrading:—

"We must never forget that as true religion honors our Lord and Saviour Jesus Christ, so all vain observances, all superstitious practices, are a worship offered in honor of the devil; a sacrilegious, and revolting worship; yet one which, to the shame of this enlightened age, is offered to the spirit of darkness. For, Dearly Beloved, be not deceived: there is superstition and devil worship in many of the practices resorted to now-a-days—whether it be to obtain a speedy cure, to recover goods lost, or to predict the future, &c.—It is superstition to put faith in, or be guided in our actions, by our dreams; it is superstition to consult persons who, for the sake of gain, at the expence of their dupes, profess a knowledge of the secrets of the past, the present, and the future.

"Be on your guard then against all the craft of superstition and error; and for this purpose, attach yourself more firmly to those practices of which reason approves, and which religion has consecrated. In all things, to your labors unite prayer; and, in order to succeed in your enterprises, to prayer, add the use of those natural and human means which God has given to man."

And thus, if we be industrious and diligent in our calling, and faithful in invoking the blessing of God upon our labors, we may expect a success, which Fortune Tellers, Spirit Rappers, Mesmerists, Electro-Biologists, and all the host of quacks, and impostors which swarm now-a-days, might promise us in vain.

We do confidently trust that His Lordship's Pastoral may have the desired effect of putting a stop, amongst Catholics at least, to the degrading and superstitious practices, which it so eloquently and forcibly condemns. We shall probably return to the subject next week.

The Irishmen, charged with having created a riot at New York, on the 4th of July last, have been tried, and found guilty by a Yankee Protestant Jury, packed in a manner to do credit to the ingenuity of the Sheriff of Quebec; a gentleman who has rather distinguished himself of late in that line of business, and has besides managed to acquire a little unenviable notoriety for making affidavits, which the Court could not believe, and which, if justice were done in

this world of ours, to the rich knave, as well as to the poor, would have exposed certain well-paid government officials to the risks of a trial for hard swearing, as well, as for bribery and corruption. But this is a digression.

On the 4th of July last, an Irish Society, called the "Society of the Ancient Order of Hibernians," celebrated the day by a public procession. Whilst thus peacefully and legally engaged, they were attacked by a body of Nativists and Yankee Orangemen, who commenced the fray by an attempt to break up the order of the procession, by driving a stage coach through its ranks. The Irish, who were naturally, and, it may be said, pardonably, irritated at such a wanton assault, pulled the driver off his box, but did not otherwise injure him. The Orangemen, Nativists, and other rowdy ruffians of the city, then rushed upon the procession, and commenced an indiscriminate assault upon the Irish, in which they were assisted by the police; a force, composed principally of Protestants, and as such, only too glad of an opportunity to pitch into the Popish Paddies. Of the latter, several were cruelly beaten, knocked down, and then, with wonderful impartiality, taken up, and committed to prison for rioting.

Their trial commenced on the 21st ult., before a Jury, from which the name of every Irishman, and Catholic, had been carefully erased. It was proved that the Irish had been insulted, abused, attacked, and severely handled by a ruffianly mob; and that the former had merely used force to repel force. It was however well known that the defendants were Irish, and Papists; and therefore the Jury had no hesitation in bringing in a verdict of "Guilty" against them; from which however, we are happy to learn that an appeal will be taken; and, in the opinion of many sound lawyers, this appeal will be sustained, so glaring was the partiality of the Jurors on the trial, and so manifestly contrary to the evidence adduced was their verdict.

GAVAZZI-ISM AT CINCINNATI.—Another attempt on the life of Mgr. Bedini, and most probably again at the instigation of Gavazzi, has been made by a large body of the Protestants of the United States. His Excellency had taken up his residence for a few days with the Archbishop of Cincinnati, and on one occasion had celebrated Mass in the Cathedral, a proceeding "most tolerable, and not to be endured" by the friends and champions of "civil and religious liberty." A violent conspiracy was consequently organized against the Nuncio; and about 500 scoundrels, members of a Protestant "Society of Freedom," marched in a body to the assault of the Archbishop's residence. The authorities of the City however were on their guard; and as the "Sons of Freedom," with shouts, yells, groans, and blasphemies, came forward to do battle for the Holy Protestant Faith, they were met by the Police, and after a short conflict, in which several were wounded, one mortally, they took to flight, leaving sixty of their number, prisoners in the hands of the Philistines.

This brutal and unprovoked outrage, upon a stranger, and an ecclesiastic, whose sacred character should have been a sufficient guarantee against all violence, and whose eminent rank has been rendered yet more illustrious by his many virtues—and above all, by his gentle, conciliatory and equitable administration of public affairs in his native land—which he carried to such an extreme, as actually to intercede for the life of the infamous cut-throat Ugo Bassi—this attack upon such a man, we say, reflects indelible disgrace upon the Protestants of the United States; who, by countenancing such fellows as Achilli, Gavazzi, and the blood-and-lust defiled wretches, whom the overthrow of Protestant demagogues on the Continent has driven to their shores—have encouraged them to proceed, from outrage to outrage, until they fancy that they can plot assassination, and carry into execution their nefarious schemes, with impunity. No doubt however that the respectable portion of the American Protestant public, are heartily ashamed of, and sincerely repudiate, the rascally conduct of their co-religionists. They should do more however; they should be active in discouraging, and in endeavoring to suppress, the "Know-nothing"—the "Orange"—and other infamous "Secret Societies" which, like a pestilence, are spreading over their native land, threatening her institutions, and from which these dastardly attempts at assassination are well known to emanate.

STATISTICS OF DRUNKENNESS.

A writer in the *London Times*, of the 9th ult., gives us some interesting statistics of drunkenness in the United Kingdom, from whence we glean the following details:—

The total consumption of ardent spirits in the United Kingdom amounts to 28,246,987 gallons, yielding a revenue of £8,587,399. Divided amongst the whole population, this would allow one gallon a year to every man, woman, and child, in the kingdom; but taking only the adult males, the proportions would be as follows. For every adult male in

England,	2 1/2 gallons.
Ireland,	3 1/2 "
Scotland,	11 "

Thus it seems that the Scotchman consumes annually, nearly five times as much ardent spirits as the Englishman—and more than three times as much as the Irishman. The difference betwixt the consumption of the Englishman and the Irishman may be accounted for by considering to what an extent beer enters into the consumption of the former.

The same writer adds—"that drunkenness prevails in Scotland, not only amongst men, but also amongst women, and young persons;" he adds also the following very melancholy facts:—

"A very interesting fact has lately been brought to my knowledge. In Scotland there is an association for the suppression of drunkenness, consisting of some

of the ablest as well as most energetic clergymen and laymen, who have been doing everything in their power for some years to put a stop to this evil, which in many places is destroying not only the mental, but ever the physical capacities of our northern brethren; but their total want of success has at length led the greater part of the society to the conviction that there must be some other substitute than tea and coffee, &c.; and at this moment it is under deliberation whether they will not urge upon Government a reduction of the duty on wine, in order, that it may again become, as it formerly was, the general beverage of the country, and knowing that where wine is accessible to all, drunkenness is exceedingly rare."

SNUBBING THE POSSEYTES.—The strange infatuation of these unhappy men, which still compels them, though the hirelings of a Government establishment, to ape the practices of Catholicity, exposes them to many a severe rebuff. The following, which we copy from the *Record*, is one of the latest:—

"Many of our readers know the amusing story of the Archbishop of Dublin, who cleverly cut short the preparations for a surpliced procession, accompanied by intonation, and all the other mummery of Puseyism, by going in his own private carriage, with his chaplain, to view a new church, and, after satisfying himself that all was right, intimating, to the mortification of the Romanizing Incumbent in attendance, that he might consider the church to be properly set apart, by Episcopal authority for Divine worship."

We think that the same system might be pursued with great success in the consecration of Non-Catholic bishops, and clergymen. Much time would be saved; our laughter would not be provoked by the ridiculous spectacle of a lot of Protestant laymen, playing at Catholicity, and calling themselves, Bishops, Priests, and Deacons; and lastly, our religious feelings would not be shocked by the disgusting sight of those same sham ecclesiastics blasphemously pretending to confer the Holy Ghost; whilst, at the very moment they are thus taking the name of God in vain, they well know—and every body knows that they know—that they have no more power to confer any spiritual gifts, than has the cab-driver looking out for his fare on the nearest cab-stand. How much better would it not be, if Dr. Whately for the future, instead of going through the blasphemous farce of a sham ordination, were to content himself with a private inspection of the candidates for Holy Orders; and, having satisfied himself that they were tall and proper young men, inspired with a lively hatred to the Catholic Church, were to pronounce them properly set apart by Parliamentary authority for divine worship as "Established by Law."

We have received a letter from a "Subscriber," complaining of our incredulity in the matter of "Table Turning," and the accompanying "Spiritual Manifestations;" to which we would answer by referring our correspondent to the Bishop's Pastoral. As to the phenomena, we professed no scepticism; and having read Professor Faraday's explanation, we can see no mystery whatever in the "Table Turning" movements, though we do not attribute them to electric fluids, galvanic juices, or bottled essence of Mesmerism; in fact, we have yet to learn—"What is an electric fluid?" The phenomena arrange themselves naturally into two classes: the objective, and the purely subjective. The first may easily be accounted for on the hypothesis of an unconscious muscular action on the part of the operator; the second involve some curious psychological problems, upon the discussion of which we have not at present time to enter; but in neither do we as yet see the necessity of admitting any supernatural agency. That when a lot of men hold their hands on a table it can be made to move, is very certain, and not at all wonderful; for the explanation is to be found in the fact, that the hands always move before the table does, and in the same direction. The only wonder is, that instead of attributing the motion to its evident cause—the muscular action of the operator—men should have sought for the explanation of such a simple phenomenon, in the presence of spirits, or electric fluids. When our correspondent shall have clearly defined what kind of a fluid, an electric fluid is, we shall be more disposed to admit his hypothesis, and ready to discuss its *modus operandi*.

A writer in the *Transcript* asks, with much show of reason, why it is that an inquest has not been held on the bones which were discovered in the house of the man Alexander, lately arrested on the suspicion of having murdered his wife? Three medical gentlemen, of high standing in their profession—one Professor of Midwifery in the French Canadian School of Medicine—of the others, one the Professor, and the other Demonstrator, of Anatomy in the same School—swore most positively that the bones and teeth produced before the Police Court were human bones, and teeth. Coupling this—with the marks of blood visible on the walls of Alexander's house, in spite of evident efforts to conceal them by scraping—with the bloody rags, and other suspicious circumstances—it does seem that there is enough to authorize a closer examination into this mysterious case. We have not heard that as yet any medical men have given an opinion contrary to that of Drs. Trestler, Bibaud and Regnier. It therefore remains on evidence that the bones of a human being were found in Alexander's house; on the walls of which also there were marks of blood still visible, in spite of the attempts to scrape them off. In justice to the medical gentlemen examined at the Police Court, and in justice to the country, this matter should be further investigated.

We learn from the *New York Freeman* that His Grace the Archbishop of New York has been obliged, by the state of his health, to spend a few months in Cuba; whither he started on Friday last, accompanied by several other ecclesiastics of the diocese.

PRESENTATION.

On Friday last, the editor of this journal was waited upon by a deputation from a number of the Catholics of this city, by whom he was in the most handsome manner possible, presented with a splendid copy of the Holy Fathers, in 32 quarto volumes, elegantly bound. The editor of the TRUE WITNESS would embrace this opportunity of again returning his sincere thanks to his kind friends who, in so generous a manner, have been pleased to testify their approbation of his conduct. Whilst a sense of the extravagant disproportion betwixt their partial expressions of regard, and his merits, would induce the editor of the TRUE WITNESS to keep silent on this, to him gratifying occurrence, he cannot refrain from the pleasing task of paying a public tribute, to their generous hearts—and of thus assuring his friends, how deeply he feels their kindness, and how much their approval encourages him in his labors. The following address, and reply were presented on the occasion:—

TO GEORGE E. CLERK, ESQ.

DEAR SIR,—We have been appointed by a number of your admirers amongst the Catholics of Montreal, to give expression to their high appreciation of your zeal and ability, in the defence of Catholic truth; and to beg your acceptance of a tribute, too small to mark the esteem in which they hold your invaluable services, but the only one which they believe would meet your approbation.

For long years our holy Church and her sacred institutions were the defenceless objects of attack and of calumny. Day after day, the pulpit and the press united their efforts to misrepresent truth, and to stir up hatred against its professors. Statements, the most opposed to fact, calculated to fix odium upon Catholics, and upon these institutions of piety and of charity, so dear to the Catholic heart, circulated as truth, and did their work of evil on the minds of the uninformed, because left uncontradicted. Impunity emboldened the calumniators to invent fresh calumnies; and with the unwary, the silence of the calumniated seemed an admission of guilt.

If this painful state of things exists no longer, it is to you, dear Sir, we are indebted for the happy change. Since the appearance of the TRUE WITNESS, dishonesty has been taught to blush; and malice, however envenomed, has been forced to respect, at least by its silence, the claims of justice and of truth. Open hostility we have yet to meet; but that we fear not, and can afford to despise. You have delivered us from the only enemy that could damage us—the calumniator;—from the only attacks we feared—the reckless fabrications of the nameless slanderer.

The respect due to you, dear Sir, not only as a champion of Catholic truth, but, we will say much more, as a model of Catholic modesty and of Catholic virtue, forbids our expressing more fully the sentiments of deep esteem and confidence we, in common with all the Catholics of our province, entertain for you. Permit us only to assure you—and we speak with a certain knowledge of the fact—that there is but one opinion among them all, which is, that to you they owe an unpayable debt for your most able, fervent, and uncompromising defence of their holy faith—a defence in which they admire rare learning, sustained by a power of logic not common, combined with a generous flow of Catholic piety and of Catholic charity, which cannot fail to enlighten without repulsing the sincere enquirer after truth, thus giving to sacred truth its native power over the human heart.

Be pleased then, dear Sir, to accept, as a Christmas-Gift, a copy of the "Holy Fathers." We are happy to place it in the hands of one who has known so well how to defend the doctrine which they have transmitted through the pure channel of the Catholic Church; and which they illustrated, not less by the practice of the sublime virtues she inculcates than by the labor of their genius. We pray that God, whose cause you defend, as they did in this earthly warfare, may crown your fidelity, as He did theirs, in the bliss of eternity.

Permit us in conclusion, to wish you every blessing that flows from this holy solemnity, together with a long and happy life to continue your labor of zeal for the glory of God's house, and for the honor of the Catholics of Montreal.

(Signed.)

- J. SADLER,
- P. BRENNAN,
- A. CAMERON,
- JOHN FITZPATRICK,
- EDWARD COYLE,
- MICHAEL GAVIN,
- PATRICK GAVIN,
- J. MULLIN,
- P. RONAYNE,
- B. DEVLIN.

REPLY.

GENTLEMEN,—It is not easy for me to express the feelings with which the reception of your splendid gift, and the perusal of your flattering, far too flattering, address, conveying to me the expression of your kind wishes in my behalf, have inspired me. They are marks of the esteem of his fellow-citizens of which any man might well feel proud, and of which gentlemen, well know myself to be all unworthy. In your address I read, not my own deservings, but your generous estimation of them. I find myself portrayed, not as I am; but as I should be; as with the blessing of God, I would fain wish it to be; as, ere I can truly merit your flattering expressions of regard, I must be.

You will pardon me if, without any affectation of humility, I beg to disclaim the credit which you gentlemen attribute to the services of the TRUE WITNESS. To it you attribute the partial silencing of the cruel and malicious slanders, which an ill-informed, and I fear it must be added, too often an unprincipled press, have long delighted to cast upon our holy religion, and our Catholic charitable institutions. Gentlemen, I admit that, in common with yourselves, I have burned with indignation when I have heard such unmerited obloquy cast upon all that, as men, as Catholics, we hold most dear; and that I have longed to refute it, and to silence the voice of the envenomed slanderers. If in aught this has been accomplished, it is owing, not to anything that the TRUE WITNESS or its Editor has said or done; but to the potent arguments with which these so much abused institutions, with which your own conduct, gentlemen, have supplied me. In the many blessings which unceasingly, though unostentatiously, our Catholic institutions confer upon society—in the purity of the lives of their inmates—in their un-

obtrusive, yet ever active charity—and in their noble zeal for God's glory and man's welfare—in your faithful performance of your duties as good citizens, because good Catholics—in your obedience to the voice of our spiritual mother, and in the fruits of that obedience as manifested in your daily conduct—in your "charity," in your "peace," and in your "patience" under provocation; the fruits of the Spirit, as St. Paul tells us—does the Catholic journalist find the arguments which alone are effective, which are truly unanswerable and irresistible arguments, without which, the arts of rhetoric, and the skill of the most accomplished dialectician, would be all in vain. If as Catholics, we are reviled, by our lives must we give the lie to the slanders of our enemies; we must live down their calumnies, for thus only can they be thoroughly refuted. By the fruit the tree is known; by your fidelity as Catholics have you silenced the malice of your adversaries.

For your noble and generous gift of the writings of the "Holy Fathers," receive gentlemen my sincere, my heartfelt thanks. Independent of their intrinsic value, as the repository of the wisdom, the eloquence, and fervent piety, of ages long since passed away, they will ever be doubly precious in my eyes, as tokens of your kind regard, and of your generous appreciation of my feeble efforts in our common cause. I trust that they may serve also as a stimulus to renewed exertions on my part, that so in time I may become more worthy of your goodness.

In conclusion, gentlemen, allow me to assure you how sincerely, how ardently, I reciprocate your kind wishes; and how fervently I pray that the Giver of every good gift may bestow upon you and yours, during the coming year, every blessing which the heart of man can desire. That you may long be spared to fulfil your duties as citizens, and thus, in the purity and integrity of your lives, show forth the practical results of the teaching of our common mother, the Holy Catholic Church, is the humble but earnest prayer, Gentlemen, of your grateful, and much obliged servant,

GEORGE EDWARD CLERK.

To Messrs. Sadlier, Cameron, Brennan, &c.

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

So intimately connected with one another are all the doctrines of the Catholic Church, that it is impossible to treat of them separately, or to discuss them as if—like the fragments of Catholicity which some of the Protestant communities still profess to retain—one bore no immediate relation to another. The whole system of Catholicity, as has been remarked by a notorious apostate from the Church, is so surprisingly linked together, that together, the whole must either stand or fall. And thus, though he must utterly repudiate the theory of a chronological doctrinal development, the Catholic may admit a logical development; or rather, such a logical coherence betwixt all the doctrines of his Church, that one may well be called the antecedent of the other, in the logical, though certainly not in the chronological, order. In this limited sense of development, would we treat of the doctrines of Merit, Good Works, Satisfaction, and Purgatory, as the logical consequences of the Catholic doctrine of Justification; in the same way as the place which the cultus of the Blessed Virgin, and the Invocation of Saints, hold in the worship of the Church, is the logical sequence of her doctrine of the Incarnation. The Anthropology of the Church is the logical antecedent of her Eschatology; both must therefore be treated of under one head; though Mr. Jenkins—who like most Protestants is unable to appreciate the indissoluble connection betwixt all the different parts of the Papal system—treats them separately, as if they had no more connection with one another than the *disjecta membra* of Methodism; a kind of Catholic torso, on which the head of an Arminius has been incongruously combined with the tail of a Calvin.

The doctrine of Purgatory must stand or fall then with the doctrine of Justification as taught by the Catholic Church; which, in its turn, is but the logical consequence of the Catholic doctrine of man's 'Free-will'—as opposed to the 'Self-will' of Luther. This shall be seen by a statement of the differences betwixt the Catholic, and the Protestant, doctrines; the former as laid down by the Council of Trent; the latter by Mr. Jenkins.

And here, once for all, we will notice the charge which our author brings against the Fathers of Trent, of having introduced novelties into, or sanctioned any change in, the doctrines of the Church.

"It was left to that body of ecclesiastics to hurl the first Church anathema against every humble preacher who should dare to affirm with Paul 'that man is justified by faith only.'"—p. 230.

If, by the "Paul" of whom Mr. Jenkins speaks as familiarly as if he were some pot-house acquaintance, our author means the apostle St. Paul, he is again guilty of a wilful misquotation; for St. Paul nowhere says "that man is justified by faith only." To the other assertion we will oppose the testimony of another Protestant—Hallam; a writer whose opinions are entitled to fully as much respect as are those of Mr. Jenkins; speaking of this same charge, then, Hallam remarks:—

"A strange notion has been started of late years in England, that the Council of Trent made important innovations in the previously established doctrines of the Western Church; an hypothesis so paradoxical in respect to public opinion, and, it must be added, so prodigiously at variance with the known facts of ecclesiastical history, that we cannot but admit the facility with which it has been taken up. It will appear, by reading the accounts of the sessions of the Council, either in Father Paul"—(whom, in another place, Hallam describes as, 'an adversary as decided as any that could have come from the reformed churches')—"or in any more favorable historian, that, even in certain points, such as justification, which had not been clearly laid down before, the Tridentine doctrines were mostly conformable with the sense of the majority of those doctors who had obtained the highest reputation; and that upon what are more usually reckoned the distinctive characteristics of the Church of Rome, namely, Transubstantiation, Purgatory, and Invocation of Saints and the Virgin, they assert nothing but what had been so ingrafted into the faith of this

part of Europe as to have been rejected by no one without suspicion or imputation of heresy." * * * No General Council ever contained so many persons of eminent learning and ability as that of Trent; nor is there ground for believing that any other ever investigated the questions before it with so much patience, acuteness, temper, and desire of truth. * * * It may be said that they had only one leading prejudice, that of determining theological faith according to the tradition of the Catholic Church, as handed down to their own age. This one point of authority conceded, I am not aware that they can be proved to have decided wrong, or at least against all reasonable evidence. Let those who have imbibed a different opinion ask themselves whether they have read Sarpi through with any attention, especially as to those sessions of the Tridentine Council which preceded its suspension in 1547"—(during which sessions the doctrine of "Justification" was defined)—*Lit. of Europe*, v. 11, c. 2.

Thus we see that one of the ablest Protestant historians of modern times completely vindicates the Tridentine Fathers from the charge, which Mr. Jenkins—who has most likely never read a line of Sarpi, or any other historian of the Council of Trent, in his life—brings against them. It is therefore unnecessary for us to say another word upon this point. The Fathers of Trent were, by the confession of Protestants, men eminent for "learning and ability—actuated by a desire for truth," and whose "one leading prejudice" was "that of determining theological faith according to the tradition of the Catholic Church, as handed down to their own age." Men so qualified, so actuated, and so prejudiced, were not the men to sanction any innovations in the traditions of the Catholic Church.

We must defer until our next, the comparison of the Catholic, and Protestant doctrines of Justification. We shall then see what important practical results flow, from theoretic differences apparently trifling; and from the barbarous jargon which the miscalled Reformation substituted for the language of the Schoolmen.

We have received the first number of a new Protestant paper published in New York, called the "True Freeman's Journal and Protestant Standard." Its object, as its name implies, is to oppose the real *Freeman's Journal*, to blackguard Mr. McMaster—a name as distasteful in the ears of Protestants, as it is pleasant to those of every true Catholic throughout this Continent—to glorify Garazzi, and lastly, to insert such poetry as the following, which forms part of an address from Professor Abadie to the renegade friar; and was publicly read by a Dr. Church, on the occasion of presenting the Padré with a medal—whether of brass, or pewter, it is not said:—

"All Protestants unite with cheerful voice
To applaud the power of thine appeals,
Crowds retire from the scene of thy discourses
Each to impart the sentiments he feels."

"The Padré," we are further informed, "evinced much gratification at the compliment," and retiring "in his usual manner," the auditory left also—"to ponder on the things they had heard;" as well they might.

The unhappy man who did the poetry is said to have much suffered from remorse of conscience.—From this specimen of Yankee Protestant Anthology, our readers may form an estimate of the kind of stuff with which the supporters of the "True Freeman's Journal" will be hebdomadaily regaled.

Punch who in his jesting manner tells many a useful truth, has some admirable remarks upon "Obscene Advertisements" which, especially the first paragraph, we should think had been written for the express use and behoof of James Moir Ferries, the great champion of the Holy Protestant Faith, in Montreal.

POISONOUS PUFFS AND RASCALLY QUACKS.—You may take up—or, what is of more consequence, your little boy or girl may take up—a newspaper, and read on one side of it, a leading article which might be preached out of a pulpit; on the other side, a series of turpitudes unfit for utterance under any circumstances. These atrocities are heightened to the point of perfection by the circumstance that they are the puffs of a set of rascally quacks, not the least mischievous of whose suggestions are the recommendations of their own medicines—poison for the body, which they vend to simpletons, whilst they disseminate mental poison gratis, both in the advertisements themselves, and in books which form the subject of them, in addition to other poisons. As the newspaper proprietors, whose journals are saluted by these putrescences, may be of opinion that the odor of gain, from whatever source derived, is agreeable, and therefore preserve them as rather fragrant than otherwise, the following exhortation has been addressed to their customers:—"It rests with you—with you alone, newspaper readers—to stop the torrent; and you can do it, without expense and with but little self-denial. Let each individual that receives this appeal, write without delay to the editor of the paper he reads, whenever he sees it defiled by one of these easily recognised advertisements, and say that, unless its insertion is discontinued, he cannot, in conscience, any longer patronise the publication." The above paragraph is extracted from the prospectus of a society which has been formed for the special purpose of suppressing this villainous puffery. The association is entitled "The Union for Discouragement of Vicious Advertisements," and we hope it will succeed in closing a channel of communication which has all the qualities, except the utility, of a gutter.—Punch.

We learn from the *Toronto Church* that a new Protestant Liturgy has been published by Mr. Leigh Hunt, intended to supersede the Parliamentary Liturgy employed in the Government Establishment; our cotemporary is much scandalised at the presumption of his co-religionist. To be sure Mr. Hunt carries his Protest a little farther than most Anglicans would like to accompany him.

The printing establishment of the *Quebec Gazette* was entirely destroyed by fire on the 31st ult.

The Promenade Concert in aid of the funds of the Society of St. Vincent de Paul came off on the evening of the 28th ult., in the City Concert Hall; and was, we are happy to say, attended with complete success.

The thanks of the Society are due to the ladies who kindly undertook to superintend the festivities of the evening, and to whose good management the success of the Concert was mainly owing. To Lieut.-Colonel Hemphill, who kindly allowed the deservedly admired Band of the 26th Regiment to attend upon the occasion, the thanks of the whole Society of St. Vincent de Paul are also due.

THE WEATHER.—The sudden thaw has raised the waters of the St. Lawrence to such a height that the greater part of Griffintown has been flooded even to the ground floors. The flood continues on the increase, and will, we fear, cause much damage in that part of the city.

It is with regret that we learn from the *American Celt*, that the health of its talented editor—D'Arcy M'Gee, Esq.—is such as to compel him to decline any further lecture engagements. Mr. M'Gee has justly earned for himself the reputation of being, next to Dr. Brownson, one of the best Catholic lecturers on this Continent.

The *Montreal Witness* discourseth upon tythes: "Such legal compulsion is totally opposed to the principles of religious freedom."

And elsewhere our cotemporary says that the law which compels a Canadian Catholic to pay tythes to a Catholic priest, is an "unjust law"—a "despotic law," a "degradation to the country—a perfect enormity—a stain of which Parliament ought to wash our Legislature." Well—granting for the sake of argument, that the law is all that our cotemporary describes it as being—what, we would also ask, must be that law of Protestant England, and how should we designate it, which compels Catholics to pay tythes for the support of a Protestant parson? And, if the law of tythes in Canada be "totally opposed to the principles of religious freedom" because it enforces their payment—but upon Catholics only—must not that man who boasts that, in Protestant England, which compels Catholics to pay tythes to Protestants, the principle of religious freedom is respected—be a monstrous liar, and a most consummate hypocrite? We pause for a reply.

RISLEY'S RIVER THAMES.—This is really a beautiful exhibition, which our friends would do well to avail themselves of. As a work of art, the painting is worthy of all praise; and the exhibition is agreeably enlivened with music, sketches of old English ballads, and many an interesting historical legend from the gentleman who exhibits it.

The Protestant press of Upper Canada are discussing the question—"who is to be the Protestant Bishop of Kingston? A Rev. Mr. Ardagh, who signs himself "Rector of Barrie" objects to Dr. Bethune of Montreal, as "holding extreme doctrinal views."—This is a valid objection; for the first requisite of a Protestant bishop is, that he should ever be prepared to admit that, "of contraries, both are true." The man who cannot do this, at a moment's notice, is not at all the man for the Establishment.

"Starke's Pocket Almanac, for 1854."—Got up with the good taste, which distinguishes all Mr. Starke's publications, this "Pocket Almanac" contains, in a small space, a great amount of useful information. We trust that the omission of all the Catholic Clergy from the Ecclesiastical statistics of Montreal, is to be attributed to an oversight, and not to an intentional slight.

Almanach des Connaissances Utiles, is the title of a very handsome Almanac, published by De Montigny & Co., and edited by M. Edouard Senays, of this city. It is a valuable compendium of interesting information, and well adapted for public schools. The tables are so arranged, as to answer for the next 24 years.

A handsomer specimen of typographical skill and taste than Becket's Counting House Calendar, for 1854, we have rarely had the pleasure of examining. Printed in bold type, on fancy paper, and in divers colors, it will be found a useful ornament to every public office.

His business Cards announce his readiness to print "Circulars, Cards and Posters, neat, quick, and cheap;" and their neatness are confirmatory evidence of the truth of the announcement.

GREAT DEMONSTRATION AT GUELPH.—DEFEAT OF THE BROWNITES.—The meeting between "long George" and "little Mac" took place at the Temperance Hall, at Guelph, on the 21st ult. Mr. Brown found himself in a miserable minority, and made a precipitate retreat with a few of his followers to a private room, where he concluded the harangue which he had prepared against the Ministry. The friends of Mr. Mackenzie had an easy triumph. The *Globe*, ascribes Mr. Brown's defeat to the Romanists, assisted by "a handful of Ministerialists secretly exciting them." The very name of a "Romanist" is sufficient to frighten Mr. Brown into the horrors, and we would not be surprised to hear that he had died of the fright. Mr. Mackenzie's success was complete, and his Guelph expedition was as brief and decisive as that of Cossar, described in the well-known despatch—"Veni, vidi, vici." *Toronto Mirror*.

Birth.

At Quebec, on the 22d ult., the wife of Moore A. Higgins, Esq., Solicitor, of a son.

Died.

In this city, on the 25th ult., John M'Keon, aged 59 years. In this city, on the 3d instant, Rachel M'Donald, wife of Edward Farley, aged 45, a native of Lancaster, Glengarry, U.C. In this city, on the 4th inst., Mr. William Doherty, a native of the County Tyrone, Ireland, aged 74 years.

FOREIGN INTELLIGENCE.

FRANCE.

Two or three days after the statue of Marshal Ney had been inaugurated in the Luxembourg, the police discovered a new conspiracy against the Emperor in Paris. Upwards of a hundred persons are said to have been arrested in consequence: among the number were some tailors employed in a large establishment which overlooks the Seine. All these men had firearms in their workshop; and it is said that they contemplated shooting Napoleon from the windows, when he should have come to inspect the works recently executed in the bed of the river. The Fusion is said to be steadily making way, though apparently it excites scarcely any public interest at all. One of the latest rumors on the subject is that Generals Cavaignac, Changarnier, and Lamoriciere, will shortly proceed to Rome, declare themselves to the army, and then march in triumph to Paris, to proclaim Henry V.

Private letters from Paris state that the news of the disaster to the Turkish fleet, was received with the profoundest astonishment and grief.

The Emperor is stated to have been overwhelmed by the intelligence. Explanation is imperatively demanded why a considerable part of the Turkish naval force was permitted to be annihilated within so short a distance of where the powerful English and French fleets were lying in glorious ease.

The receipts of the customs and indirect taxes of France steadily augment. In October this year they were 983,764 francs more than in 1852, and 2,140,915 francs more than in 1851.

The Government, yielding to the scruples of the clergy, have resolved to supply from another source than the confiscated property of the Orleans family the funds appropriated for pensions, &c., to that body.

The Bishop of Orleans has transmitted to the clergy of his diocese the letter of the Archbishop of Freiburg, accompanying it with a pastoral letter, enjoining on them to offer up prayers, and to make a collection in their respective districts on behalf of the victims of persecution.

A Paris correspondent says that the table-turning foolery is more popular than ever in that city. "It has altogether weaned some persons from their ordinary avocations, has bewildered foolish women, and has actually sent an eminent Paris banker, a departmental prefect, and two or three high functionaries, stark staring mad."

AUSTRIA.

A letter from Munich of the 3d ult., states that Austria is endeavoring to coerce Bavaria, and the other German Powers. Her demands are not confined to strict neutrality to be observed by the Confederation on the Oriental Question; but that neutrality is to have a certain character, which is to be determined by Austria. For this purpose secret negotiations have for some time past been carried on at Munich, by agents of Austria, Saxony, and Bavaria. The Conference closed on the 30th ult., and the agents of Austria and Saxony have departed.

THE QUADRUPLE ALLIANCE.—The *Monitor* states that a Protocol was signed at Vienna on the 5th ult., by France, England, Austria, and Prussia who are perfectly agreed to combine in re-establishing peace between Russia and the Porte on honorable terms, and to maintain the territorial integrity of the Ottoman territory as an essential condition to the balance of the European Powers.

THE GRAND DUCHY OF BADEN.

The latest advices from Baden report certainly a gloomy state of things, if you look to the tyranny that is going on. Priests who have dared to read the Archbishop's mandate are dragged to prison from the very church doors. The usual term is six or eight weeks, and we may imagine the distress and anxiety that pervades the whole duchy when the most devoted of the Priesthood are thus torn away from them. The press is gagged, and no newspaper is suffered to circulate that will not act with the Government. The Archbishop and his Clergy, however, show not the slightest signs of losing heart. With the whole Catholic world looking on, and cheering them in their glorious conflict, we cannot but believe they will come off triumphantly in the end.—*Tablet*.

GRAND DUCHY OF NASSAU.

We read in the *Union*:—"The Government of the Grand Duchy of Nassau, in imitation of that of Baden, has declared war against the Catholic Church. By a resolution of the 5th March last, it attempted to make the Bishop of Limburg dependent on it; and because that prelate has ever since resisted in the just measure of his rights, he has now been summoned before a criminal tribunal on a charge of improper interference with the Church revenues."

SPAIN.

SUSPENSION OF THE CORTES.—The intelligence from Madrid is of a very serious kind, and may be considered as portentous of an approaching *coup d'etat*. By a telegraphic despatch of the 9th, we learn that the Senate had adopted by a vote of 105 to 69 the resolutions opposed by the government, and recommended by the majority of the committee.

In consequence of this unmistakable defeat on the 10th, a royal decree suspended the sittings of the Cortes, without, as usual, naming a day for their meeting again.

ITALY.

At the present moment negotiations are going on for the simultaneous evacuation of the Roman States by the French and Austrian armies of occupation. It appears that a secret treaty exists by which that double occupation was to last for five years. The five years are about to expire, and the Pope is anxious

to get rid of his foreign protectors, and to trust his safety to the safeguard of Italian troops alone. With this view the King of Naples is at the present moment organizing a body of 20,000 men, which he promised Pio Nono, during his residence at Gaeta, that he would place at his disposal. The whole of these troops are to adopt the Pontifical cockade, and to protect the Holy See, along with the 12,000 men whom the Pope has already in his service.

A letter from Rome of the 30th ult., says:—"Some arrests, connected with the conspiracy of the 15th of August, were made in the night of the 28th. In the month of August a serious discussion arose between the different Mazzinian associations, and also between the members of these associations. The orders of the muster no longer met with that passive obedience to which the dictator considered he was entitled; they were sometimes discussed and even rejected. This was a great danger for the work. An order was despatched from London, and the Italian *freres* put themselves in movement throughout the whole of the Peninsula. It was sought on every point to recommence revolutionary agitation. At Rome, as everywhere else, there are dupes and also Mazzinians, and it is said a great number of them. All the affair of the 15th of August is more or less directly connected with these secret societies."

A letter from Naples, of the 4th of December, states that new difficulties have arisen between the Neapolitan Government, and M. de Maupas, the French Minister. Under pretence of the appearance of the cholera at Paris, all persons coming from France are subjected to rigorous quarantine, which has excited much discontent.

M. de Maupas has addressed an energetic note on the subject to the King of Naples, threatening to return to Rome, and, it is said, hinting that if the affair were not set right he might find it necessary to request the French Government to send some ships of war to Naples.

Letters from Naples announce that another ancient town has been discovered several feet under ground, between Acerno and Scalfari. It is stated that it does not resemble Heracleum or Pompeii in any respect.

TURKEY AND RUSSIA.

Each day brings to light some new act of Russian oppression. The Russian Governor at Erivan has imprisoned the Armenian Patriarch of Etchmiadzin, because that prelate declined putting a stop to the emigration of the Armenian Christians to Van. The Patriarch of Aglsumar has addressed a pastoral to his diocessans, announcing the above fact, and inviting the Armenian Christians to prayer for their brethren and co-religionists who are groaning under the despotism of Russia.

It seems that the destruction of the Turkish squadron at Sinope is the third reply given by Russia to the last movement of the allied fleets. "It is," boast the Russians, "a defiance flung in the face of the western powers, and let those resent it who dare. We have shown that we can sweep the Turkish fleets from the Black Sea, and, if we wish it, land troops on any part of the coast of Asiatic Turkey we please."

The *Vienna Lloyd* publishes the following:—"Advices from Constantinople, of the 1st Dec., state that the Russian fortress of Safa, near Ghekvethi, has been taken by the Turks; 400 Russians were killed, 200 escaped.

"On the 17th of November, 1,200 Russians landed on the same coast, but Selim Pacha forced them to return to their ships. In this engagement the Russians lost 400 killed and one cannon.

"The Turks have advanced to Alexandrianople, in Georgia. Their attack upon that fortress was repulsed, but they have blockaded the citadel of Ak-haltchik (or Akista.) Its fall was daily expected." Several villages on the Russian territory have been occupied by the Turks.

According to the last news from Trebisond, three or four Turkish frigates have succeeded in landing arms, ammunition, and stores on the coast of Circassia, not far from Gelendjick. The arms and other articles so landed were immediately taken off by the Circassians.

Near Fort St. Nicholas (Chekvethi), the Russians were repulsed in an attempt to land 18,000 men. Their retreat was attended with heavy loss. The Russian army was cut off from a retreat to Russia. The Mussulman population of Georgia had risen in arms for Turkey.

It was believed that Persia had declared war against Turkey at the instigation of Russia, and that a combined Russian and Persian force would march on Erzeroum.

A difference had broken out between the British Ambassador and the Persian Government.

INDIA AND CHINA.

General Godwin died at Simla on the 26th October. Pegu was still in an unsettled state, and the Dacoits continue to give much trouble.

At Shanghai and Amoy fighting was still going on, and great disaffection had manifested itself at Fuchowfoo. Canton was quiet, but the inhabitants were in much dread.

AUSTRALIA.

The new Constitution Bill for New South Wales was read a second time in the Legislative Council of that province on the 2nd of September, by a majority of 34 votes to 8. The further consideration of the measure is postponed till the 6th of Dec.

On the 18th of September a great public meeting was held in Sydney to agree to a petition to her Majesty, containing a protest against the provisions of the Bill, as opposed to the wishes and interests of the inhabitants, and to all sound principles of British liberty. The petitioners express a desire to see estab-

lished a form of Government framed in accordance with the genius and spirit of the Constitution of their mother country.

Some of the passengers who come home in the *Victoria* represent the social state of Melbourne as truly frightful, and say the new arrivals were experiencing fearful mortality. They also state that trade in that city was still greatly depressed. The letters, however, do not give quite so bad an account of the state of affairs. About twenty or thirty merchant ships were lying useless in the port. Seamen were scarce.

In the whole province of Victoria the daily yield of gold was estimated at fifty thousand pounds.—Gold to the value of five million nine hundred and fifty-five pounds had already been shipped from that province this year. Wonderful discoveries were making at the new Ballarat diggings. Three men in six days are said to have raised 192lb. weight of gold. The license fee had been commuted from £1 10s per month to £2 for the remainder of the year—90 to 110 days.

SCHISM IN VAN DIEMAN'S LAND.—A large meeting has taken place in Hobart Town, of the "Evangelical" section of the Church of England, at which resolutions were passed condemnatory of the proceedings of the Bishop and the High Church party in the colony.—*Melbourne Herald*.

GREAT BRITAIN.

THE STRIKES.—The workmen still continue "out" at Preston, but, in other parts of the country, the spirit of resistance seems fast giving way. From Wigan, we learn that the apprehensions of renewed disturbances have not been altogether allayed. The military still occupy the town.—*Times*.

A London correspondent of the *Mail*, states that the meeting of the British parliament has been fixed for the 2d of February.

PROTESTANT OUTRAGES.—A fire, which from circumstances that have since transpired, there can be no doubt had been deliberately premeditated, has just occurred at the Convent of the Sisters of Mercy, Dighton-street, Bristol. The following statement has been derived from an official source, and may be relied on as authentic:—It seems that on the evening in question, a little after 7 o'clock, the policeman usually on duty in Dighton-street and King-square was passing the convent, when he was called, and found the mother superior and the sisters in a great state of terror, owing to a strong smell of fire, which induced them to believe that a portion of the building was in flames. The constable, at the request of the sisters, proceeded to make an examination of the building, and on going to the upper story of the building, he was surprised to find that in two separate rooms the bed furniture, bedding, beds, and mattresses were on fire. With the assistance of the inmates of the dwelling, after considerable difficulty, he succeeded in extinguishing the flames, but not until a great deal of property had been sacrificed. The policeman felt convinced that the two rooms could not have been fired simultaneously, in the same way precisely, unless it was a wilful act on the part of some person or persons. He therefore proceeded to inquire into the matter, but both the mother superior and the sisters all persisted in declaring that so far as their knowledge went, no one had been in either of the rooms after 4 p.m., nor had there been any light or candle carried into the rooms in the course of the day. Various rumors are current in Bristol with respect to the motives for such an act, but at present no clue has been afforded which would authorize magisterial proceedings.—*Times*.

RUSSIAN INTRIGUE IN ENGLAND.—A correspondent of the *Leader*, writing from Paris, sends this warning to the "self-governed" British public:—"Do not run away with the belief that you will escape the common destiny. You fancy yourselves a free and self-governed people; you believe that your ministers will do only what they are told to do. Nothing of the kind! Your ministers are doing what Queen Victoria tells them to do. Queen Victoria wishes all that King Leopold wishes; King Leopold desires all that the Emperor Nicholas desires; So that Nicholas, Emperor of all the Russias, is *de facto* the present King of England. You would believe it; well, then, listen. Who was it that recommended Lord Aberdeen to impose upon Turkey a three months' armistice? Who is it that persuades the British government to resume their Vienna conference? Who is it that pulls the strings, and moves the arms and legs, of the British ministry?—The Emperor Nicholas—through King Leopold.—Everything is to follow the caprices of the Emperor Nicholas. We are to have a Conference. This Conference will raise its voice to impose an armistice upon the two belligerent Powers—a three months' armistice. But what if in three months Henry V. were to be in Paris, the French fleet recalled to Toulon, England abandoned to helpless isolation? Turkey, left to herself will be alone against Russia, and thus you see you are playing, as we have played, the game of the Czar.

It is with feelings of lively indignation at the disgrace brought upon Great Britain by the crooked policy of the Government, that we have to announce a victory gained by a Russian fleet over a Turkish squadron in the Black Sea,—with our own splendid vessels lying idle within a day's sail of the scene of action! Seven Turkish frigates, it is said, have been captured by the Russian men-of-war, and carried off in triumph to Sebastopol. What a humiliation for England and France!—what an injustice against our Turkish ally! Nay, it is "worse than a crime," as Tallyrand would have said,—"it is a fault—a folly." For what is all this unspeakable baseness on our part doing, but giving to Russia an increasing preponderance which one day we must combat, and that too, for our very existence as a free Empire? Two months ago we declared that the Eastern Question would deservedly prove the ruin of our truckling Cabinet, we are mistaken if the present disgraceful event does not remarkably expedite their fall. The nation is patient and long-suffering, but a catastrophe more shameful to us than this never yet aroused the country from its apathy, or shook to the ground a ministry that has indelibly disgraced the name of Britain.—*Scotch Paper*.

QUEEN VICTORIA DEFIED.—The Russian vessel *Aurora*, sailed from Plymouth on Wednesday. The Russian Captain has taken himself and the deserters out of the jurisdiction of the Court of Queen's Bench.

THE CHOLERA.—LIVERPOOL, Dec. 9.—The disease, which it was hoped had entirely disappeared from this town, has broken out in a more alarming form.—Up to this period it had been confined almost entirely to German emigrants, who had brought the seeds of the malady with them from their native land; but within the last few days it has broken out among the inhabitants of the town in the lower districts.

A correspondent of the *Northern Warder* calls attention to what he says he has observed as a striking fact, viz., that the great bulk of cases of cholera occur upon a Monday. He attributes this circumstance to the fact, that most working men change the plain diet to which they are accustomed during the week for something more generous, and usually more indigestible, on the Sabbath. The writer, in confirmation of his opinion, mentions the undoubted fact, that a sudden departure from a regular regimen is almost invariably attended with some degree of disorder in the bowels.

THE MILITIA AND CONSTABULARY.—The *Naval and Military Gazette* says that great difficulty is experienced in raising men for the militia, and that unless the full number voted shall have been enrolled by the 31st of March next, the ballot will be restored to those division in which volunteers have not been forthcoming. The same journal also mentions that it is in contemplation to apply to the whole United Kingdom the system of constabulary as established with such success in Ireland.

ARCTIC RESEARCH.—Captain Beechey has published a letter in the *Times* in reply to the statements of Mr. Petermann and Capt. Inglefield respecting the practicability of the route of the proposed Arctic expedition. Captain Beechey's object is to show that there is no clear Polar basin; that the Polar Sea is encumbered with heavy ice; and that it is not probable Sir John Franklin has taken refuge at Spitzbergen, for if he had, he would certainly have communicated with the Russians at the station there, and would have left in the Russian ship that visits the Island every year.

THE BRITISH HUSBAND.—At the Court of Common Pleas, last week, one betting man charged an other with an assault. In the course of the cross-examination, the plaintiff said, "I have had a betting office on Snowhill, and I shut it up because I lost more than I could pay. I have paid all I could, and I pay regularly. I can afford it. I have been in trouble. I will tell you all about it. Well gentlemen, I was in trouble for bigamy. I left my first wife for adultery, and took another for virtue, and had twelve months for it, and I should not mind having twelve months more for another wife like her (laughter). The betting office was in the name of Newby, Glegg, and Co. Newby was anybody you like; he was no body; and the Co. was no body also—(a laugh.)"

BRITISH CIVILISATION.—The Grand jury at the Liverpool assizes, of whom William Brown, Esq., M.P., for South Lancashire, was foreman, made a presentation to Baron Alderson, that it is their unanimous opinion that the interference of the legislature is imperatively called for to put a stop to the present system of money payments by burial societies. From the cases brought before them at the present assizes, as well as from past experience, the grand jury have no doubt that the system operates as a direct incentive to murder, and that many of their fellow beings are year after year hurried into eternity by those most closely united to them by the ties of nature and of blood, if not affection, for the sake of a few pounds, to which, by the rules of the societies, as at present constituted, the survivors are entitled.

In England there have been some remarkable symptoms of the social condition of the people—the origin of which is far from being shrouded in mystery. In the Metropolitan and Provincial Law Courts, the cases of wife-killing, or assaulting, are becoming literally too numerous for publication. At Winchester the Rev. Mr. Hewgill, a Protestant clergyman, has been committed on a charge of adultery and fraud.—In Bristol, the Convent of the Sisters of Mercy (an Order commonly respected by the most violent partisans) has been deliberately set on fire. The Grand Jury at the Liverpool Assizes have unanimously resolved that Parliament should put a stop to the present system of Burial Societies, which acts as a direct incentive to infanticide—parents habitually enrolling their children and killing them for the sake of the money they become entitled to after a few weeks.—This is the civilized and enlightened nation so zealously engaged in evangelizing benighted Ireland, and transmitting innumerable Bibles to the Celestial Empire.

A Gunner's mate died last week at Haslar Hospital. He had been suddenly taken unwell, and exhibited a swelling in his stomach and limbs. Two hours before his death a living snake, nine inches in length, came out of his mouth. It is supposed that the deceased, who had been in India, must have swallowed the reptile when it was young.

AN ANGLICAN PARISH.—The Hospital of St. Cross, says a Hampshire correspondent, is bound to supply the Church of Freefolk Priory, near Overton. This is done by an afternoon service once a month. The Sacrament has not been administered in the church in the memory of man, nor has any other attention been bestowed on the parish.—*Daily News*.

A MODERN MISSIONARY.—Two charges of fraud have been established against the Rev. Henry Francis Hewgill, the curate of Crofton, Fareham, Hants, who, to add to his delinquencies, eloped with a young lady named MacFarlane, the mistress of the parish school. The Rev. defendant is about 35 years of age, and is married, his wife and four children residing with him in the village. He has held the curacy 18 months, and in consequence of the indisposition of the rector, he of late had the direction of all church matters and the general superintendence of the school. In the performance of the latter duties he often had to consult Miss MacFarlane, the mistress, the result of which was that a strong intimacy sprang up between them, as may be imagined from an entry which was found in the young lady's diary, to the effect that "Dear Harry kissed me for the first time." On the 17th of November they took flight together. During their absence it was discovered that the clerical delinquent had obtained £15 of a tradesman in Titchfield, by representing that he had received an order from the Rev. Mr. Cossen the Vicar of that town, to receive his quarter's salary of a Mr. Leaton. It also transpired that he had duped another tradesman of £25 in a somewhat similar manner. He has been fully committed for trial at the Winchester assizes.

UNITED STATES.

THE LATEST HUMBAG.—A company has recently been formed in this city for the purpose of taking sides with the Turks in the conflict between Turkey and Russia.

The telegraph brings intelligence that Santa Anna has at length broken the bonds that fettered his ambition, and is now in fact and in effect, the Emperor of Mexico, with the title of His Serene Highness.

PROUD OFFICIALS.—THE STREET PREACHER.—Captain Squires, of the Eleventh Patrol District, made the following facetious returns to the Chief of Police on Monday morning relative to Mr. Parsons, the street preacher.

CURIOSITIES OF PROTESTANTISM.—It is not our custom to register, by way of triumph, the evil deeds of the clergy of other denominations.

The Dublin Nation has an able article on the progress of Catholicity since the return of Pius IX. to Rome. We extract the following:—“Ever since the Church has been militant and victorious. The Provisional Governments of Democracy have been swept away—the Despotisms, which consolidated on their ruins, appear to be upon the eve of a merciless and prolonged war—no one of those rests upon a secure foundation.

WE THINK WE ARE JUSTIFIED IN SAYING, THAT no other Pill, or remedy for Liver Complaint, has gained, so deservedly, the reputation now enjoyed by DR. M'LANE'S CELEBRATED LIVER PILLS.

There has been Papal aggression without pause. A complete ecclesiastical organization has been extended over the three great Protestant regions of the globe, where, for centuries, there had only been an irregular and ineffective administration.

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“But there is no large empire without its chronic frontier war; and Europe is at this moment full of religious broils. The Lutherans of Sweden are transporting Catholic converts, the Princes of Lower Germany at deadly issue with their Bishops; while the Times, on behalf of Lord Aberdeen's Government, threatens us with a measure against the political influence of the Irish Priesthood, and prepares a no-Popery cry for the next Parliament with the same zeal and skill that it devotes to preface the way for the new Reform Bill.

“It is not our task to defend those laws, while we can answer those who impugn them with the honest thrust of a tu quoque. The penal laws of Tuscany will, at least, bear a comparison with those of Sweden. We do them an injustice indeed. In Tuscany, only the agent of proselytism is punished. In Sweden, the convert becomes a martyr. The Catholic only imprisons, where the Protestant transports. Perhaps the section of the Spanish law, which has excited the warmest reprehension, is that which relates to the burial of Protestants. Yet, in truth, it differs but slightly from the law as it actually stands in this blessed country.

A CHAPTER ON HOUSE-KEEPING. I never could see the reason why our smart housekeepers must, of necessity, be Xantippus. I often had the misfortune to be domesticated during the summer months with one of this genus.

As to her “cleaning days,” I never had the courage to witness one. I used to lie under an apple tree in the orchard till she was through.

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GRAND ANNUAL SOIREE!



UNDER THE PATRONAGE OF THE LADY MAYORESS, AND MADAME VALLIERE DE SAINT REAL. THE FIFTH ANNUAL SOIREE OF THE YOUNG MEN'S ST. PATRICK'S ASSOCIATION, WILL BE HELD IN THE CITY CONCERT HALL, ON TUESDAY, THE 24TH OF JANUARY, THE PROCEEDS OF WHICH WILL BE DEVOTED TO CHARITABLE PURPOSES.

By the kind permission of Colonel HEMPHILL, the splendid BAND of the 20th Regiment will be in attendance. The Confectionery will be supplied by Mrs. McCONKEY.

Gentlemen's Tickets, 6s. 3d.; Ladies do, 3s. 6d.; may be had at Sadlier's Book Store, the principal Hotels and Music Stores, John Phelan's Store, Dalhousie Square, D. Carey's McGill Street, the Office of the Montreal Freeman, from the Members of the Committee, and at the doors on the evening of the Soiree. December 27.



EDWARD FEGAN Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH. A quantity of good SOLE LEATHER for Sale, 232 St. Paul Street, Montreal.

NOTICE.

THE Subscriber being about to leave Montreal, begs leave to inform his Friends and the Public in general, that he has commenced to SELL OFF his entire STOCK, at extremely low prices, much cheaper than can be purchased in any other place in the City. Purchasers would do well to call and judge for themselves, before buying elsewhere.

ROBERT MANDREW, No. 154, Notre Dame Street. December 23, 1853.

BRANDY, GIN, WINES.

FOR SALE. Martell's Brandy, in Bond Do Free DeKuyper's Gin, in Bond Do Free, and in cases Wines, in Wood and Bottle Teas, a few good samples Tobacco, &c. &c. G. D. STUART, 154, St. Paul Street, Opposite the Hotel-Dieu Church. Montreal, December 16.

THE METROPOLITAN,

FOR DECEMBER. A Monthly Magazine, devoted to Religion, Literature, and General Information.

CONTENTS:—ART. I.—PRESIDENT PIERCE AND MARYLAND TOLERATION. II.—A BRIEF HISTORY OF WEGGLI HOCKWER, A JEWESS OF CONSTANTINOPLE. A CONVERT TO THE CATHOLIC FAITH. III.—STANZAS (Poetry). IV.—SECRET SOCIETIES: WORSHIP OF THE DEVIL. V.—PASTORAL LETTER OF THE MOST REV. ARCHBISHOP OF CINCINNATI, ON MARRIAGE AND FAMILY DUTIES. VI.—IS DANCING SINFUL. VII.—MISSION OF WOMAN—THE RELIGIOUS LIFE. VIII.—JOURNEY IN TARTARY, THIBET AND CHINA (with two fine Illustrations). IX.—THE HOLY INNOCENTS (Poetry). X.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION. XI.—LITERARY NOTICES. XII.—RECORD OF EVENTS. Each number of the METROPOLITAN contains forty-eight pages royal 8vo., printed on good paper, from a good, clear, bold type, forming at the end of the year a handsome volume of nearly 600 pages, of the most choice Catholic literature.

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A specimen number will be sent gratuitously to such as may wish to act as agents, or otherwise aid in disseminating the Work, on application to the Publishers personally, or by letter prepaid.

ENLARGEMENT OF THE METROPOLITAN.

Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clergy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This enlargement of the work will enable us also to diversify its contents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers—to the clergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the introduction of original articles from able writers, will involve a considerable outlay, we appeal with confidence to the friends of Catholic literature in the United States, for their zealous co-operation in extending the circulation of the work.

We will supply Brownson's Review and the Metropolitan, for 1853, free of postage, on the receipt of \$5. JOHN MURPHY & CO., PUBLISHERS, 178, Market Street, Baltimore.

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“We welcome the work before us as one which paints with artistic truth and reflects faithfully the innermost feelings of our people in joy or in sorrow.”—New York Truth Teller.

“We are sorry we are unavoidably precluded from giving extracts from this exciting work, which we hope to do on a future occasion. In the meantime we earnestly recommend such of our readers who wish to enjoy a real literary luxury for half a dollar, to apply at once to Mr. Doyle or Mr. Donnelly in the Arcade, where the volume is for sale.”—Toronto Mirror.

“The question need not now be demanded, ‘Have we an author among us?’ for in truth, we have; and one whose reputation occupies a more elevated position than the flood of trashy writers whose work now inundate our literature, and are lauded far beyond their merits by those who should know better. Mrs. Sadlier has written several well told tales; but we consider the present work the best she has produced.”—Montreal Transcript.

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P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET. Medicine and Advice to the Poor (gratis) from 8 to 9 A. M. 1 to 2, and 6 to 7 P. M.

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CAPITAL—£1,000,000 STERLING,

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Text about calling public attention to the subjoined list of the ships which comprise our Boston Line of Packets.

PACKET SHIPS WHICH ARE DISPATCHED IN THIS LINE:

Table listing packet ships and their captains, including STAR OF EMPIRE, WESTERN STAR, FRANK PIERCE, etc.

Text about these ships when in the line, sail from Boston on the 5th of each month.

Text about ENOCH TRAIN & CO. of BOSTON, Merchants, No. 5 India Buildings.

Text about TRAIN & CO. of Passage Office, Nos. 118 and 119 Waterloo Road.

Text about these magnificent ships being all AMERICAN BUILT and constructed expressly for Packets.

Text about the first class being built on the most improved principles, and of the best materials.

Text about the system of lighting and ventilating, the very best provisions, and a careful medical superintendence.

Text about the captains having been carefully selected as first rate sailors and men of humanity.

Text about the expense being spared to render this the best and the most popular conveyance to America.

Text about the firm of Ship Owners, known in this City of Boston, under the name of Enoch Train & Co.

Text about the firm of Ship Owners, known in this City of Boston, under the name of Enoch Train & Co.

Text about those applying by letter or otherwise for pre-paid Certificates of Passage.

For further information, apply to

ENOCHE TRAIN & Co., Boston, Messrs. H. JONES & Co., Wellington Street, Montreal, or to Messrs. H. & S. JONES & Co., Brockville, C. W.

BELLS! BELLS!! BELLS!!!

Text about subscribers manufacturing and keeping constantly on hand all sizes of Church Bells.

Text about these bells being made from the best stock, and the sizes undergo the same process in manufacturing as Church Bells.

West Troy, N. Y., Feb., 1853.

HITCHCOCK & Co., Agents, 116 Broadway, New York.

CHEAP READING FOR THE MILLION.

Text about upwards of seven hundred (old and new) volumes on Religion, History, Biography, Voyages, Travel, Tales, and Novels.

FLYNN'S CIRCULATING LIBRARY.

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DOCTOR MCTUCKER

Text about Dr. McTucker's residence at St. Mary Street, Quebec Street.

WILLIAM HALLEY,

Text about William Halley, General Agent for Catholic Literature, including newspapers and periodicals.

Text about W. H. being agent in Canada for the Metropolitan Magazine, which can be forwarded by mail to any part of Canada.

JOHN O'FARRELL,

Text about John O'Farrell, Advocate, Office, Garden Street, next door to the Ursuline Convent.

DEVLIN & DOHERTY,

Text about Devlin & Doherty, Advocates, No. 5, Little St. James Street, Montreal.

H. J. LARKIN,

Text about H. J. Larkin, Advocate, No. 27 Little Saint James Street, Montreal.

MONTREAL STEAM DYE-WORKS.

Text about John McClosky, Silk and Woollen Dyer, and Scourer, 38, Sanguiet Street.

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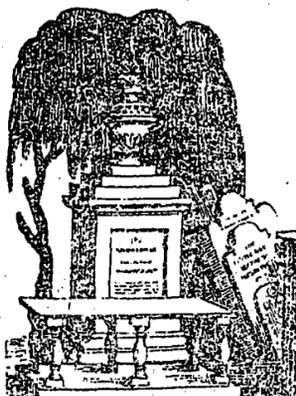
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