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THE ACTIONS OF THE NEW TESTAMENT.

(From the Dublin Review.)

When, some numbers back, we treated first of the Parables, and then of the Miracles, of the New Testament, and showed how they could only receive their obvious explanation, as instructions, through the Catholic system, we felt that the same principle was applicable to all that our Redeemer said or did to make us wise unto salvation. To suppose that the less direct teaching of the Gospel belonged exclusively to the Spouse, and that the more immediate announcement of religious truth was common property to her and to her rivals, would indeed be an anomaly of reasoning, whereof we should be sorry to have any one suspect us. The miracle was for the unbelieving multitude; the parable was for the heartless priest and scribe; for friends and dear ones were the ordinary and domestic actions of Christ's earthly life; for Apostles and disciples were His words of eternal life, the mysteries of the kingdom of heaven. The Church that alone can claim succession, in ministry, in truth, in grace, and even in history, from these, must alone be entitled to appropriate to herself what was done and said for them. Others may stand in the skirts of the crowd, and listen; some may even penetrate into the inner circle that stands about Jesus, to interrogate, being doctors of the law, or to tempt, being pharisees. And if, like those who were sent to apprehend Him, but remained to listen to Him, they attend with sincerity to His doctrines in parables and in mighty works, they will find them directed, as we have before seen, to force them into communion with, and submission to, the one Holy and Apostolic Church, in which alone His teaching ends, which alone His miracles illustrate.

But when the day's labor is closed, and no Nicodemus comes by night, to prolong it, before our heavenly Teacher retires to the mountain-top, or to His humble chamber, to pass the hours of repose in His rest, "the prayer of God," we see Him seated in the company of the few, of the faithful, and the loving; the Shepherd of the little flock, the Father of a slender household, partaking with them of their homely fare, and sharing with them in their untutored conversation. That His speeches to the multitude and to the Priests were clothed in noble and elegant language, no one can doubt. The people admired not only the wisdom, but the grace which flowed from His lips; the learned, like Nicodemus, conversed with Him respectfully; and all wondered at the gifts, ordinarily of education, spontaneously springing from the mind of a reputed carpenter's son. But without repressing the ground trodden over in the first of the articles referred to, we will content ourselves with saying, that had the language or accent of our Saviour betrayed any symptoms of Galilean rudeness, the ridicule which might have been cast upon it would have been too keen and too useful a weapon, to have been refused by His unprincipled foes. The Jewish writers are unsparingly severe upon it. But when we come to contemplate our Blessed Redeemer, retired from the crowd into the society of His disciples and familiar friends, we cannot but see Him descend into the familiar dialect of His own country; as senators in Venice, or nobles in Provence, would do when in the bosoms of their families. With Peter, whose speech in the priest's hall made him known for a Galilean; he would converse in those homely phrases, and with those local tones, which formed the language of the more favored cottage, as of the surrounding dwellings, of Nazareth, and which He condescended to lip in infancy, as if caught from the sweet lips of His humble Mother. For affection must be removed, as much as coarseness, from our estimate of His character who chose to be poor among the poor.

And thus also we come to contemplate the frugal meal at which this heavenly conversation was held, as corresponding in its outer form and features. Rude furniture in an unadorned chamber, rough-hewn tables and stools, the wooden platter, and the earthenware beaker, are the preparation for a repast, of which the bread is not from Aser; nor the wine from Engaddi. Yet what a banquet! Here it is that the parable is explained, and the want of faith censured; that contentions for precedence are checked, and deep lessons of charity and humility are taught; that, in fine, the mysteries of revelation are disclosed, and the gospel seed is dropped into warm and panting hearts.

Surely then, if the Church can claim the more mysterious teaching of adverse or curious crowds, as all directed for her improvement, she must have as fair a right to appropriate to herself that more intimate and direct instruction, which was addressed to those, whom she alone represents, and succeeds, on earth. And such is the teaching by actions and by words. To the first we shall confine ourselves in this paper, reserving the second to a future opportunity.

But though we have drawn a faint outline of our Lord's dealings with His Apostles and friends, by way of describing the scenes of familiar life in which we may find instruction, in so doing we have kept before us an ulterior view.

I. In fact, if "Christian" signifies a follower and disciple of Christ, one who looks up to his Master's example as a perfect model, there must, and will, be among those who bear that name, many that will gladly copy whatever He has been pleased to do. To all, this may not be given, any more than it is granted them to resemble Him in His ministry, or in His sufferings, or in His more spiritual prerogatives. But as His type is not to be found reproduced in any one of His disciples, as John came nearest to Him in love, Peter in elevation and headship, Paul in eloquence, James in prayer, Andrew in death; and as in later times His sacramental grace lives in His priesthood, His patience in His martyrs, His union of soul with God in His holy Virgins; so may we expect to find in some class of His chosen imitators this love and choice of poverty, this denudation of worldly comfort, and neglect of bodily ease. Our Blessed Redeemer is indeed a fount of burning light, the very sun of the spiritual firmament in His Church; and the rays that are concentrated, with dazzling intensity in Him, diverge and are scattered over earth as they descend; and one is reflected back from one soul, and another from another, reproducing jointly the image of Himself; but each one brightly rendering back only one, though absorbing many more. Now if one of the virtues of our Lord was contempt of earthly things, and love necessarily of abjection, it must yet be reflected upon earth somewhere in His Church; and if this virtue be found only in one among contending parties, it surely will form a moral note, a seal of Christ not to be mistaken.

We imagined, for instance, just now, this heavenly teacher joining His disciples in their temperate repast, entertaining them meanwhile with that word, on which man lives, no less than upon bread.—Now let us descend eleven hundred years in time, and travel from Palestine to a more westerly region. There is a cleft in a mountain's side, down which, though most precipitous, and seemingly carved out by an ancient torrent, rarely a drop of water flows, into whose dismal avenue no songster of the grove is known to penetrate. Patched against the side of this gloomy glen, and rooted in its grey crags is a dwelling, half built, half excavated, which, at the period alluded to, had just been constructed. The inmates are at meat. Just enter in. Their refectory is low, dark, and damp, for one part of it has its walls of rock. All else is in admirable keeping; the tables and forms are scarcely less rugged. And what is on the former does not fall much behind. A few herbs from the impracticable garden, seasoned poorly, bread of the coarsest, and drink of the sourest, form the provision. At this are seated young men and old, all simply clad, of grave aspect and modest demeanor. One alone is not engaged as the rest. He is seated apart, and reads to them that eat. Let us listen to his words, which seem to rivet the attention of all, and give a dainty relish to their homely food. Is it from the "Romant of the Rose" that he is reading? Is he reciting scraps of minstrelsy, that tell of chivalrous deeds, or of some high-born dame on her ambling palfrey, escorted by a gallant knight? Something of the sort, forsooth; but sweeter, Oh! by far! From the Book of books he is reading, how in cold winter a gentle maiden rode from Nazareth to Bethlehem upon an ass, attended by a poor carpenter; and at her journey's end, lodged in a stable. At this simple tale, behold, he who presides puts away his frugal platter, and rises from his hard seat, trembling with emotion, his eyes glistening with tears, his hands clasped convulsively. What has caused this sudden outburst of grief? Why, he seems to himself a base poltroon, a dainty delicate fellow, lodged gloriously, clothed luxuriously, fed sumptuously, the very rich glutton of the Gospel, when he compares himself with her, who, delicate, and pure as the lily bending over the snow-drop, adores the heavenly Infant who has come, in that hour, to share her cold and poverty. And so he crouches down in shame and humility on the clay-pavement of his refectory, and in a low wailing, broken with sobs, exclaims: "Woe is me! The Mother of my God seated on the ground and I comfortably placed at table! My infant Saviour poor and desolate, and I enjoying an abundant meal!"

Now to the Scripture read, this was then a commentary, and it it must be allowed a practical one. It said, more plainly than the nearest print of modern fount could convey it, that if Jesus Christ chose poverty and discomfort for Himself and those whom He best loved, He cannot but be pleased with those who, out of dear love of Him, choose a similar state. It goes on to say, that even when we have done our best to copy, the divine original stands far above us,

and beyond our reach, and there is room left for humility at seeing our distance. And so the holy St. Francis, one of whose many beautiful actions we have been narrating, as well as many of his companions, had been rich, but had become poor, may, wretchedly poor, and mortified, and neglectful of self, and all for God's sake. Yes, though in a cavern, clad in a single tunic, girt with a cord, and feeding on commonest fare, he saw enough to make him weep, in the greater abasement of God made man.

A proud supercilious age will no doubt tell us that St. Francis did not rightly read the Gospel. Was he wrong, then, in understanding from it, that our Saviour loved and choose poverty? Or was he wrong in believing it good to love and choose what He loved and chose? If the meal which we have described is not to be considered as approaching to the character and spirit of the repast enjoyed by the apostolic college, with their divine Head, then we will agree to go elsewhere to look for a parallel. Whither shall we go? To the workhouse, with its inflexible dietary? Or to the hospital, like St. Cross, with its stunted fare? But it is the voluntary imitation of the divine example, in the Church, that we are seeking; and not the compulsory fasts inflicted on others by the State or the Church. Perhaps when churchmen meet in hall—the nearest approach to the monastic refectory—for example, in one of our universities, may be expected the closest adaptation of necessary reflection to the evangelical standard. On a fast-day, particularly of the Establishment's appointment, we may hope to see how well it reads the gospel injunctions. Beneath the well-carved, lofty roof-tree, beside the emblazoned oriel, amidst the portraits of the great and rich men, who have sanctified the hall before them, around tables well furnished—we will say no more—sit the ministers of a dispensation, which if it be of invisible and spiritual goods, neglects not the ponderable and the perceptible. Perhaps, after the duties of the hour are over, one of them will wipe his mouth, and proceed to evening lecture in the pulpit, there to assure his hearers that, among the superstitions of popery is that of embracing a life of poverty and abjection, voluntarily suffering privations, subjecting the body by austerity; all which comes of not studying the scriptures; as neither the example of our Lord, nor the writings of Paul, give the least warranty for such unnatural conduct. And he will instance, as proof, the grovelling Francis, who quite lost sight of his Saviour, by going on the path of poverty.

In the life of St. Gregory the Great, we read that he daily entertained, and served, at table twelve poor men, in honor of the twelve apostles; and that one day a thirteenth unbidden guest sat with them. "And none of them that were at meat durst ask Him—Who art Thou? knowing that it was the Lord."—Jo. xxi. 12. Now were it to please that same divine Being to visit thus, in visible form, the haunts of men, and seat Himself at table, where most congenial to His meek heart; we are simple enough to believe that He would be more naturally to be expected in that refectory of St. Francis's *Caveat*, yet existing in that cloven Apennine, near Assisi, where the same poverty and fragility are still practised, than in the midst of a clerical party, in the combination room of any University college.

It may perhaps be said, that our parallel is unfair. But we are driven to it, by the absence from the "pure and apostolic branch of the Church established in this country" of anything more likely, a priori, to bear analogy with our Saviour's repasts among His apostles. And we cannot forbear remarking, how, in every Catholic community, the presence of Christ instructing His disciples, at their common table, is imitated by the reading of scripture, during meals; a practice, we believe, confined to our "unscriptural" and "scripture-hating" Church. But our main purpose hitherto has been to show, how this unaligned, but only faithful Spouse has alone read her Lord's poverty as a practical lesson, has artlessly believed that it was not a chance but a choice, has unaffectedly deemed it a virtue, has found it a key to many otherwise locked-up treasures, a way rugged and steep over Calvary to Thabor. And this poverty of Christ, our Saviour, may be well put at the head of His actions, as ruling, modifying, and coloring them all, from His cradle to His cross.

It is not, of course, our intention, or we might properly say, our presumption, to go over even the principal actions of that life. We will only cull out a few, and we must premise that our selection will not be systematic; only we shall begin with the beginning, and choose classes or groups of actions, in preference to single acts. In the early period of the divine life on earth, we have necessarily to contemplate the influence which it had upon another person, inferior indeed by far, but nearer to him of whom we speak than any other created being. A Catholic at once understands us to mean His Blessed Mother.

II. Now it has appeared to us, when contemplating the early scenes of the gospel history, that her place has been far from duly considered, with reference to questions controversially agitated. It is true that the Catholic attaches importance to all recorded concerning her in the gospel; and finds there proofs incontrovertible of her virtue, her dignity, her privileges, and her influence, or rather power. The Protestant is, on the contrary, prone to depress, to extenuate, to disattach importance from all that relates to her; nay, he seeks to overlook it all, as merely secondary, casual, and almost dangerous. Now it is surely important, and it can hardly fail to be interesting, to ascertain what place is appointed to her by the Word, and the Spirit, of God, in the twofold economy, of faith, and of grace. In the earlier part of gospel history we must look for our answer.

1. We shall perhaps a little weary our readers by the course of remarks through which we must beg to lead them. They will contain nothing new, and nothing very brilliant.

It is clear that the historical books of the New Testament present a twofold aspect, as trust-worthy, and as inspired, compositions. Their writers used every human industry and pains, to record what they believed and knew to be true; and the Divine Spirit superintended, guided, secured from smallest error, and sealed the work which Himself had suggested to the writer's mind. There were two excellent reasons, among others, for this mode of dealing. First, those books had to go forth and be examined by men who were unbelievers, and before whom their authors came merely as honest, accurate, and credible historians. They were to be received by Pagan and Jew, and later, by sceptic and sophist, antecedently to any recognition of their inspiration. They were to be submitted to all the tests of human ingenuity, and even malice; put on the rack; compared with every other sort of document; tried by geography, physics, history, morals; examined by every possible light, heathen, rabbinical, Gnostic, Jewish; tortured philologically in every member of every sentence. Then the character of each writer was to be investigated; when he lived and where; what were his means of knowing; what his right to speak; what his language, his dialect, his idioms, his peculiar turn of thought; what his object and purpose, and what his mode of attaining it; what his interest, his gain, his loss, his chances. In fact, men who were called upon to give up every thing that human nature hugs, and evil passions stiek to, on the strength of certain most extraordinary facts related by what seemed very ordinary people, were not likely to do so upon a claim of inspiration, but would search into the evidence of the facts, through the credibility of their vouchers, with the sharp scrutiny of a repugnant mind. Now this inquiry must be exercised on the varied elements of a human truth. The earthly author must appear, if not in his infirmities, at least in his peculiarities, to lend a grasp to the eager searcher. Where there are no veins, no grain, no color, no separable ingredients, no penetrable point, investigation is hopeless. Hence every defender of the Gospels, from the beginning of the Church till now, has laid hold of those coincidences with, or approximations to, other writers, which proved humanly the perfect veracity of the inspired writers; and even minute research has been employed, to discover apparently trifling corroborations of particular statements. Let the reader but look at the first sentence of Dr. Lardner's "Credibility," and he will see how an able Protestant vindicator of the New Testament undertakes what we have described. The same course is pursued by Catholics, enforcing the credibility of the gospel against unknown believers.*

A second reason for this economy is that of its becomingness. The gift of inspiration could not be supposed to be bestowed on negligent or careless writers. We cannot well imagine a consciousness of inspiration (we do not speak of vision, or revelation) in one who had witnessed facts, superseding all care or effort, accurately to remember what he had witnessed. He did his best to render himself worthy of the marvellous gift, by his own thoughtful and diligent application to the task. He wrote as conscientiously, and with as anxious a desire to give the truth, as though he had no guarantee against error.

The result is, consequently, as we have remarked, a double aspect under which the evangelical records present themselves. First, they will bear the strictest scrutiny as histories, antecedent to all proof of revelation; so as to compel the acknowledgment of the facts contained in them—facts which form the basis of christianity. And this secures moral certainty to one previously an unbeliever. Secondly, they have on them the sacred and divine stamp of inspiration, of which no sufficient evidence can exist

* Every course of theology will show this. E. g. Ferrone, tom. 1. cap. iv. pr. 1; tom. ix. par. ii. sec. 1. c. 1. pr. iii. where the usual arguments for credibility are brought forward.

out of the Catholic Church; and this furnishes them with supernatural authority, making them be believed no longer with a human, but with a divine faith. The one makes them credible, the other infallible; the one true, the other certain.

But the surest proof that the first character pervades the gospel history is, the appeal made by the writers themselves to the usual grounds of credibility. These are of two classes. St. John claims the rights of the first,—that of an eye and ear witness. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (for the Life was manifested, and we have seen, and do bear witness, and declare unto you the Life eternal, which was with the Father, and hath appeared to us,) that which we have seen and have heard, we declare unto you."—1 John i. 1. Again, of the mysterious flow of blood and water from Christ's side. "And he that saw it hath given testimony; and his testimony is true."—John xix. 33. And at the close of the gospel: "This is the disciple that giveth testimony of these things, and hath written these things."—John xxi. 24. St. Luke contents himself with being evidence of the second class, as the accurate recorder of events carefully collected from first witnesses. "Forasmuch as many have taken in hand, to set forth in order a narration of the things which have been accomplished among us, according as they have delivered them unto us, who from the beginning were eye-witnesses, and ministers of the word; it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus."—Luke i. 1-3.

And, in fact, if we diligently peruse the gospels, we shall perhaps be surprised to find, how few events are recorded, of which the knowledge could not have come from human testimony. The prayer in the garden, which was unwitnessed by man, and the first moments of the Resurrection, perhaps form the only exceptions; but they can, and may, be supposed to have been communicated by Him, whose testimony infinitely transcends that of man.

We may seem to have made a long digression, or to have taken a circuitous path to our purpose. It is indeed so. But we have gained these two points: first, that the chain of evidence, whereby the great christian system is mainly sustained, must be unexceptionable as to strength, decision, and completeness, without a flaw or imperfection; and secondly, that the divine inspiration confirms and sanctions the solidity and fitness of every link. Hence arises the high position of evangelist in the order of saints. St. John is styled the "Evangelist," in preference to "the Apostle," because the first title is a distinctive beyond the second. And no small portion of the Apostles' glory consists in their having been chosen witnesses of our Blessed Lord's actions, to manifest them to the world; whence St. Paul hesitates not to say, that we are of God's household, because we are "built upon the foundation" (that is, the testimony) "of the Apostles and prophets."—Ephes. ii. 20.

But whatever may have been the importance of the facts or events to which they were called to be witnesses, there was one of more importance than them all, one which is the very ground-work of the christian dispensation, without the certainty of which the entire system falls to pieces. This is the mystery of the Incarnation, as accomplished upon earth. To this God willed that there should be only one witness; of all its holiest details one sole evidence. "In the mouth of two or three witnesses every word may stand."—Matt. xviii. 16.—except the Word of words, the Incarnate Word. This must stand attested to the world for ever by only one witness,—and that was Mary the ever blessed. Who could tell that Gabriel came from heaven, and brought her, from the Eternal Father, message? Who, that she was alarmed at his greeting? Who, that she hesitated to accept the proposed prerogative of a divine maternity at its imagined price? Who, that he manifested the fulness of the gift, and the miraculous agency by which it had to be accomplished? Who, her virginal consent, and its concurrent effect, the Mystery of life, the Emanuel in existence, a God-man in being? Only she, the chosen, exclusive partaker on earth, of the most hidden counsels of the Almighty.

Now, first take away her contribution to the gospel testimony, efface her testimony to christianity, and you find not simply a link broken, but the very fastening of the whole chain wanting; not merely a gap, or a break, made in the structure, but the foundation gone. In the laws of belief on testimony, what elsewhere appears unnatural is true. If you want to make a structure look unsafe, you represent it as a pyramid resting on its point. Yet where the number of believers increases at each generation, from the first source of evidence, it is clear that a diagram representing this fact, and the unity of derivation of the truth believed, would present this very form. Now here the belief in the wonders wrought in the Incarnation, of ages and of the world, rests upon one point of testimony, a unit, a single voice,—that of the Blessed Virgin Mary.

Again we say, cancel her testimony, and what becomes of all other witnesses? Had she not let out the secrets of her breast, or in higher truth, had not God's Spirit moved her, as He moved the Evangelists, not to collect indeed, but to scatter, not to enquire but to teach; had He not thus made her the Evangelist of the Evangelists, and the Apostle to Apostles; had not that same divine influence, which overcame her first reluctance of purity, prevailed over her second unwillingness, from humility, (of which we shall treat later) and compelled her to speak; the whole tale of love, which fills the holiest of histories, would have wanted, not only its tenderest and most affecting beginning, but the very root from which its loveliness and beauty spring, to circulate through it all. We should have read with wonder the account of miracles most amazing, and discourses most admirable, and

virtues most divine; but it would have been difficult for us to separate, in our minds, this narrative from what we attribute to prophets and patriarchs, had not the clear, and most sweet, and consoling record of our Lord's appearance on earth been preserved for us, so as totally to segregate Him from the very highest orders of holiness, and make Him, even here, "higher than the heavens." And let it be remarked too, that even the principal circumstances of our Saviour's Nativity and early life rest exclusively upon the same evidence. When St. Luke collected his narrative from those who had been witnesses from the beginning, Joseph was long departed, and so were Zachary and Elizabeth, as well as Simeon and Anna. She only who laid up all that happened in her mother's heart, survived, witness of the journey to Bethlehem, and of the flight into Egypt, of the angelic messages which accompanied these events, and of the presentation in the temple. Who else had retained in memory the words so admirable, and so important to us, of Elizabeth and of Zachary; above all, that canticle of dearest interest to the Church for ever, her unending evening hymn, the *Magnificat*? It is a treasury, the mother's bosom, at once capacious and retentive, in which can be secured words and deeds that have passed from every other mind. And so when, after forty years, the early life of our Redeemer is enquired into, there remains one faithful and most loving witness, to give proof of what ennobled, ratified, and stamped with divine evidence, every action and every word of His after life. Mary alone supplied the testimony to His miraculous conception and birth, and to the fulfilment of the prophecies in her pure virginal being.

But we may go further. So completely had these wonderful occurrences been concealed, so well had "the secret of the King been hidden," that when our Lord came before the public, its uncontradicted opinion pronounced Him to be Joseph's son, "being, as it was supposed, the son of Joseph." And the people hesitated not to say in His own very country, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and Joseph, and Simon, and Jude; and his sisters are they not all with us?" And again they said, "Is not this Jesus the son of Joseph, whose father and mother we know?"—How then, saith he, I came down from heaven?"—Here were valid elements of human evidence, a strong foundation for historical assertion. Had any one gone into the very country and neighborhood where Jesus had lived, to enquire into His early history, he would have found concurrent testimony that He was "the carpenter's son." The espousals of Mary with him, would have been quoted, as well as their enrolment in Augustus's census. Public repute,—that is, the testimony of thousands, might have been powerfully alleged. And against all its authority what have we to oppose? The simple assertion of Mary. So high, so sacred, so undoubted is her word, that to the Christians of all ages it has sufficed to counterbalance every other source of information. Surely then, her place is the very first in the order of Gospel evidences, and so in the economy of faith.

Let us again consider, what gives her this position. When an apologist, as writers on the evidences are most unbecomingly called, wishes to establish the claims of the evangelists to our credit, antecedent to the proof of inspiration, he justly insists upon what they did and suffered, to demonstrate their sincerity. We are most rightly shown, how every interest was surrendered, every dearest affection sacrificed, prospects, comfort, home, friends, family; how every suffering was incurred, every hardship courted, from the discomfort of an uncertain life, to the extremity of certain death; and who, it is powerfully asked, would act thus without firm conviction, and on behalf of anything but truth? And further appeal is justly made to the wonders which they themselves wrought, and the supernatural gifts which they displayed, in attestation of their truthfulness. Now, all this being most true, let us see how it influences our idea of the character of God's blessed Mother. Long before the three first gospels were written, very long before the last of them was penned, the Apostles had given their testimony, to the whole world, "their sound had gone forth into all the earth, and their words unto the end of the world."—Ps. xviii. 5. Some of them had even sealed their doctrine with their blood. And there may have been some who, like Thomas in India, or Bartholomew in Armenia, never used the written word, to teach christianity. And no doubt each of them spoke as a witness of the Resurrection, and other miracles. But they were just as ready to die for the truth of much which they had not seen; for the certainty of the virginal conception of Mary, and the marvels of the Nativity. They indeed had divine internal conviction of all these facts; but they preached them to the Heathen and Jewish world, as witnesses. They would claim therefore the same credit and authority, for what they taught on Mary's testimony, as for what they had witnessed with their own eyes. And if any one asked them what motives of credibility they could give for her witnessing, they would indeed necessarily be of a nature totally different from any other. To her were granted no miraculous power, no supernatural gifts. To her was not accorded the rougher evidence of apostolic trial and suffering. No prison, no rack, no sword, save that of grief, is her appointed lot. How could it have been otherwise? She lives in quiet; she dies in peace. What then was the corroboration of her testimony, which an apostle would allege? Her spotless innocence, her heroic fortitude, her unending sweetness, her peerless holiness; in one word her matchless virtue. But further, her participation in all the evidences of her Son's mission. Every prophecy which He uttered, every heavenly doctrine which he preached, every miracle which he wrought, every grace which he displayed, was witnessing to her, every time he called her His mother. Whatever proved to the world who He was, showed it equally what she was. Every work which demonstrated Him to be the Son of God, proved her irrefragably to be the Mother of God. "Beatus ventur qui te portavit, et ubera que sustitit"—Luke xi. 27.—was the natural expression of feeling regarding both. It was a contradiction of reason, and a blasphemy against God, to suppose that she was not worthy of her high dignity, her awful relationship, or rather her appointed office, in the scheme of man's Redemption.

Such was the ground of credibility accorded to her testimony; one superior far to what was given to any of the Apostles. Let us then imagine the "glorious choir" of these holy men, about to spread over the whole earth to preach the Gospel, and collecting together the great facts, which they must proclaim, as the basis of their doctrine, and to which they must

bear witness, even by the shedding of their blood.—There is as yet no written word of the New Law; and this is therefore the very first source of universal teaching. Each one comes to pour into the common fountain his jealously-guarded store, thence to well forth, and flow unceasingly, as the stream of tradition thro' the Church—the life-bearing river of the earthly paradise. Some bring less, and some more; while those who have been born after time, into the faith, receive almost with jealousy what into their eager ears, by the more favored ones, is poured. John and his brother and Peter attest the anticipation of celestial glory on Thabor. The first of these alone can recount, while others hang down their heads and blush, what took place on Calvary, and on its rood; and the last bears witness against himself, of his triple denial in the high priest's hall. Nicodemus has a hidden treasure, which he brings out, in the mysterious conference that he held with Jesus; and Magdalen may be the only one to tell the history of her forgiveness. But when each one has contributed his all, miracles, and parables, and gracious words, and wisest discourse, and splendid acts, they have but furnished materials for a history of three years of a life of three-and-thirty. Where do the remaining thirty lie hidden? Who holds their annals? Who is the rich treasurer of that golden heap, of blessed words and acts divine? One, only one. Let her be entreated to enrich the world by participation of her recondite knowledge. She comes to pour, into the bright waters that flow from the apostolic fount, the virginal cruse which, Queen of wise virgins, she treasures in her bosom. Yea truly, and the lamp which it feeds cannot be extinguished. A few drops indeed only will she give; for by those thirty years it may be said, that she mainly was intended to profit; they were her school of perfection. But every single drop is most precious—is as a peerless and priceless pearl. "Oleum effusum nomen tuum." The very name of Jesus, that name of blessing and salvation, she makes known as a divine revelation to her, and with it all the promises of what He should, under it, accomplish, and the proclamation of what, by it, He was declared. While Apostles surrounded Him to witness His wonderful works, while multitudes pressed in admiration to listen to Him, she hung, at times, on the skirt of the crowd, or stood outside the door, the solicitous, because loving, mother. But the maternal heart naturally flies back to the days of infancy, which are there laid up in vivid recollection. The woman will most gladly remember the hour of her purest joy; when she rejoiced that a man was born into the world.—What then, if He was, the "Wonderful, God the Mighty."—Is. ix., 6. And such are the precious, and most soothing manifestations which Mary will make, for the comfort of devout souls, even to the end of the world. She will lay the very groundwork of the evangelical narrative. Whatever gratitude the Church bears towards the collectors and preservers of our first sacred records, is due in a signal manner to her. Whatever of credibility, authority, and truthfulness is warranted by Christian belief, to the witness of what constitutes the basis of faith, must be peculiarly extended to her. Nor may we doubt the justness of her title in the Church—*REGINA APOSTOLORUM.*

(To be continued.)

CATHOLIC INTELLIGENCE.

His Holiness the Pope has been pleased to appoint by an apostolic brief, the Very Rev. J. O'Connell, provincial of the Capuchin order in Ireland. This intelligence will afford much satisfaction to our fellow-citizens, to whom the zealous exertions of the Very Rev. gentleman in the sacred ministry are well known.—*Cork Examiner.*

Belfast has paid £300 to the Irish Catholic University fund.

The Rev. Mr. McKinnon, P.P., of St. Andrews, Sydney, Cape Breton, is elevated to the mitre of Arichat, vacant by the death of Bishop Fraser. The see of Fredericton is vacant since the death of Bishop Dollard.

A letter from Rome of the 25th ult., in the *Messenger* of Modena, mentions a rumor that his Holiness intends conferring the Cardinal's hat upon two Prelates of the Church of France in the next consistory. One of these Prelates, it is confidently asserted, will be the Archbishop of Bordeaux.

The Rev. H. L. Richards, an Episcopalian clergyman of Ohio, has resigned the ministry with the intention, it is said, of entering the Catholic Church.—*Catholic Herald.*

CONSECRATION OF MGR. TACHÉ.—A correspondent of the *Paris Univers*, gives the following details on the consecration of Mgr. Taché, Bishop of Arath, which took place on the 23rd November last, in the Cathedral of Viviers:—

"The consecration of Mgr. Taché possessed a peculiar interest. The prelate is a missionary, an apostle of the New World, and this antique church of Viviers, whither Providence had conducted him from such a great distance, to receive the pontifical unction, had not witnessed the consecration of a Bishop for more than a century, that is, since the consecration of Mgr. de Lauchoe, the pious and illustrious Bishop of Amiens, which occurred on the 4th July, 1734.

"Mgr. Taché belongs to the society of Oblats, one of the apostolic works of Père Laverlochère, whose preaching had some time ago so profoundly moved the Catholics of France. He is a Canadian, and scarcely 28 years of age. He preached the Gospel during six years, to the Indian tribes of Upper Canada and the Hudson's Bay territory, when the Bishops of the Province, just appreciators of the merits and virtues of the young missionary, judged him worthy of being associated with them in the sublime ranks of the Episcopacy, and nominated him to the choice of the Sovereign Pontiff, as Coadjutor of the venerable Bishop of St. Boniface, whose diocese extends from the shores of Lake Superior to the Frozen Ocean.

"When Le Père Taché had learned that he was nominated Bishop of Arath, *in partibus*, his humility was so alarmed, that he made every effort for during a year, to decline the sublime honor of the Episcopacy. The Bishop of Marseilles, as his superior,

was obliged to lay his injunction upon him, to submit to the yoke which the Vicar of Christ on earth had been pleased to impose on him. He at the same time announced to him the sweet consolation he would feel, as Bishop and spiritual father, could he himself confer the Episcopal consecration on a well-beloved son, whom the Lord had given unto him beyond the Atlantic, and whom he loved without being acquainted with him. At this venerable voice, which to him was the organ of the will of heaven, Père Taché not hesitate to depart from his dear Indians of the Red River, promising to return to them ere long, and embarked for France.

"The Consecrating Bishop was Mgr. de Mazenod, Bishop of Marseilles, and Founder of the Society of Oblats; the two Assistant Prelates were Mgr. Guibert, Bishop of Viviers, also of the Society of Oblats, and Mgr. Prince, Bishop of Martyropolis, Coadjutor of his Lordship the Bishop of Montreal, and former tutor of Mgr. Taché, and to whom he has never ceased to be a sincere friend and faithful adviser. Thus was the Church of Canada represented at this august ceremony, which so directly interests it, by one of its most illustrious Prelates, and some of the most distinguished members of the Clergy of Montreal.

"His Lordship the Bishop of Arath is at present in Rome, with his Lordship the Coadjutor Bishop of Montreal, who had been deputed by the other Bishops of Canada, to present for the approbation of the Sovereign Pontiff, the decrees of the last Provincial Council of Quebec."

IRISH INTELLIGENCE.

CATHOLIC SYMPATHY IN FRANCE FOR IRELAND.

The following letter from the Archbishop of Tuam appeared in the *Univers* of Jan. 12:—

"TO THE EDITOR OF THE UNIVERS.
"Tuam, Feast of the Circumcision of Our Lord, 1852.

"My Dear Sir—Permit me to avail myself of your excellent journal to convey to the venerable Bishop of Nantes our thanks, and the expression of my gratitude, for having transmitted to me the sum of three thousand one hundred francs (£124) destined to succor the poor of my diocese, and of other dioceses of the south of Ireland. I am also charged by the other Bishops who have participated in the gift to convey to him their thanks for so opportune an aid at a time so full of dangers and trials for the poor of Ireland. Among the various offerings which have been made from time to time by the Clergy and Faithful of France for the purpose of alleviating the misery of the poor of this country, none has been more opportune or more beneficial than this last. Its distribution among the Clergy of the parishes in which the enemies of religion endeavor, by gifts of money and clothing, to seduce the young, has furnished them with means of augmenting the number of Catholic schools; and during the last few weeks several families who had been the hypocritical victims of Protestant proselytism have diffused joy among the Faithful by their return to the flock of Jesus Christ, as well as by their public acknowledgment of the detestable means employed to induce them to send their children to schools which are the cradle of infidelity and vice.

"Not content with these efforts, made in the more remote parts of the diocese, the agents of imposture have attempted to carry the war into the heart of the city; but, thanks to the zeal of the Clergy, and to the fidelity of the people, they have experienced a signal defeat. Disturbers of the public peace, with Bible in hand, sometimes stealthily, sometimes by open violence, have gone everywhere into the houses of the poor to induce them, with their usual offerings of food, clothing, and money, to apostatize from the Faith of their fathers. One of these impostors, exercising his impious trade in spite of the resistance of the poor but faithful inhabitants of a small house in Tuam, exhibited a monstrous weapon, consisting of a leaden ball enveloped in a thong, and one blow of which would be sufficient to kill the strongest man. With this persuasive argument he endeavored to enforce his Biblical reasoning, when a young girl of heroic courage wrested from him this novel kind of weapon, hitherto unknown even among the most ferocious reformers. The ball and its covering were lately shown before the bench of magistrates, and although they have been accustomed to the infamous acts of these agents of seduction and blasphemy, the exhibition of the instrument filled them with horror and indignation. Unwilling to trespass too much on your courtesy, I abstain from relating and commenting on other similar facts.

"What I have just stated is sufficient to show how much we have to endure from the Protestant Church, whose Ministers in this town, from the highest to the lowest, evince the utmost bitterness in this infernal war waged against the Catholic religion.

"The active sympathy, of which we daily experience the effects, on the part of the illustrious Hierarchy of France, which combats for the liberty of Catholic education with a zeal and energy worthy of its predecessors in the most flourishing epoch of the Church, obliges me to offer it the most earnest expression of my gratitude, and to assure you that I remain your very humble servant,

"† JOHN, Archbishop of Tuam."

CHARITABLE BEQUESTS.—Columbus O'Flanagan, late of Hardwicke-street, in the city of Dublin, has bequeathed to the Most Rev. the Archbishop of Dublin, the Rev. Mr. Bourke, Catholic Curate, Marlborough-street, James O'Farrell, and John R. Cortellis, both of Lower Baggot-street, Esqrs., the reversion of all his property, real and personal, expectant on the determination of the life estate of his niece, Eliza Dowell, to apply the produce in promoting the education of the poor in Ireland, and especially in promoting the religious instruction of the Catholic poor children attending the National Poor Schools within the city of Dublin, and also for such other charitable and pious purposes within the city of Dublin as they, in their discretion, always acting with the advice of Archbishop Murray, or the Catholic Archbishop of Dublin, for the time being, shall think fit; and should such charitable bequest be illegal, and incapable of being carried into effect, then to said trustees, absolutely for their own use.

Letters from Wexford state that the loss to the cattle jobbers and butchers of that town, by the shipwreck of the steamer Town of Wexford, amounts to about £3,000. Very little, if any, of her cargo was insured.

PUBLIC MEETINGS.—THE IRISH EXILES.—A meeting was held at Wexford pursuant to requisition to the worthy mayor, on Monday to adopt a petition to her Majesty to use her royal prerogative and grant a free pardon to William Smith O'Brien, Thomas Francis Meagher, and such other of our countrymen as are under sentence of transportation for the same political offences.

A NEW PEERAGE.—Mr. Chichester Fortescue, who was, during the last session, so convenient and useful a supporter of Lord John Russell, has just got a reward for his services in the shape of an Irish peerage for his brother Mr. Thomas Fortescue, of Ravensdale, who becomes Lord Claremont, in virtue of the well-directed votes of the electors of Louth.—*Freeman*.

PEACEABLE STATE OF THE COUNTRY.—The *Evening Post* says:—The tranquility of the country generally affords a remarkable contrast with the state of the northern districts, and the county of Cork, in particular, appears to be altogether free from agrarian crime. In addressing the quarter sessions grand jury, at Skibbereen, a few days since, the assistant-barrister, Mr. Moody, made the following remarks:—"The calendar laid before me presents a most favorable aspect of the peaceable and orderly condition of your county. The number of criminal cases, trivial in themselves, and unprecedentedly small, is the strongest proof of the moral and good character of its inhabitants." In Limerick, the assistant-barrister, Mr. Tighe, was enabled to offer similar congratulations to the quarter sessions grand jury; and the magistrates of that county, at a meeting on Saturday last, unanimously adopted a memorial to the Lord Lieutenant, praying for a further reduction of the police force, in consequence of the tranquillity of the district. In Kerry, also, in consequence of the great decrease of crime, the magistrates have applied for a diminution of the police. The extremely tranquil state of Connaught forms a prominent feature in the addresses of the assistant-barristers, even in those districts where the population had been so recently afflicted by famine. At Galway quarter sessions, last week, Mr. Freeman, in his charge to the grand jury, referred to the greatly improved condition of the district, as evidenced in the marked diminution of crime. He felt pleasure, also, in congratulating the grand jury upon the total absence of everything in the shape of conspiracy or combination against life or property in this county. On the contrary, the utmost security prevailed. In Roscommon it had become necessary some time since, in consequence of agrarian outrage, to place an extra force of constabulary in that county.—The magistrates and cesspayers, at a recent presentment sessions, influenced by the tranquillity universally prevailing, adopted a memorial to the executive, praying that the entire of this force might be withdrawn. The Inspector-General, Sir Duncan McGregor, in a communication addressed to the secretary of the grand jury, announces that the Lord Lieutenant had directed that one hundred men of the extra force shall be removed as soon as the local arrangements for a diminution to that effect can be carried out."

A portion of the Blessington estates in Tyrone, lately purchased by Mr. Todd, of Dublin, was divided into large farms, and let to farmers at a rent which, according to the common rates of rent in the neighborhood, was not deemed excessively high. One of these farms was let to a Scotchman, who was to be a model in the neighborhood; the remaining farms were let to Irishmen. And now, after a three years' trial, the Irishmen still continue to hold their farms, and struggle to pay their rents, while the model Scotchman, under the pressure of an ejection process, and some £100 arrears, makes his exit from the plains of Mountjoy Forest.

THE CAFFRE WAR.—A large French vessel is now at Queenstown, taking in powder (200 tons, it is said) for, if you are correct, the Kaffirs! Her Custom-house "clearance" is "Coast of Africa," and she has on board, we understand, 5,000 long-range muskets, to be employed in giving effect to the powder.—This is the statement—we cannot, of course, guarantee it; but it is very generally believed, and the fact is pointed to as one of the "advantages" we derive from the repeal of the navigation laws. Notwithstanding, however, the benefit conferred on foreigners by our "liberal" legislation, might not this vessel be seized in the harbor if her cargo could be proved to be for the purpose to which we have alluded? Yet where could be the use? Powder the Kaffirs will get, and might we not as well have the profit on its manufacture? Previous to the war they obtained rather large supplies of it from this; and we doubt not that it is with it, and with those capital "long ranges" with which it is Britain's misfortune to find even the most uncivilized of her foes ready to overmatch her miserable muskets, they have been picking down our officers and troops.—*Cork Constitution*.

STORM IN THE NORTH.—The *Belfast Mercury* says:—Belfast and neighborhood were visited by a very heavy gale on Thursday evening, which continued till late yesterday morning; and throughout the day there was a smart breeze. The wind had been blowing from the south, but veered round to N.E. Snow, to a considerable extent, fell during the night. We have not heard of any damage done to the town beyond partial stripping of slates. We learn that, through the high tides in Lough Foyle and the gale, considerable damage has been done to the works of the Londonderry and Coleraine Railway, inasmuch as that portion of the line which had been made from Longfields to Ballykelly has been almost entirely washed away.—Between the above-mentioned places about 1,600 acres of slob land had been reclaimed, and a good deal of it was under wheat; but an embankment yielding to the pressure of the water, the entire ground has been over-spilled. A good many farm-houses were erected on it, and some cattle were also lost. The damage thus caused will tend much to retard the progress of the railway. A vessel, of the rig called dandy, named the Mary, belonging to Ipswich, and bound from Exeter to Glasgow, went on shore on Friday night near Bangor, county Down, and became a total wreck.—Her crew, three in number, were saved; a rope having been thrown on board from the shore, by means of which they were dragged through the boiling surf, and with much difficulty placed in safety on the rocks.

It has been decided by many of the leading guardians of the different unions of Ireland, that a meeting of the guardians be convened for Friday, the 30th inst. at the Rotundo in Dublin. This time of holding the meeting has been selected in order to apprise the Irish members, immediately before the meeting of parliament, of the strong feelings entertained by the country in reference to government consolidated annuities, and also, generally to the oppressive taxation of Ireland.

A precept has been issued for holding a special commission in the county of Monaghan, for the trial of the prisoner Kelly, now in custody for the murder of Mr. Bateson; and also for the disposal of all cases of Ribbon or agrarian character. A large panel has been summoned, principally from the Nisi Prius list. Great efforts are being made for the defence of the prisoners, and Mr. Butt, Q. C., has been retained in their behalf.—*Monaghan Standard*.

MR. BATESON'S MURDER.—The fellow who presented himself to the police as an approver, in the case of the murder of Mr. Bateson, is an impostor. It is said that he will be indicted for perjury. His object was to obtain a portion of the reward offered for the conviction of the murderers.—*Banner of Ulster*.

ANOTHER OUTRAGE IN LOUTH.—The *Newry Examiner* of Wednesday, says—"It has become our distressing duty to record another dreadful attempt at murder, the locality of the outrage this time being that part of the county Armagh adjoining the northern extremity of the county of Louth. It appears that Meredith Chamber, Esq., J. P., of Hawthorn Lodge, was returning from the petty sessions of Forkhill this evening, he was fired at and wounded. He now lies in the house of a peasant about a mile from his residence. We are unable to state particulars at present, nor can we say whether the wound is dangerous. A number of the Dundalk police have left to scour the country."

CLEARANCE OF THE CLOGHEEN WORKHOUSE.—Charges of gross misconduct were made against certain functionaries of the Clogheen workhouse by two of the respected Catholic Curates of that parish, the Rev. Messrs. Power and Sleaden. An investigation into those charges was held some few weeks since, and the result we have just learned is, that the master has been peremptorily dismissed, the matron commanded to tender her resignation, and the wardmaster and nurse dismissed also.—*Tipperary Free Press*.

EMIGRATION.—Notwithstanding the severity of the weather the current of emigration still goes on. Not a day passes over our heads without witnessing new batches of emigrants leaving the country. Letters are every day arriving from America containing remittances from preceding emigrants, to enable their friends to proceed on the voyage. Whole parties are also preparing for the spring time, and, if we can trust to appearances, the emigration next spring will exceed anything of the kind that has yet taken place.—*Tuam Herald*.

EMBARKATION OF EMIGRANTS.—A novelty was witnessed in the Liffey on Tuesday, namely, the first of the fine steamers of the Chester and Holyhead railway that has been on this side of Kingstown, and which came to our quays for the purpose of conveying away a number of government emigrants en route for Australia. The emigrants, who belonged chiefly to a respectable class of small farmers, whom we deeply regret to see thus abandoning our country, have been taken to Holyhead by the steamer, and from thence will be conveyed by railway to Birkenhead, where they will take shipping on board that splendid new ship, the Mangerton, for their final destination. Lieut. Henry, government emigration agent and Mr. Ellis, his assistant, were present at the embarkation to see that the comforts of the emigrants were properly attended to.—Captain Reade, the commander of the ship, was also kind and active in his attention to them. Mr. Gray, the agent of the Chester and Holyhead Company, was as usual attentive to his duties on the occasion.—*Freeman*.

GREAT BRITAIN.

MEETING OF PARLIAMENT.—Not for many years has the meeting of Parliament been looked for with so much curiosity. There is, indeed, no change in that body since it last sat and talked, and no one expects anything from it of a substantial kind; the same old voices, the same old "measures," the same old speeches, the same old disappointments, are anticipated as certainly as February comes round. But since parliament last separated, important questions have been forced upon the public mind by events; and, if simply as a matter of news, they can be answered only through Parliament. The difficulty is to conceive how answers can be provided to some of the questions. For example, who are our Ministers? On what footing do they stand? What happened during the week preceding the Privy Council of the 8th inst., when there were such comings and goings at Downing Street and at Bowwood, and such assurances that the Ministry was to be strengthened by "new blood"? Where is the new blood; is there any, or not; and if not, why not? What were the reasons for the elimination of Lord Palmerston; who brought it about? Those and many similar questions will press upon Ministers with a peremptory force of curiosity; and all parties will be too much interested in the replies to be put off. The attempt to put them off would precipitate another crisis. "What is Palmerston's position—what did he do to be ejected, what is he doing, or will he do?" is an ancillary question, that the first week of the session may suffice to answer. Again, "What are the Protectionists doing, what Peel's lieutenants, what the Manchester party?" So fertile has been the recess in events, so much have the relations of party questions been altered, that the public is curious to see how the old faces will settle down in the political kaleidoscope. The Protectionists have all but given up Protection, and are the freer for something else. The Manchester men, once so accommodating, have been made to "keep their distance" by the Premier. Sir James Graham has once more been looked for in office, but he has not yet joined the present company.—Though the government is weak, we are told that it will be strong,—a strong Reform Bill, a strong Continental policy, a strong Chancery Reform Bill, and strong other things. "Credat Judicis" men mete their own measures; you never yet saw weak men able to carry strong measures, and we are not to expect that anything "strong" should be got out of the present men. But how will they manage to comply with the mere form of statesmanship—how get up even a ballet of administration?

ACHILLI J. NEWMAN.—We learn from an independent source, and not from the defendant, that the prosecutor in this cause has given notice of his intention to demur to the pleas of the defendant. The effect will be, if the demurrer be allowed, to call up the defendant for judgment without hearing the evidence.—The prosecutor admits the truth of the libel for the purpose of shutting out the defendant's proofs, and by so doing will have gained an advantage by means of technical deficiencies, if any, in the pleas, and the defendant will be punished without an opportunity of trying the cause on its merits. Dr. Achilli's solicitors are gentlemen who are employed also by the Government in Government questions.—*Tablet*.

IRISH EMIGRANTS FROM LIVERPOOL.—A return, just issued from the Government Emigration Office in this town, above the total number of emigrants who have left the United Kingdom by this port during the last year to be 206,000. Of this number no fewer than 196,851 were shipped for the United States, leaving considerably less than 10,300 to be diffused over Canada (3,889), Australia, West Indies, Cape of Good Hope, &c. Notwithstanding the inducements held out by the government only 1,500 are set down as having settled in North and South Australia collectively. It is calculated that, of the whole number of emigrants, about 200,000 are Irish.—*Liverpool Mercury*.

Neither masters nor men, so far as Manchester and its neighborhood are concerned, appear disposed to yield the points at issue between them. Deputations of employers are actively engaged in visiting other employers and urging them to join the central union. The workmen are holding meetings, and are endeavoring to set themselves right with the public. On Thursday, the 22d of Jan., they had a great aggregate meeting at Carpenters' Hall, Manchester; and another at Oldham, at which Mr. W. Newton spoke.

Mr. Macaulay, it is said, has delayed the publication of the third and fourth volumes of his "History of England" in consequence of his having obtained some new information relating to King William the Third. King William, it is asserted, figures as the chief personage in the narrative—and the greatest stress is laid on his conduct subsequently to the revolution.—*Athenaeum*.

The *Times* thus sums up the qualifications of the new commander sent out to the Cape:—"General Cathcart may fairly be assumed to be in possession of full mental vigor and bodily power. But when we come to turn to the brief abstract of his services which the *Army List* supplies, the account appears somewhat bald and unsatisfactory, with reference to his present appointment. One might naturally have expected that an officer of considerable experience in the peculiar species of warfare practised at the Cape would have been appointed to the command. The little service that General Cathcart ever witnessed—about forty years ago—was entirely involved in military operations on the largest scale. Nor does he appear throughout his brief campaigns to have acted in any other capacity than as a staff-officer. In the years 1813-14 Lieutenant Cathcart, then a very young man, acted as Aide-de-Camp to his father, Lord Cathcart, who was present with the allied armies as a kind of English Commissary. He was present at Lutzen, Bautzen, Dresden, Leipsic, in 1813; and throughout the advance into France, in the early part of 1814. In 1815 Lieutenant Cathcart acted as Aide-de-Camp to the Duke of Wellington, and witnessed the battles of Quatre Bras and Waterloo. All the military operations named were, of course, on the most gigantic scale, but what instruction could they afford in the art of bush-fighting at the Cape? We can readily conceive that some of our Indian officers might have found themselves comparatively at home in the sharp skirmishes of Southern Africa. The case seems very different with a young staff-officer of the great German campaign of 1813. We cannot but notice the appointment as a strange one, considering the magnitude of the interests involved, and the comparative disgrace to the British arms which so far has been the result of the operations.

MORAL ENGLAND.—An able writer in *Frazer's Magazine* (Jan. '52), has some well timed reflections on the appalling amount of crime which prevails at the present day in "moral" England. "Isolated instances of pure savagery," he observes, "happen in all countries, but until recently we have never known the criminal records of England to be darkened, day after day, by an appalling succession of horrors, happily of rare occurrence amongst us, and which can be accounted for only on the ground of that infatuation which great crimes are said to exercise over the imaginations of the ignorant and depraved." "Is it true that we are in that debased condition depicted so forcibly by Mr. Laing as existing in Sweden, where, with the most perfect system of education pervading all ranks, and under an exterior of the most formal decorum, with the strictest outward conformity to all the observances of church-going and religious ceremonies, the darkest depravity is practised in secret, of which such criminalities as these are only the cases that have been found out?"

There is nothing in the whole range of journalism more remarkable than the horror department of English newspapers. Either more horrors occur in England than anywhere else, or English editors are more diligent in collecting information of a horrible description than their brethren elsewhere. The following is a fair sample of the kind of matter to which we refer:—"Saturday morning a man, whilst engaged in putting on a door, discovered something among the ashes, which was carefully wrapped up in paper. Removing the ashes, he took out the bundle, which became the subject of curious observation—some of the numerous by-standers, who collected in a few minutes, asserting that it was a goose, and others holding the opinion that it was a child. The bundle was removed to Mr. Levi Fox's, where a slight examination satisfied the parties that it was the body of a child, having its head and half its limbs cut off; the remains of the arms pressed close to its side; and altogether presenting an appearance very much resembling that of a goose!"

UNITED STATES.

The New York Life Insurance Company has made a dividend within the last year of forty per cent. It has made a large amount of loans notwithstanding.

Hon Henry Clay is opposed to any interference on the part of the United States in the affairs of Russia.

Kossuth is still touring through the Western cities, making speeches, feasting, and receiving "material aid." In reply to the address of the citizens of Cleveland, he went over the whole ground of intervention, in which he paid a handsome compliment to the Irish character. Too late.

Kossuth, in his speech at Columbus, Ohio, mentioned that the State of Ohio and himself had the same birth day. This was considered a remarkable coincidence in view of his hopes of the West.

Archbishop Hughes, of New York, denies all knowledge of the Mr. Wagstaff who proposes to establish a line of steamers between New York and Galway, and who, at a public meeting in the latter city, exhibited a certificate purporting to be from the Bishop, recommending Mr. Wagstaff and his enterprise to his friends in Ireland.

A bill has passed the Senate of Alabama, prohibiting the introduction of slaves for sale into that State.

"ROME TO AMERICA."—One of the late steamers has brought the news that His Holiness Pope Pius IX. has determined to send to the Washington Monument, a block of marble from the ancient Temple of Peace of Imperial Rome. The inscription, it is said, that is to be put on the block is to be: "Rome to America." Of all the blocks that are to be sent from east and west to compose this national monument, there is no one that can fix with equal interest the eye of the statesman or the scholar. This gift of the Father of Christendom to a nation that numbers among its citizens millions of his spiritual children, will be a theme for many a poet, and many a moralist. It is full of beauty, full of appropriateness, full of suggestive reflections. It is the gift of Rome to America from the Temple of Peace.—*New York Freeman's Journal*.

The *Telegraph* states that in Cincinnati the Catholics are now more than one-third of the entire population of that city—and of course far more numerous than any sect of Protestants. The number of marriages in the Catholic congregations during the past year, was one thousand three hundred and forty-two—births, three thousand six hundred and sixty-seven—deaths, one thousand eight hundred and seventy-one.

THE MORMONS IN UTAH.—The United States Officers have withdrawn from the Territory of Utah, and have addressed the President in a lengthy document notifying him of the fact and the cause. The address would occupy some eight or ten of our columns, and officially confirms the many accounts of outrageous conduct amongst the Mormons. Indeed the details it gives of the lawlessness and immorality of these people is calculated to stagger the credulity of even the most credulous. Hostility to our Government appears to be universal and most bitter; its denunciation, in terms heard only amongst the most degraded blackguards, is the essence of all their sermons, speeches, and private conversations. They practise the disgusting immorality of polygamy; it being lawful according to their peculiar belief for one man to have as many wives as he is able to support. The officers accuse them of rendering the execution of their duty as United States officers impossible, and their lives unsafe whilst residing in their midst. Also that they have embezzled the public money and permitted some of their body to commit murder with impunity upon the persons of American citizens. One truly, in perusing this document would not have to tax his imagination, to believe he was reading an account of a most outrageous, God defying congregation of robbers. But it is certain the whole affair is rapidly approaching a crisis. The Government after the representations made by its officers cannot longer refrain from interfering; it will be compelled out of respect for itself, the law, and the people of the United States, that such a man as this leader of the Mormons, Brigham Young, should not be permitted under its jurisdiction to openly defy all law, human and divine.—*Pittsburg Catholic*.

"MATERIAL AID."—Among the startling developments of the week is a letter from George Law, the wealthy steamboat speculator, in which he informs the public that he has in his possession one hundred and fifty thousand muskets, several millions of ball cartridges, accompanied with full accoutrements, a large supply of infantry equipments of all kinds, and for artillery, dragoons, &c. Also, cannon for sea service—that he stands ready to furnish, on reasonable terms, at the shortest notice, the fastest steamships in the world, fully equipped, and armed with cannon that will reach farther than any now in use, and manned by men that cannot be captured by any on earth. The ships shall carry 2,000 men each. An agreement will be made to deliver all the "personnel and material" of war above mentioned, at any given point, anywhere in the world. To say the least, this is rather a startling announcement, and will create some sensation in Europe. We would suggest en passant to Mr. Law, that if he intends making a descent upon Europe, or aiding in the overthrow of despotism, that Ireland would not be likely to refuse such tangible and practical "material aid" as he possesses. Two or three hundred thousand stand of arms planted in Tipperary, with a fleet of war steamers off Cork harbor, would, in our humble opinion, create a slight change in the destinies of a country that has been suffering from seven centuries of wrong. Will Mr. Law take the hint?—*N. Y. Truth Teller*.

SLAVERY ADVOCATED BY ONE OF THE VICTIMS.—On Thursday evening last, a colored man named Jones, for some years a slave at the South, gave an account of his life, at Lyceum Hall, South Boston. Supposing that of course he would speak against the peculiar institution of the South, several gentlemen who believe slavery is the greatest curse in our country, and that it should be abolished, cost what it may, came forward and assisted in paying for the expenses of the hall. Much to their surprise, however, Jones took a different view of the matter, applauding Daniel Webster for the course he has taken, and saying that the happiest part of his life was when he was a slave. Indeed, he had no objection to returning to "Old Virginia," and he thought the slaves of the South were much happier than many persons of the North. This greatly excited several of the contributors, and two or three gentlemen rose and endeavored to refute Jones. He however persevered in his statements till the close of the meeting stopped the dispute.—*Boston Paper*.

Jacksonville, Fla., was invaded on the 13th ult., by a northern snow storm, when snow fell to the depth of an inch and a half! The *News* says there is no record or tradition of such an event in the previous history of East Florida.

In the able charge to the jury in the Forrest case, Judge Oakley said: "You are called upon to decide on this case in the midst of the greatest mass of perjury, on one side or the other, that I have ever before witnessed while on the bench or at the bar."

A HAND CASE.—On Tuesday afternoon an Irish woman was brought before the Police Court (Boston) by officer B. G. Pettengill, on a charge of throwing waste water into the street. The woman is very poor and industrious, and gave as an excuse for having violated the law, that her sink drain was frozen up. She was found guilty and fined \$5 and costs. The woman wept bitterly and was, doubtless, unable to pay her fine. This is a fair specimen of the kind justice which very poor people occasionally get in the Police Court. If some lawless scamp had knocked his honor, the Justice, down in the street, he would not have had to pay a much severer fine. We do hope that Justice Rogers will read our Alms House Commissioners' report and if hereafter a poor but industrious woman is brought before him for violating a simple city ordinance, he will just take into consideration the fact that she has not been a public charge.—*Boston Herald*.

There are at present twenty-five thousand Indians in the Territory of Minnesota.

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 20, 1852.

NEWS OF THE WEEK.

The Canada arrived below New York on the morning of Wednesday, after a long and tempestuous passage across the Atlantic. The following are the principal items of intelligence transmitted by telegraph:—

It is rumored that a coalition between Lord Palmerston and Lord Derby is about to take place, with the intention of forming a new administration; the report, however, does not seem to be universally believed.

The strike amongst the operative engineers still continues, and their numbers have been considerably augmented: there seems to be no prospect as yet of any amicable arrangement betwixt them, and their former employers.

The people of England seem still to be haunted with the terrors of an invasion, and with visions of a French army encamped in Hyde Park, and levying forced contributions upon the City of London, although the President of the French Republic loudly professes the most pacific intentions, and a reduction of the Grande Armée is spoken of, as being in contemplation. As a measure of precaution, the Tagus Squadron has been ordered home, and an order has been given to the gun-makers of Birmingham, for a supply of 23,000 "rifle muskets," on the Minie principle.

The first of the Australian Packets was to sail early in April; the late gold discoveries on that continent, are exciting much interest in England; the demand for freight and passage has greatly increased, and it is said, that proposals for the establishment of a mint in that remote colony, are seriously entertained.

The Orangemen of Ireland have put forth an address to the Protestants of the British empire, urging upon them the importance of taking "adequate steps to frustrate the audacious designs of the Papists;" the absurdity of the Penal legislation of last session is discussed in a masterly manner, and it is proved to be perfectly useless as a barrier against Popery. The Orangemen admit that the Ecclesiastical Titles Bill is, what its opponents always prophesied it would be—mere waste paper, a standing memorial of Protestant malice, and of Protestant impotence; they complain that its (the Penal Bill's) provisions are either evaded, or defied—that the Synod of Thurles has organised a regular system for the propagation of Popery, and counteracting the plans of the Jumpers—and that their lawful titles are openly assumed by the Catholic Bishops, without any effectual opposition, or resistance. "The address insists that there will be danger to the Empire, if Papal intrigue be not frustrated, and reiterates the demand that there should be a further inquiry into these intrigues." Poor men! it must indeed be galling to them, to see the contempt with which the Catholics treat them, and their Penal Laws; however, they will get used to it in time, and will, we hope, learn that Protestant legislation against the Church, will always receive from Catholics the same amount of respect and obedience, as—and no more than—that which has been accorded to the Ecclesiastical Titles Bill.

Much dissatisfaction has been expressed in France at the decree of the President, confiscating the property of the Orleans family; the King of the Belgians,—as representing the interests of his wife, the daughter of Louis Philippe—has entered his protest against it; and M. de Montalembert, and several others—eminent statesmen—have tendered their resignations as members of the Consultative Commission. The following is the letter of M. de Montalembert, announcing his resignation:—

PARIS, Jan. 23, 1852.

M. le Ministre.—In consequence of the decrees which appeared this morning, I consider myself called on to perform an imperative duty; and I pray you accordingly to be good enough to present, for the acceptance of the President of the Republic, my resignation of the functions of member of the Consultative Commission created on the 2d December last. Though that commission has not been consulted on any of the acts of the Executive, there does not the less exist, in the eyes of the public, for those who compose it, a species of solidarity, with the policy of the government, which it becomes impossible for me, henceforth to accept. I appeal to your honor, M. le Ministre, and in case of necessity, to that of Prince Louis Napoleon himself, to make my resignation public through the same channel as my nomination, that is, by its insertion in the *Moniteur*.

Accept, M. le Ministre, &c.,

CH. DE MONTALEMBERT.

The Minister of the Interior has addressed a letter to the prefects to release immediately from prison, and restore to their families all poor misled insurgents.

The decrees of the Provisional Government, abolishing titles of nobility, have been rescinded.

The Emperor of Russia has published an ukase, forbidding the export of Corn, and in consequence, a considerable advance in the price of grain, is anticipated.

TO WHAT DO PROTESTANTS SEEK TO CONVERT US?

"Lord—to whom shall we go? Thou hast the words of Eternal life." Such was the reply of the Prince of the Apostles, to our Lord's question: "Will you also go away?" Our Saviour had just propounded one of the most mysterious dogmas of our holy religion, to a mixed multitude, composed of unbelieving Jews, faint-hearted disciples, and the faithful companions of His wanderings; He had just assured them, and He had confirmed His assurance, with the solemn "Amen, Amen, dico vobis—Amen, Amen, I say unto you,"—that He would, in due time, give them His flesh to eat, and His blood to drink. This was a hard saying, too hard, for the majority to bear. "How can this man, give us his flesh to eat?" they inquired amongst themselves; but, our Lord persisted, and most of His hearers, in consequence, protested; many, even of the disciples, heedless of the mighty works they had witnessed, lost faith, joined the ranks of the protesters, and turning back, "walked with Him no more." Not so Peter, and the other Apostles; though, to them, the words of Christ were as incomprehensible, as they were to the Jews, and the protesting disciples; though, even to them, the Lord, who, on all other occasions, condescended to make clear, what was enigmatical in His sermons before the multitude, deigned to give no explanation, they were not staggered; they would not quit their Lord and Master—for, whither should they, whither could they go? They had seen Him, give sight to the blind; they had seen the winds, and the waves, rebuked at His voice; and, at His command, they had beheld the grave compelled to give back its dead; should they leave Him, because they did not understand Him? whither, then, should they go? if He was a deceiver, in whom could they, again, put trust? "Lord," they said, "to whom shall we go? Thou hast the words of Eternal life."

And as Peter answered our Lord, so does the Catholic, at the present day, answer the Protestant proselytiser, who is exhorting him to leave the Church. "Whither shall I go? to whom shall I turn? when I shall have left the Church, where shall I find repose?" To these questions, the Catholic has the right to demand a clear, and satisfactory reply; he has the right to demand—"To what do Protestants seek to convert me? and if he is wise, until such time as this question shall have been answered, he will treat those, who try to convert him, with suspicion, and will not leave the Church, wherein he has found refuge, until he is certified that a safer asylum is ready for his reception, and that he can obtain, elsewhere, something as good, if not better, than that which he is called upon to discard. We know well enough what is that our separated brethren call upon us to leave, and would fain persuade us to reject. We know that their object is, to induce us to come out of the Catholic Church, and to reject her authoritative teaching—the only authority given unto man whereby he can obtain a knowledge of the things that belong to his eternal peace. We know that we are expected to deny something, and to renounce something, and that, the something which we are expected to deny and renounce, is the testimony upon which the whole of our Faith, as Christians, is built up. This we know, and as yet we know no more; but this is not enough: here we will consent to exchange faith for doubt; or be content to protest, instead of believing, we must know—"To what do Protestants seek to convert us?"

To the Protestant Faith, is the reply; but still, we ask—What is the Protestant Faith? A mere bundle of negations; a faith, which is distinguished from the Catholic Faith, by this—that it denies something. Such is the "Protestant Faith;" and, as if to make this "Faith" still more vague and unsatisfactory, no two of the thousand sects, into which it is split up, can tell us exactly, how much we are to deny, or when, and where, we are to leave off protesting. We have heard of an ingenious individual, who went deliberately to work, to make out an inventory of everything, he had not got; his task was an easy one, compared with that of the man, who should sit down, and endeavor to draw up a definition of the "Protestant Faith," that would be accepted by all Protestants: to define, who are Protestants, is easy, but, to say what is their Faith, is impossible, for the simple reason, that it is not necessary to have faith at all, in order to be a good, sound, Protestant. A Protestant is any baptised person, who is not—a Catholic: in the same way, a "heathen" is one, who is still, unbaptised; and, the "Protestant Faith" means nothing more than—"Not the Catholic Faith,"—or, the religious opinions of the millions of baptised persons, who are not Catholics. Protestantism can only be defined by negatives.

Some of our separated brethren may object to this definition, and say—"Oh we believe a good deal, we have very strong opinions upon many matters; ours is a positive, not a mere negative faith." It may be so; but still this does not affect the correctness of our definition. Neither Mr. Styles, nor Mr. Stiggins has any right to call his religious opinions the "Protestant Faith," and if they should happen to coincide with any of the dogmas of Catholicity, he must remember that this is an accident, not the essence, of his Protestantism, and proves, not that he is a good Christian, but merely, that he is a bad logician. For instance, there is no relation like that of "cause" and "effect," between a denial of the authority of the Church, and an acknowledgment of the Divine authority of the Bible; it does not follow, as a logical sequence, that, because a man disbelieves in the Real Presence, he believes in the Incarnation; that, because he rejects the intercession of Saints, he admits the vicarious atonement of Christ, or that because he refuses to the Blessed Virgin the title of "Mother of God," he intends to assert

the Divinity of her Son. Certainly, it is true, that most of the sects, which have been cut off from the Catholic Church, have retained some traces of their former connection, some Catholic traditions, more or less corrupted: even in his fall Lucifer is still represented as not less than "Archangel ruined;" but this resemblance, though it may increase his shame, by reminding him of the glory he has lost, can constitute no claim, on his part, to be considered as one of the host who minister round the eternal throne. So with Protestant sects; the likeness which they bear to Catholicity, is as the likeness which the monkey bears to man; it is but a foul and loathsome caricature of a Divine original; and if some Protestant sects do pretend to have retained some old Catholic doctrines, we see how misplaced such doctrines are in their system, by the unwillingness of Protestants to avow them, or to accept their consequences. A Protestant will tell us, perhaps, that he believes in the Incarnation, but if we begin to examine him as to his belief, what a mess he makes of it; in what a mass of contradictions does he not involve himself; how careful is he to deny, and protest against the consequences of every dogma which he professes to hold? Ask him if he believes that He, by Whose Almighty power the heavens and the earth were made, was borne in the womb of a virgin, was fed upon her breasts, cradled within her arms, subject to her, as a child to its mother, for thirty years—and he will look horrified; the idea of the "Infant Jesus," is evidently something quite new to him, and, consequently, startling; he will tell you, perhaps, that "he believes it in one sense—or after a sort," which means, in plain English, "that he does not believe it at all." The very doctrines, which orthodox Protestantism professes to have retained, it has so frightfully mangled, and distorted, that we can hardly recognise them; for indeed they resemble the old Catholic doctrines only in name. In vain then can Protestantism profess to be any thing more than a bare negation; it is consistent, so long as it contents itself with denying something; when it attempts to affirm, it is positively ridiculous, which is the only thing "positive" about it.

But though it be impossible to define, with any thing like logical accuracy, what the Protestant, or non-Catholic, faith is, though the nearest approach to any thing like precision, can be attained only, by stating what it is not, we can sometimes get a glimpse of the faith of some of the various sects of which Protestantism is made up. The Anglican professes to hold the three creeds; another sect more consistently defines the essence of its Protestantism, to consist in the rejection of all creeds; the Presbyterian and the Mormonite finds his faith duly set forth, one in the Westminster confession, the other in the golden plates of Joe Smith; but the best description of the Protestant Faith, and its fruits, that we have seen for some time, is contained in an article in the *London Quarterly*, for the month of September last, entitled "Puritanism in the Highlands, or The Men;" as it may amuse our readers also, we will lay before them some specimens of the workings of Protestantism, in essentially Protestant Scotland, and, in the words of the *Reviewer*, amidst a population "for a long time distinguished for a transcendental Calvinism, or as they prefer to say, for ultra-evangelical tenets." We give them as specimens, not of the, but of a Protestant Faith, which has been freely allowed to develop itself, under circumstances the most favorable to the growth of evangelical Protestantism; we hope, as we intend to quote only Protestant testimony, and, for the most part, the testimony of a Scotch Protestant minister, who signs himself *Investigator*, that we may not be accused of libelling either Scotchmen, or Protestants.

"The Men," or the evangelical Protestants, whose faith and habits we are about to describe, are the spiritual leaders of the ultra-Puritans of the north of Scotland; amongst the Saxon speaking part of the population they are called "Professors," but whether known by the title of "The Men," or the "Professors," their Faith is well worthy of a place in any future history of the variations, or vagaries of Protestantism. The subjects over whom "The Men" rule with despotic sway, are the true spiritual children of the old Puritans:—

"Like other people of cold climate and nature, they love the excitement of long and vehement preaching, and are capable of being roused by it to a dangerous frenzy, venting itself in scenes only short of the dreadful American revivals. But like their Puritan prototypes, while thus seeking the stimulants of spiritual exercises, they profess to distrust and despise all secular learning (head knowledge is their term), however dedicated to pious uses. Ordination of any sort has no value in their eyes, and thus the clever, talking, ranting, uneducated layman who possesses the 'gift of prayer' and has Scripture phrases on his tongue, is more acceptable with them in their 'fellowship-meetings' than the sober ecclesiastic who would try to instruct before exciting. This religious society has another curious feature. Its individual members not only think themselves entitled to assert generally their own acceptance with the Deity; but they measure with great minuteness their several degrees of progress in spiritual attainments; and take rank according to the indications of divine favor—according to the success of appeals to God—of struggles with the Devil; to use their own language, according to their 'experiences.' Each man is his own judge, and what is more remarkable—the society in which he moves admits his judgment of himself. The self-constituted leaders of these religionists are known by the appellation of 'the Men,' and they distinguish themselves by a particular dress. In Skye they wear, even in church and at the administration of the sacrament, red, striped, or blue woollen night-caps—the colors marking different degrees of godliness; in Caithness their dress is a cloak, with a peculiar handkerchief tied over the head.

"The cloak which 'the Men' wear is considered apostolical; it formed part of the costume of St. Paul, who left his 'cloak' at Troas. It is of dark color; generally of camel. They never lay it aside in the heat of summer. We have not learned the authority

for their various head-gear. It would seem that from whatever color commencing, it culminates into white. The colors, whether in spots or stripes, are, we presume, symbolical of some partial remainder of human frailty—of the stains of earth; and it is only where all traces of the world are washed out that a handkerchief of unmixed white is blazoned."—*Reviewer*.

Notwithstanding the outward purity of their garments, *Investigator* more than insinuates that "The Men," are not much unlike a certain description of "Saints," to which the Reformation gave birth; veracity and sobriety are not virtues much esteemed amongst them, and they indulge in some little peccadilloes, such as "the besetting sin of impurity, in which many of them are known to wallow," without any loss of popularity; but this has been a privilege of the "Saints" since the days of Luther.

"But while offences against morality are denounced as certain to bring upon all unregenerate men, guilty of them, the Divine vengeance, it is held (we speak it advisedly) that a person of great faith, according to his own account, and of extraordinary attainments, as his neighbors believe, in praying and prophesying, and generally of high devotional repute, may indulge in various sins, without endangering his everlasting safety or, of course, weakening his position as a Man. Not only may his gifts be so remarkable as to render it most improper to censure him for failings; but we fear that in too many instances the surrounding votaries, as well as the culprit himself, labor under the delusion that crime is venial in the elect."—*Reviewer*.

Investigator thus accounts for the origin of this saintly caste, and for the manner in which it obtained its influence:—

"The Men, I believe, are indebted for the commencement of their dynasty to that deficiency of pastoral superintendence which, till a very recent date, was universally admitted to exist in the Highlands,—to the long-continued deafness of the Gaelic Bible,—and to the ignorance of the uneducated Highlanders.—It was but little instruction that the minister of a Northern parish could supply to his parishioners, when they were living at a distance of ten or twelve miles from his church, and were scattered over a tract of country which, in the south, would have comprehended the greater part of a whole Presbytery.—Hence arose the demand for catechists, to supplement, as it was pretended, the acknowledged lack of spiritual guides to the people. Persons were appointed to this office, and were commissioned to hold meetings for prayer, and the reading of the Scriptures, in those hamlets which were so far removed from the parish church as to render it impossible for their inhabitants to wait upon the services of the sanctuary. The book which was handed to these individuals as the Bible was not the Gaelic but the English version; the former work being much more expensive than the latter, and Highlanders in the humbler ranks of life being unable to read in their native language. The catechists speedily discovered that their readings were vastly more relished by the imaginative and superstitious Celts when a few grains of enthusiasm and extravagance were added to what seemed to them the cold and constrained "letter of the Word." Accordingly, in translating from the English version which they held in their hands, they gradually deviated farther and farther from the literal meaning of the Scriptural expressions, till at length they might be said to "touch for doctrines the commandments of men;" since, instead of giving the Gaelic equivalents, to the terms in the English Bible, they read out to their hearers, as the Word of the Lord, what was the concoction of their own wild and wayward fancy. In thus acting, they were safe from detection by the people, for they could not read for themselves, and knew nothing of the Scriptures except what they learned from their catechists.—The transition was easy from reading and praying to expounding in public, and it was unscrupulously made. The catechists became lay preachers, and had regular meetings for display of their oratorical powers at the ordinary hours for Divine service. Abandoning all those restraints which information and intelligence impose upon exponents of Scripture, they indulged in fantastic declamation, which charmed the semi-savage peasantry of the North, and made them crowd to their meetings, instead of attending at the parish churches. The consequences were what might have been anticipated. The catechists increased in number and importance. Some assumed the office from a regard to respect and renown, and even reverence, which took it up with savorers were rewarded by the people. Others took it up with a view to the temporal profit which it secured in the shape of gifts of various kinds. Not a few became catechists that they might escape being craftsmen. And cases were of frequent occurrence, in which there could be no doubt that the motive was the same with that which prompts licentious hypocrites to go forth after their prey, clad in a long and closely-drawn cloak of seeming sanctity."

In fact, "The Men" were in the beginning something like our Canadian Colporteurs; the passage which we have italicised contains the secret of their success.

Besides the general—*Investigator* gives a particular description of one of these Protestant Saints, which we must omit as too long for insertion; at his death, in November 1829, he left a glorious protest or testimony, one or two passages of which we cannot refrain from quoting:—

"I, as a dying man, leave my testimony against those who tolerate all heretical sects. I also bear testimony against the Church of England, for using their prayer-book, their worship being idolatrous. I bear testimony against the Popish Erastian toleration of Popery, sectarianism, idolatry, and will-worship.

"I, as a dying man, leave my testimony against the learned men, that are not taught in the college of Sinai and Zion, but in the college of Babylon, 2 Cor. iii. 6, Rom. vii. 6. They wanted to interrupt me by their letter learning, and would have me from the holy covenant, Luke i. 72, and from the everlasting covenant, Isaiah xxiv. 5.

"I, as a dying man, leave my testimony against unequal yoke of marriage, 2 Cor. vi. 14; 1 Cor. vi. 39.

"I leave, as a dying man, my testimony against play actors, and pictures, Numb. xxxiii. 52; Deut. xviii. 10-14; Galvi. 10.

"I, as a dying man, leave my testimony against women that wear Babylonish garments, that are rigged out with stretched out necks, tinkling as they go, Isaiah, iii. 16-24, &c.

"I, as a dying man, leave my testimony against gentlemen; they altogether break the bonds of the relation of the words of God, Jer. vi. 5.

"I, as a dying man, leave my testimony against men and women to be conformed to the world in having dresses, parasols, vain head snails, as vain children have plucking on the top of sticks to the wind, that women should become baits. So that men have whiskers like ruffian soldiers, as well as Ismael, not like christians as Jacob, smooth.

"I, as a dying man, leave my testimony against QUAKERS, TABERNACLE-FOLK, HALDIANS, INDEPENDENTS, ANABAPTISTS, ANTIBURGERS, BURGERS, CHAPELS OF EASE, RELIEF, ROMAN CATHOLICS, SOGENTANS, PRELACY, ARMENIANS, DEISTS, ATHEISTS, UNIVERSALISTS, NEW JERUSALEMITES, UNITARIANS, METHODISTS, BAREANS, GLASSITES, and all SECTARIANS."

Behold a Protestant, indeed, who was revered and feared when alive, and canonised after his death, having, it is confidently affirmed, being carried "into heaven in a fiery chariot."

Next to boasting of their certainty of salvation, and describing their "experiences," the chief duty of "The Men" seems to be to keep the unfortunate

* Thus, THE TRUE WITNESS is most "unjustifiable" in its censures on the conduct of certain fraudulent bankrupts.

FOREIGN INTELLIGENCE.

FRANCE.

THE SENATE.—Several lists of names are in circulation as likely to appear in the lists of Senators, but it would be well to receive them with hesitation, from the well-known reserve which characterises all the acts of Louis Napoleon, and his habit of confiding to so very few his secret intention until on the point of execution; and it is more than probable that, as to the composition of the Senate, very few are in his confidence. However, it is certain that the uncle of the President, Jerome Bonaparte, the Governor of the Invalides, will be the President of that body, and M. Troplong the Vice-President. The salary of the former is to be 50,000*fr.* per annum, and an official residence.

It is said that M. de Montalembert had at first manifested the intention of presenting himself to the electors of the Doubs, as candidate to the Legislative Corps; that the President, on learning such to be the case, caused it to be intimated to him that a place was reserved for him on the benches of the Senate.

A few days ago a deputation, consisting of some of the principal editors of the moderate press, were received by the President of the Republic in a private interview which they had requested for the purpose of representing the grievances to which they were exposed by the rigorous censorship under which the newspapers have been placed since the Revolution of the 2d of December. The gentleman who headed the deputation spoke for fully half an hour, and concluded his speech by expressing a hope that the President would give some moderate latitude to the papers to comment upon passing events. Louis Napoleon listened with great composure and patience; but his only answer was the following:—"Gentlemen, the press has already destroyed two dynasties; I may fall like the others; but I shall take care that it shall not be by the press;" and with this he bowed them out.

It is said that in consequence of the votes of the Polytechnic School having been all negative, it is in contemplation to give this establishment a purely civil character. The same is reported concerning the Ecole d'Application at Metz, where the same result occurred.

There is an amusing anecdote related of M. Thiers and the President. It is said that M. Thiers had written to the Minister of the Interior for leave to return to France, offering to abstain entirely from politics—the Minister went to Louis Napoleon with the letter, and desired to know what answer he was to send. Louis Napoleon said, "give me the 4th volume of the History of the Revolution, by Thiers." The book was given, and Louis Napoleon pointed to a passage which he had marked, in which Thiers reproaches the Emperor for not having expelled from France, as a measure of security, several of his political adversaries. "Copy the passage," said Louis Napoleon, "and send it to M. Thiers as the answer to his application."

SPAIN.

THE SPANISH NAVY.—The Spanish royal navy now consists (according to a table just published) of one line-of-battle ship, laid up at Cadiz, and two in construction at Cadiz and Ferrol; six corvettes, eight brigs of first class, three of second class, two brig-schooners, five schooners, and twenty-one steamers of all sizes, of which five are at Cuba, five others employed as packets between the Peninsula and the Antilles, and four at the Philippine Islands, or on their way there. There are also eight transport ships. This list is exclusive of the coast guard service, which is stated to comprise six steamers, two brig-schooners, five schooners, three mistics, fourteen feluccas of first class, twenty of second class, and sixty-five smaller vessels.

ITALY.

The late events in France have exercised an important influence on the Roman funds. The loan of 1849 was at 76½ on December 2nd. It is now at above 90. This ascending movement has been a little assisted by the fall of Lord Palmerston. The situation of the finances in the interior is progressively improving. The tax on the trades and professions has been applied nearly throughout the state, as also has been the extraordinary impost of a million scudi on property. The levy of this tax has nowhere met with any obstacles. The customs revenue during the first ten months of 1851 had not only equalled but exceeded the produce of the best years. The adoption of postage stamps will also create an increase of the revenue of that department. The newly created financial committee held its first sitting on January 9th, under the presidency of Cardinal Antonelli, Pro-Secretary of State.

PIEDMONT.

The *Armoria* of Turin, on the subject of two caricatures published by the *Sorciere* on the 23rd and 24th of December last, says:—

"The first one was entitled 'The Pillory of the Tyrants of the Peoples,' under which is written 'The *Magaz* is preparing for the observance of the law on the Press with regard to the heads of foreign governments.'" It represents five impaled sovereigns. The first one is the Pope, with the following inscription:—"Mattai—the Perjuror, the Bombardier, the Assassin of the d'Ugo Bassi;" the second is the King of Naples, with this inscription, "Bomba the First—the Perjuror, the Assassin of the Bandiera, and the Executioner of the People;" the third is the Grand Duke of Tuscany, with this inscription, "Bombardier of Livourne;" the fourth is the Emperor of Austria, with this inscription, "Cecco-Beppe—the Assassin of Hungary and Italy;" the fifth and last is the Emperor of Russia, with this inscription, "Czar—the Great Assassin of Hungary and Poland." It is seen that,

in that caricature, it is to the mild and magnanimous Pius IX., that the most infamous epithets are given, for they call him at once 'perjuror, bombardier, and assassin. In the other caricature the most august mystery of the Christian faith—the mystery of the Incarnation—is most outrageously profaned. Louis Napoleon is represented as a newly-born child, in a stable; and by his side the Pope, under the form of an ass, warms the infant, whilst the Sardinian Ministers bring in their offerings. Our pen refuses a more lengthy description of the sacrilegious print. Now, the law which prohibits such abominations in Piedmont is denounced as a liberticide one: and the repressing or permitting them has become a question of Cabinet Council. As for us, we firmly believe that a nation cannot degrade herself more than in making of decency and morality a question of debate."

SWITZERLAND.

The *National Swiss Gazette* contains the following:—

"On the 5th of December, when intelligence of the events of Paris reached Lausanne, several French refugees drew up an appeal to the French people, and had it printed. The conclusion of that appeal was, 'We are ready to perform our duty as you are ready to perform yours. To arms! *Vive la Republique Democratique et Sociale!*'"

That appeal was signed by A. Rolland, T. Thore, Boichot, L. Avril, Eugene Beyer, E. Kopp, and Ed. Pfieger. On the 26th of December the Federal Council, having heard of that appeal, adopted the following resolution:—

"Whereas the signers of that appeal have attempted to effect an insurrection in France, and have thereby compromised Switzerland; whereas Rolland, Boichot, Avril, Beyer, and Pfieger, were expelled from Switzerland by a Federal resolution on the 24th of March, 1851, the Council decrees: 1st. The above resolution is confirmed. 2d. Kopp and Thore shall likewise be expelled from Switzerland. The present resolution shall be communicated to the government of the canton of Vaud, and the departments of justice and police are charged with its execution.

"G. MUNZINGER, Pres. of the Federal Council.

"Schies, Chancellor of the Confederation."

"The decree," continues the *Gazette*, "will be carried into effect. It is time that Switzerland should cease to be made a cat's paw. She will fulfil her international duties at the same time that she will maintain her independence."

RUSSIAN POLAND.

Letters from the frontiers of Poland, of the 4th inst., state that since the events in France a strong military force has been brought together on the borders between Russian and Prussian Poland. Eight Russian regiments, both cavalry and artillery, are stationed on the frontiers of the province of Posen, and the authorities are ordered to use the strictest supervision over all travellers entering Russia. The pickets of Cossacks at the first Russian barrier are doubled, and travellers are accompanied by a military escort to the Custom-house station. They there undergo a rigorous examination. The description in the passport is carefully compared with the person bearing it, and in doubtful cases the list of suspected and proscribed individuals is referred to, and a special report made of all travellers proceeding to Warsaw. The high road from Posen to this city is strongly guarded; the little town of Slupce, a mile beyond the frontier, is the last station of the Prussian post, and this place is surrounded by a triple cordon of cavalry. All the Polish hotels are placed under special control. Large magazines of provisions and forage are collected from the surrounding country, and, notwithstanding the good harvest, the export of rye and oats is prohibited. These extraordinary precautions have created among the population, a vast number of whom cannot read, an impression that somewhere in the world a dangerous revolution has broken out, or that a war is impending. Of the march of large bodies of Russian troops from the interior towards the western frontier, described by some of the German journals, nothing was known in Poland itself.

AUSTRALIA.

THE GOLD MINES.—Advices from Hobarttown, Van Diemen's Land, have been received to the 11th of October. The gold discoveries in the neighboring colonies of New South Wales and Port Philip formed the sole topic of attention, and hopes were excited that similar riches might be found somewhere in the island. A reward had been offered for the purpose, and explorations were going on. One person had alleged that he had already procured some small pieces in a district which he was again about to examine. The advances from New South Wales were about a week later than those received in London by the last overland mail. Owing to the steady increase of supplies from Bathurst the price of gold had fallen at Sydney from 65*s.* 6*d.* to 64*s.* per ounce, and the banks had reduced their rate of advance to two pounds per ounce. The total brought by the government escort for the week ending the 25th of September was 6,456 ounces. The waters at Ophir were subsiding, and many who had deserted that district were now returning to it. From the Turon river the accounts continue very favorable. There was a constant influx of new comers, while, on the other hand, very few were leaving from disappointment. Many of the richest spots were found twenty-five feet below the surface. According to the opinion of one of the parties who had been successful there during several weeks the surrounding mountains will afford "sufficient gold to provide a good living for all who choose to work for the next century." Several days' later intelligence has also been received from Geelong, Port Philip. That town is within forty or fifty miles of the extraordinary mines lately discovered, and the following extract of a letter,

dated the 7th of October, from a correspondent of a highly respectable London firm, gives a good idea of the events that are in progress:—"I have just returned from the gold fields. It is great reality. When I left on Saturday there were about 4,000 men on the grounds, an hundred arriving daily. Geelong and Melbourne will be out of town in another ten days. I start a party this week, all hands in the office having a share. To give you some idea of the richness of the field in some parts, I saw a milk-dish, eighteen inches in diameter, filled and washed—the whole time did not exceed half an hour—and it yielded 2½ lbs. of pure gold. The man was offered £100 for the dishful before it was washed. His answer was 'No, I will chance it.' I cannot give a description of the scene—it is impossible, and my own opinion is that the gold fields extend for thirty miles round Ballarat. I believe all the ships at Melbourne and this place have been deserted by their crews."—*Tablet*.

NATIONAL DEFENCE.

(From the *Spectator*.)

The Caffre war, which Sir Harry Smith was to finish off by his mere appearance, continues, at a cost, says Sir Charles Shaw, of £3,800 a-day. Such is the cost, we presume to this country, for military expenses; there is also the cost of an indefinite but large sum daily to the colonists, their lands being traversed by marauders whom Sir Harry has stirred up but cannot put down. There is, however, one use which, as the *Times* suggests, the Caffre war has furnished us—it has exposed the inefficient state of our infantry, and of our fire-arms, both in construction and practice. "Fiat experimentum!" it is luckily done chiefly at the expense of the Cape. We have, however, had ugly experiences before. The abandonment of Cabul was not quite creditable to our military history; the troops at Canton were furnished with arms so ineffective that they might have been exposed to destruction, had the enemy but conjectured the true state of the case; but it is in Caffria that the worst becomes known: the British soldier cannot compete with a Caffre in ball-practice! The Caffres despise our men—they venture so freely even into the British camps, that they have taken the oxen out of General Somerset's own baggage-waggon. Our men have not the same contempt for the Caffres; they protest against being sent to be "targets for savages," and being "butchered like cattle." The savages treat our men with contemptuous disregard, and come within distances humiliating to our military renown. A battalion of the Rifle Brigade has been sent over to strike terror into the black breast, by shooting a few of our harassing foes; and perhaps we may at last get the better of them. Meanwhile, we have ascertained a momentous fact: it may also be said that, taken in the lump, with his bad equipments and stunted in his practice, the British soldier is not equal to a Caffre!

Now a Caffre, we take it, is not equal to Kabyle; a Kabyle is not equal to a Frenchman; and thus it follows by the rule of proportion that an Englishman is not equal, by at least three degrees, to a Frenchman. An Englishman, who was "equal to three Frenchmen!" The Frenchman, we know, "cannot stand cold steel"—at least so it is said, though he proves tolerably willing to stand it pretty often in the Bois de Boulogne; for the Frenchman adlores, in duelling, to the use of the sword, which the Englishman has discontinued. It would scarcely do to rely upon the cold steel presumption.

When we come to the reasons for the unpleasant disparity between the Englishman and the Caffre, the case looks even more ugly. "An Old Officer of Light Division," writing to the *Times*, ascribes it to the bad construction of the musket; which is without even the improvement of the "double-pipe swivel" lock, that is now generally used by sportsmen in this country, and is as much behind the improved muskets and rifles of France and Prussia as the old flint lock or even matchlock is behind a modern weapon. The musket is a heavy piece of artillery, with ball that does not fit it, and does not strike a broad quiet target once in ten; the ammunition is heavy, adding to the burdens of the soldier, which amount, with knapsack and clothing, to sixty pounds weight. It was long before official men would trust the percussion-lock as a substitute for the flint; they will perhaps introduce the double-pipe swivel, now that the Minié rifle is generally adopted elsewhere; and by the time that some still further improvement on that arm has been effected abroad, the English will have grown used to experiments with the Minié. An Old Officer of Light Division ascribes the inefficiency partly to want of practice—thirty rounds of ammunition being allowed to each soldier for the practice of a year! It is not without more practice that the *Tirailleurs de Vincennes* have attained such skill, that their unerring aim, at the siege of Rome, raised a suspicion of treachery among the defenders themselves,—so certain was the death of an artilleryman who showed his head above the walls; so impossible to account for it, when not a foe could be seen in the ground before him. Sir Charles Shaw relates some striking facts respecting practice:—

"The present French musket 'fusil de munition,' model 1840, is fully as good as the muskets now used in the British army; and I here give the result of 300 shots of model rifle 1846, (with balls before they were made hollow,) and of 300 shots of the musket, (as good as the British,) these 600 shots being fired by the same men at a distance of 656 yards. The targets fired at were five panels, made of boards of poplar-wood, each about an inch thick. The four were placed directly in rear of the first at a distance of a yard from each other. Each panel was 13 feet long and six feet high, thus representing a column of sections composed of six men in front (a man in the ranks occupies 22 inches.) The model rifle, 1846, put in the target out of the 300 shots 127 balls, of which 33 went through the whole of the five panels; and out of the 300 shots fired from the French musket

(equal to the British) only 33 balls struck the target, eight of which only penetrated the first panel and two the second. Thus, the 14,000 French, with their present rifles, can hit a section of six men in front 40 times in 100 shots, while the British muskets, with similar distance and number of shots, can hit only 11 times. But since the late invention of the hollow cylindro-conique balls by Captain Minié, and now used at Vincennes, as precise firing can be done at 1150 yards as I have above stated at 656 yards, and Captain Minié himself will undertake to hit a man at a distance of 1420 yards three times out of five shots. This ball always enters with the point, and if fired at a distance of 1500 yards will penetrate two inches into poplar-wood. Until recently I myself was incredulous; but personal acquaintance with one of the earliest and best instructors in the Ecole de Tir, and I having gone over the practice-ground with him, make me feel quite certain of the truth of what I assert. The ground is marked out for the recruits, beginning at 200 yards from the target, and increasing by 100 yards finishes at 1150 yards. It is found by calculation that at 328 yards a man has the appearance of one-third his height, at 437 yards one-fourth, at 546 one-fifth. By a very simple instrument of the size of a penknife, called a stadia, distances can be measured accurately to 500 yards, and the sights of the rifle can be adjusted to the space indicated by the stadia. I have tried this stadia and measured the distances indicated, and pacing the ground found it correct. At a distance of 765 yards, this rifle would to a certainty knock down a Life-Guardsman in spite of his cuirass, and a front of 10 men, at 1100 yards."

So much for experimental practice: in the previous passage to which he alludes, Sir Charles Shaw states an incident in the field which may astonish some of our friends at the Cape, who find the Caffres and their pranks so troublesome:—

"The loss of officers and men in Algeria was so great, that in 1838 the Duke of Orleans, before going to Africa, organised a battalion of the *Tirailleurs de Vincennes* (then called *Chasseurs d'Afrique*) to take with him. As an instance of the perfection of this weapon even in 1838, it may be mentioned, that the Duke while reconnoitering was annoyed at the pranks played by an Arab Sheik at a distance of about 650 yards. He offered five francs to any soldier who would knock the Arab down. A soldier (M. P.) stepped out of the ranks of the *Chasseurs d'Afrique* and instantly shot this Arab chief through the heart. The arches below the County Fire-office at the Quadrant, in Regent Street, are distant from the Duke of York's pillar about 600 yards, so the officers of the Senior and Junior United Service Clubs may form some idea of the efficacy of these French rifles. But since 1838 many improvements have been made in Mr. Delvigne's rifle and its ammunition. In 1842 there were ten battalions of these *Tirailleurs*, armed with what was then thought the perfection of a rifle; but in 1846 great improvements were made. There are now in the French army a force of 14,000 men armed with this '1846 model rifle'—this unerring and murderous weapon, with its cylindro-conique hollow ball. Orders have lately been given to 'rifle' the common muskets of the French army, and to provide the cylindro-conique hollow ball."

We do not venture to give any opinion on a professional subject; but we say that it is very unpleasant to see statements of this kind made by military men of intelligence and experience, with grounds so intelligible even to unprofessional men. We remember too the apprehensions expressed by the Duke of Wellington at the exposed state of our coasts. It would be most disagreeable news to learn that a great body of Gallic-Algerines were coming over, to visit England like Algeria, London like Rome, with nothing better to meet than the red-coated gentlemen who can't knock down the Caffres.

To meet the exigency, various suggestions have been made, and continue to issue forth in all quarters. Some, we believe, would still rely on an exportation of tracts by the Peace Society; but we doubt whether the number of such persons is still great. Others would augment our Army, in the usual way; and it is observed that the recruiting-sergeants are active; but an addition of raw recruits on the Caffre-life-insurance pattern—of recruits not yet even up to that mark—would not be very encouraging. There is a desire to recruit the Army cheaply and without extending the military spirit; and a correspondent of our own would enlist paupers, and even criminals. He should know that regular workhouse paupers are almost always unfit for military service; and that "able-bodied paupers" are precisely the class that furnish our recruits, if the word, in its most extended signification, be taken to mean the whole peasantry. On the other hand, criminals are precisely the class of whom it would be most desirable to weed the Army; for courage is a quality almost universal, whereas order and discipline are the more difficult qualities to cultivate.

MR. ROEBUCK AT SHEFFIELD.

Mr. Roebuck, M.P. for Sheffield, addressed his constituents in the Council Hall of that town on Tuesday week.

On the question of toleration and the policy towards Ireland, Mr. Roebuck said that it was quite clear that if the majority of the Irish people were to be represented, the majority of their representatives must be Catholics. As long as any body of religious persons abstained from actually invading the clear rights of their neighbors, he said the government had nothing to do with it. He had no concern whether a gentleman called himself Bishop of Hieropolis, or Sheffield, or Birmingham, and the law of England knew nothing about him in that capacity, and only knew him as John Smith or Thomas Dickens. He, as a legislator, dealt with him only as John Smith and Thomas Dickens. He was afraid of no aggression upon us—not a bit of it. (Laughter.) But he was afraid, in talking about aggression, they might be pursuing their own personal predilections, and while they were putting down what they called an aggression against the state, they might be really affixing a stigma on others which they would not like. In matters of religion a government of this country might be composed of Catholics, Presbyterians, Dissenters, and Churchmen. They would not know anything about the dogmas of any sect. They had nothing to do with them. All they had to do was, that every sect should

obey the law, and he would make such a law that no sect would dare to break it. It was in the power of a statesman one day to fulminate acts of parliament against a whole religion; and the next day to pour water in the pan lest the thing should go off. They passed a whole session in doing nothing but debate and quarrel, exciting feelings one against another. They passed the bill, and it had been a dead letter from that time to this, excepting for one circumstance, that every day they had taught the people of Ireland that they might break the law. In as far as that law was concerned, a serious evil had been done to the interests of this country, by teaching the people that to break the law was not a crime, and that to fly in the face of an act of parliament might be a worthy act of worthy men. That was his view of what was called the Papal aggression. He would rule Ireland in such a way that the law should be strict and just, but unbreachable. There should be no man to dare to get up and say—"I violate this act of parliament, and I dare the Prime Minister and the people of England to come here and say, 'You have broken the law, and we are about to take vengeance in the name of the law for that breach.'" But what had he seen the last week? The fulmination of a Catholic Bishop, of a gentleman calling himself Archbishop of Tuam—the mere fixing of which name to that document was a breach of the law passed last year, and he had done it openly. He had defied the minister of this country, he had set at naught the law, and he had laughed at the Attorney-General for Ireland, as much as to say, touch me if you dare. Was that the position in which the parliament of Great Britain should put itself? He believed it was not. And if to-morrow the thing were to come round again, he very much believed that those who had been most active in propounding that law, would be most anxious not to repeat it in 1852. And, when he came to speak of our foreign policy, he would ask, where should we be if the Catholics of Ireland should feel it to be a point of honor and duty, of religious duty, to withdraw their support from England? During the great war with Napoleon whence were our ranks recruited? From Ireland. Who furnished the great commanders and brave soldiers to fight in the Peninsula? Ireland.—And where did their enemies always seek to wound them? In Ireland. If eight millions, or nearly eight millions, should be ready to uprise against the authority of this country because of their religion—what might be the consequence, if a force were to land in Ireland and find the Irish not merely in rebellion, but in revolution against us? He said, looking to the future, and all the multitudinous and conflicting waves and currents of the future, with darkness, and doubt, and clouds overhead, no wise statesman of this country would do anything to estrange the really great body of the Catholics of Ireland from the love of the people of this country. And on that account he said that his government of Ireland would be one of perfect equality to each religion. He might be wrong there, but that was his view. On the subject of the possibility of a French invasion, Mr. Roebuck said—I acknowledge the evils and horrors of an overwhelming army; but I say to my country, do not be in a fatal security. There are mischievous feelings abroad, and despotism is triumphant in Europe now. If England be invaded and crushed, that liberty and that truth must fly across the Atlantic for protection. We should be a continent of slaves; a darkness would come over mankind; and that torch of truth which is now held up almost singly by the glorious arm of England would be reversed and extinguished. Shall such a thing be? And shall I, representing the people of England, tell you not to be alarmed, not to expect encroachment, not to expect that real aggression? I will do no such thing. Be prepared. Have a national army. And let soldiers say what they like; but if the thing be properly done we shall give a good account of anybody who comes here. (Laughter, and much cheering.) I say not to be afraid, but be ready; and if they do come let them never return. (Vehement cheering, at the decline of which the speaker's countenance was so highly animated and expressive that the vociferations of the audience were renewed with greater power.)

THE "GODLESS" PRINCIPLE AT LAMBETH.
(From the Tablet.)

Now and then English infidelity discovers for itself certain hopeful symptoms in the conduct of Catholics, and, in consequence, loud is the sound of triumph which it sends forth. The most usual sign of this discovery is the praise which it bestows upon Catholic Ecclesiastics, who, it supposes, have given themselves over to the work of the Devil in the Church. A few days ago it was supposed that the Archbishop of Cashel had shown some reluctance in the performance of his duty; great, therefore, was the rejoicing. A few days, however, dissipated that pleasing illusion, and English infidels went again to the prow of their vessel, and the mast head, in search of other prognostics for which they are now anxiously looking. In one direction, however, they are always sure of seeing what they wish. But the frequency of the visions has diminished their importance, and these are, therefore, despised. The most frequent signs of mischief are apt to be overlooked, because of their greatness, and it sometimes happens that the most valuable organs for accomplishing a particular work are least regarded, because of their intrinsic worthlessness and the certainty of their results. Such is the case of the established religion of England and Ireland. It is doing its worst rapidly and silently, and only a few perhaps are aware of it. Nevertheless, a great work is going on, not by fits and starts, but continuously from day to day, without ceasing, a real and effectual work. And, that it may be the better understood, it may be as well to say at once, that it is a work of the Whigs. The English nation is, of course, the most religious and moral people in the world; they have no superiors, and indeed no equals. That Church which they have founded for themselves is the most pure, and the most perfect representation of the Gospel. This is the opinion of the infallible people by which it was made, and by which it is so tenaciously supported. It answers, probably, the expectations of those most interested in it, and helps them to carry on their own schemes for ends which are neither desirable nor good. But as its influences are not confined to its own channels, and reaches even to us, we cannot always escape from it, and it is sometimes a duty to descend upon its operations.

At this moment, through Whiggish means, the two individuals called Archbishops are themselves Whigs in morals; Faith being a gift beyond their present

capacity. These gentlemen have received an address from their Clergy, in which the wisdom of the Privy Council is eulogised, and also of these two gentlemen who were privy to the act which calls forth this address. The sentence in the Gorham case has given satisfaction to more than three thousand of the Established Ministers, while only about half that number, inclusive of laymen, could be found to protest against it. The two Archbishops rejoice in that sentence, because it promises to give peace to their Church, by refusing a victory to either party. Mr. Gorham was not wrong, and Dr. Philpotts was quite right.

Dr. Sumner is more profuse in his acknowledgment than his brother of York, and dilates with considerable satisfaction on a state of things which is nothing else than the establishment of infidelity in England by a sentence of the most honorable the Privy Council. He takes comfort that men could combine together who differed as to the effects of Baptism, and the meaning of the word Regeneration; and has the hardihood to tell the world that God has made no revelation on that subject.

Until of late years Whiggery had kept itself outside the Establishment, the profession of nominal religion being considered inconsistent with that of real Whiggery. Now, however, a change has been wrought, and the high places of the Establishment have been ascended by Whigs. It was formerly thought necessary to profess belief in the Creed by those who were Bishops, but now that is dispensed with, and from the high places of the Establishment we hear lessons of clear, plain infidelity. It may be that these Preachers do not intend this; perhaps so: they prophesy like Balaam, and speak the truth, though against their will. Now, it is made plain to everybody that the religion of Henry VIII. and his daughter Elizabeth is nothing more than a will to hide infidel principles till the time is come for avowing them.

The State, of course, hates controversy, and all kinds of internal dispute; and statesmen know very well that of all controversies the most serious is a religious one. It is their interest, therefore, to put an end to them, not by ascertaining the truth, but by compromising it. Theological truth is nothing to them—what they want is a loyal and tax-paying people. All rising disputes they will settle by a compromise, and where disputes are too old to be settled in that way, they contrive to deaden its virulence by concealing its origin and its issues. The spirit that moved the Privy Council to decide that Baptism was an indifferent ceremony, moved also the founders of the Godless Colleges. The Gorham sentence and the Queen's University are one and the same in principle, and have one and the same object before them—the hopeless, dead shore of infidelity.

It is true that Englishmen may hold two opposite opinions about Baptism, by law, but it is also true as a matter of fact that they may have no opinion at all on the subject, and dispense with the questioned rite altogether. The practical issues will be that, by-and-bye, an evangelical Clergyman will discover that he is under no obligation to baptise at all. In the Queen's Irish University at present, Catholics and Protestants are invited to meet on a common ground. Such Catholics as have no fear of fire will attend, but before long they will become acclimatised; they will have learnt that the infidel professor is a most honest man, and, therefore, will consider that it is not necessary to consult a Priest even at Easter, in order to keep a quiet conscience. Proselytism will be, of course, discontinued, but open infidelity and secret immorality will have no check, and thus the peaceable intercourse of Catholics and heretics will result neither in Catholicism nor heresy, but in that mongrel religion which is now preached at York and Lambeth, but which the bystanders recognise as nothing else but infidelity itself. What may come of this time will show, and place beyond the possibility of doubt; but if persons are wise in time they may learn from past examples; for nothing can be more certain than that "evil communications corrupt good manners."

A NEW CHURCH ON AN OLD FOUNDATION.
(From the N. Y. Freeman's Journal.)

The Building at the head of Lafayette Place known as the Church in Astor Place has recently been purchased by Archbishop Hughes, and will be dedicated to Catholic worship in May next. The Rev. Dr. Forbes is to be its Pastor as we understand. There are some things in the history of this edifice that excite attention, and have been the subject of remark in various quarters since this purchase has been made public. In 1812 an elegant stone building was erected in Murray street, opposite to Columbia College, for the late distinguished Presbyterian Minister, Dr. John M. Mason. It was here that the eloquence flashed, and the flame went forth of this noted champion of Protestantism. After his death Dr. Snodgrass succeeded him, and was succeeded in turn by Dr. Thomas McAuley. Following the movement of the population this beautiful edifice in 1841-42, was removed to its present commanding position. It was taken down and its stones and part of its woodwork marked and numbered, so that as rebuilt it presented the precise appearance of the former building. The building was as fresh as ever, but not so the zeal and attachment of the people. Presbyterianism melted away, till at length it left no echo in its deserted walls. The Episcopalians tried to succeed the Presbyterians, but the Episcopalians melted away from it also. The Presbyterians made a second effort to possess it—in vain. The Episcopalians tried it once more—another failure. It was abandoned to the Swedenborgians, who brushed out all the other heresies, and are finally about to brush their own out of it by a voluntary resignation on the first of next May. It was thought time that the building which had thus got rid of all its heresies should receive the gift of Catholic Benediction, and be devoted to the purposes of a living religion.

This will be the twenty-second Catholic Church in this city. What number it occupies on the list of Presbyterian Churches that have died out, been dissolved, or become extinct, we cannot say. An official record of Presbyterian Churches in this city was published by a Presbyterian Minister, Mr. J. Greenleaf, in 1846. Up to that time the number of their Churches become extinct was set down at twenty-one. Without counting such as may have died out in the last six years, we would thus have the remarkable coincidence in number of Catholic Churches in existence, and Presbyterian Churches extinguished. It is a remarkable fact in the history of Church buildings in New York that no Catholic Church has ever, after being once started, become extinct. The only apparent exception is that of the old Christ Church in Ann Street which was burnt down in 1834. But of the two Churches that were immediately built by that congre-

gation, one of them still goes by the corporate name of Christ Church, though popularly it is known as St. James, in James street. Several of our Catholic Churches were built and first occupied by Episcopalians or Presbyterians. The Church of the Transfiguration in Chambers street, was built for the late Dr. Alexander McLeod, one of the ablest and most eloquent Presbyterian coopers of Dr. Mason. He was scarcely in his grave, when Mass was sung in his Meeting-House.

The following jeremiad is curious:—
"A METAMORPHOSIS.—If the spirits of the departed know what is going on in this lower world, how must the shade of that staunch old Presbyterian, the celebrated Rev. Dr. John M. Mason, frown upon the act which was perpetrated yesterday, of selling to the Scarlet Lady of Rome the very stones and wood which once resounded with his soul-stirring eloquence! The case is this. In 1812, Dr. Mason's people built for his occupancy, in Murray street, what for those days was a large and splendid stone church. It was 92 feet by 77, with a steeple near 200 feet high. In process of time, Dr. Mason having deceased, and many of the members of the church and congregation having moved up town, it was judged expedient to remove the edifice also. Accordingly, it was taken down, each stone, as well as a portion of the wood-work, being carefully numbered, so as to take its proper place in the renovated structure. Thus was reared the church edifice in Astor Place, then and previously known as the Eleventh Presbyterian church. But it was soon found that the charm was broken; Dr. Mason's church without Dr. Mason, was no more attractive than other churches. After a while new troubles came in the shape of a mortgage foreclosure, the result of which was, that the church was sold under the hammer. It was afterwards occupied by an Episcopal congregation, then again by the Presbyterians, and again by the Episcopalians. Latterly it has been occupied by the Swedenborgians, and last of all, it has gone into the hands of the Roman Catholics, having been sold yesterday to Bishop Hughes for \$33,000. It will be consecrated in May next. Dr. Forbes is to be the pastor.—*Journal of Commerce.*"

IMPORTANT FROM CALIFORNIA—ARREST OF ELLIS, THE BETRAYER OF O'BRIEN.

By a letter published in the *New York Truth Teller*, received from a gentleman in San Francisco, we have the particulars of an affair of rather novel character. It will be recollected that a party named Ellis, (Wm. Ellis,) who had been transported from New Zealand to Van Dieman's Land for an act of piracy, and who, about the time that his sentence of seven years had terminated, was employed by the Government there in conveying provisions to the penal station of Maria Island, where Wm. S. O'Brien was then imprisoned, represented to the friends of Mr. O'Brien that if they would raise a sum sufficient to purchase the "Victoria" cutter which he then commanded, that he could take O'Brien off the Island. The money was raised £700, about \$3,500; and there are few American citizens who will not recollect the treachery of Ellis; his giving information to the Government, and his subsequent carrying away of the vessel after all penalties against him had been satisfied by the friends of O'Brien. The writer in San Francisco proceeds to say:—

"For about twelve months, nothing had been heard of either Ellis or the vessel, until McManus's escape from Van Dieman's Land, who when on his way to these golden shores, made the port of Honolulu, and there learned that this very individual Ellis had left but two days before for the port of San Francisco.—On McManus's arrival, we well recollect the fact, that this villain's residence here arrested his earnest attention, and he instantly put his friends on the look out for him. In the excitement, however, of Mr. McManus's welcome, he got time to secrete himself, and, up to the present, had not been heard of. It was reported by some that he had been in the mines, by others that he had returned to the Sandwich Islands; but, to the surprise of Mr. McManus and a few of his friends, it was ascertained beyond a doubt on Thursday, 18th inst., that he was then on board the "Calico," lying in this harbor.

We had now better give in Mr. McManus's own words, as uttered in our presence, and subsequently repeated in our hearing in the vigilance committee rooms. "About five o'clock on Thursday last I was standing at my store, when a young man came up to me, and asked me what I would do with Ellis if he could find him for me. My reply was, that I wished to get at the bottom of his treachery, as I was convinced that there were others implicated with him; that if he would reveal the whole, and refund the money that he had robbed my friend of, I would be content. The young man then stated that he was content, and informed me that Ellis was then on board the 'Calico,' and that no time was to be lost, that he must be made prisoner that night. A few friends were then hastily called together, a hurried arrangement made, and at one o'clock at night eight men, well armed, boarded the vessel in silence, ordered the prisoner to dress, and rowed him off to Mission Creek, a distance of about two miles; the other parties in charge of the vessel were ordered to attend to their various duties, as they were not wanted."

The moment he touched the shore, Mr. McManus told him "that he was his prisoner, and that any attempt to escape would meet with instant death." He was subsequently conducted to a hut, where he was supplied with refreshments, and the charge of his treachery brought against him. He admitted that he was the man, and promised to return the money, but could not be got to admit his treachery, and, for reasons hereafter to be explained, was subsequently forgiven, and conducted to his ship by a portion of the party. On the following day this villain had the audacity to appear before the Vigilance Committee, and charged the party with having used their name. On receipt of this information, conveyed most respectfully to Mr. McManus by two of the body, Mr. McManus at once waited on that body, and in my hearing and that of several others, stated openly that he was the man who headed the party, that he arrested him in his own name—not that of the Committee. He also, turning round to Ellis, said, "That villain there first robbed and betrayed my friend, subjected him to a most dreadful imprisonment, and has now had the audacity to pollute these free shores with his presence. Knowing the amount of misery, suffering and penury he entailed on my noble-minded friend, I would never have forgiven myself—I would have considered myself less than a man if I allowed him to leave these shores without at least having put my hands upon him. I did so. I handed him over to the people,

who with me, to try him; and the only regret I have, is, that he has got off so safely; but I thought that it would be unbecoming of me to be both prosecutor and judge; but I pledge my word of honor, as a gentleman, that the name of the Vigilance Committee was not mentioned by me, or by any one in my hearing."

Mr. McManus then left the room, and Ellis was given till evening to bring proof that the name of the Vigilance Committee had been used. He did appear; was unable to prove to their satisfaction, and, on his leaving the room, and while one of the party was communicating to Mr. McManus at his store that they were convinced, he had never used their name, a body of teamsters who had surrounded the Vigilance Committee room on the first report of the affair, beset him on his leaving there and gave him a pretty sound beating, giving him one or two severe cuts on the face. A charge is now before the Grand Jury, a charge being laid by Ellis against Mr. McManus, and a counter charge being preferred through the District Attorney, Henry Herbert Byrne, Esq., against the vessel bringing a convict to these shores.

IRISH MILITARY COMPANIES.

"It is Soldiers who are wanting; men can be got anywhere."—*Napoleon Bonaparte.*
"On a well regulated army, depends the fate of France."—*Louis Napoleon.*

In times of military activity both in Europe and America, Irish soldiers have been always distinguished. Always at such a time, English Orators and Statesmen are feign to praise "the brave Irish" fools who died in that bad service.

It is possible a great military contest may shortly again occupy Europe. Peace has lasted for nearly forty years; interests have been born in peace which can only be baptized in war. At such a time therefore, it becomes urgent upon all Irishmen who have a vocation for arms, to reflect upon what they may be called on to do, within a year, or less, from the present.

If, in the European battle, France and the Pope are to be on one side, and England and the Socialists on the other, an Irish soldier, can serve only on the side of the former, and the more of us are able to volunteer for that service the better for Christianity and freedom. Reflections too serious to be lightly uttered before their time, throng upon us at the prospect which the European news unfolds.—*American Cell.*

THE NUMBER OF THE MAN.

Our Second Advent folks always find portraits in the Scriptures of all the distinguished characters, as well of the present as of the past. They have assigned a place to Kossuth, a place to Hungary, a place to Turkey, a place to France, a place to the Pope.—Their prediction now is, that Democracy, or Republicanism, is soon to enter upon a struggle with all hostile powers, and that the world is to become a family of Republics. They have set the example of pointing out great men by the number of their names, that is by adding together the Roman numerals to be found in their names, as indicating what is frequently referred to in prophecy—*The Number of the Man.*—A correspondent takes the hint thus given, and very ingeniously applies the prophecy in the 18th verse of the 18th chapter of Revelation to Louis or Ludovic Kossuth. He says:—The Beast there described (whose character is certainly not very admirable) is said to be the number of a man; and his number is 666, let him that hath understanding count the number thereof. The number of the Roman letters answering to figures in Kossuth's name may be read thus:—

L	50	K
U	or V	5
D	500	S
O		S
V	5	U or V
I		T
C	100	H

Added together make 666.
To this Beast, accordingly, power is given to speak great things, and to continue forty and two months, which time may be sufficient for defeating his intended enterprise, or for its success. Power also is given him over all tongues, and nations, and all that dwell upon the earth shall worship, whose names are not written in the Book of Life.

REMARK.
Kossuth shows plainly enough of what spirit he is, without making it necessary to hunt for his number. The foregoing calculation however, is nearly as good as most which have been made about the number, 666.—*Providence Correspondent of the Boston Pilot.*

THE PACKET STATION—MR. ABBOTT LAWRENCE.

The Limerick papers publish letters from Lord Montague and Mr. A. Lawrence, the American Minister, transmitting the reply of the latter to the address presented to him some time since on the occasion of his tour in Ireland, by the citizens of Limerick. We quote the following passages from Mr. Lawrence's reply:—
"I entirely agree with you that we cannot over-estimate the political, the commercial, or the social importance of a rapid, constant, and certain communication between two nations having so much in common as the United Kingdom and the United States. When in Ireland I visited the harbors of Dublin, Galway, Limerick, Bantry, Cork, and Queenstown, all of which offer rare and safe accommodation for ships. Since my return to London I have received various charts, maps, reports, &c., with reference to these harbors, &c., all of which I have transmitted to the President of the Chamber of Commerce, New York, for public use. I did not fail to remark the capacities of your noble river, navigable by steam for two hundred miles, on which you dwell with such just pride. I also made such observations as I could in our rapid passage of the harbor of Foynes, which seemed to me capable of being reached at any state of the tide, and of affording shelter, with a sufficient depth of water, for the largest ships. I observed also a pier and a wharf for large steamers—and I was particularly struck with the magnificent docks under construction at Limerick, which, when finished, must prove of the greatest advantage to your interesting city. The people of the United States are fully impressed with the fact that the most secure and rapid communication across the Atlantic is a benefit that cannot be refused or postponed, and have made, and are making, gigantic efforts to secure it. In my visit to Ireland I saw much to admire. The beauty of your scenery—the fertility of your soil—the magnificence of your harbors—the great resources of your country, as yet undeveloped—the provisions made for the education of your children—all were objects of striking interest. But above all these I felt your generous hospitality, and the kind feeling of all classes towards the United States."

MONTREAL MARKET PRICES.

Table of market prices for various goods like Wheat, Oats, Barley, Peas, Buckwheat, Rye, Potatoes, Beans, Honey, Mutton, Lamb, Veal, Beef, Pork, Butter, Eggs, Flour, Oatmeal, Apples, Onions, Beef, Pork, Turkeys.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations: Alexandria, Montreal, Brantford, Cornwall, etc.

TO THE CLERGY AND OTHERS.

THE Subscribers have on hand, at their MARBLE SHOP, 21, MCGILL STREET, a BEAUTIFULLY FINISHED MARBLE BAPTISMAL FONT, suitable for a CHURCH.

NEW CATHOLIC WORKS, JUST RECEIVED BY THE SUBSCRIBERS.

- List of new Catholic works received by subscribers, including 'The United States Catholic Almanac for 1852', 'Reflections on Spiritual Subjects', etc.

NEW CATHOLIC BOOKS.

- List of new Catholic books, including 'The Devout Soul', 'The Catholic Offering', 'The Golden Manual', etc.

NOTICE TO MEDICAL STUDENTS.

ST. PATRICK'S HOSPITAL.

A COURSE of CLINICAL INSTRUCTION and LECTURES will be commenced at the above Institution (already containing 75 Beds) on MONDAY next, the 2d FEBRUARY, to be continued until the 1st of August.

For further particulars, apply to any of the above Lecturers, or at the Hospital, January 31, 1852.

TO CLERGYMEN.

JUST RECEIVED, from DUBLIN, the following WORKS: Haydock's Folio Bible, with notes to every verse, in 2 vols., beautifully illustrated, for the low price of 50s currency—the publisher's price being £3 3s.

CATHOLIC WORKS.

JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS: ALICE RYORDAN, the Blind Man's Daughter, by Mrs. J. Sadlier, 12mo of 280 pages, in muslin; price 1s 3d.

JUST PUBLISHED, A GIFT BOOK FOR CATHOLICS.

SICK CALLS: FROM THE DIARY OF A MISSIONARY PRIEST; by the Rev. EDWARD PRICE, M.A. The Volume contains the following Stories: The Infidel, The Merchant's Clerk, etc.

WORKS RELATING TO IRELAND, OR BY IRISH AUTHORS.

- List of works relating to Ireland or by Irish authors, including 'Madden's Life of Emmett', 'Swift's Works', 'Gulliver's Travels', etc.



ST. PATRICK'S SOCIETY. AN ADJOURNED MEETING of the above Society, will be held at St. Patrick's Hall, on MONDAY, 23rd instant, at EIGHT o'clock precisely.

RICHARD MACDONNELL, Office, Place d'Armes Hill, same Building as DRUMMOND AND LORANGER. DR. THOMAS McGRATH. Surgery, No. 25, McGill Street, Montreal.

DEVLIN & HERBERT, ADVOCATES, No. 5, Little St. James Street, Montreal. H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN PHELAN'S CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1, Saint Paul Street, near Dalhousie Square. THREE HUNDRED OIL CLOTH TABLE COVERS.

BLANK BOOKS, COMPRISING Ledgers, Journals, Letter, Day, and Cash Books, substantially bound. Only ONE SHILLING AND THREE PENCE THE QUIRE. D. & J. SADLIER & Co., 179, Notre Dame Street.

JOHN McCLOSKEY, Silk and Woolen Dyer, and Clothes Cleaner, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel.

WILLIAM CUNNINGHAM'S MARBLE FACTORY.

No. 53, St. Urban Street, (near Dorchester Street.) WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c.

Lodgings for Female Servants out of Place AT FLYNN'S

Servant's Registry Office, and Second-Hand Book Store, No. 13, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH.

SECOND-HAND BOOKS SOLD VERY CHEAP. SERVANTS WANTED at the above Office, who can give Good References as to their character and capability.

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THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants.

NOTICE.

THE SUBSCRIBER has on hand a choice assortment of DRY GOODS, both Fancy and Staple, suitable to the season, at very low prices, and calls the attention of Country Merchants to examine his Stock, before purchasing elsewhere.

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FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street. SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care.

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House and Sign Painter, Glazier, &c. &c. &c. THE Advertiser returns thanks to his friends and the public for the liberal support he has received since his commencement in business.

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No. 231 St. Paul Street, Montreal. THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house.

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Upper Town Market Place, Quebec. THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line.