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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, FEBRUARY 13, 1852.

NO. 27.

DR. J. D. BRYAN'S LECTURE BEFORE THE PHILOPATRIAN CATHOLIC INSTITUTE, PHILADELPHIA.

(From the Catholic Instructor.)

"CATHOLICITY ESSENTIAL TO THE PERPETUITY OF OUR REPUBLIC."

The Lecturer took the ground that the Catholic Church is the sole parent of true civilisation. The Catholic Church, and it alone, has converted Pagan nations, and civilised them. All the true civilisation that exists in the nineteenth century is derived from the Catholic Church, and whatever is not so derived is not true civilisation. Hence, all the efforts of whatever is not Catholicity—as Protestantism, or its synonyme Infidelity—are nothing more or less than efforts to destroy Christian or true civilisation, and degrade society to its primitive barbarism. With this preface he stated the two leading propositions of the lecture—namely, that American society is rapidly retrograding towards the gloomy and cheerless state of infidelity; and that, unless restrained by true religion—by Catholicity—its ultimate destiny must be barbarism.

Having made these two general propositions, the lecturer took a general view of the nations of the world which had, at any time, received the doctrines of Christianity, and showed that all those people who had once been Christian, and had become recreant to the faith, have degenerated into their primitive barbarism. Africa was once Christianised and civilised, but it cast off the faith of Christ, because Arian, heretic, Protestant; and the Church of Africa, once so flourishing, which had given to the Church a St. John Chrysostom, a Cyril, an Origen, a Tertullian, and a host of holy men and women, is now blotted from the page of history, and nothing remains of it but the names of the Saes, where once her saintly Bishops sat, and taught the doctrines of the Catholic Church. Egypt, Asia Minor, and the whole eastern portion of the Roman empire, once Christianised and civilised, also became infected with Arianism and other heresies, protested against the Church, and are now all, without exception, sunk into barbarism. But not so with those nations which preserved the faith of Christ intact, since all the nations which in primitive times formed part of the Catholic Church, and kept the faith, are now among the first and most renowned nations of Christendom.

The Catholic Church was endowed by its Divine Founder with certain attributes, which were destined to characterise it in all times. Of these the lecturer enumerated two as especially suitable for the subject of his discourse—the essentiality of Catholicity to preserve our Republic—namely, Unity and Perpetuity. After dwelling upon these two marks of the Church, at some length, showing that all other forms of religion fritter away, and die, he demonstrated the immovable steadfastness of the Church; and here we cannot do better than to give, as near as possible, his own words—The Catholic Church, then alone, cemented by unity, and sealed with Heaven's own signet, perpetuity, smiles at decay, knows no decline; and even when seemingly swept away from any section of the earth, Phoenix-like, arises from its own ashes with renovated life and increased vitality. The Goths, the Vandals, the Huns, the Suevi, barbarians of the North, sweep down upon, and desolate her most fertile provinces; but indued with power from on High, she springs immortal from her desolation, rallies under the banner of the Cross, and converts her desolators, re-molds their rugged natures, and re-constructs the Church in more than its pristine glory. And when, in the course of ages, the wild storms of the sixteenth century arise, and frenzied man again distracts her sacred peace, and passionately tears his spiritual mother's breasts though grievously wounded, yet, as deathless as before, she stretches her maternal arms across the broad Atlantic, and more than supplies her loss by gathering into the Household of Faith the uncounted millions of an entire continent. And now, what is her aspect in the nineteenth century? Whilst those who vainly seek her destruction, are reducing their strength by suicidal divisions—while Germany, where modern Protestantism first began, is rapidly sinking into infidelity, is denying the revelation of God, and interpreting, according to the rules of human science, the miracles whereby the Son of God proved his mission—while Geneva is denying the Divinity of Christ—while the infidel communists of France are uttering their insane ravings against all religion—while the socialists of England and North America, and the infidel red republicans every where are seeking to throw off all restraint of human, as well as of divine law, the Catholic Church stands at this moment, upright and firm—the sole conservative power of Europe and the world—fresh as in her youth—buoyant as the young eagle—vigorous as the war-horse in the battle, her unity as firm, her perpetuity as indelibly delineated on her venerable front, her numbers more multiplied and multiplying than in

any former period of her history, and her zeal as apostolic as when her Divine Lord first sent her forth upon her mission to convert the world.

The lecturer here went into a searching analysis of civilisation; we have space only for the conclusion of his argument. His proposition was, that true civilisation consists in the possession and practice of true religion; without whose sublime virtue, inimitable charity, exalted morality, pure instruction, salutary restraints, and holy but absolute commands, we would be inferior to Pagan Greece and Rome; as they, except true religion, had most of the accidents of life, which depend upon mere human energy, in excess of us. If then, true civilisation consists in the possession and practice of true religion, that is, true Christianity—and this is not denied—then, that people, which is totally without this sole civiliser and enlightener, must be barbarian. Suppose, then, it could be affirmed of the American people, that they are totally without true Christianity; what would forbid the logical consequence—a state of barbarism? Nothing, by their own admission.

Again, if civilisation depends upon true Christianity the most that can be admired of a people, which partially receives and partially rejects it, is, that they are partially civilised; and if that people be a barbarous nation in the process of conversion to Christianity, that it is becoming civilised; but if it be a nation once converted, and in the process of departing from, or rejecting, Christianity, that it is declining from civilisation, and retrograding towards barbarism. Now, it is not affirmed that the American people are totally without Christianity; but it is affirmed, that they only partially receive it, and partially reject it. The American people are not then, religiously, in a settled state. There are religious movement, transition, various religious experiments, and change from one to another, and from something to nothing. Are they a barbarous people, in process of conversion to Christianity? Manifestly not. They must then be a people, or an agglomeration of peoples, which, once Christian are now striving in various degrees to get rid of the requirements of Christianity; some dispensing with less, others more, and many rejecting it altogether. If this be so, then they must be a people tending, more or less rapidly towards barbarism; and reiterating the original proposition, unless so restrained by true Christianity, as to be brought back to the practice of its sacred duties, that must be their ultimate destiny.

Here followed an account of the various systems of religion which prevail amongst us, and which were shown to be the fruitful sources of infidelity; and which, so far from saving the people from, are proved to be the very elements which precipitate them into barbarism. And here, observed the lecturer, since it is my desire and intention to present the fairest picture of Protestantism that can be justly drawn, I will eliminate from the inquiry those Protestants who discard all religion, who declare the whole system of Christianity a "humbug;" who affirm of the entire body of Revelation, that it is a falsehood;—who, in a word, deny everything, except the phenomena of natural science. These are, by their own declaration, undisguised infidels, and have therefore reached a point which renders argument unnecessary. They are barbarian now. There is another class, one grade higher than these, which I shall also eliminate. These have the King James' edition of the Bible, and the Protestant rule of faith, "Private Interpretation;" they have also their places of worship, their religious leaders, their Theological Seminaries, and all the usual appendages of religious denominations; and they comprise the Unitarians, a very extensive body, who deny the divinity of Christ. Included under these, though they are somewhat lower in the scale, are the Socialists, Communists, Fourierites, Fanny Wrightists, and those who associate for Woman's Rights. Under this head must also be enumerated a large portion of the Society of Friends, which have followed the leadership of Elias Hicks, and who also deny the divinity of Christ, and all the miracles of Revelation, and use the Bible merely as a book of moral lessons; all, to be sure, in the legitimate exercise of the Protestant rule of faith,— "Private Interpretation"—which allows a man to interpret the Sacred Scriptures so as to favor every vagary of the human imagination. And, finally, I will eliminate the Mormons, or "Latter Day Saints," (now a considerable item among the sects, and threatening to monopolise a whole State to themselves.) We have now, even according to the account of some of the Protestants themselves, got rid of a great deal of trase, and have reduced our analysis to about six denominations, namely, the Baptists, Methodists, Presbyterians, Episcopalians, Universalists, and the Friends or Quakers. These, according to their own account, are the embodiment of all the righteousness of the nation; they are the ten righteous of Sodom, on whose account the city is not destroyed. But

amazing and humiliating thought! to what, in the effort to get the pure essence of Protestantism, have we reduced the boasted Protestant nation? To four millions and a-half; not one-fifth of the entire population. All the rest, of twenty-four millions, except about two millions of Catholics, being either open Infidels, or indifferent, or violently opposed to all religion. What a fearful stride is here displayed towards barbarism. And let us now examine how far behind them is this pure essence of Protestantism? At the close of the "World's Convention," held by the Protestant ministers in London, a few years ago, it was proclaimed, somewhat impiously, to the world, that the prayer of the Redeemer was at last fulfilled, and that it could now be affirmed of the Christian Church—meaning Protestantism—that it is a unit, one! I will, therefore, for the moment, endeavor to consider these denominations as one body. It will, I fear, be but a man of straw,—I will not misrepresent them. Each one shall speak for himself. They shall represent the Apostles, if you like, commissioned by the Redeemer to teach the world. Each one has King James' translation of the Bible; each one is, according to his own account, orthodox. Here they stand arrayed before you. One of them, the Universalist Apostle, commences to teach and in an elaborate argument proves, from his Bible, that there is no place of eternal punishment—no hell. The Methodist Apostle shows you, from the same book, that "the wicked shall be turned into hell, and all the nations that forget God;" but he, at the same time shows you, in a manner equally conclusive, that Baptismal Regeneration is not a doctrine of the Christian Church. "There, you are wrong,"—exclaims the High Church Episcopalian Apostle—"our Church plainly teaches the contrary, Baptismal Regeneration, though all our people, unfortunately, do not believe it, and our Bishops—" "Your Bishops, be fiddled, old rag of the Pope!" interrupts the Presbyterian Apostle, "no such order belongs to the Church; we are as much in sacred orders, without them, as any of you, and can as well administer the Sacraments of the Lord's Supper and Baptism." "Baptism and the Lord's Supper!" chimes in the Quaker Apostle "there is nothing of the kind taught in the Bible. The Divine head of the Society never meant that we should understand Him carnally, but spiritually."—"Perverse leaders of the people," ejaculates the Baptist Apostle, "do you not see by the plain words of the Scriptures, that you are all wrong; that you must indeed be baptized, and that too with water; but that sprinkling, or infusion, is no Baptism at all; to be truly baptized, one must be totally immersed."

Such is this one body, this apostolic college, or rather this Babel of confused tongues. Did the great Head of His Church commission such a body of contradictory teachers? Did He ever establish a system of such opposing elements? Consider Protestantism as a unit, and it is infidel, totally infidel now; it does not believe the plainest doctrines of the Christian Church, far less it is united upon them. Dismiss from your minds the absurd idea of Protestantism being a unit, and let each sect stand, as it truly does, alone—each one independent of the other. Then, looking at each denomination singly, I affirm of it that it does not believe the doctrines which it individually professes to believe. Had we time to trace the histories of these denominations, from their commencement, we would find that the doctrines which were first taught in them are not now known; and if the heresiarchs, who originated them, could return to the earth they would not recognise the sects which are called by their names. And it is directly on account of this diversity of opinions, upon the same points of doctrine, that each of the denominations is perpetually dividing and sub-dividing until there are all sorts of Presbyterians, New School, Old School, New Lights, and Old Lights, Cumberland Presbyterians and Blue Stockings; all sorts of Episcopalians, High Church, Low Church, Loose Churchmen, Tight Churchmen, Puseyites and anti-Puseyites; all sorts of Baptists; Baptists and Anabaptists, Mennonites, Particular or Calvinistic Baptists, and General or Armenian Baptists, Close Communion Baptists, and Free Communion, Hunkers, Tunkers, Tumblers, Hard Shell and Soft Shell Baptists. And so of all the rest—all opposing, denouncing each other, holding no communion with one another, and each declaring that the other has departed from the truth. In that alone they are right. But why is this if they believe that revelation contains fixed doctrines—the doctrines peculiar to each sect? The simplest Catholic child knows what these wiseacres seem not to see—that if any given doctrine be really a doctrine of the Church, that to change it is blasphemy; and yet they heed it not, but go on splitting and dividing, and each division, though it believe the direct opposite of another division, is proclaimed to be right, orthodox; and each one tells you, with sanctimonious gravity—"Oh,

it is of no consequence; we are all one—a unit! The prayer of the Redeemer is at last fulfilled in us." Their pretensions are a burlesque upon human language, and their solemn trilling with the religion of Christ is blasphemy. I ask, in the name of sacred truth, if such fickleness as they display in the momentous affair of salvation, such wavering to and fro, tossing about of every wind of doctrine and wave of private opinion, be not calculated to precipitate any community into total infidelity—unbelief in all revealed religion? They who do not so read the Book of Human Life must be blind indeed.

Protestantism, continued the Lecturer, is not only essentially destructive of itself, but also of civil government; and if there be no other ark of safety for us as a people, there is nothing in the dim vista of the future but the destruction and loss of our united nationality. This was proved, in part, by the following considerations—a nation of infidels is as impossible as anomalous; the principle which forms the Protestant rule of action, "private interpretation," is suicidal; it makes the doctrines of the State, as well as those of the Church, like matter, infinitely divisible; it is the fruitful parent of discord, whether in society, among families, or between individuals; it has sundered the holiest bonds of unity; it has originated national discord, and overturned every government in which it has found a successful foothold; and lastly, those who defy the Lord of Heaven, trifle with His revealed will, and disobey His laws, will not, do not, find it difficult to cast off the fear of man, and set all human government at naught.

The commencement of this result was shown to have already lowered upon us even in the infancy of the Republic. We cannot refer at length to the numerous evidences the Lecturer adduced to demonstrate this fact. He referred to the splitting up of the religious denominations upon the slavery question, and said, so frenzied have the various sections of the country become on this subject, that South Carolina is busy in the manufacture of arms and munitions of war, to maintain her resistance to the Federal government, while the politico-religious fanatics of Massachusetts, and of every other free State of the Union, stand in an attitude scarcely less treasonable, bidding defiance to the laws in public and in private places, denouncing them as the bullion of the infernal pit, not to be obeyed; and, to cap the climax of their insane folly, pursuing the officers of the law, and meting out to them wounds and bruises, and bloodshed and death. And all this agitation—this rending asunder of what they declare to be the Church of Christ—all this threatened dissolution of the Union, arises simply because some ignorant sectarian zealots are pleased to act upon their own private judgment in what they consider a religious question.

That which has here been presented as the evidence of a fact, is only one instance of a long series, illustrative of a general principle of action. Liberty has run into licentiousness, and the idea of a "Higher Law," the Superintendence of a Superior Power, in the affairs of man, in a national point of view, is not only lost sight of, but by many, even in high places, ridiculed. The ancient rule of true Christianity—"Let every soul be subject to the higher powers; for there is no power but from God; and those that are, are ordained of God.—Therefore, he that resisteth the power, resisteth the ordinance of God."—Rom. iii., 1, 2.—is not the principle which now guides the people, and compels them to preserve their allegiance to the American Government. The prevailing impulse, and the language, of the great mass of the people, is *we*, in the power of our own might, and by the force of our own independent will, have constructed this government, made its laws, and constituted its authorities. We look to no being as our Superior Power; we are free to disobey, if the acts of the creature of our will do not please us. Hence, in every section of the Union, men, as the phrase is, "take the law in their own hands;" the pistol and the bowie-knife regulate their disputes. "Judge Lynch," with his ever ready rope, hangs the poor object of popular vengeance upon the nearest tree, without a moment's warning. Vigilance committees, not known to the Law, are formed, to regulate, not only the offenders against constituted authorities, but the constituted authorities themselves. Anti-renters, imitating ruthless savages, and emulating them in deeds of blood, resist to the death the payment of just claims upon property whose benefits they reap. Piratical expeditions, against our peaceful neighbors, are organised in our midst, in defiance of the laws of the country, in despite of the sacred pledge of treaties, and the representatives of those governments fly for their lives from our midst. The torch of the incendiary is applied to every building, the object of whose erection is distasteful to the populace, sparing neither schools, nor religious houses, nor even the temples of the Living God, and riot rages rampant in all our most populous cities.

At this point, the school question came very properly in; and the whole system of public instruction was shown, on the testimony of Protestants themselves, to be the source of a vast deal of the Infidelity of the country. God, and the doctrines of true religion are utterly banished from them, and the blank of the children's minds was filled with mere human knowledge, while every thing that pertains to their real, their spiritual welfare, is entirely discarded, and a host of young Infidels is annually thrown out upon society, who soon give fearful evidence of their vicious training.

The Lecturer, from the premises he had laid down, argued that the only means whereby civilisation, order, and respect for the laws of society, could be restored, is by the extension and propagation of the Catholic religion, which has everywhere been the civiliser of nations, and which alone, amid all the storms and persecutions from within and without, has preserved the Faith in its integrity. Yes, the only remedy against Infidelity and Barbarism, is a return to that united and divinely perpetuated Church which, in every age, whilst spreading the Faith of Christ, imbued the mind with human knowledge; sanctifying it, and preserving the heart and soul of the votaries of science free from those lamentable infidel tendencies which disgrace the disciples of our modern, irreligious schools; which have reduced the entire system of instruction, in Germany, to materialism; which was empoisoning the youth of France;—which have spread their baleful theories of religion, or rather of irreligion, and their anarchical theories of irresponsibility, to all government, human and divine, until the whole of Europe is shaken to its foundation, rocked to and fro, like the surges of the raging sea, or like the burning billows of a volcano, threaten to burst forth and overwhelm society in scorching, withering desolation.

The Lecturer earnestly urged the necessity of confiding the education of youth to the Brothers of the Christian Doctrine, to the Fathers of the Society of Jesus, and to the members of those other, numerous and world-renowned, Monastic Orders, which devote their lives to the instruction of youth, and which, while teaching them the rudiments of human knowledge and conducting them through the loftier fields of scientific lore, impress their minds with the sacred truths of Divine religion.

Above all, it was necessary to have, throughout the United States, the immovable, the everlasting Church, which teaches mankind to render to God that which is God's, and to Caesar that which belongs to Caesar. That Church which, without violating any principle of Faith, or departing, in the minutest point, from the sacred deposit of Truth, adapts herself to every people, and every variety and form of political government; to every age of the world, to every shade and diversity of intellect and opinion, and, without regard to any question of jurisprudence, combines all in unity of action, and preserves alike the crowned head and the majesty of the people.

Of all the institutions designed for the benefit of man, this Church alone never grows old; years serve only to increase her strength and to make her still more venerable. While other forms of religion fritter away, die, and are lost in the self-annihilating principle that forms their rule of action—while dynasties, empires, and Republics alike rise and fall, and the most enduring monuments of man crumble to the dust, the Catholic Church alone ever remains immovably steadfast. And this, because the finger of God has stamped upon her front, unity, perpetuity, and authority—authority, a principle by which millions of diversified minds and interests are brought into a harmony of action,—which constitute alike the conservative force of political as well as religious establishments; and which, combining a nation in the bonds of unity, thereby seals and secures its perpetuity in the highest degree of which human institutions are capable.

The Lecturer was listened to with evident delight; bursts of applause frequently interrupted the delivery of the Lecture, and marked its close.

CATHOLIC INTELLIGENCE.

ARCHDIOCESE OF NEW YORK.—The *Truth Teller* says:—We are pleased to learn that the Rev. Father Maldonado, S.J., has returned to St. John's College, after a short stay in Mexico. The rev. gentleman was highly successful in his mission, though his health is slightly impaired. He intends after a brief sojourn at St. John's, to proceed to Georgetown. Father Deluynes is still in Mexico.

BISHOP OF PHILADELPHIA.—The announcement of the appointment of the Rev. Mr. Neumann of this city, as Bishop of Philadelphia, we think rather premature on the part of our cotemporaries, as we learn that no letters of an official character have yet been received.—*Catholic Mirror*.

DIocese OF CINCINNATI.—From our excellent contemporary the *Cincinnati Telegraph*, we learn that the Catholics in the city, are now more than one-third of the entire of the population there—of course they are far more numerous than any sect of Protestants. The number of marriages in the Catholic congregations during the past year, was 1,342—births 3,667—deaths—1,871. A very excellent association under the title of the Church Building Society, exists in Cincinnati.

CATHOLIC MISSIONS IN THE WEST.—From the catalogue of Catholic Missionaries that was published in the *Shepherd of the Valley* last year, it appears that the first Missionary who came to the Illinois country, was Father John Deguerre, a Jesuit; he came from the Mission of Lake Superior in the year 1653 and established a Mission, called St. Louis Station, near, it is believed, Peoria, on the Illinois River; there is no known vestige of this station. It is supposed that as soon as the Settlements of Kaskaskias, Cahokias, Fort Chartre, St. Phillip, St. Ann, and Prairie du Rocher were formed, the few

Indians, Canadians and Metifs residing at the St. Louis Station abandoned it, and went to join the new settlements. Father John Deguerre, after having formed the St. Louis Station, and promised there the glory of God, by much pious labors and hardships, visited the divers Indian nations along the Mississippi, and was killed by the Indians, while exercising his sacred functions, in 1661. It appears that some of his successors were killed also by the Indians; Father Gabriel de la Ribourde, a Franciscan in 1680; Father Maximus Leberck, a Franciscan in 1687; M. John Davies Tetu in 1728; John Francis Dubuisson, de St. Come in 1717; and Father Vercailler, a Franciscan, was drowned in crossing the river in 1750.—*Shepherd of the Valley*.

The Trappist Monastery of Gethsemane, by permission of the Holy See, and with the approval of the Bishop of Louisville, has been elevated to the dignity of an Abbey. The Rt. Rev. Father Eutropius, former Prior, having been elected Abbot by the votes of the religious, was recently blessed as Abbot by Bishop Spalding, in St. Joseph's Church, Bardstown. The ceremony, which is similar to that of the consecration of a Bishop, was witnessed by a large crowd, and derived additional interest from the presence of forty of the monks from Gethsemane, who attended in their full religious dress. Father Eutropius is the first Abbot in the United States.—*Id.*

REV. JOHN NUGENT.—On Tuesday, there was an office and High Mass in St. Mary's Church, attended by the Bishop and Clergy for the repose of the soul of the Rev. John Nugent who died recently at his Mission in the County of Yarmouth. The local paper says, that during his residence in Yarmouth he conciliated the esteem and regard not only of his own flock, but those who differed from in religion. Mr. Nugent was for a considerable time one of the Professors in St. Mary's College in this city, and was much distinguished for his talent and attainments. The state of his health, however, which was always delicate, induced him to try the benefit of a change of air, and he resided in a country mission for the last four years. We believe the rev. deceased was a native of Carrick-on-Suir, in Ireland.—*Arcahian Recorder*.

ARICHAU.—It is confidently reported in town, that Dr. McKinnon, the Bishop Elect of Arichau, has received the Bulls of his appointment to that Diocese, from the Holy See.—*Id.*

CONVERSIONS.—On the 17th January, at the Church of St. Nicholas, Boulogne-Sur-Mer, the Rev. Father Ferrara received into the bosom of the Holy Catholic Church, Thomas Graves Law, aged 15, of Winchester College, (Founder's Kin.) and Helen Anne Law, aged 19, son and daughter of the Hon. William Towry Law, ex-Chancellor of the diocese of Bath and Wells.—*Tablet*.

Mrs. I. M. Sweatman, wife of Mr. I. M. Sweatman, R.N., was received into the Catholic Church on the Vigil of the Epiphany, at St. Mary's Church, Stockton-on Tees.—*Id.*

The week before last the lady and two daughters of Mr. Phillips, of Longworth, were received into the Holy Catholic Church by the Rev. Mr. Waterworth. Mr. Phillips himself had embraced the true Faith a year ago. On Thursday last (the 15th instant,) Mrs. and Miss Phillips were admitted to their first Communion by the Lord Bishop of Newport; and after Mass his Lordship administered the Sacrament of Confirmation to both ladies as well as to the younger Miss Phillips, who had been admitted to her first Communion on the preceding day by the Rev. Mr. Waterworth.—*Deo Gratias*. The Phillipses of Longworth are a family of great antiquity in the neighborhood.—*Catholic Standard*.

IRISH INTELLIGENCE

TENANT-RIGHT MEETING IN BALLINROBE.—On Tuesday last a public meeting was held in the court-house of Ballinrobe, for the purpose of pronouncing in favor of tenant-right, and in approval of the bill about being introduced by Mr. Sharman Crawford in the forthcoming session of parliament. The meeting was most numerous and respectfully attended.—*Freeman*.

PROSECUTION AGAINST MR. BIRCH OF THE WORLD.—It was rumored in town on Wednesday that one of the Messrs. Birch was arrested on the previous evening under a judge's *fial*, issued in consequence of the proceedings instituted by Mrs. French for libel; but when being brought to the Castle in custody it was found that he was mistaken for Mr. James Birch, editor and proprietor of the *World* newspaper, in which the alleged libel appeared. He was at once discharged on the error being discovered.—*Freeman*.

STATE OF TIPPERARY.—Never has there been so small a number of prisoners for trial as at this session, as there are only seventy-five in custody, principally for the crime of petty larceny. Our next assizes will be one of the lightest, with regard to the trial of criminals, ever held in the county of Tipperary. During the last twelve months this noble county never enjoyed such uninterrupted tranquillity, and may it long continue so, is our fervent hope. The north—the prosperous and once peaceable north—has now become the Tipperary of Ireland. If our peasantry in the south of Ireland were only half as well clad, or half as well fed,—in fact if they only got employment of any description—this county would be as free from crime as any portion of the Queen's dominions.—*Nenagh Guardian*.

STATE OF WEXFORD.—In the opening of the Wexford Quarter Sessions, Mr. J. Huband Smith, the Assistant-Barrister, briefly addressed the grand jury, congratulating them on the continued tranquillity and highly moral character of that part of the country, if he were warranted in coming to such a conclusion from the state of the calendar, which only presented cases of petty larcenies and minor offences, more or less inseparable from the best regulated state of society.—*Freeman*.

The assistant barrister for the county of Limerick, has decided that all religious houses and charitable institutions are exempt from liability to assessment. He decided in favor of the Presentation Convent and Christian Brothers' schools.—*Freeman*.

ELECTRIC TELEGRAPH IN IRELAND.—The firm of Fox, Henderson, and Co., have entered into contract with the directors of the Midland Great Western Railway Company to lay down the telegraph between Dublin and Galway. The same firm are in negotiation with the Great Southern and Western Railway Company to lay down the telegraph between Dublin and Cork.—*Cork Constitution*.

THE IRISH COAST GUARD.—The *Galway Mercury* of Saturday says—"we are enabled to state, upon the best authority, that orders have been issued to the several Coast Guard stations round the coast of Ireland to have all the men of that force, whose term of service does not exceed five years, in readiness to go on board ships of the line on the shortest notice."

JUSTICE V. COERCION.—An address has just been presented to Mr. McCullagh, a resident magistrate in the county of Cavan, his reply to which contains some sentiments that are worthy of attention at present.—Mr. McCullagh is stationed in a district where, as he says, on his first acquaintance with it, murder and attempts at murder were of common occurrence. The character which the county of Cavan possessed not long ago for agrarian crimes of all sorts will amply bear out this description. What is its condition now, as regards the obedience of the people to the law?—Life and property, says Mr. McCullagh, are as secure there as in Middlesex itself. In another place he quotes an expression addressed to him—that persons could now "bar their doors with a rush." It will be asked what it was that produced effects so surprising. The explanation we shall give in Mr. McCullagh's own words:—"I well remember (he says) some short time before coming to this country, conversing with one of the first of living Irishmen on this very matter, and I well remember with what emphasis he said that he would like for a few years to be a magistrate in some disordered district, in order to test the efficiency of unbending impartiality and generous fair play to all. He was confident, he said, the result would be surprising; 'majical' was the word he used." Thro' a resolution to apply the same principle on the part of Mr. McCullagh, or through, as he elsewhere expresses it, "considering as his sole end the pacification of his district, based upon reliance on the law as a protector and fear of the law as a publisher," it has happened that, from being a focus of outrage, Cavan has been converted into one of the most peaceable parts of Ireland. When the government bring forward a new coercion bill, it is to be hoped that they will not suppress the generous witness borne by Mr. McCullagh to the disposition of the people, to their peaceableness naturally, and their love of justice, "even though the exaction of it be against themselves." The motives of their own officer, as well as his capability of judging, are above impeachment.—*Cork Examiner*.

THE CROWBAR BRIGADE IN WEXFORD.—We (*Guardian*) regret to say that there are no fewer than ninety ejections entered for the quarter sessions now holding. The powers given by the recent amended (?) act for ejecting tenants without a six months' notice, and where a year's rent has not actually fallen due, have been put into operation.

(From the Dublin Freeman.)

The *Galway Mercury* gives the following statement:—EVICTION OF ONE HUNDRED AND SEVENTY PERSONS AT MEELICK.

"Our Eyre-court correspondent? whose communication upon the above subject we gave insertion to some short time since, writes this week to inform us respecting the details of the transaction, to which he then made reference. Those details, if correct, are of a very painful description, and present a sad picture of the state of the locality in which they have taken place. Our correspondent furnishes us with a list of the persons alleged to have been evicted in the neighborhood of Meelick, on the property of the Marquis of Clanricarde. We subjoin this document in order to afford the agent of the noble marquis, or any other party whom it may concern, an opportunity of giving to the public such explanation as the nature of the particular cases may allow of.

"In the townland of Meelick—James Brown, 3, in family; John Brown, 4; Nicholas Banbury, 8; William Banbury, 7; Widow Cosgrave, 3; Michael Barrett, Michael Madden, 6; William Ross, 6; Anthony Ross, 6; John Keelogue, William Staunton, 6; Anthony Colgan, 3; Widow Colahan, 4; Widow Hannan, 6; Widow Kelly, 7. In Meelick village—Pat Bermingham, 4; David Horan, 3. In the same townland the following are in course of eviction:—Laurence Colehan, 5; Widow Gallaher, 3; Widow Bermingham, 7; Widow Martin, 6; John Bawnmore, Pat Mannion, 4; William Cleary, 11; John Cleary, 8; Michael Cleary, 5; Martin Honan, 6; Michael Donaven, 8; Widow Molloy, 5; John Concannon, 8; Widow Reilly, 6; P. Madden, 4; W. Madden, 7; James Reynolds, 3. The last twelve families are those alluded to in our correspondent's former communication, and he now requests us to correct the statement which he then made, to the effect that these people owed two years rent, such not being the fact.

"Our correspondent alleges several reasons for his thinking that it is to make way for Captain Wyntham these poor people have been turned out of their holdings, but even were this the case, the principal blame in the transaction cannot be fairly charged upon him."

Turning to another quarter of luckless Connaught, we find the third angle of the triangle—for the Clanricarde, Martin, and St. George estates are in that mathematical position—subjected to the same *habere* broom. The *Tuam Herald* supplies the following information:—

"EVICTION OF TENANTS.

"P. Curran, relieving officer, reported at the meeting of the board of guardians here on Wednesday, that notice had been served upon him of the eviction of twenty-three families (each family averaging from four to five persons) off the estate of R. J. M. St. George, Esq., in the electoral division of Killursa and Headford in this union. The lot of these creatures is a terrible comment upon the state of relations existing between landlord and tenant in our unfortunate country. It is no wonder that the peasant looks with a longing wish to tread the soil of freedom in America."

Now, when Ulster landlords are in such just alarm, though the remedies they suggest are very questionable, should not some consideration be entertained for the hundreds and thousands whom forms of law doom as inevitably to destruction as the bullet of the assassin does the landlord proprietor. A man, however lofty his position, stands equal in the eye of God with the poorest wretch whose "looped and windowed nakedness" is visited so cruelly and with so little effect on public feeling when compared with the storm that has followed the recent violence in Ulster. If we look on that picture with dismay, let us also look on

this with compassion, and let statutesmen bear in mind that the outcast is the material out of which the assassin is formed.

GREAT BRITAIN.

THE LIBEL UPON THE NUNS OF HAMMERSMITH.—At the Hammersmith court, on Monday, the girl having preferred a charge of assault against one of the nuns at the Good Shepherd Convent, presented herself before the magistrate, and handed him the following letter, addressed to "T. Paynter, Esq., Police court, Brook-green:—"Jan. 12, 1852. Hon. Sir,—I, Mary Anne Burke, wish it to be properly understood by the public at large, that the charge I preferred in this court in September last, against the nuns of the Good Shepherd Convent, at Hammersmith, was wholly and entirely a falsehood, since which time I have not known a moment's peace, and to clear my conscience I have come to this court to make public restitution for the slander I have created. Hoping, hon. sir, that you will grant me an interview, I remain your humble and obedient servant, Mary Anne Burke." Mr. Beadon having read the letter publicly, inquired if those were the sentiments she wished openly to avow. The girl, who hung down her head, replied in the affirmative. Mr. Beadon said her present conduct only confirmed the view which Mr. Paynter took of the case in sending her for trial on the charge of wilful perjury. If the jury had found her guilty which they ought to have done, according to the contents of the letter, she would have been most severely punished, for her conduct had been most heartless and abominable in endeavoring to injure an institution which had shown her great kindness when she was in a distressed condition. He was, however, very glad to find that she had come to a sense that she had committed a great crime, and he hoped that she would continue to feel remorse for her past conduct. He should forward the letter to the superiors of the convent. The girl listened attentively to the remarks of the magistrate, and thanked him for his kindness.—*Weekly News*.

PROGRESS OF DISSENT.—On Sunday morning, the Rev. Teunison Cuffe, M.A., who has been for some years past the minister of Carlisle Episcopal Chapel, Lower Kennington-lane, publicly announced from his pulpit that he had ceased to be a clergyman of the Church of England, and that he had been joined in that step by his congregation. Carlisle Chapel has, up to the present time been in connection with the Established Church, and was duly licensed for the performance of divine service by the Bishop of Winchester. A few weeks ago, it became generally known that Mr. Cuffe and many of his friends were about to break off their connection with the English Church, and it was expected that a chapel would be erected for him somewhere in the neighborhood of Kennington, where he was so generally known. On the 19th of the past month, however, arrangements were made that Carlisle Chapel should be no longer Episcopal, and that Mr. Cuffe, should, under the altered circumstances of the case, again be its minister. His principal reasons are, that the Church of England does teach Baptismal Regeneration, and that the union of Church and State is a great evil. He joins what is termed "Lady Huntingdon's Connection" and will continue to use the Liturgy, slightly revised.—*Weekly News*.

UNITED STATES.

We regret to notice that William Mitchell, brother of the exile, has been obliged to give up his situation at Washington from indisposition.—*Boston Pilot*. It is reported that ex-senator Dimmick, of Maryland, is to succeed Hon. Lewis Cass, jr, as Charge at Rome.

The President has recognized S. K. D. Laborde as the Spanish Consul. This is the gentleman, whose office was attacked during the Lopez excitement.

THE EXILES.

Our readers have now before them the immediate results of the application to the authorities of Washington for the release of Smith O'Brien and his brethren. Some disappointment has been manifested, in several quarters, in consequence of the language held by President Fillmore. We shared in that disappointment, but a more careful survey of the circumstances has convinced us that "things are not so bad as they seemed." We were not at all prepared for immediate and marked success, neither were we prepared for the cool language first held by Mr. Fillmore.

However, we know not yet what the final result of the application may be. The committees are still in existence, and when they receive their answer, it will be time to agree upon a course to be pursued.—We regard the liberation of the exiles as a probable event. It will probably be the result of some diplomacy, communications will ensue between the members of the two governments, it will become evident to England that America desires the liberation of the gallant men, and, in her present rickety condition, she will scarcely venture to oppose our wishes. However, a few months will decide the matter. Of one thing we are certain. England will not grant it thro' love; she may yield through fear.

Circumstances seem to indicate that Mr. Webster is really disposed to do all that he can to bring about the desired event.

Political capital will be made out of it, a thing which is to be regretted, but a thing which is unavoidable in America, owing to the shortness of the Presidential term. So all the candidates for the next Presidency are friends of Smith O'Brien. Perhaps some of them are sincere.

Mr. Fillmore is placed, without doubt, in a delicate position. The recent demands of Kossuth have embarrassed the affair. The bigoted Protestantism of the country would snarl at a too strong expression of sympathy for mere Irishmen. During a Presidential canvass, every vote is carefully looked after.

Nothing in the whole affair displeased us so much as the anxiety lest England might be offended, which was so evident in the President's language, notwithstanding its courteous tone. This, contrasted with his freedom in begoverning Kossuth and his cool treatment of Austria, is a matter which we seriously recommend to the consideration of Irish Americans.

The deputation was a most respectable one, and, as it was the first that has ever appeared at Washington from Irish Americanism, we are gratified to know that it commanded the attention and respect of men in authority at the seat of government. This is not a small matter. The appearance, language and manners of the gentlemen were fitted to the worthiness of their cause.—*Boston Pilot*.

CRIME AND DRUNKENNESS IN NEW YORK.

Recent official returns show the number of places licensed to sell liquor within the Patrol Districts of New York City, the number of places where liquor is sold without a license, and the number of places where liquor is sold on the Sabbath:

Patrol Districts.	Licensed.	Not Licensed.	Open Sundays.	Total.
1st	416	43	316	459
2nd	159	3	67	162
3rd	356	13	179	269
4th	432	24	455	456
5th	232	10	175	542
6th	486	220	480	706
7th	249	18	230	257
8th	295	19	150	324
9th	209	15	175	224
10th	211	6	191	217
11th	300	100	270	400
12th	93	6	99	99
13th	160	30	100	190
14th	245	35	260	280
15th	136	6	100	141
16th	468	132	500	600
17th	316	38	122	354
18th	392	27	290	319
19th	168	31	210	211
Total.	5135	776	4369	5010

The following extracts from the semi-annual report of G. W. Matsell, Esq., Chief of the Police, made to the Mayor last week, exhibits some of the prominent effects of the above cause:

Sir—The annexed report of the condition and operation of the Police Department, for the six months ending on the 31st of December, 1851, embraces a comparative statement of the number of arrests made during each month of the years 1850 and 1851, and statements of the whole number of arrests made by members of the Department, and description of officers from the time of its first organization to Dec. 31, 1851, from which it appears that there have been 180,646 persons arrested in a period of six and a half years, of whom 18,793 were for assault and battery; 25,164 for disorderly conduct; 2,645 for fighting in the street; 44,233 for intoxication; 35,048 for intoxication and disorderly conduct; and 14,809 for vagrancy. Making 140,792 for offences resulting almost entirely from the free use of intoxicating drinks.

ARRESTS.—There were 18,453 arrests made during the six months ending with Dec. 31st, 1851, being an increase over the previous six months of 680; consisting mostly of persons arrested for intoxication or offences resulting therefrom. There were 16 persons arrested for murder, making 36 persons arrested for that offence during the year 1851. Since the first organization of the Department (six and a half years) there have been 100 persons arrested charged with the commission of the crime of murder, averaging 15 1/2 persons for each year. It is a fact worthy of remark that of the whole number mentioned above, but one murder has been committed in 6-7 years with the view of obtaining money thereby.

Of the arrests during the six months embraced in the above, a great proportion of the following may be ascribed immediately to intoxicating drinks:—

Assault and battery, with intent to kill	90
Assault and battery	2314
Assault on policemen	167
Abandonment	102
Disorderly conduct	2361
Fighting in the streets	365
Gambling	336
Intoxication	3766
Intoxication and disorderly conduct	2691
Insulting females in streets, &c.	51
Disorderly houses	78
Murder	20
Peit larceny	1655
Vagrancy	1552
Grand larceny	54

The New York Commercial Advertiser, in a well-timed article, says:—
"With the notorious fact before us, however, that 3,000 houses of ill fame, 50 gambling houses, and nearly 2,000 unlicensed liquor stores are sustained by the community, it would be idle to assume that the officers of the law would be supported in rigidly enforcing it. The community are to blame, for the number of transgressors overawes those whose duty it is to bring them to punishment; and it may be said farther that without a change in the morals and disposition of the community, any general and stringent application of the law to such places would but make the corruption less apparent by compelling it to seek greater secrecy."

The countenance and support of the public, boldly induces crime and encourages licentiousness and a general disregard of the laws for the good government of the community.

The conflagration on the night of the 29th ult., broke out in Nassau street, New York, destroying property to the amount of about half a million.

It is stated in the *Bangor Courier* that at some of the distilleries in Massachusetts the people are packing small casks of liquor in large casks, some in hay, some in chaff, and some in seeds, and marked to different places in Maine as "grass seed."

MARRIAGE OF JENNY LIND.—An event of startling interest burst on the Boston public this morning—no more nor less than an official announcement of the marriage of Miss Jenny Lind to her favorite accompanist, Otto Goldschmidt. The parties had contrived to keep this one thing pertaining to Jenny Lind's movements a profound secret, until Mr. Goldschmidt made his appearance at the Registrar's Office this morning for a certificate. The following is the official record of the joyful termination:—
"Married, in this city, at the residence of Mr. S. G. Ward, by the Rev. Chas. Mason, assisted by the Rev. Wainwright, of New York—the Swedish Consul, the Hon. Edward Everett, Mr. and Mrs. T. W. Ward, Mr. N. I. Bowditch, her legal adviser, and other friends being present—Otto Goldschmidt, of Hamburg, to Middle. Jenny Lind, of Stockholm, Sweden.—*Boston Evening Traveller*.

The *Boston Transcript* goes to the record, and finds that the application for the marriage certificate states that Miss Lind is thirty-one years of age, and the happy bride-groom twenty-four."

It is stated by the *Boston Journal* that "Jenny Lind has taken a house on Round Hill, Northampton, for a summer residence; and from her recent purchases of plate, furniture, &c., it would indicate that the report was founded on fact."

DRUNKENNESS IN NEW YORK.—The amount of well dressed drunkenness in the streets, on New Year's Day, surprised every one. Between Greece and Trinity, at 4 p.m., we saw a crowd, almost without exception presentable as to broadcloth and linen, yet every third man, at least, quite intoxicated. Either clothes have gone down in the scale of society, or drunkenness has gone up. Either rowdies are more respectably dressed, or respectability is "addicted." A statistic may drive a nail into this. There are 5,000 licensed bar rooms in New York—one to every 80 inhabitants.

SHOCKING OCCURRENCE.—An occurrence of a horrible character transpired on Tuesday in the house of Mr. R. Dumfrey, situated on the York turnpike road, near Townsontown. It seems that Mrs. Dumfrey temporarily absented herself from an apartment in which her infant, aged about five months, was sleeping in a crib, and a large hog, observing the door ajar, entered, dragged the infant from the cradle, and commenced devouring it. The screams of the child soon brought the mother to its assistance, but not until the hog had eaten its hands entirely off, and one of its ears, and mangled the body. At the time every means were resorted to in order to relieve the poor little sufferer, but with little hope for its recovery. It appears that the hog was regarded as a kind of a pet by the family, which may account for its intrusion into the house.—*Baltimore Sun*.

A correspondent of the *Boston Pilot* writes as follows from Wisconsin:—"Ten years ago there was not over thirty thousand inhabitants, with scarcely any improvement; now there is ten fold that number.—Six years ago Wisconsin had six priests, one bishop, with not over four thousand Catholics, it now contains about sixty thousand Catholics. Churches are raised in every direction, and nothing more delights the traveller than the lofty, but beautiful steeples rearing majestically above the trees, with the banner of salvation, the cross, denoting that it is a place of refuge to those who are loaded with cares, that is the House of prayer, and thanksgiving to the Almighty Giver of grace."

NEW WAY TO SNUFFLE LIQUOR INTO MAINE.—The *Traveller* states that last week, a coffin filled with bottles of liquor was taken to Portland. It was supposed, of course, that no one would think of examining a coffin to find the ardent. However, the sharp eyes of the officers detected the fraud, and the liquor was confiscated. A wag who saw the operation, remarked that, contrary to the usual course of things, the coffin in this case contained not the body, but the spirit.

A law, similar to the Maine liquor law, was lost in the Rhode Island Legislature—yeas 31, nays 37.

The cost of the Kossuth reception in Baltimore, was \$3,000, which is defrayed by the City Council.

RAISING FUNDS FOR HUNGARY.—The Hungarian Committee have made arrangements for the issue of bonds in sums of 1, 5, 10, 20, 50 and \$100 each, bearing the signature of Kossuth, and made payable by the government of Hungary, on the establishment of a republic.

KOSSUTH'S PURCHASE OF MUSKETS.—Kossuth, in a letter to a committee, states that he has received \$30,000 for the cause of Hungary, and has contracted for 40,000 muskets at \$2 each. He opposes the large amounts spent for banquets and parades, and said had the same money been given him, his mission would have been ended.

KOSSUTH.—The Louisville, Ky., papers say that if Kossuth choose to come to their city for the purpose of settling down and making an effort to procure an honest living, he will be welcome. But, if he expects to be feasted in his idle wanderings at the city expense he will go away "with a flea in his ear."

The dead bodies of a mother and her two little children were dug out of a snow wreath, at St. Louis, the other day—frozen to death.

EXECUTIONS.—On the 30th instant Lawrence Reilly convicted of the murder of his wife's mother, and said to be also guilty of the death of his wife herself, was executed at Brooklyn. Instead of the gallows it appears that a machine was used precisely like the old fashioned contrivance which we see over wells to aid the upward draft. The convict was placed in a noose, at the extremity of the long pole to which, in case of the well, the pail is attached, and the other end being heavily weighted, the machine was released by cutting a rope outside of the jail, which had served to keep the weight suspended. The public were not admitted but yelled dreadfully outside. The deceased's body was conveyed for burial to the Catholic Cemetery.—On the same day H. Knickerbocker was executed at Buffalo for the murder of C. Harker. He protested his innocence of any intention to do more than rob his victim. Another criminal, named Otto Grunzig, was to have been executed at New York on the same day, but was reprieved for four weeks, in consequence of a confession made by his mistress. Farther respite had been refused, but on the 29th inst., Margaretta, started for Albany for the purpose of obtaining an interview with Gov. Hunt, and confessing her participation in the murder. She states that it was herself who placed the poison in the house, without the knowledge of Grunzig, with an intention of poisoning both Grunzig, as well as his wife, who partook of the soup in which the poison had been placed; they were both sick vomiting. Margaretta afterward saw Grunzig—repeated of what she had done—told him he was poisoned, and applied remedies for his relief. The *Tribune*, having mentioned this fact, and the consequent reprieve, adds:—"The most curious part of the whole matter is, that up to the present moment there is no account of the woman. She has not been returned to the City Prison, and the Sheriff has not received any account of her arrest at Albany. We are inclined to think that it will be impossible to establish Grunzig's entire innocence. It is also worthy of remark that the woman Margaretta, both previous to, and on the trial, denied all knowledge of the matter, and it appears strange, that having come perfectly clear out of it, that she should now accuse herself, and especially as such proceeding cannot save Grunzig, and will only have the effect of bringing the two to the gallows."

Here is a "model husband" that would satisfy the stoutest advocate of "Woman's Rights" at the late Massachusetts Convention:—"He never takes the newspaper and reads it before Mrs. Smith has had a chance to run over the advertisements, deaths and marriages, &c. He always gets into bed first on cold nights, to take off the chill for his wife. If the children in the next room scream in the night, he don't expect his wife to take an air-bath to find out what is the matter. He has been known to wear Mrs. Smith's night cap, while in bed, to make the baby think it was its mother!"—*Boston Pilot*.

The correspondence relative to the troubles on board the Mississippi will be published. Commodore Morgan will be found to have written with great freedom and trepidation. He addressed a letter to Consul Hodge of Marseilles from Spezzia in which he makes this remark:—"The very devil seems to have possession of this man, Kossuth. He is perfectly ungovernable." When Captain Long arrived at Marseilles, he was so scared by the demonstration there, that he wrote to Consul Hodge, praying him to write to Kossuth and say, that he was compromising our flag.—This was the origin of Hodge's letter. Mr. Hodge did not write to Kossuth, however, but to Captain Long, and Captain L. showed the letter to Kossuth.

It is asserted that the naval preparations now making, are in part for the purpose of teaching the Japanese to respect the American flag, and not interfere with the liberties of American sailors.

SPIRITUAL RAPPINGS.

(From the *Toronto Mirror*.)

To show our readers the extent to which the most stupid and ridiculous superstitions are indulged in by Evangelical and Bible-reading Christians in this enlightened age, and country, we copy the following document from the *Oshawa Freeman*. It will be observed what a remarkable part the Bible is made to perform in the wicked humbug. Might not the "French Canadian Missionary Society" find something to do in this part of the province, instead of lavishing all its sympathies on strangers? It appears to us that there is much ignorance and vice among ourselves which ought to be removed before we pretend to be in a position to carry our good intentions towards people at a distance into effect. When Upper Canada sends less convicts to the Penitentiary, and consumes less whiskey than Lower Canada, then, but not till then, might we presume to send missionaries to reform its inhabitants. "Charity begins at home," is an old proverb that should not be disregarded.

But we must not lose sight of our subject. To the writer is due the credit of "shewing up" the impostors. Here is his letter:—

Mr. Editor—Observing in your last publication some allusion to the so-called "spiritual rappings in Oshawa," allow me for the benefit of your readers to give you my experience in the matter.

Now, then, for the record of my "visitations" to the "favored spots." In doing so I shall only state facts; or, in other words, what I saw, heard and did myself, in the premises only I shall take the liberty to suppress the names of the parties connected with the affair. I will merely indicate them to your readers by the numerals Nos. 1 and 2. I believe there is likewise No. 3, but I did not visit it as it was told me the "spirits" had decamped from the house because the head had not read his bible sufficiently.

On arriving at No. 1, I politely requested to have the pleasure of communicating with the "spirits."—"The medium" as he was called, having been brought into the room where I was sitting, preceded by a lady with a family bible in her hand, which was solemnly laid upon the table at which the "medium and myself sat; operations were commenced." The first "medium," (for there were others) was a cunning looking youth about fourteen. On sitting down at the table he placed his two hands flat upon it and desired me to do the same, in order that I might feel the sensation of "the rappings." He then, with a mock looking gravity, said, "Are the spirits here?" This inquiry was to be replied to in the affirmative by a volley of rappings. But after waiting some ten minutes no spirit came—no rappings were heard. Meanwhile I took the liberty to examine the boy most carefully to see if there was any jugglery in the matter. The parties having got impatient, those *en rapport* with the "spirits" left the room and returned after a few minutes with the intelligence that because I was a stranger the spirits, through the boy-medium, would have nothing to do with me, but that they would probably communicate with me through a little girl in the adjoining apartment. Having gone to the said little girl, I sat down after the same manner, the family bible following me. The girl having made a similar inquiry to that made by the boy, the spirits came up from the misty deep under the signal of faint "rappings" or, more properly speaking, *jarrings*. The lady director of the spirits having asked if they would communicate with me, an affirmative response came, indicated by three consecutive jars. Two indicating—No. Should we read the New Testament?—Yes. In Mark?—Yes. Second chapter?—Yes. Read I did as directed. Will the spirits rap at the end of each verse?—Yes. This I did, but sometimes I stopped at the middle of the verses—nevertheless the spirit rapped. This, I was told, was the spirit of Mark himself. What the reading meant I could not ascertain. The spirit was asked if I might become a medium?—Yes. Well, so far good. But, meanwhile, I was striving to gain at the *modus operandi*. This I succeeded in doing, so much so that I deluded the lady director into the belief that the spirits were near me. But I did not tell her that I was the cause of the rappings. In quality, however, they were as good and as real as any I heard. Having satisfied myself, and knowing that the little girl was innocently deceiving me, I shortly afterwards left for No. 2.

Upon stepping into No. 2, I made the same request as before. The old gentleman of the house replied to my meek enquiry as follows, and with a countenance filled with the most superstitious marvelousandness:—"No, Sir, I have come to the resolution of having no more to do with Satan and his emissaries—because last night when we were all sitting quietly around the table, there came three loud knocks." "By all that is good and gracious" said I "who are you?—Shall I spell your name?" The three loud knocks, he further informed me, were repeated! The letters of the alphabet were then consecutively gone over; having come to D the fancied spirit gave three loud knocks. The same with E. "Am I to understand you are the Devil?" said he—three loud knocks again. This was the climax, and the poor old man's eyes started with very terror at the awful reminiscence of having conversed with the "Gentleman in Black." But our solicitations prevailed. He directed a little boy to come forward—the very picture of mischief and low cunning. He sat at the table under the direction of the old man—his father. The rappings came. Numerous inquiries and confounding and appalling answers were given, such as "Are you one of the 'posible spirits?"—"No." "Who then—a wicked spirit?"—"Yes." "Is the Bible true?"—"No" &c. Here I again satisfied myself as to the cause of the jarrings—which, in this case, were distinct enough. I also tried my slight of hand and succeeded as be-

fore in deceiving the poor deluded victim. I found that the boy-medium in the present case, effected the rappings in precisely the same way as I did myself, viz:—by causing the jarrings on the table by the abrasion of the moistened hand. As for the loud knocks heard upon the preceding night, I was afterwards fully satisfied were simple tricks. Upon leaving No. 2, I inquired of the old gentleman what character his son bore. He replied that he was a very bad boy. This statement was confirmed by what I afterwards learned.

Such are the Oshawa "spiritual rappings," and a more consummate piece of independent and barefaced trickery I scarcely ever remember to have heard, read or witnessed.

From what I have stated your readers will perceive what a vitiating influence such nonsense must produce on the moral and religious sensibilities; of the young, more especially. Had they been mere tricks producing some innocent but amusing result, I never would have noticed them; but when they are made to bear upon the solemn realities of religion, it indicates a depth of ignorance, superstition and wickedness, I scarcely thought conceivable in this professedly enlightened and religious community.

TRUTH SEEKER.

Our friend of Richmond in reply to the question "why do the sects keep Sunday?" assures us, that they keep it, "not because the Catholic Church has made the change (from the seventh to the first day) but because the change is authorized by fair and legitimate inference from the Word of God." But where is the ground of this "fair and legitimate inference?" The Editor throws himself on those few texts of the New Testament, which mention the fact of the observance of Sunday. But we cannot allow Protestants to assume our principles, or reject them, as they may find convenient. We cannot allow them to take for granted in the present case what at other times they deny, viz. that the practise of the Apostolic Christmas is a standard for the Modern Church. The Editor himself, in his first tirade against Christmas, explicitly avows that "the examples of the primitive Church is no example for us, unless it can be sustained by a 'thus saith the Lord.'" For consistency sake, we beg him to hold to his principle, in force of which he must acknowledge, that the example of the primitive Church, whether it be the Church of Paul and Timothy, or that of Clement and Irenaeus, is no example for us in the observance of one day in preference to another, of Sunday rather than Saturday, unless it be sustained by a "thus saith the Lord." Where is this *saying of the Lord*, this divine injunction for the abrogation of the old Sabbath and substitution of the new? This is the question that Catholics have asked unceasingly for the last three hundred years: and heresy has not yet found a satisfactory answer.

In attempting to give one, the Observer makes the same poor shift, that Protestants have all along been compelled to resort to: nor can we blame him for finding no better. There is, he says, an *implied* warrant in the word of God for the change. But where? In what does it consist? And again we have the old answer; "in the practise of the Apostles and early disciples." But granting that the Apostles not only practised, but even recommended this observance; why, we ask again, should such practise or commendation be a law for after times? If Apostolic ordinances have power to fetter the liberty of Christ's followers in all ages, who has released us from the Apostolic precept of abstinence from "blood and things strangled" (Acts xv. 29): the use of which is classed (ibid) with fornication and the defilement of idols? And it is worthy of note, that this was professionally a *divine* injunction, "a burden laid upon" the faithful by the Holy Ghost himself through the apostles. "Visum est spiritui sancto et nobis" (ibid vers. 25). If we are willing to receive from Apostolic practise the observance of the Sunday, why not receive also at their hands the use of relics, vows, fasting, penitential austerities, religious celibacy, unwritten traditions, the anointing of the sick with oil, and many other such things, which were practised or commended by the Apostles; and which, nevertheless, the followers of "pure Christianity" have long since discovered to be superstitious and unchristian.

But, rejoins the Observer, if Christ's disciples were accustomed to hold their religious assemblies on Sunday, "it was, doubtless, under His authority, as Head over all to the Church that they so acted." This is merely begging the question. They did so: therefore they did it by a authority of Christ. Is this "fair, legitimate inference?" Is this good Protestant ground? No. The example of the primitive Church is no example for us, unless it be sustained by a "thus saith the Lord." Mere Apostolic practise or example is of itself unsafe, and worthless, unless accompanied by divine precept. This is the truly Protestant view, as far as Protestantism can claim to be a system and we are ashamed to see the Observer denying and upholding it in almost the same breath.—*Catholic Miscellany*.

STEAMER ARCTIC.—SINGULAR PHENOMENON.—The following telegraphic dispatch appeared in the *New York Express* of Wednesday, Jan. 21st:—

THE ARCTIC OFF NEWPORT BEACH.

"Newport, Jan. 20th—5 P. M.

"A large steamship, with side wheels, and three masts, apparently one of the Collins' line, is plainly in sight, off Newport Beach, standing Westward, which is no doubt the Arctic, now due at New York."

In explanation of this, Capt. Luce, commander of the Arctic, has furnished us with the annexed statement:—

"Steamship Arctic, January 23.

"Tuesday, 3 P. M., Beaver Tail-Light, off Newport Harbor, bore true N. N. W. 1/2 W., distant sixty-two miles. Newport Town, consequently, distant about sixty-five miles. At this time a vapor, like that arising from hot water, was floating over the sea, from one to four feet above its surface. Several of my passengers observing and wondering at this appearance, asked me its cause. That night the lights all showed as two, one above the other, the lower, or what seemed the reflected light, appearing several minutes before the upper or real light.

"The Phenomenon of the Arctic's being seen by the naked eye at a distance of sixty-five miles, is clearly, therefore, one of mirage."

A correspondent of the *Intelligencer*, writing from Mobile, says; "In all my travels in the South I have not met a man who did not ridicule the scenes in New York, Philadelphia, and Baltimore. I do not believe there is any man capable of reading and writing, in all the South, who is not against intervention with foreign powers in any form."—*N. Y. paper*.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, FEB. 13, 1852.

NEWS OF THE WEEK.

The following letter, from his Eminence the Cardinal Archbishop of Westminster, has been received by the Secretary of the Montreal Branch of the Catholic Defence Association:—

London, January 18, 1852.

Dear Sir—A variety of circumstances, among which I may mention indisposition, now, thank God, past, have prevented me from earlier acknowledging the Address forwarded to me, by you, through the Rev. Mr. Quibbler, from the Catholic Branch Defence Association.

Allow me now to supply my apparent neglect, and to express to you, and all who had the kindness to join in that Address, my sincere gratitude for its warm and most friendly sentiments, and assure you, and them, how highly I value their regard and sympathy. Nothing indeed could have been more encouraging to the Catholics, during their late trial and struggle, than to see how generously, how affectionately, and how fraternally their cause in England was adopted by their brethren over the whole world; and none have discharged their duty of brotherhood more nobly, or more kindly, than you and your Canadian friends.

In return, allow me to invoke upon them every true blessing which their hearts can desire, and express my humble prayer for their temporal and eternal welfare.—I am ever, dear Sir, yours very sincerely in Christ,
N. CARDINAL WISEMAN,
Archbishop of Westminster.

The loss of the *Amazon*, an account of which we gave a fortnight ago, is being made the subject of judicial investigation. A subscription has been set on foot, in order to raise a fund for the relief of the families of those who perished in that ill-fated vessel; the Queen and Prince Albert have headed the list with a donation of £150. The conduct of the Admiral in command at Portsmouth, in delaying to send out a steamer, to cruise on the ground where the catastrophe occurred, has been severely commented upon, and has been unfavorably contrasted with the behaviour of the French naval authorities at Brest, who immediately despatched a war steamer, for the purpose of seeing whether there was not a chance that some of the *Amazon's* passengers and crew, might yet be picked up, floating about on rafts, or in the other boats which have not yet been accounted for.

The strike of the operative engineers, and their employers still continues, and there appears no prospect of any accommodation of the differences betwixt them. The demands of the men have been met by the master manufacturers with a counter strike—the latter have closed their workshops, and upwards of ten thousand operatives have been thrown out of employment: neither party seem inclined to give in; the leaders of the workmen encourage their fellow-workmen, to hold out stoutly, and have induced the general body to devote one day's wages in the week, for the support of the discharged men.

The British Government seems to be earnestly setting about putting the defences of the country in order. We read of new works upon the coast, of heavy batteries to carry 100 guns, to be constructed near Spithead, and of a very considerable increase in the Army and Navy for the ensuing year. The actual military force which England can at the present moment command, is put down at about 8,000 cavalry, 12,000 infantry, and 4,000 artillery, from which must be deducted the number of men required for garrison duty, so that not much more than about 12,000 men, of all arms, would remain actually available for field service, in case of a sudden attack. The inefficiency of the muskets in present use, when compared with the arms of the French troops, has given rise to much correspondence from military men, in the London journals. Colonel Colt has received permission to export to the Cape of Good Hope, about 450 revolving fire arms, of various sizes, for the use of officers serving in that colony.

A document, approving of the decision of the Privy Council, in the Gorham case, by which Baptismal Regeneration was declared to be no part of the doctrine of the Church of England as by Law established, has been signed by 3,262 of the State clergy, "among whom were seven Deans, twelve Archdeacons, and a large number of the dignitaries of the church throughout the kingdom." The signers, amounting to about one-fourth of the whole clergy, testify "their thankfulness for the judgment so delivered," and deprecate any attempt to nullify the authority of her Majesty, as supreme governor in all things spiritual, as well as temporal. Dr. Sumner, the Government Archbishop of Canterbury, and his brother of York, received this declaration of their brethren very graciously, hoping that the decision of the Privy Council may be, for the future, considered as a final settlement of the point in dispute, and that all parties will henceforth agree in looking upon the Sacrament of Baptism, which was instituted by Christ for man's redemption, as an idle, and very unnecessary piece of humbug.

His Eminence the Cardinal Archbishop of Westminster, has published an appeal to the German nation, in behalf of the German Catholic population of London:—

"Owing to an uninterrupted succession of misfortunes, hundreds and thousands of this people have, in former times, and even at the present moment, lost their Faith, and it is to be feared that great numbers of these unhappy persons have not only ceased to be Catholics, but have fallen victims to infidelity and licentiousness of life.

"To rescue the German Catholic population of London from dangers so many and so grievous, three things are especially requisite.

"Firstly—A church in some measure, at least, equal to the wants of the German Catholics.

"Secondly—Schools, especially poor schools, in connection with this church.

"Thirdly—An hospital exclusively for the benefit of Catholics, and at first of German Catholics only."

The *Times* expresses great surprise at the tranquil state of the Southern counties of Ireland:—

"It is a somewhat novel feature in the annals of Irish crime to find its scene transferred from those localities where, up to within the last few years, neither life nor property could be counted safe between the rising and the setting of the sun, to a quarter where, of all others, security for both was regarded as certain as they would be in Kent or Middlesex. The Southern counties are enjoying perfect tranquility. The Magistrates of Limerick and Kerry are calling for reductions of the Constabulary; the occupation of that excellent body being nearly altogether gone. In the far West the state of society shows a similar improvement."

The Monthly Meeting of the General Committee of the Catholic Defence Association, was held on the 14th ult., and was numerously attended, both by clergy and laity.

The French Constitution has been published, the following is translated from the *Moniteur*:—

THE FRENCH CONSTITUTION.

The following is a translation of the text of the new constitution from the *Moniteur*:—

CONSTITUTION MADE IN VIRTUE OF THE POWERS DELEGATED BY THE FRENCH PEOPLE TO LOUIS NAPOLEON BONAPARTE BY THE VOTE OF THE 20TH AND 21ST DECEMBER, 1851.

The President of the Republic, considering that the French people has been called upon to vote upon the following resolution:—"The people wills to maintain the authority of Louis Napoleon Bonaparte, and gives him the powers necessary to make a constitution on the bases laid down in its proclamation of December 2nd."

Considering that the bases proposed for acceptance by the people were:—

1. A responsible chief named for ten years;
2. Ministers dependent only on the executive power;
3. A Council of State, formed of the most distinguished men, preparing the laws and supporting them before the legislative body;
4. The legislative body support and voting the laws, named by universal suffrage, without scrutiny of the list which falsifies the election;
5. A second Assembly, formed of the most illustrious men of the country, an equipping power, the guardian of the fundamental pact, and of the public liberties."

Considering that the people have answered affirmatively by seven millions five hundred thousand suffrages,

PROMULGATES THE CONSTITUTION AS FOLLOWS:

CHAP. I.

Art. 1. The constitution acknowledges, confirms, and guarantees the great principles proclaimed in 1789, and which are the bases of the public right of Frenchmen.

CHAP. II.

Art. 2. The government of the French Republic is confided to the Prince Louis Napoleon Bonaparte, at present President of the Republic, for the term of ten years.

Art. 3. The President of the Republic governs, through his ministers, the Council of State, the Senate, and the legislative body.

Art. 4. The legislative power is exercised collectively by the President of the Republic, the Senate, and the legislative body.

CHAP. III.

Art. 5. The President of the Republic is responsible for his acts to the French people, to whom he always has the right of appealing.

Art. 6. The President of the Republic is the chief of the state; he commands the land and sea forces; declares war; makes treaties of peace, alliance, and commerce; nominates all persons to any official employment; and makes all orders and decrees necessary for the execution of the laws.

Art. 7. Justice is done in his name.

Art. 8. He alone has the right to initiate laws.

Art. 9. He has the right of granting pardons.

Art. 10. He sanctions and promulgates the laws and the *senatus-consultes*.

Art. 11. He presents every year to the Senate and the legislative body, in a message, the state of the affairs of the Republic.

Art. 12. He has the right to declare any department or departments in a state of siege; but must consult the Senate with the least possible delay. (The consequences of a state of siege are provided for by a law.)

Art. 13. The ministers are accountable to no one but to the head of the state; they are only responsible for the acts of the government as far as they are individually concerned in them; there is no joint responsibility amongst them, and they can only be impeached by the Senate.

Art. 14. The ministers, the members of the Senate, the legislative body, and the Council of State, the officers of the army and navy, the magistrates, and public functionaries, take the following oath:—"I swear obedience to the constitution, and fidelity to the President."

Art. 15. A *senatus-consulte* fixes the sum allowed annually to the President of the Republic during the continuance of his functions.

Art. 16. Should the President of the Republic die before the termination of the period for which he is elected, the Senate will convocate the nation to proceed to a new election.

Art. 17. The chief of the state has the right, by a secret act, deposited in the archives of the Senate, to give to the people the name of any citizen he may wish to recommend, in the interest of France, to their confidence and their suffrages.

Art. 18. Till the election of a new President, the president of the Senate will govern the country, with the concurrence of the ministers holding office, who form themselves into a council of government; questions brought before them to be decided by a majority of votes.

CHAP. IV.

THE SENATE.

Art. 19. The number of senators shall not exceed one hundred and fifty. For the first year the number is fixed at eighty.

Art. 20. The senate will be composed: 1, of Cardinals, marshals and admirals; 2, citizens whom the President of the Republic may deem fit to elevate to the dignity of senator.

Art. 21. The senators are appointed for life.

Art. 22. The functions of the senators are gratuitous; nevertheless, the President of the Republic will have the power to grant to senators, by reason of services rendered, or of their position as to fortune, a personal donation, which cannot exceed 30,000 fr. per annum.

Art. 23. The president and the vice-presidents of the senate are named by the President of the Republic, and chosen from among the senators. They are named for one year. The salary of the president of the senate is fixed by a decree.

Art. 24. The President of the Republic convokes and prorogues the senate. He fixes the duration of its sessions by a decree. The sittings of the senate are not public.

Art. 25. The senate is the guardian of the fundamental pact and of the public liberties. No laws can be promulgated without having been submitted to it.

Art. 26. The senate may resist the promulgation: 1st, of laws which should be contrary, and which should tend to be subversive of, the constitution, religion, morality, liberty of worship, individual liberty, the equality of citizens before the law, the inviolability of property, and the principle of the immovability of the magistracy; 2nd, of such as would compromise the defence of the territory.

Art. 27. The senate regulates by a *senatus-consulte*: 1, the constitution of the colonies and of Algeria; 2, all that has not been provided by the constitution, and which is necessary for the operation of the same; 3, the meaning of such articles of the constitution as may give place to different interpretations.

Art. 28. These *senatus-consultes* will be submitted to the sanction of the President of the Republic, and promulgated by him.

Art. 29. The senate maintains or annuls all the acts which are submitted to it as unconstitutional by the government, or denounced for the same reason by petitions from citizens.

Art. 30. The senate, in a report addressed to the President of the Republic, may lay down the bases of the projects of law of great national interest.

Art. 31. It can likewise propose modifications of the constitution. If the proposition is adopted by the executive power, it will be enacted by a *senatus-consulte*.

Art. 32. Nevertheless will be submitted to universal suffrage any modification of the fundamental bases of the constitution, as proposed in the proclamation of Dec. 2nd, and adopted by the French people.

Art. 33. In case of the dissolution of the legislative body, and until a new convocation, the senate, on the proposition of the President of the Republic, provides, by measures of urgency, all that is necessary for the carrying on of government.

CHAP. V.
THE LEGISLATIVE BODY.

Art. 34. The election to the legislative body has population for its basis.

Art. 35. There will be one deputy in the legislative body to every thirty-five thousand citizens.

Art. 36. The deputies are elected by universal suffrage, without scrutiny of the electoral lists.

Art. 37. They receive no salary.

Art. 38. They are named for six years.

Art. 39. The legislative body discusses projects of law and of taxation.

Art. 40. Any amendment adopted by the commission charged with the examination of a project of law shall be sent, without discussion, to the Council of State, by the president of the legislative body. Should the amendment not be adopted by the Council of State, it cannot be submitted to the legislative body.

Art. 41. The ordinary sessions of the legislative body shall continue for three months; its sittings shall be public; but, on the request of five members, it may resolve itself into a secret committee.

Art. 42. The reports given of the sittings of the legislative body by the journals or any other means of publication, shall contain nothing but the *procès-verbal* drawn up at the conclusion of each sitting under the care of the president of the legislative body.

Art. 43. The president and vice-president of the legislative body are named by the President of the Republic for one year. They are chosen from among the deputies. The salary of the president of the legislative body is fixed by a decree.

Art. 44. The ministers cannot be members of the legislative body.

Art. 45. The right of petition applies only to the senate. No petition can be addressed to the legislative body.

Art. 46. The President of the Republic convokes, adjourns, prorogues, and dissolves the legislative body. In case of dissolution, the President of the Republic must convocate another within six months.

CHAP. VI.
THE COUNCIL OF STATE.

Art. 47. The number of the councillors of state in ordinary service is from forty to fifty.

Art. 48. The councillors of state are named by the President of the Republic, and revoked by him.

Art. 49. The President of the Republic presides over the Council of State; and in his absence, by the person whom he names as Vice-President of the Council will preside.

Art. 50. The Council of State is charged, under the direction of the President of the Republic, to examine projects of law and matters concerning the public administration, and to decide on any difficulties that may arise in the administration of affairs.

Art. 51. It discusses, in the name of the government, projects of law in the presence of the Senate and the legislative body. The councillors charged to speak in the name of the government will be designated by the President of the Republic.

Art. 52. The salary of each councillor of state is twenty-five thousand francs per annum.

Art. 53. The ministers will have a right to sit and vote in the Council of State.

CHAP. VII.
THE HIGH COURT OF JUSTICE.

Art. 54. The High Court of Justice judges, without appeal, all persons brought before it charged with crimes against the President of the Republic or against the safety of the state. It can only be formed by decree of the President of the Republic.

Art. 55. A *senatus-consulte* will determine the organisation of the High Court.

CHAP. VIII.
GENERAL AND TEMPORARY REGULATIONS.

Art. 56. Articles of existing codes, laws, and regulations, which are not contrary to the present constitution, will remain in force till they are legally abrogated.

Art. 57. A law will determine the municipal organisation.—The mayors will be named by the executive power, and it will not be absolutely necessary to select them from the municipal councils.

Art. 58. The present constitution will have force from the day on which the great bodies of the state which it organises shall be constituted.

The decrees issued by the President of the Republic from the 2nd of December to that date will have the force of law.

Done at the Palace of the Tuilleries,
Jan. 14th, 1852.

LOUIS NAPOLEON.

Witnessed and sealed with the Great Seal.
The Keeper of the Seals, E. ROUHER,
Minister of Justice.

We copy from one of our exchanges, the following account of a brutal outrage upon an English resident at Florence:—

Florence, 30th Dec., 1851.

The openly-avowed principle of rendering the continent uninhabitable by Englishmen has received a new development in an incident that has just occurred here. Yesterday morning, a young Englishman, named Mayther, who had only been a short time in Florence, after standing to listen to the band of an Austrian regiment, was quietly proceeding along one of the narrow streets which issue from the Piazza del Duomo. He had not gone far, when he perceived a *bonotino* advancing towards him with all the speed at which these country cars are usually driven. To avoid the danger, he jumped suddenly back, and in doing so, came in contact with a young Austrian officer, who was at the same moment coming up at the head of his guard. A smart blow from the flat of a sabre on the back was the mild rebuke for this purely accidental collision. The Englishman, very naturally indignant, demanded in his imperfect Italian, the meaning of the outrage. A few angry words were interchanged on either side, when another officer, who accompanied the party, stepped forward and cut the young Englishman down, laying his head open by a sabre wound of fully a finger's length. This done, the party proceeded on its way, and our countryman, whose blood covered a considerable space in the street, was conveyed to the City Hospital.

It is quite unnecessary to append one word of comment or remark to so brutal an incident. The simple fact, of which I have endeavored to give you the details in the fewest words, is far more powerful than any reasonings or reflections upon it.

This is a melancholy state of affairs, but one at which it is impossible to wonder, and of which Englishmen have no right to complain; they cannot demand redress, for they cannot go into court with clean hands. The answer that the Austrian government would give to all complaints from British subjects, demanding protection against, and redress for, outrages at the hands of Austrian subjects, would be "Remember Marshal Haynau. Such protection, and such redress as the laws of your country afforded to him, will we afford to you." The nation, which almost unanimously applauded the cowardly brutality of the coal-heavers and dray-men of London, against a foreigner, an infirm old man, harsh and cruel though he may have been in the field—and which, by that applause, made that brutal act its own,—has no right to complain, if Austrians exercise reprisals upon unoffending Englishmen, whom chance has thrown into their power. We are no apologist for Haynau, we have no respect for him; but until the brutal outrage inflicted upon him, shall have been signally avenged, we have no right to condemn the Austrians, for doing unto English visitors, in Florence, as Austrian-visitors have been done unto, in London; we must take the beam out of our own eye, ere presuming to criticise the mote in our brother's eye.

THE MONTREAL PROVIDENT AND SAVINGS BANK.

"All that we think it necessary to say on the subject is, that we believe his" (THE TRUE WITNESS) "accusations touching the integrity and uprightness of the parties he indicates to be totally unfounded; and farther, that these parties were not the cause of the loss sustained, but, on the contrary, did all in their power, and with much success, to alleviate that loss."
—*Montreal Witness*.

"Having thus brought down the history of the Savings Bank to the time of its suspension, we feel bound to express our conviction, that that unfortunate event was entirely occasioned by the gross mismanagement, which it has been our duty to bring under Your Excellency's observation. No losses worthy of record other than those to which we have adverted, had occurred at the time of the failure; and if the public confidence in the stability of the Bank had been shaken, it was probably on account of the notoriety which some of the irregularities in its management had obtained. It is true that at the time, the commerce of the country was prostrated; but had the Bank been conducted in accordance with the provisions of the law, it could, by a judicious pledge of its assets with some of our monetary institutions, have got through without much either of difficulty or of loss. Unfortunately it was not so. A large portion of its funds had been dissipated beyond the power of recovery, and another portion had been locked up in unavailable securities, which could only be realized after long delay, and with heavy ultimate loss. These two causes combined, led to its inability to fulfil its engagements to the depositors; and for both causes, we conceive the Directors to be clearly responsible."
—*Parliamentary Report*, p. 75.

"It is perfectly manifest that the whole of these transactions benefitted a fraction of the creditors at the expense of the remainder, and that the Directors in sanctioning them, did gross injustice to those who were made the victims of the arrangement.—*Id.* p. 110.

"It will be observed that in the epoch subsequent to the suspension of the Bank, as in the epoch before it, we consider the proceedings of the Directors to be liable to the gravest censure. As nearly all the losses prior to the failure are directly traced to the negligence and mismanagement of the Directors; so, the heavy losses on transfers of deposit books, sustained since that time by many of the creditors of the Bank, are attributable to the Directors also.—*Id.* p. 110.

From a perusal of the above extracts, the first taken from our evangelical cotemporary, the others from the *Reports* published by order of the Legislative Assembly, it will be seen that there is a glaring difference of opinion as to the "integrity and uprightness" of "parties," and that "parties" are not only accused by an official document of having caused the losses of the Bank through their mismanagement of the funds committed to their care, but, that "parties" are also taxed with doing "gross injustice to the victims of their arrangement," subsequent to the failure. Our cotemporary is evangelical, and therefore his ideas of integrity and uprightness are very different from those of non-evangelical men: we do not doubt that he believes what he says, and that he is incapable of discerning any thing dishonest in conduct which, though the tabernacle may approve it, the world in general condemns as swindling. Nothing so distorts the moral vision as evangelicalism. "If the choice rested with us," says the Rev. Sydney Smith, and there are many who agree with him, "we should say—give us back our wolves again—restore our Danish invaders—curse us with any evil, but the evil of a canting, deluded, and Methodistical populace. Wherever Methodism"—or as it is called in the cant of the present day—evangelicalism—"extends its baneful influence, the character of the English people is constantly changed by it. Boldness and rough honesty are broken down into meanness, prevarication, and fraud." This is the testimony of a Protestant, and had he lived in Canada, or been acquainted with the proceedings of the F. C. Missionary, and other evangelical Societies, he would have had stronger reason for so testifying. Perhaps our cotemporary has never read the Report; we recommend him to do so forthwith, and if he should then be willing to enter into any discussion as to the "integrity and uprightness" of "parties," we shall be very happy to accommodate him. In the mean time, we would take the liberty of asking him, what he believes about "parties" and their "integrity and uprightness," in the affair of the loan to the Montreal High School? Here is what the Report says about the transaction:—

"The loans were actually made by themselves to themselves; they were taken from moneys, the little property of the poor man, or the hard earnings of the mechanic, deposited with them for safe keeping, and applied to the benefit of themselves, with other wealthy co-proprietors, in purchasing property and rearing a costly edifice. On every principle of honor and integrity, then, they were responsible for the punctual re-payment of the moneys so appropriated."
—*Parliamentary Report*, p. 58.

It is a pity for the depositors that "parties" and "evangelical Protestants" were not of the same opinion. Here, again, is an extract from the same page, on the same subject:—

"There cannot be the least doubt that all the Directors of the High School, and still more particularly such of them as were Directors of the Savings Bank, were under the strongest moral responsibility adequately to secure the latter institution from loss by the loans; nor have they ventured to deny that responsibility, since they distinctly admit their duty to 'set an example' to their co-proprietors, by subscribing to repay the sum borrowed. It is a pity, however, that they did not strengthen the example they appeared so anxious of setting, by actually paying back into the chest of the Savings Bank, some portion of the sums they were the means of abstracting therefrom, to put into the coffers of their own institution, the High School. Their philanthropy and love of justice, however, unfortunately for the Depositors of the Savings Bank, did not carry them so far.—*Id.*

Should our evangelical cotemporary desire to have any further information as to the "integrity of parties," we are ready to supply him to any extent, and at the shortest notice; we will take his silence

as a sign that he is desirous of letting the matter drop, and of leaving the "integrity of parties" to be defended by some other champion. Before concluding, we must correct one little error into which our cotemporary has fallen: he is in error in stating that we have accused "parties," because "parties" are evangelical Protestants. In the first place, it is the Parliamentary Report, and not the TRUE WITNESS, that accuses "parties;" and if the latter has re-produced the accusations, it is not so much because "parties" are evangelical Protestants, as because "parties" have the infernal impudence to stick themselves up as "Saints," and to try and convert us to their heresies; it is not so much by way of attacking "parties," as of letting Catholics know what manner of men they are, who seek to convert them to the way of Godliness.

THE CANADA TEMPERANCE ADVOCATE.

We have received the February number of this cleverly conducted, and zealous advocate of the Temperance cause, a cause to which every honest man, whether Catholic or Protestant, must heartily wish "God speed." In combating the demon of drunkenness, and in warring with the fell spirit of Rum, Catholics and Protestants would gladly forget their essential religious differences, the antagonism of their principles, and, casting aside the sword of controversy, would fain recognise no rivalry, save a rivalry in good works. Betwixt ourselves, and our separated brethren, there can be no difference as to the desirableness of the object to be attained; here no sectarian, or denominational jealousies, can intrude; the covert made by the one, is not looked upon as a schlier lost to the ranks of the other. One thing alone we seek—the conversion of the drunkard—we differ only as to the mode by which this conversion is to be effected; and it is this difference, which, whilst it lasts—and it must last so long as Catholics are Catholics, or Protestants protest,—renders it impossible for the Catholic and Protestant soldiers of Temperance, to enroll themselves under one banner, even for the sake of giving battle to a common foe.

It is not in any invidious spirit, nor is it with the intention of depreciating the exertions, or impugning the motives of our separated brethren, that we are induced to make these remarks; it is with the design of answering a question that we have often heard put, but to which we have not seen a reply given in any of our Canadian journals. Why—it is often asked—why cannot Catholic and Protestant Temperance Societies fraternise? have they not but one object? do not the wise, and good, of all denominations, agree as to the advantages of temperance, and the evils of drunkenness?—why then should they not work together? why should there be division betwixt them? The answer to these questions is, that though Catholics and Protestants agree as to the desirableness of the object sought, they differ, as to the reasons why it is so desirable—as to the motives for which it is to be sought—and as to the means by which it is to be attained. Catholicity denounces drunkenness because it drags down to hell, and excludes for ever from heaven—Protestantism, because it entails poverty, and is ruinous to thrift, and worldly prosperity; Catholicity preaches temperance, as a Christian duty—Protestantism, as a civil virtue; Catholicity exhorts man to be sober, for God's sake—Protestantism, for his own sake; one seeks to reform mankind by spiritual means, spiritual threats, and the hope of spiritual rewards—the other by secular means, by contrasting the poverty, filth, and misery of the drunkard, with the wealth, thrift, and general comfort of the sober man. We do not mean that the Catholic Temperance Advocate never employs the arguments of his Protestant brother, or that the latter never alludes to the higher motives, upon which the former lays especial stress; but we do say, that it is undeniably true, that the inducements to temperance which are the most prominently put forward by the one, are those which are least insisted upon by the other.

Here then is an irreconcilable difference, as to the motives for temperance: still more widely do Catholics and Protestants differ, as to the means by which reformation is to be effected. Though Catholicity teaches that the State, or Civil power, is bound to co-operate with the Spiritual, yet it is not on that co-operation that Catholicity relies for success. "Haud tali auxilio, non defensoribus istis." Iniquity laws, and legislative enactments, can never, according to Catholic teaching, supply the place of the Sacraments and the Grace of God; if the Church encourages her children to take the pledge, she is still more anxious to impress upon them, that it is not by their unaided exertions that they can hope to keep it—that it is by the proper use of the means of Grace—that is, Christ's Holy Sacraments—and by the prayers, which the Church offers up for all the members of the Temperance associations, and which all the members daily offer up for one another, and for all, that strength can be obtained to help in time of need, from Him, to Whom alone be all the honor and glory: In a word, a Catholic Temperance Society is a religious confraternity, which seeks to bring about moral reformation, by the use of spiritual means.

Now, what strikes us most painfully in reading Protestant Temperance journals is, that no matter how good the writer's intentions may be, we rarely find any but earthly motives, and worldly inducements, put forward as inducements to reformation; still more rarely do we find any means pointed out, by which this moral reformation is to be brought about, but such as are employed to alleviate merely the physical evils of which society complains—men are to be made sober by Act of Parliament, and drunkenness is to be abolished by Statute—God is practically ignored, and man is looked upon as everything. The "pledge" is spoken of as "all powerful to save," as the drunkard's "only hope," by signing which, the sinner is to be miraculously loosened, from the bonds of sin; if

righteousness be commended, it is under the following pithy maxim—"Integrity the Road to Respectability;" temperance is to be practised because it begets a flourishing business, constant employment—a comfortable home "in a fashionable street," and a warm coat; sobriety is to be esteemed, in so far as it secures honor amongst men, and credit at the Bank. Here, for instance, is the confession of a reformed drunkard, as given in the present number of the Canada Temperance Advocate. The writer had taken the pledge, and after some months observance of it, gets a good situation. (Italics are our own):—

"It is not my intention to relate how many months of the winter of 1842—43 I never lay down in a bed, or how many weeks I never eat a warm meal, nor how many times I nearly perished for want of warm clothing—these would not interest the reader. Whatever misery they produced me, I bore without a murmur, without borrowing a cent, without throwing myself on the bounty of the charitable, without entering a police station to warn my benumbed fingers or toes, or without breaking the pledge—that I faithfully adhered to, in fact had I not stuck to it as I did I should not have suffered so much. Well, amidst all these troubles my heart never forsook me; that little monitor within would say, never despair, that good day is coming, only stick to the pledge—your honor as a man is the stake.

Until about May I existed in the hardest way, no temperance man living ever suffered as I did, and when I made a dollar by collecting or writing, it was spun out to the finest limits. At length, on Easter Sunday, 1843, a turning point arrived. I had walked the streets all the night previous, and was exceedingly tired. About six o'clock I saw crowds of servant girls going into St. Peter's Church, Barclay Street, to mass, and I followed, partly out of curiosity, and partly to rest myself. When the service was over, I went into the Park, and as soon as the doors of St. Paul's were open, went in and took a seat in the back part of the gallery. In the afternoon I went again, and after service called upon a friend who resided on my taking tea and going to church with him in the evening. How good that meal was, none can tell but those who have fasted as I had for weeks and months. After church I borrowed a shilling of him, and went and got a bed at a common lodging house.

Now mark! On Monday I had some business put into my hands which brought me in a few dollars; as soon as this job was over, another followed; in two months a permanent situation offered, in addition, business was placed in my hands to transact during evenings, in a word, I was fully employed. I now took a room and furnished it. I was happy; plenty to do, a good bed, and abundance of food.

Year after year I kept on prospering; I went regularly to my Division, having joined a then new one in 1843, now one of the oldest. I went through the chair in a little over a year, in a word, I live amongst my Brothers, respected and enjoying their confidence.

To temperance and faith then, I am a living witness, from being a wanderer in the streets, I live in a fashionable street, from being homeless and homeless, I am more than fully employed, from having 30 cents on the night I signed the pledge, I can now command my thousands, from seeking for something to do, I employ many, but whatever may be my future prosperity, the 27th day of October, 1842, and Easter Sunday, 1843, shall ever be the sacred days of my calendar.

Now, we protest against this style of advocating Temperance; if we wish reformation to be lasting, we must teach men to love virtue for its own sake, because God loves it, and not for the dollars and cents it may happen to bring us in this life, or else haply, we shall do more harm than good, teaching men to add hypocrisy to their other vices, and to be more anxious to conceal their sins, than to correct them. We hate this system of rewarding all good little boys and good little girls, with sugar plums and sweetmeats, as Dr. Brownson truly says. It is false, it raises false hopes, hopes which will never be realised, and which, when disappointed, as they almost always must be, are succeeded by doubts as to God's justice, and by murmuring against His dealings with the children of men. "He laboreth in vain that serveth God."

What profit is it that we have kept His ordinances, and that we have walked sorrowful before the Lord of Hosts? is too often the complaint of those, who, having been led to expect earthly rewards, for the practice of heavenly virtues, discover, to their disgust, that if in this world they would serve God, not only must they expect no profit in so doing, but must make up their minds to endure pain, and sorrow, and reproach, and to bear the cross if they would desire to win the crown.

The reward of the just consists not in the things of this world; nor can a more serious injury be done to the cause of virtue, than by representing worldly prosperity as its reward, or as the reason for practising it. Men do not thrive in business, because they are honest; integrity leads to heaven, but not to respectability; neither do men gain esteem of men, because they do their duty towards God; he who models his life after that of the meek and lowly Jesus, need never expect to gain, by so doing, in this world; he must look for his reward only in heaven, and not on earth, nor in superfine broad cloth—comfortable houses in fashionable streets—and high wages; these are not the things which God offers to us; they are the rewards with which, in this life, Satan is allowed to remunerate his faithful servants; they may fall to the lot of the humble and upright; but they are more generally the portion of the usurer, and the covetous man—the spoiler of his neighbor, and the oppressor of the poor. The Catholic may accept, but will never seek them; if he be wise, he will rather pray to be delivered from the snare of riches, and the entanglement of worldly prosperity; he will pray, that unto him be given his daily cross, and strength from on High to bear it without a murmur, nay, with joy and thankfulness; for he knows, that Christianity is the religion of suffering—is indeed the religion of the cross, and that it is in the patient endurance, of sickness, and poverty, and the loss of all worldly goods, that he can hope mostly to resemble Him, who, from His cradle to His grave—from the manger in Bethlehem, to the bloody tree on Calvary, was a man of sorrows, and acquainted with grief.

We take this opportunity of tendering our sincere thanks to our Aylmer Agent, Mr. Jas. Doyle, for his disinterested, and unremitting exertions, in favor of the TRUE WITNESS.

We would call attention, to an article on our seventh page, upon the Peace Societies of the United States.

We are obliged to defer some remarks we have to offer upon the criminal statistics of Montreal, until our next issue.

ST. PATRICK'S HOSPITAL.

We call the attention of medical students to an advertisement on our eighth page. We are happy to have it in our power to congratulate our Irish Catholic friends, on the success which has attended the establishment of the St. Patrick's Hospital. There are seventy-six beds ready for the reception of patients, of which the greater part are occupied. The Hospital is attended by the Sisters of Charity of the Providence convent, giving a good guarantee that, whilst the bodily wants of the sick are well attended to, their higher and spiritual interests are not neglected.

A meeting of the Members of the St. Patrick's Hospital Society, is summoned for the evening of Tuesday next, to be held at the St. Patrick's House, at 6.30 p.m. It is hoped that the attendance will be numerous, as business of some importance, is to be transacted.

(To the Editor of the True Witness.)

DEAR SIR,—Having read your admirable articles in reply to some writer in the false Witness, who styles himself *Irishman*—"bless the mark"—I had the curiosity to read what he had to say in reply. He says, he freely admits that there is much cleverness shown in the pages of the TRUE WITNESS, when replying to any thing calculated to offend, or bring into disrepute the infallibility of his Church, or in the least degree connected with the Priests. Now, whence comes this cleverness, so troublesome to *Irishman* & Co., except it be that the TRUE WITNESS always takes truth for his guide, and for the ground on which he bases his arguments? and hence the force of his reasoning—*Magna est veritas et prevalebit*. Poor *Irishman*, finding himself unable to meet the stubborn logic of the TRUE WITNESS, has the meanness not to acknowledge his defeat; he flies to the base subterfuge of taxing Catholic writers with "special pleading," a very convenient way this, of replying to the unanswerable arguments of Catholics! I will not deign to notice the impiety with which *Irishman* dares to scoff at things sacred; a day will come when God will judge that impiety; every one knows the fate of Balhazar, for having profaned the sacred vessels taken from the temple of Jerusalem. *Irishman* says, "the Protestant Bible is so hard on the Pope, that he feels certain no other work is required to confirm him in his sincere belief, that he is not the representative of Jesus Christ here, or anywhere else." Yet it has been the doctrine of the Church of Christ, from the days of the Apostles, and if poor *Irishman* were capable of making an argument, he would be able to prove, even from the Protestant Bible, corrupt as it is, that the Pope is the representative of Jesus Christ here, and every where else. It would be too tedious to follow *Irishman* through all the rignarole he has published in the false Witness; I cannot help, however, making some few observations, with respect to the authority he quotes from the Commission of Inquiry appointed by the House of Commons, to prove that, according to Catholics, the Pope is God on earth. This authority is no less than Mr. Dixon, an apostate Priest, who, while a Priest of the Catholic Church, was known to take his beefsteak, and his glass of whiskey, previous to his saying Mass. The authority of such a man can have no weight with any one who has common sense; but Mr. Dixon was just the sort of a man that could be made a good sound Protestant, and it makes no matter what sort of authority he is; provided he testify against Catholic truth, he will do very well for *Irishman*. This gentleman surely does not understand the meaning of the "petitio principii," since he has applied it to Bellarmine in a case where it is not at all applicable. His translation of the Latin extract is not correct, for he translates the words "teneatur ecclesiam credere"—the Church is held to believe—instead of—the Church would be held to believe—thereby making real, what is only hypothetical, and altering entirely the meaning of the passage. But sure he does the thing in the right Protestant fashion. He refers us to "Jeremy Taylor;" on the "Expurgatory Induces in the Roman Church;" poor Jeremy Taylor, like the rest of his Protestant brethren, could not tell the truth about things Catholic. Since the day that Martin Luther sounded the trumpet of revolt against the Church of the living God, the spirit of Protestantism has ever been, to belittle, to malign, to blacken the Catholic Church. Of this *Irishman* himself is a melancholy instance, for in his quotations from the Catholic writers, he has not behaved honestly. Both St. Liguori and Reeve maintain that neither Liberius nor Honorius had fallen into heresy. They sinned, but they did not err. St. Liguori proves his statements from the writings of several learned men, amongst others, of Noel Alexander. All this *Irishman* carefully keeps out of sight, lest he might let the truth appear, and shame his hevy. In his extract from Reeve, after the words—"To the faithful it (the fall of Liberius) caused both grief and scandal?"—*Irishman* to be honest, should have added—"Liberius fell not into heresy, much less did he approve it." I have written quite enough to show that no reliance can be placed in the statements of *Irishman* about the Catholic religion; he is undeserving of any farther notice, and I think you would do well to let him throw off his bile as he pleases—it can hurt none but himself. I am,

Yours, &c., S.

[We certainly agree with our correspondent. To travel over the old ground again, or to attempt to prove that St. Ignatius of Constantinople, and St. John Chrysostom, were not separatists from the Pope upon the question of Easter, is quite unnecessary; neither do we think that we are called upon to vindicate Bellarmine from the charge of ignorance, insinuated against him, by an *Irishman*, who is unable to construe a line of Latin correctly.—Ed. T. W.]

(From a Correspondent of the Toronto Mirror.)

VISITATION OF THE RIGHT REV. A. F. M. DE CHARBONNEL, BISHOP OF TORONTO.

This most indefatigable and truly apostolic Prelate reached Brantford from Guelph, on Wednesday the 28th ult.

Although he had been laboring in the latter place for nearly two weeks, incessantly engaged in the confessional, and other missionary duties, both day and night, yet was his ardour not abated, nor his physical strength in the least degree impaired. The faith and piety with which the people of Guelph responded to his fervid exhortations are spoken of with much commendation, and gave us small satisfaction, to his Lord-

ship. Some came from a distance of one hundred miles to receive the holy Sacraments, and the Episcopal benediction from those hands, consecrated by the great and illustrious Pius IX., and not a few received the bread of life by evening candle light; how well their long fast was rewarded by the evening feast, only souls gifted with their faith, and charity can conceive.

Immediately on his arrival here, he resumed his arduous labors; and day after day, from five in the morning until long after the sun has gone to rest, despite of snows and frosts and storms, unparalleled in the temperature of even this ice-bound region, was he engaged in confessing the young and the old—exhorting sinners to repentance—reconciling the discordant—visiting the remiss—seeking lost sheep, and "setting all things in order."

On Sunday last, the Bishop celebrated the Holy Sacrifice at 11 o'clock, when he delivered one of the most impressive discourses we ever listened to, on the duties of Pastors towards their flocks.

It was enforced with all the usual zeal, energy and fervid eloquence of the learned Prelate, and its hold on the audience was not a little increased by the slightly perceptible foreign accent which marks his Lordship's delivery.

But what gave its great and overwhelming power to the subject, was the persuasion of the audience that his Lordship's sketch of "a good pastor" was but a daguerotype of himself, unconsciously reflected from his own heart.

He was listened to with the most absorbing attention, and warm were the outpourings of many a grateful heart, that God had given them a first pastor so wholly and unreservedly devoted to their best interests.

After Mass, some fifty were confirmed—several were adults.

The afternoon was spent as usual, in exhorting to penance, and in hearing confessions. Monday, the Feast of the Purification, was solemnised with the usual service, after which his Lordship again spent the rest of the day in the confessional.

Oh! what a model for pastors is this truly apostolic Bishop! Assuredly the Great Pastor of souls must supernaturally strengthen the physical man to endure such fatigues in the midst of the most extraordinary cold winter ever experienced in this latitude.

J. J. D.

REMITTANCES RECEIVED.

Quebec, M. Enright, £5; St. Raphael, Capt. J. Kennedy, 12s 6; John A. Kennedy, 6s 3d; Tyndinaga, J. Martin, 12s 6d; Stouffville, J. McCann, 9s 6d; St. Theresa, Rev. Mr. Aubry, 6s 3d, J. Lanagan, 12s 6d; Buckingham, H. Gorman, 12s 6d; St. John Chrysostom, Rev. Mr. Beaudry, 12s 6d; Beauharnois, H. Bogue, 12s 6d; Barrie, M. Bergan, 10s; Hawksbury, P. Doyle, 6s 8d, R. Lansdale, 6s 8d, W. Lawlor, 6s 8d.

Birth.

In this city, on Wednesday, the 11th instant, the wife of Mr. John Kelly, Nazareth Street, of a daughter.

GRAND ANNUAL FESTIVAL OF THE MECHANICS' INSTITUTE.

THE COMMITTEE of the INSTITUTE begs leave to announce that its

GRAND ANNUAL FESTIVAL WILL BE HELD ON WEDNESDAY EVENING, THE 18TH INSTANT, IN THE LARGE HALLS OF THE

BONSECOURS MARKET,

Which are now fully completed, and from the arrangements now in progress, they feel confident that it will equal in attraction any of former years.

A collection of PICTURES, MODELS, MACHINERY, &c., &c., will be exhibited.

ADDRESSES will be delivered by several Gentlemen.

By the kind permission of Lieutenant-Colonel Hogg, the BAND OF THE XXII REGIMENT will be in attendance, and perform during the Evening.

A QUADRILLE BAND will also be present.

A number of GLEES and concerted Pieces will also be sung by a Glee Party.

The Refreshment Tables, which will be supplied by Mr. FLETCHER, will be open during the whole evening.

The Chair will be taken at Eight o'clock.

TICKETS OF ADMISSION, (the number of which are limited,) may be had at the various Book and Music Stores.

Gentlemen's Tickets, 6s 3d; Ladies and Children's, 3s 9; including Refreshments. February 7, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

A SPECIAL MEETING of the above body will be held at the Rooms, ST. HELEN STREET, on SATURDAY evening, the 14th inst., at 8 o'clock precisely, for the transaction of business of importance.

By Order, DANIEL CAREY, Sec.

Montreal, Feb. 12, 1852.

ST. PATRICK'S SOCIETY.

A SPECIAL MEETING of the above Society will be held at ST. PATRICK'S HALL, on MONDAY evening next, the 16th inst., at EIGHT o'clock precisely.

N. B. A full attendance is requested.

By Order, H. J. LARKIN, Sec.

Montreal, Feb. 12, 1852.

FOREIGN INTELLIGENCE.

FRANCE.

M. M. Demorney and Fould had left the Ministry, and were replaced by Depersigny and Abbateucia. A new ministerial office had been created, viz: a Minister of State, and M. Casabianca had been appointed to it. By a decree the Orleans family cannot possess property in France, and are bound to sell all their present possessions within a year. Another decree cancels Louis Philippe's donations to his children, and appropriates them to other purposes. The dowry of the Duchess of Orleans, 100,000 francs, is maintained. The decrees are countersigned by the new Minister of State, Casabianca. The Minister of War has acceded to General Cavaignac's demand, to be placed on the retired list of the Army. The ex-representatives not comprised in the decrees of banishment have just been authorised to return to their homes. The great bodies of the state are to wear particular dresses. Those of the Council of State, the Senate, and the Legislature will be rich, and resemble what was worn under the Empire.

Of the 200 millions of francs taken from the family of Louis Philippe, ten millions will go to the improvement of lodgings for the working classes, and 10 millions to the Society of Succor; 30 millions to a credit of Fourier; 5 millions to the poor clergy, and the rest to the retired soldiers of the Legion of Honor. The new constitution is introduced with a prelude that everything which proceeded from the Emperor Napoleon was so perfect as to render new theories presumptuous. As his political system is, therefore, simply to be renewed, Louis Napoleon only is to be responsible. There is no power, however, that can call him to account. He is to nominate at pleasure a Council of State, fifty in number, who are to frame any projects of law.—They are each to be paid 25,000 francs per annum, and are to be a chamber of 250 members,—one member for every 35,000 electors,—chosen by universal suffrage, which will not again be exercised for six years, as that period, except in case of their being dissolved, is to be their term of service. They are to have no power to originate or amend any laws whatever. They can only vote yes or no with regard to such as are submitted to them. Their proceedings are not to be published, except in a Government organ. They can be adjourned, prorogued or dissolved at the will of the President. No petition can be addressed to them.

It is stated that a second, if not a third attack on the President's life had been made. An officer had snapped a pistol at him, as his carriage was coming out of the Carrousel; a rumor was also rife in all its details, that the wife of an Ex-Prefect had tried to poison him.

M. Victor Hugo, Charras, Bac, De Flotte, and 62 ex-representatives of the Mountain, have been banished from France, Algeria, and the colonies. Generals Lamoriciere and Changarnier, and M. Duvergier de Hauranne, Bedeau, Thiers, Girardin, and 12 others, have been temporarily removed from France and Algeria, for reasons of public security.

Sixty persons have been arrested at Montpellier, upon suspicion of being concerned in the late disturbances.

Four hundred and fourteen prisoners taken from the fort of Jori left Paris on Saturday morning for Havre. From Havre they will be taken to Brest, and thence conveyed to Cayenne. These prisoners arrived in Paris in various detachments from the departments, where they were recognised as having taken an active part in the late insurrectionary movement.

The Constitution is promulgated. The number of senators cannot exceed 150.

The legislative body is composed of 260 deputies elected by universal suffrage at the rate of one deputy without salary for every 35,000 electors.

The President is entrusted with the government for ten years.

The Bourse was agitated to-day with accounts of warlike preparations in England, and the consequence was a considerable reduction in the price of public securities.

SPAIN.

Some executions of military officers at Madrid. Stringent measures had been taken to destroy the little Liberty of the Press which the people of Spain enjoy.

ITALY.

A letter from Rome, in the *Univers*, gives the speech of General Gemenau to the Pope on the 1st of January. The General said that whatever might happen it would always be the greatest glory of the French army to have re-established the Pope in the capital of Christendom. His Holiness, in his reply, avoids all compliment to Louis Napoleon, and coldly expresses a hope that the "events which have just broken out" may be productive of benefit to the Christian world.

ABYSSINIA.

(From the *Tablet*.)

A highly interesting section of the November number of the "Annals of the Propagation of the Faith" contains a record of the persecutions sustained by the Right Rev. Dr. Massaia, Vicar-Apostolic of the Gallas population, during the years 1847, 1849, in his efforts to settle Catholic missions in Abyssinia. We need hardly recall to the attention of the reader the peculiar circumstances of that country, which have always made it an object of such interest in the eyes of the Catholic Church. The Abyssinians in very early times must have been converted, either wholly or in part, to the Jewish religion, of which very strong traces remain among them to the present day. They became generally Christian in the fourth century, from the preaching of Frumentius, a disciple of St. Athanasius, who ordained him Bishop of Axum.—They remained, however, in communion with the

Catholic Church for little more than a century, unhappily falling into the heresy of Eutyches and Dioscorus, to which they, ever since, obstinately clung. They have but one Bishop, called Abouna, who is a Suffragan of the Eutychian Patriarch of Alexandria. Their Ritual and Calendar, of which a curious account may be found in Harris's Highlands of Ethiopia, is an odd mixture of Judaism, Christianity, and heresy, but witnessing, nevertheless, as all the Eastern heresies do, to the universality and primeval antiquity of those rites and doctrines of Catholicity, which Protestants pretend to have been invented at some late period by the Roman Church. Probably in the Abyssinian as in the Russian Church, the simple people were very much led astray by their rulers, and themselves lived in good faith. Dr. Massaia says (p. 379): "Although the Christians of Abyssinia profess the error of Dioscorus, which was condemned in the Council of Chalcedon, a great number of them live in utter ignorance of the matter, and think that their Bishop, or the Abouna, sent to them by the schismatic patriarch of Cairo, is in communication with the Pope." The Holy See has, from time to time, made great efforts to reclaim this remarkable country, and in the seventeenth century very considerable progress was made, as the Emperor Segued became a Catholic, and aided the Jesuit Missionaries in the restoration of the Catholic Faith. He, however, unhappily apostatised, and his successor, Basilides, expelled the Jesuits from the country. Another attempt was made by Capuchin Missionaries, which ended in their martyrdom, and subsequent negotiations, in the time of Clement XI., and Benedict XIV., seem to have been either fruitless or to have had only limited success. But the Catholic Church never despaired, and Missionaries from the Holy See are at this day searching for the lost sheep as unwearily as ever.

This conjunction of affairs might seem to be favorable, as the Abyssinian empire is long since broken up, and therefore that national pride, which so often opposes itself to Catholic Faith and obedience, must be more or less humbled. The titular emperor, or "Negus," still maintains a show of his ancient supremacy within the city of Gondar, much as the Great Mogul is permitted to do at Delhi; but the Abyssinian empire is now split up into three principal states—Tigre, Amara, Choa and Gojam—each governed by a military chief, and continually at war with one another, but likely, sooner or later, to be absorbed by the Mahometan power, the influence of which in the country, judging from the following extract, seems to resemble that of the British in India:—

"The actual state of Abyssinia is described in the following terms in a note, which the Right Rev. Dr. Massaia has kindly forwarded us:—

"The importance of this mission is grounded, not so much on the number of its neophytes, amounting to no more than ten thousand, as in the necessity of maintaining for Catholicity this only mode of communication with Central Africa. You are aware that Islamism watches the whole coast of this vast continent; that an immense belt of fanatical populations, constantly excited by emissaries from Mecca, obstruct all transit for Christians towards the interior. Once you cross this barrier you find nomadic tribes, that are the best in Africa, and who promise a rich harvest to the Missioners who may be fortunate enough to reach them. Well, Abyssinia is, now-a-days, the sole point by which they are accessible; if this inlet be closed the blockade of the interior will be complete.

"Hence their efforts are directed with astute perseverance towards this country, which they invest on all sides. Their means of action are immense, their proselytism ardent, their progress unfortunately rapid. Already two thirds at least of the Gallas country are Mussulmans. In Christian Abyssinia they form a third of the population. In the capitals of Gondar, Tigre, and of Choa, they are in ascendancy in consequence of their riches and influence. The whole commerce is in their hands—all the superior offices are filled by them. Political power alone has not yet been usurped by them in a formal manner, inasmuch as the fundamental law of the country requires that the premier should be Christian. However, it is undeniable that in spite of national traditions Mahometanism gains ground every day, and tends to supremacy within a short period. Oubie, in his kingdom, of Tigre, Berei Gono in Gojam, Toko-Brillie in Amara, and a few other petty princes, are the only Abyssinian chiefs who resist Mussulman influence. A population of 1,500,000 are ranged under their religious and political banner, and these Christians are only heretics on account of their birth, and would willingly embrace our religion if they were not oppressed by the Abouna and Mussulmans.

"At the head of these latter is the Ras, who may be styled director of Abyssinian principalities, because he keeps under arms an army of one hundred thousand soldiers. Born and reared in Islamism, he became a Christian in order to fill the throne of Devra-Tabard, but still, Mussulman at heart, he secretly betrays the religion he professes in public. In his states the adherents of Mahomet occupy all the high posts, share among each other the spoils of the churches, and can, with impunity, create proselytes by violence and with the edgel. The same may be said of the kingdom of Choa, where the Mussulmans also govern in the name of the prince.

"The conclusion from these facts is, that the opposing element to our Faith in Abyssinia is not only heresy, but especially Mahometanism, which is more to be dreaded. However, they are both leagued, in the person of the Ras and the Abouna, to stifle the Catholic mission. The last persecution was the result of their joint and professed concurrence.

"A last fact, which may appear incredible, and which is nevertheless true, is the obstinacy of the Mussulmans in publishing throughout the interior of Africa, that the whole universe is Mahometan, and that all the powers of the world are tributary to the great Mogul."—(Pp. 385-6.)

The Right Rev. Dr. Massaia is Vicar-Apostolic of the Gallas populations, to the south of Abyssinia. He arrived at Massouah, on the coast of the Red Sea, in October, 1846, with three Missioners, Fathers Casar, Justus, and Felicissimus, and soon set out on his Apostolic travels through Abyssinia. In May or June of the following year he was obliged to fly to Aden, in consequence of the hostility of the Abouna, who set a price on the heads of the Missioners, and prohibited the Abyssinians from furnishing food or drink to them. Nevertheless, a degree of success attended the exertions of the Missioners; converts were made, and at Altiena a whole tribe declared themselves Catholics. In October, 1848, the Bishop left Aden for Massouah where he consecrated the Rev. Dr. Jacobis, who had up to that time been stationed at Altiena,

Bishop of Nilopolis, and Vicar-Apostolic of Abyssinia. Dr. Jacobis passes from the Latin rite to the Ethiopian, by order, of course, from the Holy See. On the same occasion Dr. Massaia ordained twenty-five native Abyssinians. During these proceedings an Abyssinian Abbot, named Teclafa, who was held in great reputation for his sanctity, arrived at Massouah, where he publicly abjured his heresy, and was received into the Catholic Church, in which step he was shortly afterwards followed by his whole monastery. From June, 1849, to March, 1850, Dr. Massaia was engaged in traversing Northern Abyssinia; he visited Gondar, and spent some time in the camp of Ras Alia, an Abyssinian Prince, half Christian, half Mahometan, whose long conferences were carried on, which, for the present, led to no result. On the whole, it is apparent that the Catholic Church, true to her office, is at least always attempting the conquest of souls in Abyssinia, or any where else, and can, at the same time, afford to wait, if necessary, centuries, till the moment arrives, decreed by the wisdom of Almighty God, for achieving finally its conversion.

THE REV. FREDERICK OAKELEY, M. A.

One of the most distinguished Oxford converts is son of the late Sir Charles Oakeley, Bart., formerly governor of Madras, and brother of Sir H. Oakeley, Protestant Archbishop of Colchester. Mr. Oakeley, was born in 1802; he was a pupil of Bp. Sumner, and received the prebendal stall, which he held at Lichfield from the late Bishop Ryder, both of whom were decidedly "Low Church," as we believe, was Mr. Oakeley himself at that time. He was entered at Christ Church, Oxford, in 1820, and became Fellow of Balliol College in 1827. He obtained a second class in *literis humanioribus*, and the two chancellors' prizes for Latin and English essays, as well as Dr. Ellerton's theological prize in 1837. Mr. Oakeley held for some time the office of preacher at the Royal Chapel, Whitehall, to which he was appointed by Bishop Bloomfield; and he published a volume of sermons which were preached there, and dedicated them to his patron. These sermons showed a decided Tractarian tendency, and from that time Mr. Oakeley's course was a progressive one until he became a Catholic. He also held a living in the country, and a senior fellowship at Balliol College. He succeeded Mr. Dodsworth (who is also now a Catholic) as minister of the celebrated Margaret Chapel, in 1839; and Mr. Richards, the present incumbent, was his curate.

He made his submission to the Church at all Saints' in 1842, and, after a short stay at Littlemore and Oscott, proceeded to St. Edmund's College, to prepare for the priesthood; having received a dispensation from the Holy See on account of his lameness. Soon after he was ordained Priest he was appointed to St. Georges, Southwark, as an assistant to the other clergy, where he had the satisfaction of receiving into the Church several of his old congregation and other Protestants. He has published a volume of very beautiful sermons, an "Explanation of the Mass," and several pamphlets. Shortly before the Bishop (Dr. Wiseman) left England for Rome, he was removed from St. Georges to Islington. Three Chapels have been opened in the Church since Mr. Oakeley was appointed to it, and the services are conducted in the best manner possible. Many converts (including all Mr. Bennett's "Nuns") have been received at Islington, as well as Catholics brought back to their duties; and, with a view to the benefit of the poorer classes of the latter, Mr. Oakeley preached for a considerable time in the courts and alleys, and with great fruit. Mr. Daniel Wilson, the Protestant minister of Islington, was a contemporary of Mr. Oakeley at Oxford, and we believe they used sometimes to meet at "Evangelical" tea-parties.

PROPOSED MASSACRE OF THE PRIESTHOOD.

(From the *Tablet*.)

If we remember rightly, one of the first acts of the Primate, on taking possession of his See, was to issue a Pastoral Address, warning his spiritual subjects against Ribbon and other secret and unlawful associations, and since that time his Grace has not failed repeatedly to do his utmost, both by Pastoral and in such other ways as were in his power, to destroy and put down those accursed and murderous societies. The only means at the command of the Archbishop for accomplishing these ends, are the Clergy of his Diocese; and the only means at the command of the Clergy are the pulpit on the one hand, and the Confessional on the other. These means, such as they are, have been freely and energetically used—and for what? In the first instance, no doubt, to prevent crime, to stay the hand of the murderer from transgressing the laws of God. But, in the next place, and as a secondary motive, to protect the lives of the Protestant landholders, whom an unjust and abominable law, made by themselves, and obstinately maintained by themselves for long years after the most convincing and repeated demonstration of its savage barbarity and frantic folly, from the consequence of their own misdeeds. And what is the return made to the Archbishop and his Clergy for their exertions in this behalf? Of course, the chief return for which they labor is not in this world, and, as it is a tolerably sure, though not an immediate reward, we need not spend many moments in describing it. In that aspect of the case, all parties, no doubt, will be satisfied. But, in this world, what is their reward? And particularly what is their reward from those excellent Protestant landholders in whose behalf they have labored?

A recent number of the *Drogheda Conservative* throws some light upon this question. If the language of that journal, written, no doubt, during the solemn season of Christmas, and published two days after Christmas Day, may be taken as any indication of the feelings and opinions of the Protestant gentlemen round about Drogheda, their wish is to have arms put into their hands in order that they themselves may put an end to the Catholic religion by butchering or assassinating the Clergy of whom they entertain so genuine a hatred.

Of course such an imputation as this is not to be lightly made, nor do we make it lightly. It is for the Protestant gentleman in and near Drogheda to say whether the *Conservative*, their reputed organ, expresses or does not express their sentiments. But at all events, there the words are in a leading article of the journal referred to, bearing date "Drogheda, Dec. 27th, 1851."

After complaining of the Dundalk juries, and insisting that landlord trials shall be transferred to Dublin in order, as we gather from the context, that the persons accused of assassination may, by the peculiar

machinery of Dublin juries, be convicted and executed whether they be innocent or guilty—the writer proceeds to speculate on the possibility of this suggestion not being complied with. "If the Crown of England," he says, "will not defend the people, we are able to defend ourselves."

"We are able to defend ourselves." No doubt "we" are able; and having the ability what is "our" disposition? What are "we" resolved to do "if the Crown of England" does not transfer the Dundalk criminal calendar up to Dublin? The writer tells us in the very next sentence what use he and his friends are disposed to make of such powers as they possess if ever they get their hands loose.

"If the Crown of England will not defend the people, we are able to defend ourselves. In every case where a Protestant landlord is murderously slaughtered, let the Priest of the parish, or one of his incendiary Curates be treated with the same 'wild justice of revenge,' and we will not have a title of the present murders committed in this blood-stained land. We know how energetically his Reverence would denounce the cowardly ruffian, if he understood that his life should be the forfeit for that of the murdered."

The last word is the end of the paragraph, the end of the subject, and all but the end of the article, which concludes with three sentences personal to Mr. Eastwood. We cannot be charged with garbling the quotation or omitting the context. We have given the whole context as far as it contains anything which can have the remotest bearing on the precious passage we have transcribed. The reader sees that the *Drogheda Conservative* does not content himself with throwing out a speculative opinion. It would have been a sufficient display of (no doubt) his natural ferocity if he had stated his opinion as a mere hypothesis. "If the Priests were hanged we should have no more murders." This would have been bad enough—base, brutal, and foolish.

Or if he had put it as a recommendation to Parliament that a law should be passed making the Priest penally responsible for whatever murders were committed in his parish. That, too, would have been idiotic enough, and brutal enough.

But the organ of the Protestant gentlemen of Louth goes considerably beyond this. His proposition is not speculative, but practical. It is not addressed to Parliament, but to his readers and himself. It suggests something to be done in default of Parliament and of the crown; to be done at furthest at the next assizes in case Lord Clarendon shall not think fit to transfer the criminal *venue* to Dublin from Dundalk. If this should not be done, "we are able to defend ourselves," and in "our" judgment the best way of defending "ourselves" is to butcher at least one Priest for every Protestant landlord who may be "murderously slaughtered."

The remainder of the writing in the same number of the *Conservative* is quite of a piece with the incentives to bloodshed which we have now quoted. The writer says that there have been ten murders in a certain section of the country during the last four years, and that not one of the perpetrators has been discovered. In these "ruffian deeds" the organ of the Protestant gentlemen of Louth "accuses the Priests of this district of actual complicity." "Catholic Priests are found to give murderers a good character in courts of justice; they are found collecting funds to defend the murderer when on his trial; and *Catholic juries, taking their example, forswear themselves, and suffer the shedder of innocent blood to go free; and Popish mobs celebrate such a deliverance as a jubilee.*"

"These"—the writer adds in the next sentence—"are Maynooth men; . . . we should have nothing to do with such men; the ground they tread upon is unclean, and they pollute all they touch; their support by a Protestant State is an unworthy union with *Belial and his false Prophets.*"

And then, as a proper pendant to these ebullitions of low rufianism, the same champion of the Protestant gentlemen of Louth recommends them, or rather, we suppose, their instruments and hangers on, under their countenance and patronage, to embrace their hands in the blood of the Priesthood, whom it seems it is "pollution to touch"—otherwise than with the assassin's knife!

We draw the attention of the Protestant gentlemen of Louth to these things—being rather curious to know the precise extent to which this *Conservative Bravo* may be taken as their representative and exponent. We observe, not without edification, that immediately following the incentive to murder is a panegyric on the unhappy Mr. Eastwood. In the opinion of the *Conservative*, "there was no landlord more considerate and kind, none more religious and just." Was he "religious and just" according to the fashion of the *Conservative*? Was he "considerate and kind" after the model of this exhorter to stabbing? The character and dispositions of the panegyrist are a very unpleasant commentary on the panegyric.

We know nothing of Mr. Eastwood even by reputation; but we know that two misfortunes have beset the closing scene—if such it is—of his career: to be stabbed by one assassin, and to be praised by another.

Thackeray, in his "Irish Sketch Book," is frequent and warm in praise of Irish women. We extract a few of his most complimentary sentences:

In regard to the Munster ladies, I had the pleasure to be present at two or three evening parties at Cork, and must say that they seem to excel English ladies, not only in wit and vivacity, but in the still more important of the toilette. They are as well dressed as French women, and incomparably handsomer. . . . Among the ladies' accomplishments, I may mention, that I have heard, in private families, such fine music as is rarely to be met with out of London. . . . In the carriages, among the ladies of Kerry, every second woman was handsome; and there is something peculiarly tender and pleasing in the looks of the young female peasantry, that is, perhaps, even better than beauty. . . . With all their laughing, romping, kissing, and the like, there are no more innocent girls in the world than the Irish girls, and the women of our squamish country are far more liable to err. One has but to walk through an English and Irish town, and see how much superior is the morality of the latter. The great terror-stricker, *the Confessional*, is before the Irish girl, and, sooner, or later her sins must be told there. . . . The hair flowing loose and long is a pretty characteristic of the women of the country; many a fair one do you see at the door of the cabin, combing complacently that "greatest ornament to female beauty," as Mr. Rowland justly calls it.

never saw in any country such general grace of manner and ladyhood.

It has afforded us much satisfaction, to have learnt from a communication, addressed to the Corresponding Secretary of the St. Patrick's Society, of this city, published below, that the Peace Societies—for the suppression of the riots which take place upon Public Works,—are fully organized, and in full operation throughout the United States; much good, will, no doubt, arise from these novel and truly charitable associations. We hope that the Irishmen of Canada, and of Montreal in particular, will, in view of the many Public Works about to be commenced in this province, make timely preparation to prevent a recurrence of the disgraceful scenes of violence, which have already taken place upon the Public Works in this vicinity, and that they will be in a position to avail themselves of the knowledge and experience which, in this respect, will have already been acquired by their fellow-countrymen, on the other side of line 45:—

New York, Dec. 29, 1851.

DEAR SIR.—Your communication to the Convention of the Irish Societies of this city, was duly received, and being the first they were favored with, from the other side of the line which separates us as fellow-citizens, renders it the more valuable. Its reception gave great satisfaction, and has given us additional stimulus for action.

There should not, there must not, be any lines allowed to be drawn between the friendship and love that should always exist in the hearts of all good and true Irishmen, wherever their lot is cast—or whatever clime or country they may be destined to dwell in; they should be affectionate towards each other—no governmental partition should make any difference in that respect. "In weal or in woe—in sunshine and in clouds" they should be united.

It was cheering to find that the efforts, making by humble and hard-working men, as we are composed of, to remove that foul stain from our name and character, which was attached to it against our will, by the misrule of our native country, and to which circumstance this odious and crying evil of faction-fighting entirely owes its origin, receive the sanction and approval of the Irishmen of the city of Montreal.

I have the pleasure of stating to our Canada friends that, from information received, which can be relied upon, a vast deal of good has been effected for our poor countrymen, both in a moral and a religious point of view, since the first meeting of the Convention, took place in this city. To the Reverend—the Catholic Clergy—however, is mainly to be attributed this good and blessed change, and without whose pious and zealous aid and assistance, our labors would be fruitless and unavailing.

In order to obtain the objects desired, it is most important that a combination of all the influences which can be obtained, friendly to the movement, should unite from every quarter, in removing the unfortunate evil which we are so solicitous to remedy.

Firstly—Our countrymen must be prevailed upon to cease fighting and quarrelling amongst themselves.

Secondly—Some mode or plan of educating them must be adopted, and established for the benefit of those who are employed on the public works.

Thirdly—They must be protected from the imposition and fraud, so commonly practised upon them by dishonest and heartless contractors, in cheating them out of their hard-earned wages; and laws should be enacted for their protection, as well as for the punishment of such outrages.

The Convention is doing every thing in its power to accomplish those objects, and we entertain the strongest hopes, with the divine assistance of the Almighty God, together with the co-operation of all good and true friends, that in a short time they shall witness the realization of their most cherished and fond wishes.

Hoping that other patriotic bodies of Irishmen will take the initiative from your example, in leading their efforts to the good cause,

I have the honor to be, Sir,

Your most obedient servant,

JOHN McGRATH, Cor. Sec.

I. Mallon, Esq., Cor. Sec.

St. Patrick's Society,

Montreal.

As a specimen of the absurdities to which Popery editors are reduced in default of argument, we copy the following account of a priest publicly flogging a Sister of Charity by way of a religious ceremony; our readers must not suppose that we are laughing them, we assure them the story has been going the rounds of the Protestant journals of Canada for some time. The *Globe*, and the *Montreal Witness*, as well as the *C. C. Advocate*, have reproduced it:—

ROMANISM—DOING PENANCE.

"It is an incontrovertible fact that Popery is the same cruel, avaricious, blood-thirsty despotism in this age, that it was when Latimer, Ridley, Cranmer, and thousands of other noble martyrs were sacrificed on its unholy shrine. It is the same in Canada, in the United States, as it is in Italy, and other Roman Catholic countries; and if it could, it would again kindle the flames, erect the scaffold, and establish the bloody inquisition, and woe be unto those who would incur its displeasure. As a specimen of the cruelties practised by this 'Mother of Harlots,' we give the following from the *Western Recorder*, a Baptist paper, published at Louisville, Kentucky:—

"Rather a novel scene transpired in our city one day last week. We say novel, for if such scenes are of frequent occurrence, they are seldom made so public. On the day afore mentioned, a lusty, masculine looking biped, was seen laying the lash on a frail, care-worn female, with a heavy hand. We say the lash—it was an instrument of torture with three lusty thongs. They were applied seemingly without mercy, to the person of a female. The patience manifested by the victim under the lash, as she stood in the open yard, attracted the attention of a number of spectators, ready to fly to the rescue. They mistook the patient endurance of the female, for abject fear of the monster, who applied the scourge with such a merciless hand. But as the spectators drew near, their good intentions were soon thwarted, when one of the inmates of the establishment informed them, that nothing wrong was transpiring—but it was a religious ceremony.

"The female, the supposed victim, was a sister of charity. And the supposed monster incarnate, was a priest, who applied the knout. The sister of charity

was doing penance. This scene transpired in open day-light, in our city, and in view of numerous spectators."

"This took place in Protestant America. These are some of the 'tender mercies' of Romanism, as administered in a Protestant country. What must their enormity be, where popular feelings favors the cruel and merciless rites practised by the Catholic Church."—*C. C. Advocate*.

What must be the intellectual state of a community, amongst whose members such a story can find credence? Fools there are in the world we know; dolt and blockheads many, but we did not believe that there were beings, breathing God's air, and basking in the light of His blessed sun, who could believe or publish such a barefaced lie.

CHEAP MARRIAGES.

The Clergy,—or rather large numbers of that body—seem at present under the influence of a strange excitement, which drives them to fling themselves frantically upon synodically hobby-horses. We sincerely trust that the result of their riding will not be such as is usually anticipated from the equitation of beggars—a class as unaccustomed to real as our clerical friends are to metaphorical equestrianism, though we scarcely expect that our hopes will be realized.

Wherever those sham synods have been held, the result, if of any positive nature, has been detrimental to the clergy; and it is only when the sum and substance of what has been accomplished is nil, as in the case of the Exeter synod, that the clergy have come off unscathed. The latest phenomenon of the kind is to be found in the transactions of a parochial synod which has been held in the parish of St. Matthew's, Bethnal-Green. The facts are derived from a statement made by the senior curate of St. Matthew's, with the intention to explain away an imputation, cast upon him, of an endeavor to undersell his clerical brethren in the article of "marriages."

Bethnal-Green, is a district which excited the compassion of the Bishop of London many years back. His Lordship has been indefatigable in his labors and profuse in his own pecuniary contributions to give the benighted population of that district the benefit of an enlarged system of religious instruction. His Lordship's efforts in this direction form a portion of his active life, which has attracted more unqualified admiration than any other. We know as a fact that even conscientious dissenters responded to the Bishop's appeal for assistance to erect new churches. Ten new churches were the reward of his lordship's activity. But our feelings of delight at its accomplishment receive considerable qualification, when we learn that while the public has been thus profuse in showering money into the treasury of the church-building fund, the rector resides at a parish some hundreds of miles distant. Look at this degraded, vicious, ill-taught population, says the highest spiritual authority of the Diocese. Will not your laymen come forward to help us, the clergy, with your pecuniary assistance? What would the laymen have said, if the Bishop had added to the force of his argument by telling them the rector was non-resident? and how is the existence of this gentleman, who has no hesitation in becoming responsible for the spiritual superintendence of some thousand souls in London, while he resides near Liverpool, at last discovered by his parishioners?—Is it from some pastoral letter, where he laments his constrained absence from his beloved flock? Alas the reverend gentleman, emerges from his obscurity not to make diligent inquiries into the condition of the sheep, but to be set right on the question, what is the worth of their wool? He adopts summary measures when rival clergymen offer the same article at a cheaper rate than he himself sells it. We must leave Mr. Timothy Gibson, the curate of this non-resident rector, to narrate the fact.

"Since the consecration of St. Phillips, one of the ten new churches in Bethnal-Green, nine years ago, the incumbent the Rev. George Alston, has solemnised marriages up to a very recent period at the charge of ten shillings for each, whilst the charge at the old church was thirteen shillings, and at all the new churches, except St. Phillips, was ten shillings and six pence."

The consequence of the entrance of this freetrader into the old protectionist district was a great increase of business to the practical clerical reformer. Mr. Gibson goes on: "The result was a large influx of marriages at Mr. Alston's church, and a great falling off from all the others. The number of marriages during the last year at St. Phillips' amounted to more than 500, producing upwards of £175."

Who can wonder at the discontent of the old established hands? The business-like men yielded to the "pressure of the times" and lowered their terms. Mr. Gibson informs us:

"During the present year the Rev. Allen T. Edwards, incumbent of another of the new churches, St. Matthias, Hare-street, Bethnal-green, in self-defence, reduced his fees for marriage, and published throughout his district and in some others a placard announcing the items of his reduced scale of charges."

The reader has no doubt witnessed transactions of a similar nature amongst rival tea-dealers in Holborn. The tea-dealers' placards were, doubtless, more varied than those of the competing clergymen. The former would have much to say on the subject of "first-rate quality," &c., whereas every one knows that there is no difference in the quality of a marriage,—the article at seven and sixpence being every whit as good as that at thirteen shillings.

"In consequence of the system of undercharging, the whole church suffered to a still greater extent. The rector who resides at his other living, near Liverpool, wrote to me to inquire the reason of the great falling off at the mother church, and I replied by informing him of the undercharging system that had obtained in Bethnal-Green, and assigned that as the reason of the great decrease in the number of marriages at the old church. On the receipt of this information, the rector directed me to publish the following reduced scale of fees for marriages at St. Matthew's, namely: Publication of banns, 1s.; minister's fees, 2s. 6d.; clerk's fees, 9d.; sexton's fees, 9d.; certificate, 1s.; total, 6s."

Whether, during the progress of the affair, these clerical reformers headed their placards with the usual phrases, "Down with monopoly," "no fees to servants—cheap marriages for ever," &c., we know not. Mr. Alston, on hearing of the alteration at the mother church, made another reduction to five shillings, and shortly afterwards "went down," to use Mr. Gibson's

business-like phrase "to half-a-crown," stating as his reason for the last reduction that he had heard that the latter had commenced marrying at St. Matthew's at the charge of 4s. 9d. Thus the case stands at present.

In the mean time, we must observe one of the chief features of the case, and which mainly originated our remarks upon the subject. Mr. Gibson tells us, that before he introduced his "reduced scale of prices, he called a council or synod of the clergy of the district."—The majority of this synod, we suppose to have been favorable to the primitive rates, as he tells us that their deliberations on the subject came to naught on account of Mr. Alston's natural and proper determination not to consent to the assimilation of the charges at his church to those of any other church. But if the clergy cannot agree upon the subject of their fees, have we any right to expect their agreement upon the subject of doctrine? Then how absurd are synods.—*London Daily News*.

PROSPECTUS OF A WORN-OUT DRAMA. ENTITLED HUMBBUG, OR THE HUNGRY HEROES.

Dramatis Personæ.

GIANT, (in miniature,) Louis Kossuth. JOHN BULL, (as large as life,) Lord Palmerston. RED REPUBLICAN, (with a long face and moustache,) Mazzini.

JONATHAN, (for particulars see small bills,) Gen. Cass. JACK THE GIANT KILLER, (by the above personages hidden from view,) Truth.

SUPERNUMERARIES ALMOST SUPERNUMERARY—CONSISTING of a motley crowd of various nations and languages.

Their parts consist in hissing at Jack the Giant Killer whenever he appears—of cracking the skulls, and when opportunity offers, assassinating Jack's friends and supporters—shouting and screaming for liberty and dimes, attending public dinners to do the drinking part, while the leaders are spouting; in a word, the supernumeraries have to make the most of everything—to make hay while the sun shines.

The dresses are left optional with the actors. Kossuth has chosen a splendid garment that changes color and even shape with the place and people. Lord Palmerston wears one of his most winning smiles. General Cass is personated in tights that threaten a rupture should he exert himself overmuch. Mazzini wears a dagger in one pocket and nothing in the other.

(The scenery changes with the acts.)

ACT FIRST.

Represents the miniature giant with a small number of friends (hungry heroes) hastening away after the battle, in which none of them took any prominent part; as their lives were too precious to be exposed to the dangers of a stray shot. Their pockets are filled with the crown jewels of Hungary, with the nine clusters of diamonds and jeweled spurs of Count Eugene Zichy, whom they killed. The Giant has, moreover, the widow's trust fund in his wife's reticule. The scene is laid in Hungary with a distant view of Turkey. (Not a word spoken.)

ACT SECOND.

The Giant at Marseilles.—He shakes hands with all the Reds. Writes an address to them, and attempts to excite a tumult, when a policeman tips him on the shoulders and tells him to clear out. The Giant becomes very indignant, but takes the hint in the same pocket with the jewelled spurs, bottles his wrath, puts a cork in the bottle, and sails for "Merry England."

The scene—a very dull one. ("Nuff sed.")

ACT THIRD.

Opens with supper scene at Southampton. The small Giant is there in his glory. Several of the guests are likewise glorious. The Giant makes a long speech in praise of monarchy in England, English justice, English greatness, English liberty. It was not his purpose to illustrate these several characteristics by referring to Ireland, India, or any or all the English possessions and usurpations. Accordingly he prudently left them out. He disowns the Socialists and Reds in public, but explains the matter in private to his friend Mazzini—giving him a very intelligent wink with his left eye, and significantly slapping his pockets. "O. K.," says Mazzini—"go ahead."

The scene afterwards changes to Birmingham, where he sounds the people's purses by talking of getting them to supply the hungry people with knives and forks. Next comes a back stair scene between John Bull and the Giant. Mutually pleased with each other, they call the Pope hard names. He leaves England amid loud cheers—"great cry, but little wool." The adagio originated by shearing a pig.

ACT FOURTH.

"Hail Columbia happy land,"—the Giant enters New York harbor, whistling this favorite air a little out of tune, occasionally mixing it up with an obsolete Irish song, called "Croppies lie down." The Mayor and other notables greet him and fete him until he is tired and wants to lie, which he does by wholesale and retail. But there is no rest for certain classes of people. The Giant is no exception—deputation upon deputation, dinner upon supper, addresses and cannon balls, honors without glory arouse the Giant, who styles himself Governor, and whom others call "the man of the times," from his repose—hurrah! shout the supernumeraries, until the welkin rings with their noise, "let us hear the Vice-President of the Bible Society." Here Jack the Giant Killer makes an attempt to offer a few remarks, but so terrific is the outcry against him that he is glad to get out of the crowd with whole bones. The Giant gets displeased with Jonathan's friends at Washington, and tells them very plainly they will lose his patronage. A hiss for Webster, another for the President, is the response of the supporters. The shouting now becomes almost deafening. The great bepraised teaches American citizens the meaning of their constitutional rights. He proves that Washington was behind the times, an old dotard; that the American government must kick and cudgel, or at least hold every King in the world, until he and his heroes pick their pockets and trip them up—form an alliance offensive and defensive, particularly very offensive with England, for this object.—Hurrah for liberty and Kossuth! cry out the Socialists and Bible men who are most prominent at this stage among the supporters. "The government that will not interfere in this manner, is only as a dead worm, and the people should bring it to life." He next asks them for their dollars, when a general buttoning up of pockets takes place, as if thieves were about. One generous hearted deputy from the west now comes

nobly forward and presents the big beggar with an entire gold dollar, and a speech, *Cock a doodle do.*—Jonathan during all this time is trying how his tights fit before grasping the nation's guest by the hand, and exhibiting the hero, not of a hundred fights, for the admiration of voters. His tights pinch him, however, so awfully, that he waits to feel a little more. The scene now begins to change, almost imperceptibly—the tables are turning—who is doing this?—Jack the Giant Killer, who has got behind the curtain, and is collecting all the scraps of humbug in a heap to throw out of the windows. While thus engaged he is humming in a lively strain "there's a good time coming, boys."

ACT FIFTH.

Will appear shortly.—*Crusader*.

EXECUTIONS IN CANTON.—At a recent meeting of the Asiatic Society the secretary read a paper of great interest, by Mr. T. T. Meadows, translator to her Britannic Majesty's Consulate in China, descriptive of the execution of 34 rebels, or bandits, which took place in Canton on the 30th of July last. After a description of the place of execution, which was secured by a strongly guarded door, and after stating that more than 400 human beings have been put to death in the same place within the past eight months, Mr. Meadows states that he entered the place accompanied by two English residents at Canton, and found there a few of the lower officials. The only preparation visible was a cross, fixed up for the infliction of the highest legal punishment practised in China,—cutting up alive. There was a fire of fragrant sandalwood burning before the shed where the Mandarins sit to superintend the executions, in order to conceal the horrid stench arising from the decomposed heads remaining there. After waiting a considerable time, all the criminals were introduced, most of them walking to their places, but many carried in baskets, and tumbled out on the spot appointed for them, where they lay powerless, either from excess of fear or from treatment inflicted during the trial and imprisonment. A man stood behind each criminal, and placed him in a kneeling position, with his face towards the ground, holding him in this position by grasping his hands, which were bound behind his back. In case of resistance, which happens very rarely, the criminal's queue is held by a second assistant, and dragged forward by force, so as to keep the neck extended. When all the criminals were placed in the required positions, the executioner seized a sabre with both hands, and proceeded to his work. In the present instance the man was a mild-looking soldier, selected from the ranks of the army. The sword was a common sabre of three feet in length, and one of those employed on the occasion was laid on the society's table. It appears that there is no official weapon required, for the officers of the army, anxious to "flesh their swords," send them for the purpose to the executioner, who has thus a sufficient supply for his most extensive operations. The number decapitated on the occasion described was 33; and the executioner took up a fresh sword as soon as he felt the edge of the one employed becoming dull, which was usually the case after cutting off two or three heads. When all was ready the man stood firm, with his legs some what apart. On hearing the word "Pan" pronounced by the officer superintending, and after a sharp order to the criminal, "Don't move?" he raised his sword straight up, and brought it rapidly down with the full strength of both arms, giving additional force to the blow by dropping his body perpendicularly to a sitting posture. The horrid task was soon done; after cutting off the head of one victim the man threw himself, by a bound, into position by the side of the next; and, in somewhat less than three minutes, the whole 33 were headless—the head in every case but the first being completely severed at one blow. In three or four cases, where the criminals retained their full strength, the bodies, after decapitation, rose quite upright; and Mr. Meadows is satisfied that unless restrained by the man behind they would have sprung into the air. When this part of the tragedy was over, the more horrible work of slow death was carried into effect upon the remaining criminal, who was bound to the cross mentioned above. He was a strongly-built man, apparently 40 years old, who had escaped in the first instance, but who had voluntarily surrendered himself to certain death in order to save from torture his wife and family, who had been seized by the Chinese Government, with the cruel policy usual on such occasions. In this instance the flesh was cut from the forehead, breast, and extremities of the sufferer with a short knife, which was on the table before the meeting; the body was immediately taken from the cross, and the head cut off. The duration of the punishment was about four or five minutes. The bodies were then packed up in coffins and carried away.

THE PROTESTANT CHURCH.—The Protestant bishopric, which was founded ten years since at Jerusalem under the protection of England and of Prussia, having become vacant, will be now filled by a prelate chosen by the King of Prussia. M. Valentiner, a Schleswig ecclesiastic, who had been obliged to quit his country in consequence of political events, has been selected for the post.—*Dublin Freeman*.

"Upon the whole, I am firmly of opinion," says Sir Francis Head, "that under a mild exterior, with gentle manners, and a benevolent heart, Louis Napoleon is an honest, bold, high-minded statesman, whose object is to maintain the peace of Europe, and the real glory and honor of France."

At a parish examination, a clergyman asked a charity boy if he had ever been baptised. "No, sir," was the reply, "not as I know of, but I've been waxinated."

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 sterling.

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EDWARD DUNIGAN & BRO., 151 Fulton Street, near Broadway, New York. New York, January 25, 1852.

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NELSON, BUTTERS & Co. Jan. 29, 1852.

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 24 FEBRUARY, to be continued until the 1st of August.

Clinical Surgery, Dr. MACDONNELL. Clinical Medicine, Dr. DAVID. Clinical Ophthalmic and Aural Surgery, Dr. HOWARD. OPERATIONS—EVERY SATURDAY.

TERMS:

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

NEW CATHOLIC WORKS,

JUST RECEIVED BY THE SUBSCRIBERS,

- Nos. 3, 4 and 5 of the Life of Christ, 1s 3d each. The United States Catholic Almanac for 1852, 1 10 1. Reflections on Spiritual Subjects, and on the Passion, by St. Alphonsus Ligouri, 1 10 1.

CATHOLIC WORKS.

JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS:

- ALICE, NORDAN, the Blind Man's Daughter, by Mrs. J. Sadlier, 12mo of 280 pages, in muslin; price 1s 3d. WILLY BURKE, or the Irish Orphan in America, by Mrs. J. Sadlier, 24mo, muslin; price 1s 3d.

NEW CATHOLIC BOOKS.

- JUST RECEIVED, AT SADLIER'S CHEAP CASH BOOK STORE: The Devout Soul, by the Very Rev. J. B. Paganani, 1s 10 1/2. The Catholic Offering, by the Rt. Rev. Dr. Walsh, at from 7s 6d to 20s.

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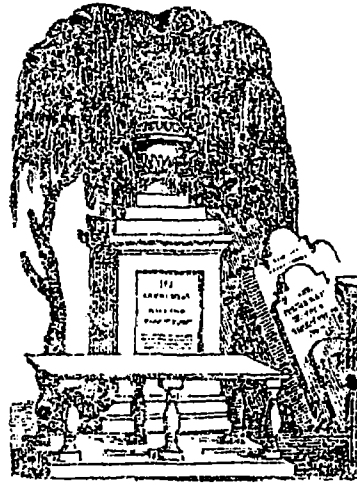
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