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CATHOLIC CHRONICLE.

VOL. IV.

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NO. 20.

THE WORLD OF SPIRITS.

(From the Metropolitan.)

We have heard a great deal in this country about spiritual rappings and manifestations, tables moving and disclosing the secrets of the unseen world, and it appears that the art by which these extraordinary results are obtained, is now producing quite a sensation on the other side of the Atlantic. Whether, as the distinguished Faraday has said, the tabular movement is the effect of an involuntary muscular power, or as others contend, of an electrical or magnetic influence, we shall not stop to discuss, especially as neither of these hypotheses explains the most mysterious part of the operation, which is the answering of mediums to various questions propounded to them. Science has evidently failed so far to account for these strange developments, and we may therefore reasonably suppose them to be produced, to a certain extent, by preternatural agents, and may be governed in practice by this supposition. Although the principles laid down by the Catholic Church for the guidance of her children under such circumstances, are plain, satisfactory, and generally known, it may not perhaps be uninteresting or uninteresting to the readers of the *Metropolitan*, to peruse the following article translated from the *Civiltà Cattolica*, an Italian periodical which appears semi-monthly at Rome, and is considered the ablest journal in Europe, as a defender of Catholic truth against the infidelity of the present age. The article is deserving of attention, not only for the lucid exposition of the principles by which Catholics should be governed in reference to the mysterious operations of spiritualism, but also for the argument which is derived from the rapping delusion, in vindication of the Church from the aspersions of her enemies.

"That besides this world which we see and feel, there is another, spiritual and invisible, which sometimes enters into communication with this, is an undisputed opinion, as ancient as time. We can scarcely name a people of the past, whether barbarous or civilized, among whom this idea did not subsist, more or less distinct, but in substance always the same. In regenerating the world Christianity purified this idea from all the falsehood and wickedness which imposture or malice had added to it, and reduced it to something clear and precise by including in it many of his dogmas. It defined what salutary hopes might or ought to be entertained from the protection of the good angels, or what evils could or should be feared from a mysterious commerce with the bad; fortified the faithful against the influence of evil spirits by prayers and exorcisms, or sacred and sacramental objects; and acknowledged and professed that privileged souls had sometimes, though rarely, been favored with communications from the angels of light. This point therefore is so well settled among Catholics that there is nothing mysterious, we may say, even in that world which is called the world of mysteries: but we mean among simple Catholics who have not been instructed in the fanatical theories of modern progress; such as the devout old woman, the pious child, the simple rustic. For these the catechism, holy water, the blessing of the house, with the legends of St. Anthony persecuted by the demons in his cave, or of his namesake of Padua to whom the angel brought the news of his father's death, while he was preaching, are a true theology, for the belief of which nothing else is required than the simplicity of faith.

"But the unhappy tendency of modern times to obliterate ancient traditions, wrought its effect upon this theory of the invisible world, whether of good or of bad spirits, and thanks to the gross materialism of the past century, it may be said that among the cultivated and enlightened classes the work was completed with greater ease than had perhaps been expected. When men with wondrous audacity rejected the idea of a spirit in the body, whose immaterial acts neither nature could falsify nor consciousness deny, how could they believe in a good angel that protects and a bad one that tempts? Who saw him? Who heard him? Who touched him? The most discreet and sensible thought that they were condescending enough if they only doubted on this point, casting the whole subject into that profound gulf of scepticism, into which we drown all truths which either incommodate us, or do not convince us by the evidence of the eye or the hand. This infidelity or doubt arose from the fewness of the cases, in which a preternatural intervention of an invisible being could be maintained against the cavils of a severe and too delicate a criticism. The extraordinary facts that occurred were frequently but the tiresome apings of white and black magic; at one time the hysteric fits of an imaginative and nervous woman; at another the ravings of some cunning devotee: why not say too, the secret arts of some charlatan or juggler, who playing on the credulity of the simple made them see fire-flies through a lantern? Amidst this confusion

of folly, of false devotion and of malice, it was very easy to lose sight of the few cases, in which the Church properly so called, or the worthiest of her prelates, had acknowledged the true and real action of a spirit. Hence among those who prided themselves in their knowledge, it passed for an undoubted conclusion, that the spirit we have in our body was enough, without the necessity of admitting others wandering in the open air or squatting amidst half-ruined palaces or in dark caverns.

"This discovery which freed us from so many terrors, was of course a new evidence superadded to the many our age already possessed of its progress in civilization and freedom from prejudice. In fact, the age grew strangely proud and laughed heartily at old men, who allowed themselves to be terrified by invisible beings that existed nowhere out of their own frightened imaginations. In sacred biography all that related to devils that maltreated the saints, or to angels who came to console and comfort them, was expunged, if not from books, at least from the memory of the belief of those strong minds, who did not think them worthy of notice: and the new biographers were obliged to be very cautious, if they wished not to be branded with the writers of the dark ages. As to the rites of the Church regarding benedictions, scapulars, holy water, exorcisms and the like, the age could not cancel them from the Ritual, much less abolish one of the four minor orders; but it avenged itself by sneers, numbering these practices among the relics of superstitious times, of which the world, as it grows more enlightened and polished, will rid itself in one way or another. Even preachers were obliged to pay tribute to the enlightenment of the age: If they spoke to the promiscuous crowd of the tempting and seducing devil, of the strengthening and defending angel, they dared not do so frequently to an instructed audience, if they would not run the risk of seeing their hearers turn up their nose in disdain. Scarcely had theologians the courage to speak of them openly in the schools; when they did speak on this subject, it was not so much to show in what manner spirits can have intercourse with men, which is certain and taught by St. Thomas in his Sum, as to demonstrate by Scripture and tradition, that there are good and evil spirits that work either for good or evil in men, according to their various conditions. In fine, some thought, if they did not say so, that the stories of devils, obsessions, and exorcisms should be set aside with other old rubbish, as a remnant of the middle ages; nor did they fail to see in this degeneracy of the Church, who, though she did not err in contending against devils, when every one believed that they existed, does not show much wisdom in continuing this hostility against them, when the learned and enlightened are assumed to believe in them. Yet notwithstanding this change of opinions the Church has not changed a hair's breadth in her belief and practice, waiting until Providence would conquer the pride of some of her erring children.

"It seems to us that this time is now come, and we will not let the opportunity escape of making a solemn reparation for the insults that have been hurled against the Church of God. Let it not be supposed that in doing this we shall turn the heads of any of our readers, or disturb the placid dreams even of the most timid child. So far as it depends upon us, things will remain just as they are. From our throwing some light on the already known communications of our world with the world of spirits, it cannot follow that a ghost will come to-night to blow out the candle while you are reading, or shake off the counterpane while you are asleep. By no means; we are only discussing a speculative truth, which neither takes from, nor adds to, what spirits can do or are doing among us; but the discussion is of the utmost importance, as well on account of the dangers which would attend the rejection of the truth, as of the necessity of justly apprehending the belief of the Catholic Church, and estimating the pride of our age which boasts of being free from prejudice because it is ignorant. Even the moving tables are not altogether foreign to our subject, and more closely perhaps does animal magnetism approach it in some of its most astonishing applications. And why should we not make our readers feel the force of some means of being undeceived, which Providence furnishes us as proper to these days?

"Do you know whence has been derived now-a-days the certainty of this work of these spirits and their mysterious commerce with our world? It has come from the most progressive, the most independent country in the world; a country that is the most enthusiastic on the subject of religious liberty—the United States of America. Yes—the intercourse of man with evil spirits, which has been admitted by the Christian world from the first ages; which has been the object of so much provident caution, and we may say, of so much rigor on the part of the Church;—which a modern philosophising age has ridiculed as

the dream of old grey-beards, or the imposture of charlatans, returns to us from America as a new and foreign manufacture, entirely fabricated to our exquisite taste, to be hunted after with curious avidity as a thing of the very latest fashion. How could the lie be more peremptorily given to the incredulous materialism of the age, or a more perfect triumph (we will use no other word) to the liturgy and prescriptions of the Church?

"In that country whose civilization is not, like that of the old world, due exclusively to Christianity, intercourse with spirits was for some years, if not frequent, at least not rare; and the art of effecting it for oneself and the profession of communicating it to others, was called spiritualism. But scarcely five years had elapsed when this spiritualism began to spread and to assume a systematic form; and now it counts its followers by myriads; it has its own journals and associations; in fine, all that can constitute a religious community. And the occasion of this great increase was altogether casual, without any expectation or thought from any one. In a village of New York, called Hydesville, there resided in 1848, a Methodist family of the name of Fox, composed of father, mother, and two marriageable daughters. In the house they occupied were frequently heard raps at the door, on the wall, in the furniture, sometimes also a slight clapping in the air. One evening as the young women were about to retire, one of them by chance cracked her finger joints, and immediately the same sound was heard at her side, without her knowing from whom or how it came. They were not frightened, but they spoke out with firmness: 'Whoever you are, strike while we count 1, 2, 3, 4, 5,....' No sooner said than done. The mother, to make sure of the mystery, asked the age of her daughters, and in two replies had as many raps as corresponded with their respective ages. If they were of a certain age, it is good to think that the revelation took place in secret: but we do not think that ladies would like to see this sort of play becoming too common. From this time the mother and daughters became mediums, the name which is given in America to persons who have the faculty of communicating with the spirits and placing others in communication with them. Mrs. Fox and her daughters endeavored to give a little method and order to this mysterious commerce, and after a short time they were enabled to obtain replies sufficiently full. The most frequent operation is that of rapping or knocking, which is heard on the furniture or walls, or in the air, and like a sound one might make by striking anything with his knuckle. Hence it was easy to make conventional sounds, and it was determined that three raps should be affirmative; one, negative; two, expressive of doubt. If a name, or a date, or any other species of request, were to be answered, which either could not or at least not easily be answered by a dry affirmative or negative, it was agreed that the interrogator should pronounce or write a series of names, dates or things of the same kind. When the true object is named or written the rap is heard, which advises that it is the true one. Applying this method to the alphabet, words and entire phrases can be obtained. The interrogator names, writes or marks in an alphabet already written, the successive letters, A, B, C, D, &c., and for every letter that must enter into the words of the answers, is heard the usual rap, and that is marked and so on one after another, until we have entire words or phrases. Mrs. Fox having put herself in communication with the spirits, could feel the soul of a little pedler, who had been assassinated in his 31st year, by name Charles Ryan. The mediums were soon made perfect and were able to write with the hand guided by the spirit (writing mediums) and speak whilst the spirit moved the tongue (speaking mediums): things noways different from the pythons and pythonesses of the ancients. Thus commenced in America what are called 'spiritual manifestations.'

"These things having been trumpeted abroad, it is easy to imagine how much the public curiosity was excited; especially when we consider that among non-Catholics the matter is more wonderful than among us, who cannot see in it anything else than the work of the devil. If on one side we are sure of the facts, on the other we are strictly prohibited from meddling in such matters voluntarily, and are provided with abundant means against suffering from them involuntarily. But non-Catholics, deprived of both these advantages, throw themselves blindly into the operation, inasmuch as besides the stimulus of curiosity and the expectation of some benefit, they feel their hearts impelled to it, since those spirits announce themselves as the souls of the dead, and make it easy for every one to converse or to think he converses with the spirit of his mother, father, sister or friend. Hence we cannot be surprised, that Mrs. Fox's residence should have been crowded like a market-house from all quarters; that she should have travelled

through various states and stopped from time to time in populous cities, and consequently amassed a considerable fortune. However as she was not able to do all the work alone, many were initiated for the same duty, and first of all her daughters. Others learned it of themselves: others again were led to it, as it were, by chance; so that the number of mediums is now beyond all calculation. We read that in the city of Cincinnati alone there are 800; in New York, 1,400; and in the whole Union about 50,000. Even in the supposition that these numbers are somewhat exaggerated, though attested by credible witnesses, and that there are false mediums and impostors, who cannot however be many, since it is so easy to be a real one; there must be in the United States more wizards and witches than the inquisitors found in the whole world for two centuries. Nor should this application of the terms wizards and witches seem rude or insulting when applied to the American mediums, though for the most part they are acknowledged gentlemen and very frequently elegant and accomplished ladies; for with the exception of some rare cases, in which Providence favored the saints with heavenly communications, we know of no other usual commerce with the invisible world, than that which is held with devils. Hence, if they wish us to believe in their assertion that they hold converse with the spirits of their departed friends (which we are not certainly bound to believe) the case is a very clear one; for either these spirits belong to the number of the elect or to that of the reprobate. Now as the operation is not distinguished by any special marks of divine favor, there remains only the evidence of an illicit commerce with the devils; and the professors of this art amongst us, however genteel their appearance, are never called by any other names than those of wizards, magicians, necromancers, &c.

"But is it worthy of a respectable periodical to touch upon these subjects, the names of which are scarcely to be found in our modern dictionaries!—What! Speak to us of such things in the middle of the nineteenth century! Slowly, if you please, for goodness' sake. You must not forget, courteous reader, how and why we have embarked on this muddy stream. These things are actually happening.—They come to us from the freest and most progressive country in the world, and precisely for this do we speak of the matter, which is dark enough indeed, yet not to be despised. With a bundle of journals, pamphlets and books under our eyes and speaking of mediums that multiply by thousands, how can you ridicule the Catholic Church, which believed for nineteen centuries and still believes that men are the dupes of Satan, although an 'enlightened philosophy' qualifies the belief as superstitious.

"You may say that the Church could have good reasons for admitting the possibility and the fact of secret relations with demons, but might perhaps be deceived in prohibiting them so severely, and in treating with so much rigor the profession of those art which she calls malicious. What evil can there be, for instance, in conversing a little with the soul of a departed friend, or questioning an invisible spirit about what may be useful or convenient to the questioners? Is it not a pleasure to satisfy so eager a curiosity, as that of speaking with mysterious and invisible beings? The Catechism will suffice to answer this question; inasmuch as the first commandment teaches that worship is to be given only to God, and thereby implicitly forbids all service of, or dependence on beings, not ordained by God to receive it, and especially all trust in the devil, the enemy of God and men and emphatically the spirit of lies. It is an insult to God to seek the truth by any other means than those ordained by Him. It is the height of folly to seek it from the father of lies, who was called by our Saviour 'the murderer from the beginning.' But these arguments belong to the Catechism and we do not wish that any should take occasion from them to say that we have changed an article of a journal into a sermon."

RELIGIOUS PARTIES—THE CATHOLICS. MR. BROWN.

(From the North American.)

The readers of this journal are well aware that we have never displayed a feeling of bigotry or sectarian hostility towards the Catholics, or any other denomination. We have never taken upon ourselves to decide what religion should be encouraged, and what "put down." As an individual, we hold very decided views on those points which distinguish Protestants from Catholics, but as a politician, we have always contended that a man's religious opinions are not to be enquired into,—that the State has no right, under a representative system such as ours, to take cognizance of a man's religion, either for patronage or proscription. In resisting the attempts of Mr. Brown and his followers to organize a political party on a

"Protestant" basis, and for the avowed purpose of putting down the Catholics of this province, comprising, as they do, about one half of its population. We act consistently with our often avowed political principles and according to the plainest dictates of political expediency. For adhering to our principles, during the late outburst of religious frenzy, and for refusing to palliate the crimes of either side—for boldly telling Protestants that they were wrong as well as their opponents—we have lost many supporters. But if every subscriber on our list had signified his disapproval it would not have shaken our confidence in the propriety, the honesty, and the justice of the course we adopted. We firmly believe that if the press of Upper Canada (which is mostly Protestants) had followed the example of the *Globe* and one or two rabid journals in Lower Canada, in their fierce and blood-thirsty appeals to the worst passions of the human heart, against their fellow-citizens of the Catholic faith, this Province would have been plunged into all the horrors of a religious war. God only can tell how far it would have extended, how many lives, and how much property would have been sacrificed to the fury of that infernal spirit that has so often drenched the world in blood. We saw the danger, and trembled for the consequences. We felt the awful responsibility that rested on those who controlled the public press, and had power to raise or lay the end. When men were arming for the bloody conflict, when the incendiary's torch had been lighted and applied in more than one instance, when ten or twelve victims had already fallen in the streets of Montreal, we thought the time for discussing nice questions of "right," of "free discussion," &c., &c., had better be postponed. We have seen nothing to convince us that our view was a mistaken one. On the contrary, we claim for the *North American*, the *Hamilton Canadian*, and two or three other journals in Upper Canada, the merit of having smothered the fires that were just bursting forth to consume the Province.

But let no one suppose that we are ready to sacrifice the great principles of civil and religious liberty by yielding in the slightest point those measures of legislation which the Reform party has long demanded. We care not from what side the attack comes Catholic or Protestant, Brown or Cauchon. We shall equally resist. It is because we believe the policy of Mr. Brown hostile to those principles, that we oppose him. When he tells us that the property of Catholics in Lower Canada, held by deed, vested from the Crown as absolutely as any lands in the province, must be taken from them by Act of Parliament; when he tells us that he, an Upper Canadian Representative and a Protestant, intends to bring in a Bill to abolish the system of tythes in Lower Canada, which affects Catholics only, and which even in respect to them, is voluntary, for any man by leaving the Church can avoid the payment; when he tells us that there must be no Ecclesiastical Corporations for Catholics, although Protestants enjoy them, and he himself introduced a Bill to enable all religious denominations to partake of their benefits; and when he proposes all this as a legislator and avows his object to be, the building up of Protestants, and the putting down of Catholics, we unhesitatingly declare our opposition. We cannot support him or his policy. Such a policy is unjust in principle, malevolent in spirit, insulting in its aim, and utterly impracticable. If ever the time comes (and we are not without apprehension that it may come soon), when Catholics shall organize themselves into a distinct political party, and, following Mr. Brown's example take their stand in the country and in the Legislature on a Catholic platform; it will then indeed be necessary for Protestants of all shades to bury their differences and organize for self-protection. A politico-religious party will always be aggressive.—History teaches us that in all ages of the world, and under every form, Catholic and Protestant, Puritan and Quaker, a politico religious party is intolerant and persecuting. It never respects the rights, or the consciences of others, and to the extent of its power will not hesitate to violate both.

Is this a state of things that any real lover of his country desires to see? We number about two millions. One half are Catholic, and the other Protestant. Political power is equally distributed. If a few Catholics in Upper Canada constituencies are powerless, from the smallness of their numbers, a still greater number of Protestants in Lower Canada are politically paralyzed by the strength and unanimity of their opponents. Under such circumstances, how is one party to "put down" the other? How is the business of legislation to be carried on, the resources of the country developed, the peace, contentment, prosperity, and happiness of the people promoted by a Legislature, one half of whose members are banded together to oppose the other half on religious grounds? Yet this is the inevitable result of his policy if the majority of the electors of Upper Canada are persuaded to adopt it!

We are glad to see that Mr. Mackenzie has taken the field manfully against the dishonest and incendiary policy of George Brown. We honor him for this, because we are well aware that the most popular course lies in a different direction, and if mere popularity were his object, he would not offend the prejudices of Protestant subscribers by defending the right of Catholics. We can respect a sincere bigot whether he believe in the Bishop of Rome, or the Bishop of Toronto.—But for a cold blooded unprincipled political adventurer, who would throw the country into a blaze of fanaticism and religious strife, in order that he may mount a little higher on the political ladder, we have no feeling but that of abhorrence. If Mr. Brown had not given the most convincing proofs during a four years' campaign, that his opposition to Popery is all a pretence, a miserable piece of clap-trap, resorted to in an extremity to

save himself from political extinction, we should view his present course in a very different light.

IRISH INTELLIGENCE.

The most triumphant exertions are making by the Very Rev. Dean Kenny, and the Catholics of Ennis, towards the formation of a convent in that town. A sum of £700 is already subscribed for the purpose.

THE REV. P. J. MULLIGAN, O.S.F.—On Sunday this venerable clergyman expired at the Convent House, Walkin-street, in Kilkenny, aged 67 years. The immediate cause of his death was a sudden fit of apoplexy, but his health had been in a very precarious state for a considerable time past.

In a late Pastoral of His Grace the Archbishop of Dublin, we find the following admirable caution against sending Catholic children to Non-Catholic schools:—"It behoves us, dearly beloved brethren, to be on the watch against those enemies of God and of the poor whose unceasing hostility against the true church shrieks from no device, however unworthy and degrading, to undermine the Catholic faith, and to effect the ruin of immortal souls. As their doings belong to that class of works which cannot bear the light, the more fully they are made known to the public the less harm will they be able to effect. Their attacks being principally directed against the simplicity and innocence of youth, it is of the utmost importance that children be sent to good schools, where they may be safe from all contact with those modern Pharisees, who go about sea and land to gain one proselyte, and then make him a child of Hell twofold worse than themselves. These habitual revilers of our holy church, strangers to the spirit of Christianity, without any fixed principle to guide them, divided into a thousand factions in their religious opinions, who are only united in misrepresenting and hating Catholic doctrine—who pretend to propagate the gospel of the God of charity by calumniating and insulting the members of that church which has existed in all ages, and embraces in its bosom the inhabitants of every clime—these unhappy men make it a favorite employment to vilify and assail with the most opprobrious epithets the veneration which we exhibit towards the blessed Mother of God, while, with the celestial messenger, we salute her as 'blessed among women,' and contribute to the fulfilment of her own prophecy, that all nations should call her blessed."

CONVERSION NEAR LOUGHREA.—Mr. Henry Wallace had the happiness of renouncing the errors of the Protestant Church, and was received into the true fold of Christ, in our chapel, on Sunday last, the first of Advent, by our revered parish priest, the Rev. John Callaghy.—*Correspondent of the Galway Mercury.*

The prospect of a hearty Celtic union between Ireland and Scotland in their mutual struggle for independence, seems not to be so very remote, after all. One of the most influential organs of the Scottish Independence Movement—the *Commonwealth*—has just advanced this spirited claim on behalf of the kin nations:—"What we mean, in plain words, is—that instead of Scotch business, affecting Scotch town and county improvements, Scotch education, Scotch paper, Scotch emigration, and such like, being sent to London to be transacted badly there—a Domestic Scottish Legislature should hold its sittings annually in a central Scottish city, and there transact the local business of this part of the kingdom. And, as we require such a subdivision of the legislative powers for the special purposes of Scotland, so in like manner would we insist on Ireland possessing a domestic legislature for her local purposes. We are also of opinion that England might have its northern and southern local bodies each legislating for the local requirements of their respective districts. On the ground of economy of time alone—the time of our imperial legislators—we think this plan of local or domestic legislation is entitled to the support of English, as well as of Scotch and Irish representatives. But on the higher ground of more efficient, cheap, and satisfactory legislation for the entire inhabitants of the empire, we are strongly of opinion, that the establishment of Local Legislatures in England, Scotland, and Ireland, is imperatively demanded."

THE SOURCE OF DISUNION.—Adopting an intelligible criterion, the *Galway Packet* judges Mr. John O'Connell by his fruit, and demands that he shall be condemned:—"No sooner had John O'Connell come forth from his obscurity and again intruded himself into the political arena, than the old demon of Irish dissension also made its appearance. The shibboleths of Old and Young Ireland disturb the peace of the country. We feared that this would be the result of John O'Connell's resurrection from his metaphorical grave under the floor of the house, and our fears have been realised to the fullest extent."

Christopher Hamilton, Esq., of Edenderry, has addressed the electors of Clonmel as a candidate. He subscribes to the Tenant League, but is a moderate Conservative!

IRISH MAYORS.—Alderman Watson has been elected Mayor of Limerick for the ensuing year. Mr. Nicholas Murphy, J.P., has been unanimously elected Mayor of Cork; Henry Denny, Esq., is elected Mayor of Waterford; and Michael Sullivan, M.P., Mayor of the City of Kilkenny.

THE MAGISTRACY.—Lord Viscount Dungannon has been appointed by the Lord Chancellor to the Commission of the Peace for the county of Antrim.

The first sod of the Limerick and Ennis Railway was turned on Wednesday last, by Mr. Blood, of Ballykilty, in presence of Mr. Barnes, the contractor, and Mr. Cheyne, the Engineer of the line.

There are 22 notices for Irish railway bills next session of Parliament.

The stokers of the Hibernian Gas-works in Dublin have struck in a body.

The grain markets have fallen rapidly in Ireland.—At Limerick there was, on Saturday, "a complete glut of all kinds of provisions."

Such is the extraordinary run upon Galway at present, that its two extensive distilleries cannot supply the demand.

In Dublin, Cork, and Belfast, large placards have been posted near the quays, and in them it is stated that 10,000 reserve seamen are required immediately, by voluntary enlistment from the mercantile marine.—The period of service is not to extend beyond the term of five years.

SERIOUS ACCIDENT TO GENERAL SIR C. McDONALD.—On Friday there was a most brilliant assemblage at Kilkenny, but a gloom was cast over all by a sad accident which occurred at the meeting. As General McDonald was riding up the street a brown stallion horse kicked him in the thigh and broke his leg badly. The accident is looked upon as severe and dangerous. The gallant General was carried home on a shutter.—*Irish paper.*

A company has been already formed for the deep sea fishing on our western coasts. The arrangements are on a very extensive scale, including steamers fitted with wells to convey the fish to Milford, from whence they will reach the London markets in a few hours; also extensive curing houses at Crookhaven.—*Limerick Reporter.*

It is in contemplation to break up several of the Petty Sessions Courts in the County Roscommon, which are now rendered useless, in consequence of the tranquillity, which, happily, at present prevails in these districts.

In the Queen's Bench, Mr. Edward Swords, an aged gentleman, obtained a verdict for £100 damages against Mr. Dyer of the Horse Depository—for driving over him in a brougham at College-green, by which he was seriously injured.

DIMINUTION OF PAUPERISM.—One of the efforts of the enormous emigration displays itself unmistakably in the diminution of pauperism throughout the country. This would be a cheering fact, if we could attribute it solely to the increasing prosperity of Ireland. But, without over-critically analysing the cause, we have the fact before us that the labors of the Poor Law Commissioners have so diminished, as to enable them to reduce their staff to limits more suited to their lessened duties. Notices have been served on 40 clerks employed in the head department that their services would be dispensed with from Wednesday last.—*Galway Vindicator.*

According to the *Waterford Chronicle*, there has been a check given to the tide of emigration from that port, but it is apprehended that the cessation is merely momentary. It says,—"The continual transmission of money from the Irish in America to their friends in this country, is too strong a temptation to induce them to emigrate to that prosperous Republic, and one that cannot be resisted. Fewer have emigrated for the past three weeks, than during any week for the last three years. Only 30 left per the Mars steamer yesterday for Liverpool, to take shipping from there to America."

About 130 male paupers have left Cork Union Workhouse to take passage in the Ben Nevis for Panama.

The emigrant ship Kossuth, which, it will be recollected put into Cork harbor, a few weeks since with cholera on board, sailed on Friday week for N. York. The Prussian ship *Prevalar*, which was also obliged to bear up for Cork Harbor in consequence of the death of the Captain and some of the passengers through cholera, sailed, again in five or six days after her arrival. *Queenstown* was never more healthy than it is at the present moment.

The *Longford Journal* (ultra-Conservative) has the following gratifying statement in reference to the attack on Mr. Hearn:—"Dr. Kilduff, the new Roman Catholic Bishop of Ardagh, in an after-mass address on Sunday last, in the most praiseworthy manner denounced the Riband system, and the vile attempt made to assassinate Mr. Hearn on Saturday evening week. We have been told that his language was both strong and energetic, and that, much as the term 'informer' was despised and repudiated by the body of the people, he himself would act the part, and drag forward the members of the Riband Society, and stop such vile crimes, which brought odium on the country."

CLERICAL EXTERMINATORS.—The intended eviction of four families, comprising twenty-two persons, in the electoral division of Deer-park, at the suit of the Rev. Thomas Kelly of Killyville, of the Queen's County, was reported to our board of guardians, at their last meeting, by one of their relieving officers. The Established Church militant in Ireland has never been backward in waging the godly crusade of exterminating the people.—*Galway Vindicator.*

THE LATE RAILWAY CATASTROPHE.—The case of Mrs. McNally v. the Great Southern Railway Company, has terminated in a verdict of £3,500 damages. The case of Mr. Mohun, for the same accident, had a verdict of £50. The company have arranged a compromise with Miss Ellen Farrell, by which they pay that lady a yearly annuity of £120.

THE FATAL AFFRAY AT MOATE.—The investigation into the proceedings which terminated so fatally on the property of Captain Magan, M.P., Moate, county Westmeath, took place on Wednesday before Messrs. Cronin and Nugent. Mr. Dowling, assisted by Mr. Nugent, appeared as attorney upon the part of the next of kin to the deceased, and of the Kellys. Captain Magan, accompanied by Mr. Gunning, his solicitor, and Mr. Coffey, barrister, were also present.—A number of witnesses, examined on the part of the Kellys, deposed that a man of Captain Magan's, named Hoey, had, on Thursday, the 24th November, driven into a crowd who were attacking another cart of Captain Magan's, which was sent to take away a stack of bere, and that the deceased (Moylan) and several others, were knocked down, and the deceased never spoke after, being quite dead when lifted up.—All those witnesses on cross-examination admitted that a mob of upwards of three hundred men had been collected by the Kellys on the lands, with the express orders not to let the corn be removed, and to fight to the last man. The material evidence, implicating Hoey, was that he struck his mare with the reins, and brought her in a gallop into the crowd. Mr. Graves and some of the constabulary deposed that the mob was outrageous, and that, in their opinion, the mare driven by Hoey became frightened by the shouting and fighting on the part of the crowd. Hoey was found guilty of manslaughter.

On Sunday last a riot of a very serious nature took place at the Ballast-quay, Sligo, caused by the opposition of a number of persons, principally porters, to the shipment of potatoes on board the Shamrock steamer, for conveyance to Liverpool.

AWFUL CATASTROPHE.—About two miles from Portadown, on the Loughgall road, there stands a flax scutching-mill, driven by a high-pressure steam-engine, usually wrought at a pressure supposed to be 45lb. to the inch, and the steam for which was generated in an adjoining shed in a boiler, in order to sustain that pressure, and erected about 13 months since.—James Hyde is the owner of the mill; he was seldom

there; he had no engineer; a handy man, named Carr, who was one of the scutchers, had charge of the engine, and John McCann, sen., was fireman. On Saturday morning, the 26th ult., the mill having been at work, was stopped, until the shoves might be cleaned out from behind the handles, and while James Oliver was doing so and Carr stood by the engine, the steam began to blow off through the safety valve, on seeing which McCann took a brick and put it on it, thus weighting it additionally; and both Carr and Oliver shouted to him to take it off; but he replied with a terrible oath,—"Will I let her blow off that you'll hear her at Camerton's-hill?" Oliver hastened out, and called Carr to set on the engine, and he had half turned the steam-cock for the purpose, and the handles were beginning to revolve, when that boiler burst at the end, where it was fired (the centre flue giving way near the joining), and was propelled forward more than its own length. McCann was blown across a drain, six or eight yards, his skull being fractured, and having sustained such general injuries that he died in the afternoon, on his way to the hospital. Carr escaped almost unhurt. Oliver was a good deal scalded, but will recover. John McCann, jun., was so severely scalded that he died when they got him to the hospital, and were about to remove him into it; and eight other persons were so scalded and injured that the lives of some of them are still in great danger. Drs. Bredon and Stanley, of Portadown, were on the spot as soon as possible after the occurrence, and everything possible was done for the unfortunate people, and those most injured were by their directions conveyed to the hospital of the Lurgan workhouse. An inquest on the two McCanns was held on Monday, the 23rd ult., by Mr. E. D. Atkinson, Coroner, when verdicts, throwing the blame on John McCann, sen., were returned; but the unfortunate man is beyond the reach of any human tribunal.—*Newry Telegraph.*

A fire which broke out in Mr. Lumsden's printing office, Cork, destroyed property to the amount of £200.

There has just been a notable illustration of the military despotism which the inhabitants of Dublin endure with such equanimity. Two or three nights ago, a gentleman, Dr. Keary, of Dame-street, was sitting between his wife and sister in the Theatre Royal, when the orchestra struck up the English Anthem, "God Save the Queen." The gentleman remaining uncovered, a Sergeant of the 11th Hussars commanded him to take off his hat; he declined to comply with this dictatorial mandate, and the soldier struck off his hat with a riding whip. Dr. Keary appealed to a policeman, to have his assailant arrested; but the constable declined to receive the charge; and having brought the policeman before the Commissioners, these gentlemen declared that the constable had done nothing but his duty. Dr. Keary then brought the soldier who had assaulted him before the magistrate of College-street Police-office; but he was informed that instead of deserving redress he himself was virtually the aggressor.—*Nation.*

Repudiating the slanders so industriously circulated by the enemies of the Irish peasantry, the *Midland Counties Gazette* indicates the guilty sources from which agrarian outrages invariably spring:—"So far from believing that Ribbonism is on the increase in this county, we know the very reverse to be the case—that such illegal, most baneful, and most criminal combinations are rapidly dying out in Longford. We believe this to be the case, not only in Longford but throughout the country generally; and, if the winter of 1853-54, be disgraced by the commission of agrarian crime, the guilt will not rest solely on the people, in whom, we assert, there is not at present any remarkable predisposition to crime. But if, with returning prosperity, the old agrarian war of landlord against tenant is to be renewed—if the services of the Crowbar Brigade are to be again put in requisition—if the clearance system, with its horrors, its cruelties, and its stimulants to crime, is to be now revived—if extermination is again to be the order of the day—then crime will encounter crime, and a fearful social war range throughout the country. Until the power unjustly to oppress, to torture, to harass and exterminate be taken from the landlords of Ireland, crime will continue to beget crime—the crime of retaliation to follow close upon the guilty excesses of unjust authority."

EXPORTATION OF POTATOES.—The *Belfast Mercury* has the following statement in reference to the large export of potatoes to England which has been for some time carried on in the northern capital:—"The demand for Irish potatoes in England has become so great, that large quantities are daily shipped from many Irish ports; and from Belfast alone there is now a very considerable business doing in this line, as our potato market and quays amply prove. In our potato market, which is held every day, there may be seen each morning English dealers making large purchases, at very high prices, and, in nine cases out of ten, buying fully one-half of the quantity of potatoes which the farmers bring to market. Notwithstanding the exportations which have been going on from Belfast and other places for some time, it is satisfactory to know that there is still an immense quantity of potatoes in the country. It is not to be wondered at that the high prices which potatoes bring in this market have induced, and are still inducing, farmers to come forward with them in large quantities. It is a long time indeed since farmers were so well paid for their potatoes as at present. The great demand for them, caused by the large exportations from this port to England and Wales, has raised the price in Belfast fully 30 or 40 per cent. But there is still another very important result arising from all this. Farmers are certainly not producing pork so largely as in former years, and the only reason of this not being so is, that they are far better paid for their potatoes by selling them in the market than by giving them to pigs. Then, as regards the pigs, the price of Indian meal is too high to give it to them as a substitute for the potatoes, and the natural consequence is that they are not reared to an extent to equal the demand. Evidence of this may be seen in the diminished number of pigs which are brought into our market, and our merchants' stores can bear corroborative testimony of the fact. We shall only add that these circumstances are in the regular and legitimate course of trade, and that if the farmers benefit as they are doing, there can be no ground of feeling as might under other regulations have existed, when laws were in operation which had been framed for the express purpose of creating an artificial scarcity, with corresponding prices."

The Catholic inhabitants of London alone, of Irish birth, exceed in number the whole population of Dublin, being more than 200,000.

GREAT BRITAIN.

A firm near Bristol has just received an order for twelve iron Chapels to be exported to Australia by the Catholics of this country.

THE STRIKES IN LANCASHIRE.—The associated masters of Preston and the neighborhood have given public notice that neither the prospects of trade nor the position taken by the workpeople enabled them to recede from or to modify their resolutions of the 4th of November last; but that applications for employment would be received at the mills now closed on Monday and following days, and that, when a sufficient number of hands to enable the mills to be opened shall have applied for work, the committee will forthwith convene a general meeting of the association. Meetings of spinners and weavers were afterwards held, at which resolutions were passed pledging those present not to resume labor without an unconditional advance of ten per cent. This decision was confirmed by an apparently unanimous show of hands at an immense meeting of operatives held on Saturday afternoon. Mr. George Cowell, the popular leader of the factory hands has been on a mission to London, and he states, that he found the various trades unanimously resolved to assist the Preston operatives in the prosecution of the struggle.

The Plymouth Mail says that no less than five hundred seamen and marines have deserted from her Majesty's ships at the home ports, within the last two or three months.

EMIGRATION.—The number of emigrant ships which left the port of Liverpool during the month of November was thirty-seven, with a total number of 14,732 adults on board, being less by 3,570 than in the previous month.

Since the year 1849 the returns furnished to parliament show that one million pounds sterling have been expended on voyages to the North Pole.

CAUTION TO SHIPOWNERS.—There have been no less than eleven actions raised by the homeward passengers from Australia by the Melbourne steamer, against the Australian Royal Mail Steam Company, for damages sustained in the passage home, and for non-fulfillment of the contract. The trial began on Wednesday, in the Court of Common Pleas; and Mr. Smith, one of the plaintiffs, gave a sad picture as to the privation which the passengers had to encounter. As to provisions, the beef was bad salt junk, and half-cooked; the pork was green; the preserved meats stank most abominably, but the tripe was worse; the peas were black, and stuck together like currants. The case was concluded on Saturday when the Jury returned with a verdict for the plaintiff, for £70. On the suggestion of the Lord Chief-Justice, the defenders agreed to take a verdict as in favor of the other plaintiffs for £50 each where single, and £70 where married.

Lord Palmerston has refused to advise Her Majesty to give the usual letter ordering collections to be made for the Society for propagating the Gospel in Foreign Parts. He told the person who applied that he had heard so many complaints of the working of that Society, and of the Puseyite leaven which had got into it, that he could not advise Her Majesty to grant any such letter. A Reverend Prelate and two noble Dukes endeavored to change Lord Palmerston's determination, but the noble Lord was inexorable. This is a severe blow to the High Church party.

THE EFFECTIVE FORCE OF THE BRITISH NAVY.—From a careful calculation of the forces of the royal navy at the present time we find that there are 217 ships in actual commission. If fully manned according to the established scale of complements, each for the service for which she is employed, the aggregate complement of these 217 ships would be 44,000, of which 30,330 may be called seamen, 7,200 marines, and 6,500 boys. But from the great scarcity of seamen, and the numerous desertions that have taken place, probably the effective force of the navy does not amount to above 41,000 of all classes.

SUDDEN DISAPPEARANCE OF A CLERGYMAN.—The inhabitants of Titchfield and its neighborhood were startled last week by the intelligence that the Rev. Henry Hewgill, curate of Crofton had suddenly eloped with a young girl, aged about 19, named MacFarlane, who filled the situation of schoolmistress to the children's school at Stubbington. This worthy divine, who has deserted his wife and four children, and has left many tradesmen's bills unpaid, has also been lately engaged in getting a subscription for building a school room at Stubbington, and had obtained, it is to be feared, nearly £100 for this purpose. This amount seems to have furnished him with wings for his disgraceful flight. The destination of the guilty pair does not seem to be exactly known, but it is reported that the parents of the girl have received a letter from her stating that they are on their passage to Australia. It is consolatory to think that immorality, disgusting itself, under a tractarian cloak, meets everywhere with the reprobation it deserves. Neither must we consider, because, one hypocrite is occasionally found to steal into the fold, that any the least disgrace can be reflected in the estimation of all right-minded men, upon the true-hearted and pious ministers of Christ's Gospel, either in a local or general point of view.—*Portsmouth Times.*

COLLISION AT SEA.—GREAT LOSS OF LIFE.—There is every reason to fear that the Marshall, a screw steam-ship of 300 tons, belonging to the Elbe and Humber Steam Navigation Company, and trading between Hull and Hamburg, has been lost, with a large number of persons on board. The Marshall left Hamburg on Saturday week, and the Elbe on the Sunday following. She had on board a large and valuable cargo, and upwards of 150 emigrants, besides her crew about 18 in number. She should, in the ordinary course of events, have arrived in Hull on Monday evening. On Wednesday, one of her boats was picked up, in the North Sea, by a fishing-smack. The crew of the barque Woodhouse, Captain Gateaux, from Stockholm, state that, between 10 and 11 o'clock on Monday night last, the weather at the time being very thick, and the night very dark, a screw-steamer came in collision with their vessel, near the Newsam Fleet, just as she was making for the Humber. They further state that they hailed the steamer and asked her name, but no reply was given, and it is therefore supposed that she must have gone down head foremost, and that the passengers, who would have been in their berths below at the time of the collision, have all met with a watery grave. The steamer first struck the Woodhouse on the bow, and then, swinging round, caught her on the stern. The crew of a Prussian vessel, which has arrived at Hull, also heard, on Monday night, cries of distress from a vessel at sea. The loss of the vessel has been confirmed.

QUEEN VICTORIA DEFIED.—The Russian frigates *Aurora* and *Navarin* have been allowed to enter Portsmouth for the purposes of repair. Some of the sailors belonging to those ships, not relishing the service in which they had been compulsorily engaged, determined to leave. Six of them proceeded towards London, and had nearly reached Guildford, when they were overtaken by an officer of the Russian frigate *Aurora*, accompanied by an inspector of police, and were by them brought back by railway to Portsmouth. Here they were placed on board the English ship *Victorious*, that vessel having been placed at the disposal of the captain of the *Aurora* for the accommodation of himself and his crew during the execution of the repairs required by their frigate the *Aurora*. The deserters were submitted there to severe corporal punishment. These infractions of the law of England became known in London. Persons proceeded to Portsmouth to ascertain the circumstances of the case, and on their instructions, an affidavit was made in due form, and a writ of *habeas corpus* was issued by Mr. Justice Wightman, directed to Rear-Admiral Martin, the Admiral Superintendent of Dockyard at Portsmouth, and as such, commanding all the ships in ordinary in that harbor; to Captain Edward Hinton Scott, the captain of the Guard ship of the Ordinary; to Captain Iwan Nikolajewicz Izelmetsiew, commanding the Russian frigate *Aurora*, and to any other person having the custody of the sailors in question (their names being set out at length,) commanding them in the name of the Queen of England, to have the bodies of the said sailors immediately before the Lord Chief Justice of England. On this writ being served, however, all the parties evaded accepting or obeying it, on various pretences.—It now remains to be seen whether Russian officers can with impunity despise the authority of the Queen of this realm. Also whether the Queen's uniform can exempt Rear-Admiral Martin and the other naval officers at Portsmouth who are concerned.—*Daily News.*

UNITED STATES.

The Cholera has declared itself at New York.—Many deaths have occurred on board the emigrant ships from that disease: the barque *Nelson* lost nearly one-tenth of her passengers.

The *Boston Daily Journal* remarks, in an article upon the mortality on board emigrant ships, that the ships of Train's line of Liverpool and Boston packets, have been free from any unusual amount of sickness; and attributes this to the sanitary precautions adopted on board these vessels.

A BREACH OF PROMISE CASE.—Deputy Sheriff Lewis of Groton, arrived in this city on Saturday evening, and arrested Rev. Jacob U. Cooper, a Methodist Minister of South Groton, for breach of promise. He was carried back in the custody of the Sheriff to Groton. The rev. gentleman was expected to occupy the sacred desk in one of our Methodist churches. He promised to marry two ladies in his congregation.—*Lowell News.*

A writer in the *N. Y. Journal of Commerce*, gives the following specimen of the morality of that great Protestant city:—"Never was there a more urgent time than the present, to clothe our police with all the physical and moral power it is capable of receiving. In my former articles to which I have alluded, I stated some startling facts to the public. I was compelled by statistics to declare that there were more crimes of violence against the person, more murders committed in the city of New York, than in London or Paris of four times their population, or than in any other city in Christendom. The revolting spectacle of eighteen persons arraigned at the same time for the commission of twelve murders in this city (independent of the murderers undiscovered or who escape, which I believe in this city are two to one to those known and arrested), is not paralleled by any city in the Christian world. I have watched attentively, for two years past, the statistics of crime in this city, and I offered to bet last Spring, (although I am not a betting man,) that there was a case of *stabbing* in the city of New York, for every working day in the six months previous. I believe I should have won. My firm conviction and belief is, from information which I gathered abroad, that there is more *stabbing* done up in the city of New York, at the present time, than in all the cities of Italy combined. There they have almost effectually put an end to it, by prohibiting the carrying of deadly weapons. The Italian, when he uses the stiletto, is instigated by some strong passion, such as jealousy, or revenge for some injury received. With us the greater part of the stabbing is done in cold blood, in night broils by street rowdies, who get up a fight in their drunken frolics, and then use the knife in the most reckless manner. If any man wishes to satisfy himself of the growth of crime in this city, let him look at the records in our newspapers; stabbing, murder, or robbery, in almost every daily paper. Read the outrages committed on females—the assaults, and robberies on citizens and strangers. I have before me the *Herald* of the 30th of last month, in which are recorded in this city, one case of *stabbing* in Chatham street by some unknown hand; two *rapes* on young girls, each by three Germans; an assault with intent to rob, on the Battery; and two other men *stabbed* by the Short Boys in Centre street, besides minor offences; making three cases of *stabbing* in one night. I have before me this day's *Herald* (Sunday, December 11,) which calls for one infant's throat cut and thrown into Gramercy Park, opposite my own door; a lieutenant of our police *stabbed*; two burglaries, &c., &c. So we go. During the last year the actual *convicts* to the Tombs and the two other criminal prisons in this city, for breaches of the laws of the State, and the ordinances of the city, amounted to the appalling number of twenty-five thousand, three hundred and sixty-five; and this was independent of those whose complaints were dismissed when arrested or who found bail. Of this number five thousand six hundred and one were Americans, and nineteen thousand, seven hundred and sixty-four were foreigners. But let us not deceive ourselves. A very large proportion of the higher crimes—murder and stabbings included, are committed by native born Americans—by the Short Boys and other desperate gangs of lawless rowdies, who infest our city—who carry with them either the pistol or the knife, and who, in their rows in drinking shops or gambling houses, or in street fights, freely use the deadly weapon. The pistol has given way to the *knife*. The latter makes no noise; it is quick and silent, and gives no clue to detection. Our criminal Judges and our District Attorneys will tell you that the most dangerous men in this community are the native rowdies, who infest certain parts of the city, and whom it is dangerous to meet."

PATRIOTS IN THE UNITED STATES.—We have among us some demagogues. They are not very numerous or powerful, but they can, at times, do a little mischief. They generally do it by making trouble in small societies, clubs, or companies into which they wriggle themselves from time to time. They are lost in the great crowd of the public, but, in small circles, their voice is sometimes heard, and they occasionally, though not often, become the little great man of the little club. We need not mention names, as the name of more than one such person will readily occur to the reader. These men get their bread by driving the trade of patriotism. For every body knows that patriotism is now a flourishing trade. A great writer calls it the last refuge of scoundrels.—That is a little too severe and sweeping. But there is great deal of truth in the assertion. Since the beginning of the first French revolution, and more particularly since 1846, the number of patriots in the world is past counting. That comes from the fact that the red-republican leaders refuse the services of no one. Let a man be stained with all the crimes that were ever heard of, from simple theft to rape, arson, and murder, the instant he enters a secret club of what-ever nation, whether in Rome, Paris, Vienna, London or New York, and takes the oath binding him to withhold with pen, tongue, and gun, or sword, the false and atheistical doctrine of the solidarity of nations, he becomes at once, and by virtue of his membership, a true patriot and a brother. The leaders not seldom open the prisons, and invite the criminals to come out and become patriots. They invite all men who are poor, discontented, or in debt. They invite all men who have revenge to be gratified, lust to be sated, or avarice to be made glad. They invite all but Christians. They say to them,—come! You have nothing to lose, and everything to gain! Come and be patriots. The baptism of patriotism will cleanse you of your sins far more effectually than the baptism of the priests. The consequence of all this is, that while in the red-republican ranks there are many well meaning persons, enthusiasts who really love or think they love their country,—many persons estimable in another point of view, yet there are very many rogues. If you want to see the greatest collection in the world of unhang-ed scoundrels you must go, not to the prisons, but to the streets of the great cities of the continent during the dreadful days of 1848, when theft, robbery, arson, rape, and murder marked almost every step taken by the mobs, which, in those cities, most faithfully did the red republican leaders. Patriotism then is a trade. Irish patriotism, alas! alas!—is also traded upon, as it always was, by men who graced neither their country nor their religion. They generally manage to injure their country by introducing discord into the ranks, but they sometimes manage to get their bread. The way is to start a paper, or get up a club, or a red-republican company, or be a great orator, speaking, blustering, blarneying, swaggering and bragging everywhere, in season and out of season. One of their projects,—one of the most hopeful puffs of their patriotism is, to control, if possible, the whole or a portion of our military organizations. Their plan is, to organize on American ground men who, without any reference whatever to the laws of America, are pledged to revolutionize Ireland. We have a pretty decided opinion with reference to this matter, and, in our next number, we will tell what it is. Mean-while we think that our organizations, being loyal, will not follow such leaders. These will deny that they contemplate a violation of the laws. They tell a falsehood. They will also raise the cry that we are attacking the military organizations. They also tell a falsehood herein. We attack only the demagogues and radicals. And we will never cease to attack them. The result is with God.—*Boston Pilot.*

LOVE AND SYMPATHY.—The new *Adamantine* paper recently established at Addison, Steuben county, in commenting upon the reception extended to the patriot Mitchell, thus expresses its sentiments as to the welcome of exiles from foreign lands:—"If any one characteristic of American peculiarity lowers the dignity of our character as a Government, it is the fashion of our dreaming fanatics in holding up our institutions as a common *cel-pot* for foreign exiles, renegades, culprits and fugitives; thereby attempting to draw us into the meshes of every petty quarrel in which foreign despots and their enthusiastic subjects may be engaged. This has not only been witnessed in the case of Kossuth, Meagher and Mitchell, but in every other case where the dream of the enthusiast could dwell upon the enchantment which distance lends to the view."

A MODEST MAN.—The *Cleveland Herald* tells the following. It is too good to be lost:—"Recently, upon the cars running out of Cleveland, a lady was peddling tracts, playing female colporteur. The tracts which engaged her special attention was entitled, 'Give me thy heart,' and was undoubtedly an orthodox and valuable production. Without a word she presented it to a quiet looking gentleman, who read its title and replied, 'No, madam, I can't give it; this woman is my wife.' The heart seeker vamped and the passengers roared."

A correspondent of the *New York Times* relates the following story:—A number of years ago a brace of very virtuous and somewhat elderly ladies formed themselves into a committee to remonstrate with a prominent publisher respecting the character of the books which he issued. Bulwer's novels, if I remember rightly, were the special objects of their indignation. The worthy bibli-quete, who was at first taken back by the vivacity of their assault, put in as a plea in mitigation that the greater portion of his publications were unexceptionable to even the severest criticisms on the score of moral character.

The ladies looked dubiously over their spectacles. "Have you read this, or this, or this, or this?"—he asked, pointing out the titles of works on theology, and history, and biography, and poetry, and every department of literature which graced his extensive catalogue. Not one of them had the committee pursued. "Then, perhaps," hinted the publisher, "you are not certain of the character of the works you object to; perhaps you have not read them." "Yes, we have," answered the spokeswoman, "we know their character perfectly well; we have read every word of them. Why will you publish such objectionable works?"—"Madam," replied the sly bibli-pole, with a smile, we publish them for ladies like yourselves who will never read anything else."

A rejoinder equal to that of Dr. Johnson to the lady who said to him, "Oh, Doctor, I am so glad that you have left all the naughty words out of your dictionary." "Madam," replied the gruff lexicographer, "you have, I see, been looking for them."

JUVENILE DEPRAVITY.—A lad named T. Carlin, only ten years of age, shot another named Timothy Flanagan, six years of age, at Rome, N. Y., on Saturday. The boys had a quarrel, and the mother of Carlin furnished him with a pistol, and directed him to shoot. Such depravity is truly astounding.

REPUBLICS AND RELIGION.

Under this caption the *New Orleans Crescent* has published the following excellent article:—

We do not see, says the *Crescent*, with what right or even decency that fiery and fierce radical and ex-priest, whom they call Father Gavazzi, styles himself priest, monk, Catholic, or, indeed, anything but a red-hot Jacobin, both of politics and religion. It is difficult to imagine in what can consist the Catholicism of one who fulminates, with more than Protestant fury all that was ever imputed to Catholicism by its most bigoted or unscrupulous enemies and even all that was ever alleged by the common enemies, of all religion. To us, Gavazzi's anti-papacy smells not of piety and candor of the great Protestant controversialist, but of the temper and the truth of Voltaire and Diderot and Tom Paine; men that were really no better friends to Luther or Knox, than to St. Peter. And we fear that Protestants will find that such enemies of Popery as this revolutionist really promote no cause but that of infidelity.

That he is a false Catholic is perfectly apparent.—That he retains the pretence only that he may be able the better to damage the creed he professes is equally plain. Such men deserve none of the confidence of the good; and the wise will always beware of such as dangerous because dishonest instruments. Besides all this, there is yet another fact which should admonish all prudent friends of sincere religion against him: his Christianity is furiously mixed up with Red Republicanism; and where those two mingle in a man, every body knows that only one of them will ever, in trial, prove itself to have been true.

Let Gavazzi however, be ever so good a theologian, he is certainly a poor politician and historian. We ourselves are but indifferent adepts in Divinity; and will not presume to say that he is an uncan-did theologian. But history is as much a key to all real politics as the Bible is to all real Theology; and it has, we suspect, been a good deal more the business of our lives to study history than of his to read the Bible.—Of History, he certainly knows nothing: for no man who does would venture the following assertions, which are his:—

"The Republic of America was prosperous, because she was Protestant; but in Europe republics had failed to prosper because they had too much Catholic influence. Their influence was poison to republics; it was like prussic acid to the human system—the most deadly of all poisons—it was death to a republic. Such was the case with Mexico, and many of the small republics of South America. So it was in France, in Spain, and in his own beloved Italy."

"We were destined to become the first people in the world if we kept out the Papal influence; but if the Pope could rule here, happy, proud America, would fall like Italy, step by step, until she would be despised by the whole of the world."

Now, if our republic be prosperous only because Protestant, will Gavazzi please to explain to us how any of the ancient republics came to be prosperous, without being Protestant? Was Athens or any of the Greek republics never prosperous? Was Carthage never prosperous? Was Rome never prosperous?

Or, coming down to Christian times, was Venice never prosperous? nor Genoa? nor Florence? nor any other of the Italian republics in the Middle ages?

Then what of the Hansatic cities? Were they not more prosperous while yet Catholic, than now when they are nearly all Protestant?

But again: was Switzerland Protestant when she set herself free? Was Tell Protestant? Who won that famous fight which (Lord Byron says) stands Freedom's twin with Marathon? Are none of the Swiss States yet Catholic? Or except among the Switzers, what republics exist in Europe, save a Catholic one—that of San Marino? Yet where are the seven United Provinces? Did they cease to be Protestant, when they ceased to be republics?

So much for Gavazzi's first assertion, when compared with fact. We proceed to the second: "that republics had failed to prosper in Europe, because they had too much Catholic influence."

Was it "Catholic influence" that subverted the Greek republics of the olden time? or Carthage, or Rome, or the Hebrew commonwealth? The English commonwealth failed; was it through Catholic influence? 'Tis usually supposed to have been that of one Oliver Cromwell. Was it "Catholic influence" that made the French republic fail? or was it the godlessness of the crew who set up that out-throat commonwealth? As to the Spanish American republics, Signor Gavazzi should learn that it is not Protestantism, it is not Catholicism that can support republics, without sense or public virtue, in the body of the people. And that, he may, if he will stay some twenty years, have an opportunity of seeing in this Protestant republic, if it goes on as it has been doing and listens to nothing but demagogues. It is they who have ever destroyed that sort of Government: they are its rats-bane—not this or that religion. No Christian land was ever hurt by its religion, or was overthrown but from the corruption and extinction of that sacred guard of society.

Finally—writing as one who will defend all Christian sects against men like Gavazzi—we tell this braiding ex-monk, this bigot-infidel, this Jacobin, who styles himself a Catholic, that 'tis precious little he knows about Republicanism. It is a practical thing. Men arrive at it, not by reading, nor writing, nor speculating, nor dreaming, nor babbling, nor braiding about it, but by practising it in all the social virtues and wisdom which it demands. Where did he learn it? In the midst of oppression and degeneracy, he fancies. It is learnt in no such school. If it could be, there would be scholars; for slaves study license, not the rules of a true liberty. The dominion of tyrants is no preparation for freedom.—Either it makes men abject or ferocious, or both. No; as well expect to attain politeness by growing up within the Five Points, or morals by being bred in a penitentiary. You must go away, to learn; and, even then, you must sit down and study hard in a first-rate practical academy, in order to become at all proficient. For, be assured, sweet Signor, that it is a very difficult branch of science. We, in this country, have been at it, by book, by lecture, and by constant experiments ever since we were born; and yet there's more than enough of us who (saying your reverence!) are almost as ignorant of it as you.

THE TRUE WITNESS AND CATHOLIC CHRONICLE,

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 30, 1853.

THE NEW YEAR.

With the advent of another year, would we desire to renew to our friends the expression of our best wishes for their health and prosperity during the year which is about to commence; a year which at home and abroad, seems destined to be fertile in great events; and in which the Church will be called upon, in every part of the globe, to do battle with her old enemies,—the world—the flesh—and the devil; or, to sum up all in one word—with Protestantism. Every true son of the Church then, should be at his post, determined to do his duty, in the threatened conflict. "The Church" should be the rallying cry of every Catholic, for the year 1854.

During the coming year, the Catholic constituencies of Canada will be called upon to choose their representatives in Parliament; and upon the choice then made, great interests are depending. The enemies of the Church are active; no means will be left untried by them to obtain a majority in that Parliament. The friends of the Church then are called upon to be equally active; to be up and doing, and above all, to be united. "The Church" should be the politics of every good Catholic—to which every other question, every other interest, should yield precedence; remembering, that it is at the hustings, that in 1854 the battle of the Church will have to be fought. When the day comes, we trust that it may find the Catholics of Canada well prepared.

Without anxiety do we look forward to the issue of that contest. God has promised to protect His own; and we know that no weapon forged against His Church shall ever prosper; and that all the schemes which the malice of man, and the subtlety of the devil, may lay against her, must ultimately be brought to nought, and turned to the confusion of her enemies. The confidence in the ultimate triumph of our holy cause, with which the promises of God inspire us, should teach us not to rely upon the arm of flesh for their accomplishment; and to repudiate any resource to threats, violence, or physical force. Rather let it be our boast, that, obedient to the voice of our Church, which abhors strife, and condemns the violent man, we still seek our rights by gentle and strictly legal means; and ever, in as far as in us lies, strive to live in peace and charity with all men. In every action of his life, public or private "The Church" should still be the Catholic's unerring rule. And so, like faithful soldiers of the Cross rallying round the standard of "The Church,"—mindful of her interests—and docile to her voice—may we hope to merit God's blessing, and to enjoy a Happy New Year, which the TRUE WITNESS heartily wishes to all its readers.

NEWS OF THE WEEK.

The hopes which were excited by the report of a few trivial successes gained by the Turks, over the Russian advanced posts on the banks of the Danube, have been rudely dissipated by the last intelligence from the seat of war in the East. The Turkish navy has been, if not destroyed, at least so severely stricken, that it would seem almost impossible for it to recover from the blow; or for Turkey, without prompt and effective assistance from the fleets of France and England, to wrest from the grasp of Russia, the command of the Black Sea. The following are the particulars of this, to Turkey well nigh fatal engagement, as brought to us by the Pacific:

On the 30th ult., the Russian fleet, numbering 28 sail, appeared off Sinope, where the Turkish squadron of 14 vessels, under the command of Vice Admiral Osman Bey was lying. The action was well sustained on both sides; but in an hour, despite their brave resistance, 13 of the Turkish ships were either sunk, or blown up, together with the greater part of their crews, which, it is said, were augmented by 800 soldiers on board each ship; the Turkish Admiral was taken prisoner. That so much havoc should have been done in so short a time as reported, though not impossible, seems almost incredible, and would seem to indicate, either some error in the report, or a great improvement in the artillery practice both of Russians and Turks; for the latter are stated to have put hors de combat seven of their adversaries ships, and to have so crippled the remainder that it was with difficulty they effected their return to Sebastopol. We suspect that there has been a little exaggeration, though there is no reason to doubt that a serious calamity has befallen the Turks.

Meanwhile, the British squadron was lying idle in the Bosphorus, whilst that of their friends and allies was being destroyed, within a few hours sail. This simple fact, so ineffably disgraceful to the British flag, will raise such a storm of indignation in England, that Lord Aberdeen, to whose timid vacillating policy the misfortune is directly attributable, will most likely be forced to succumb; and will tend to reconcile the people to the war, which now seems inevitable, as the only means of wiping off the reproach which the unmanly policy of the present government has brought upon the national honor. On the other hand it is not too much to suppose that the Czar will be more ex-

orbitant than ever in his demands, and that the flames of war once kindled will speedily envelope the whole of Europe. The coming year threatens to be one of universal commotion.

Great discontent prevails amongst the laboring classes in England. "Daily increasing distress," says the Times "is the lot of the unhappy workmen now on strike"—and there seems to be no prospect of a speedy arrangement betwixt men and masters. The latter are combining to resist the demands of the workmen—and the constantly increasing cases of incendiarism, and other acts of agrarian outrage, show how deeply and universally the spirit of discontent has extended. Troops have been stationed in the disturbed districts.

On the Continent all is quiet. The contest betwixt the petty despot of Baden, and the Church, seems in a fair way of being settled, the former renouncing his ridiculous pretensions to legislate in matters purely spiritual. In other respects the news from Europe presents few features of interest.

From what has lately transpired respecting the origin of the late disturbances at New York, there is too much reason to believe that a vast Anti-Catholic organisation—the ramifications of which extend into Canada—is now being formed throughout the United States, with the object of crushing Papacy by brute force, since all other weapons—obscenity, invective, and malignant slander—have hitherto proved utterly ineffectual in arresting its alarmingly rapid progress. Secret societies—known sometimes by one name, sometimes by another, recruited from amongst all that is vile, most depraved, most thoroughly brutalised in the American population—whose members are pledged to secrecy as to their ultimate designs, but who are all animated by a bitter hatred of Catholicity—are well known to be increasing fast: the rowdism, and ruffianism of the great cities of America are enlisted in this new crusade; and under one banner—rowdy loafers, bullies, from the brothels, bloated ruffians from the stews and hells, and white cravatted parsons from the meeting houses—the worthy followers of Leahy, Gavazzi, and Maria Monk—march to the assault upon the hated Church of Christ.

The tactics of the leaders of this holy Protestant army seem to be to provoke, if possible, the Catholics to some acts of retaliatory violence; and then to let loose upon them their well trained followers, trusting to their superior numbers, and to their effective organisation, for an easy victory over their Catholic opponents, whose religion forbids them from taking any part in secret societies; and who are in consequence but ill prepared to meet the attacks of well drilled, and thoroughly organised bodies, such as the "Know-nothings" the "Orangemen" and other bands of ruffians which now infest all the principal cities in the United States. This was the system adopted by the Protestants of Montreal and Quebec; who, in inviting Gavazzi to Canada, did so with the express design of getting up a row, from which they expected to come off with flying colors. Had the lecture given by Gavazzi within the walls of their conventicles failed in creating disturbances, we should then have seen him paraded about the streets; and inflammatory harangues, similar to those of West, and Parsons, which at New York have created so much excitement, would no doubt have been attempted in our public thoroughfares; for a row with the Irish Catholics, our Protestant party were determined to have.

The same policy is pursued at New York; but thanks to the timely warnings of the Archbishop, and the good sense and moderation of the Irish Catholics of that city, the parsons have for once been balked. The plan adopted was this. The parsons having hired some illiterate mountebank, with stentorian lungs, and a vocabulary well stocked with the choicest flowers of Protestant rhetoric—flowers such as abound in the classic regions of Billingsgate—the Protestant apostle takes his stand, not actually upon the public street, but with both his feet upon private property—at the gate of a yard, or court—from whence he can conveniently see, and be seen and heard by, the passers in the public thoroughfares. From the towers of his Zion, this watchman in Israel, loudly warns all who will listen to him, against the dangers and abominations of Popery. All Catholic priests and ecclesiastics, from the Pope downwards, are stigmatised as liars, murderers and fornicators. Nuns, and Sisters of Charity, are branded as prostitutes; their convents, and asylums for the sick and indigent are denounced as brothels, "frequented by Romish priest for lewd purposes;" (we copy from the New York Commercial Advertiser a Protestant paper which gives a report of these lectures;) whilst the Catholic laity, men and women, are proclaimed to be the enemies of God and man; wretches with whom no truce is to be observed; whose persons and property are fair prey for the Protestant; and whose children should be torn from the parental arms, and be consigned to the glorious and humanising influences of State-schoolism. By these means, crowds are collected, the public thoroughfares blocked up, the peace of society endangered—to the honor and glory of God's name, the manifest glorification of the Holy Protestant Faith—and the vindication of the great principles of "civil and religious liberty," as propounded by Protestants.

The attempt of the city authorities to put a stop to these disgraceful and illegal proceedings, and to enforce the law—which expressly forbids all public preaching, or religious exercises which lead to the obstruction of the public thoroughfares—was met by a cry from the Protestant rabble that their liberties, and "Freedom of Speech," were in danger; and, as usual in the neighboring republic in all disputes betwixt the constituted authorities and the rabble, the former had to yield. Fortunate, in this emergency, was it for New York, that it possessed a Prelate like

Archbishop Hughes, for to his timely remonstrances, to his paternal appeal to his outraged and insulted people, must be attributed the bloodless termination of these offensive displays of rabid Protestantism. The Catholics had on their side law, and justice; they had a legal right to demand that the law should be enforced, and the public insults to their religion should be put a stop to; and when the authorities acknowledged themselves incompetent to enforce the law, at the voice of their Pastor, they refrained from every appearance of violence, from threats even of retaliation: such conduct reflects equal honor on the Pastor and his flock.

This example will, we trust, not be thrown away upon the Irish Catholics of Canada, who may learn from the conduct of their brethren at New York how, under similar circumstances, they should behave towards the itinerant vagabonds, who by their insults seek to provoke them to acts of violence. Let these fellow speak; their talking will do no harm to any but themselves; and if for the moment Protestants applauded them, they will soon be heartily ashamed of them.

For instance, at New York—on the very spot where the agents of the Protestant parsons are now blackguarding the Sisters of Charity, and the Catholic Priests—within a few weeks will be exhibited a spectacle which has been witnessed pretty often already.—Within a few weeks, in all human probability, a dreadful pestilence will be raging in New York.—Then—when from their beds of anguish, the sick, and dying shall be calling for some kind hand to soothe their pains, for the minister of the Gospel to speak peace unto their troubled souls—when Protestant ministers shall have consulted their safety by a timely flight, as they did here in the year of Typhus Fever, when the fear of contagion proved stronger even than the hatred of Popery, in the hearts of our evangelical friends of the conventicle—then, when but for the heroic devotion of the abused Sister of Charity, and the invincible courage of the Popish priest, the victims of contagion would be left to die like dogs in a ditch—then will be given the true, the best reply to the calumnies of an Achilli, a Leahy, and a Gavazzi—then will the invectives, and insults of the Protestant tub-preachers—of the cowardly skulking hounds, who, at the first appearance of danger, have no care but to save their own worthless carcasses,—be properly and effectively refuted. Oh! let not Catholics weaken the effect of that reply by any foolish acts of violence.

We regret not being able to lay before our readers a full report of the able lecture delivered on the 20th inst., at Quebec, in the Hall of the St. Patrick's Catholic Institute, by the Rev. Mr. Kerrigan, in the presence of His Grace the Archbishop, and of a numerous and highly respectable audience. This lecture seems to have attracted much notice from the Protestant press, both from the interesting nature of the subject, and the masterly manner in which it was treated by the Reverend lecturer. Though dissenting from his conclusions, the Gazette—one of the most rabid No-Popery bigots of our Canadian press—describes it as "able, admirably delivered," and admits that—"for the most part truth was strictly adhered to in the statement of facts"—no small praise, when we consider its subject.—"The Catholic Church, the mother of the civilization, and the protectress of the liberties, of the world."

We should have thought that conclusions, ably drawn, from true premises, must needs be incontestable; and that if the Rev. Mr. Kerrigan's lecture deserved the encomiums pronounced upon it by the Gazette, our cotemporary would have been prepared to concede the claims of the Catholic Church, as mother of the civilization, and protectress of the liberties of the world; or at least would have pointed out the error which, in his opinion, vitiated the lecturer's reasoning. The Gazette admits that "at one time the Catholic Church certainly was the protectress of liberty," but seems to hint that at some undefined period, and for some reasons, unassigned, she ceased to be so. To such criticism it is needless to reply. The Catholic appeals to facts, to facts admitted by all Protestants; to the fact too palpable to be ignored, that whilst the influence of the Papacy was greatest, then also the progress of the nations of Europe, in civilization, in intelligence, in virtue, in moral, and material well being, was most rapid and decided; and that it was not till the great religious revolution of the XVI. century had weakened that influence, not only over countries professedly Protestant, but in others nominally Catholic,—that that progress received its first serious check. The Catholic can show from history what Catholicity has done for liberty—can the Protestant tell us what Protestantism has done, during its three hundred years? The Englishman boasts of the free institutions of his native land, which he is never weary of telling us, have made her the glory and envy of the world. For which of these institutions is she indebted to Protestantism? or rather, for which of them is she not indebted to Catholicity? or, if the Gazette likes it better, to "Papal Christianity?" The representative system—the right of Parliament alone to levy taxes, and to enact laws—trial by jury—the abolition of serfdom—immunity from arbitrary imprisonment—have been justly considered, the safeguards of liberty, and as the inalienable privileges of the Englishman—and yet, for every one of these political and personal liberties, Englishmen are indebted, to the influence of Papal Christianity alone—or to the authority of that Church, in whom king and subject recognised the right to command, and in whose eyes the haughty baron was of no more value than the despised serf. This authority Protestantism has rejected; and it is in the rejection of this authority, and not in the retention of any form of Christianity, that Protestantism essentially consists; we have yet to learn how the removal of all restraint from the governors—can have secured the liberties of

the governed; or how freedom has benefited by exchanging the mild jurisdiction of the Church, for the rule of brute force, which, according to Hallam, has been, since the Reformation—the ultimate arbiter of political contentions.—Const. Hist. c. ix.

The Gazette institutes a comparison, betwixt the material condition of the English laboring classes, and of the peasants of Italy, Austria and Mexico, in proof of the advantages of Protestantism over Catholicity. The comparison is not fair; for whilst on the one hand, England has not entirely cast aside all her Catholic traditions, Austria, Italy, and Mexico, have all been more or less tainted with the virus of Protestantism, or revolt against the authority of the Church. For the comparison to hold good—the Gazette should show that, what there is of good in the one country is the logical consequence of what it has denied, not of what it has retained; and that the alleged evils of the others are the direct consequences of their unwavering fidelity to the Holy See. This he has not done; nor would it be prudent on his part to push the comparison too far; for we assert, without fear of contradiction that, not only is the material condition of the masses in Protestant England far inferior at the present day, to what it was before the Reformation—but that in every respect it is far below that of the Italian, the Austrian and Mexican peasant. In support of our first assertion, we would refer the Gazette to the Protestant historian Hallam, Hist. Middle Ages, c. 9. where the situation of the English laborer of the XIX century is contrasted with that of his ancestors in the days of the Plantagenets; not to the advantage of the former. In support of the second, we appeal to the impartial testimony of all intelligent travellers, and above all to the statistics of the respective countries. Pauperism, the disgrace and curse of every Protestant country, is, comparatively speaking, unknown to Popery; and where it prevails to any extent, it can always be directly traced to the same causes as have produced it in England—the spoliation by the State of the property of the Church; and the suppression of the monastic orders and conventual establishments; the first fruits of sacrilege are always, and everywhere, Pauperism. Poor there must always be; but in no Catholic country is there such utter misery, and degradation of the poor, as in Protestant England. Even the Times, writing on the subject a few weeks ago, recognises this truth, and exclaims in a kind of wonderment at the horrors of British Pauperism. "Although there must always be a poor class, there need not be a filthy and God-abandoned one, for no such class exists either in France or Germany, countries much less prosperous than our own: though our prosperity increases there is a sediment of sin and misery which does not share in it."—London Times.

With these facts staring him in the face—facts admitted by the Protestant press of England—the Gazette would do well to avoid comparisons betwixt the poor of Catholic Italy and Austria—and the "filthy, God-abandoned," thoroughly Protestantised masses of Non-Catholic England. We shall give the lecture in our next.

A writer in the Toronto Mirror calls attention to the manner in which the Catholics of Upper Canada are treated in respect of Public School Libraries.—It seems that the Chief Superintendent of Schools is authorised to apportion the sum of £900 amongst those Municipalities which shall be willing to co-operate in the establishment of Public Libraries, by raising within themselves a certain specified sum.—For this purpose a general rate is levied on all rateable property, on that of Catholics as well as of Protestants, the proceeds of which are laid out in the purchase of books. And here comes the grievance complained of. Although Catholics are compelled to support the funds of these Libraries, all Catholic books are rigorously excluded; and none but works from Protestant and infidel authors are tolerated.—In the township of Vaughan where the rate levied amounted to £250, the Catholic rate payers in vain demanded that the sum of £2 5s might be appropriated to the purchase of two Catholic works—"Lingard's History of England"—and "The Antiquities of the Anglo-Saxon Church"—by the same author. This modest request was at once refused, and the whole sum raised was directed to be laid out in the purchase of exclusively Protestant and infidel works—such as "Hume's History of England"—and "Tracts" from the "London Christian Knowledge," and the "Religious Tract Societies." This is a fair specimen of the justice which Catholics may expect from the hands of Protestants: by the law, as it at present stands, they are compelled to support Libraries exclusively Protestant; and their money is taken out of their pockets to buy books in which their religion is vilified, and traduced.

A serious fire, the most serious with which this city has been visited since July of last year, broke out on the morning of Christmas Day in the premises of Mr. Lewis, in Notre Dame Street. The engines were promptly on the spot, but, in spite of all their exertions, the flames were not extinguished until the stores of Messrs. Sharpley, Schwarz and Solomon, with the greater part of their contents, had been destroyed. The loss is estimated at about £50,000; of which nearly one-half is covered by the insurance.

CLARKE v. WILSON.—This is an action instituted by the father of one of the lamented victims of the 9th of June, against the Mayor, for having, by his orders caused the fire of the troops, by which Plaintiff's son was killed. The damages are laid at £5,000. The Plaintiff was opposed on the ground that a person could not be held civilly liable for the result of an act amounting to felony. The matter has been taken en delibere by the Court.

FOREIGN INTELLIGENCE.

FRANCE.

The organization of the battalions of Chasseurs de Vincennes is going on with great vigor. Military men do not deceive themselves as to the true meaning of the measure. Properly speaking, it amounts to the formation of ten new regiments, and not ten new battalions.

The *Leader* gives an exciting but manifestly exaggerated account of the effect produced in Paris by the union of the Bourbons and Orleans pretenders to the French throne:—

"The Emperor has received a severer blow than any from a pistol. The Fusion has struck him to death. You can scarcely conceive the excitement and relation of the saloons in Paris. All the upper classes are in jubilation. They go and inscribe their names at M. Berryer's, as they went, in 1815, to Talleyrand's, and to Wellington's. The life and soul of the plot is no other than the Emperor Nicholas. With Henry V. at Paris, the Continent is Russian; it is the Continent against England, Russia at Constantinople. It is Nicholas who imposed the fusion on the Comte de Chambord and upon the Orleans branch (the Duchess and M. Thiers are said to hold out still, but with them holding out means waiting); he dictated the very words spoken on either side. What, say some, if some fine night Bonaparte were to disappear from the Tuilleries, and Paris were to wake up in the morning to find Henry V. king, the Anglo-French alliance broken, and England alone against the Continent!"

THE BOURBON PROPERTY.—The Paris correspondent of the *Chronicle* says:—"A report has been current here these two or three days in well informed circles, that the French government is determined on adopting measures against the property which the Count de Chambord possesses in France—similar to those already decreed against the estates of the Orleans family.

M. de Montalembert has returned to Paris after an absence of several months. It is said that he has rallied to the Fusion.

ALLEGED ATTEMPT AT ASSASSINATION OF THE EMPEROR NAPOLEON.—The rumor of the recent attempt at assassination in the forest of Fontainebleau has been confirmed in the calculations of the *quid-nuncs*, by the Emperor's removal from that place before the time fixed for the departure, and the establishment of the Court at St. Cloud, instead of at the Tuilleries. The circumstances of the attack are related in various ways. It seems that the Emperor, who had left the chateau in the morning, in no good humor, had suffered his horse to follow a solitary path from the main road, and so narrow that but one horseman could enter at abreast. He was some little way in advance of his suite, when his horse shied at two men who suddenly struck from the *fourrée* into the path. The movement saved the Emperor's life. The bullet, intended for the brain, lodged in the shoulder, doing but little damage, and, indeed, causing but little inconvenience. The two men, who were taken on the spot, wore the costume of the *gardes champêtres* of the imperial hunt, but when brought to the chateau, were not recognized as belonging to that body. They were executed that very night, and buried in the fosse, at Avon.—*Paris Correspondent of the Atlas.*

NAPOLEON IN LONDON.—A curious story, in connection with the rumored visit of the French Emperor to England, is related by the same writer:—

"Bonaparte has now abandoned the idea of a visit to England—for the present. A story was current in the salons yesterday that Comte Walewski had negotiated with your Minister an interview at London between our Emperor and your Queen, to which Queen Victoria, notwithstanding her repugnance, had consented; that Bonaparte had then asked permission to present his Empress, which had been declined; that Walewski had thereupon started in post haste for Fontainebleau with the news of this terrible rebuff; and that the news of the Fusion had reached Bonaparte about the same moment."

BELGIUM.

An impression very generally prevails that the Government of Louis Napoleon has addressed to that of King Leopold a formal representation, in which he apprises the Sovereign of Belgium that he has become aware of his participation in the schemes and intrigues of the Fusionists, and in which the Emperor of the French gives his intermeddling Majesty clear notice that upon the first movement of the coalesced Bourbons against the established order of things in France an army will be sent into Belgium. The rapid and unexpected movements of the Duke of Brabant are understood to refer to this matter.—No little anxiety has been felt at Brussels regarding the manner in which the reply of the Belgian Government to this broad French hint will be regarded at the Tuilleries.

GERMANY.

At Baden Baden the Ecclesiastical struggle is virtually at an end, the Grand Duke having found it necessary to issue an order prohibiting any further arrests, and to implore the mediation of the Papal Nuncio, Viale Praela. The Ven. Archbishop of Freiburg has passed triumphantly through the ordeal, without sacrificing an iota of principle; while his petty persecutor is absolutely bewildered by the difficulty of his position. One of the latest despatches from Carlsruhe informs us that "the government is at a loss what to do on the Catholic question. The Archbishop is overwhelmed with addresses, and the bankers of Augsburg have placed all their funds at his disposal."

FRIBURGH, Nov. 28.—The government has suspended its late order, and notified to the Jesuits that they may remain in the State.

ITALY.

Private letters from Lombardy speak in a very discouraging tone of the state of affairs in that part of the Austrian dominions. It appears that numerous arrests have been made at Brescia, Bergamo, and Como. Carriages full of state prisoners arrived at Milan on the 22d November. They were confined in the castle, but with the appearance of much mystery, and no one was permitted to know the cause. The only thing ascertained was, that the parties belonged principally to the aristocracy, or to the upper commercial classes.

We read in the *Manifesto del Porto* of Leghorn of the 25th Nov.:—

"At eight o'clock, last evening, as Councillor Luigi Fabbri, the Gonfalonier or Mayor of our city, was proceeding from the Communal Palace to his residence, in the street of St. Ferdinando, he was treacherously stabbed by an unknown individual, just as he had reached the gate of his house. The assassin rapidly fled through the street della Tozza, pursued by the Gonfalonier, and succeeded in effecting his escape."

PORTUGAL.

Letters from Langensbold, the residence of Don Miguel, state that preparations are in progress there for a formal intervention in the question of the succession to the crown of Portugal.

The Madrid paper, *Heraldo*, contradicts the report that a military insurrection had broken out in Portugal, and observes that if any movements occurred, it would be with a view to declare of age the eldest son of the late Queen.

RUSSIA AND TURKEY.

The *Svenska Tidningen*, a semi-official journal of Stockholm, says:—"It is certain that the Emperor of Russia is preparing for war—and for a very serious and extensive war. For instance, Revel and Riga are occupied by 12,000 chosen grenadiers, 16,000 men have been sent to Finland, besides the 12,000 generally there; 10,000 sailors have arrived at Helsingfors, where there are nine ships of the line, intended doubtless to put to sea in the spring. A number of screw engines have been ordered."

PUBLIC FEELING IN THE PRINCIPALITIES.—The state of public feeling in the principalities is believed to be anything but favorable to Russia. It is an indisputable fact, that the relations between the Boyards and their peasants are anything but satisfactory, but still both parties are equally anxious for the maintenance of the independence of their native country. The Russian military government is so well aware of the sentiments of their so-called *protégés*, that the state of siege is upheld with ruthless severity. All unfavorable reports of what occurs at the seat of war are prohibited under pain of death, and a person who spoke disadvantageously of the Russian army was shot.

Letters from Bucharest state that large masses of Russian troops were expected, and that the military preparations decreed by Prince Gortschakoff were being executed on a large scale. The Russian army was expected to be soon in a position to take the offensive.

The Austrian Cabinet lends its most strenuous support to the Serbian declaration of neutrality in the war between Turkey and Russia. The Porte, on the other hand does not sanction that neutrality, and it has informed the Serbian Government that if strategical necessity should command it, the Sultan would make use of his power as Suzeran, and march his troops through Serbia.

The *Moniteur* publishes the address of General Count Baraguay d'Hilliers to the Sultan on presenting his credentials.

The following is the text of the sultan's reply to Gen. Baraguay d'Hilliers:—"I have always relied, and I rely in the present crisis, on the material and moral support of my ancient allies, France and Great Britain. France and the rest of Europe have the right to insist on peace. I, too, desire peace, but only if it can be had without prejudice to my sovereign rights and the independence of Turkey. At present no arrangement is possible without the entire renunciation of the pretensions put forward by Russia, and without the immediate and complete evacuation of the two principalities, which are part of my empire."

CHINA.

The last Overland Mail brings no accounts of notable occurrences in connection with the movements either of the Imperialists or the rebels in China. It is manifest, however, that the latter are gradually making head, and consolidating their advantages.

Amoy is still in the possession of the rebels. Between Canton and Hong-Kong there is still continued fighting.

In Canton all is at present quiet.

AUSTRALIA.

Singapore advices, by the last Overland Mail, report the arrival of several vessels from Australian ports, with dates from Sydney and Melbourne to the 6th September. The Lieutenant-Governor of Victoria had intimated his intention to submit a Bill to the Council for abolishing the license fee, and it was conjectured that a gold-duty would take its place. Some of the claims about Ballarat were yielding enormous quantities of gold. One party at Prince Regent's Gully washed out in six hours 90 lbs. weight of gold, and in three days had obtained 1960 ounces. The *Geelong Advertiser* states that the hole was expected by the party to yield at least 10 to 12 cwt. A splendid nugget, weighing 114 ounces 10 dwts., had been found in this gully, at 25 feet depth. The yield of gold for the week ending 28th August had been unprecedented. In the neighborhood of the Canadian Gully, observes the local journalist, such a quantity of the metal had been taken out, that we feel a diffidence in quoting it.

From 140 lbs. to 150 lbs. have been obtained in a short time from claims in this quarter. In addition to this the vein at the gravel pits has been recovered, and 87 lbs. weight was taken from one bottom without driving. The Legislative Council of Sydney had agreed to raise £100,000 on debentures, secured on the territorial revenue, which amount was to be expended in keeping up the stream of immigration to the colony to supply the great want of labor. The wharves are crowded with goods, the rate of storage extravagantly high, and several vessels had been at anchor one month, with full cargoes on board, without any attempt being made to discharge them.

THE UNITED STATES AND THE SANDWICH ISLANDS—THE ANNEXATION SCHEME.

(From the London Morning Chronicle.)

The King of Owhyhee and its dependencies—a Potentate long celebrated in a popular British melody—has in these latter times been converted to Christianity; but spiritual advantages apart, we imagine that he would be a happier man if his dominions still retained the title of the "Cannibal Islands," and if his name still began with Hokey-Pokey. Kamehameha XII.—we cannot be quite sure of his appellation, for the dynasty is not mentioned in the *Almanac de Gotha*—has not simply been deprived of a variety of barbarian indulgences, but has had inflicted on him that last blessing of civilization—a written Constitution. American ministers of religion are the Ministers of His Majesty—his Parliament consists of American missionaries and their converts. The former are responsible to the latter for the Royal conduct; but since, at the head of the acts deemed censurable by the Legislature, figures the attempt to walk out on Sunday, it is a reasonable conjecture that the constitutional strait-waicoat fits pretty tightly. Kamehameha, accordingly, has got tired of his dignity; but instead of accomplishing a *coup d'état*, or simply cutting and running, he seeks to disembarass himself by offering to barter his sovereignty to the United States for what is called an honorable independence. An ignorant observer would pronounce His Majesty's expedient more novel than effectual; but Kamehameha knew his American friends—knew the American people—knew the American Government. Some agents of American trading houses, residing in Owhyhee, at once snapped at the proposal; and an annexationist party was immediately formed, to the immense disgust of Dr. Judd, the leading missionary and Minister of Finance, who has not the least fancy for abdicating the position of permanent Premier, and "stumping it" round the Sandwich Islands as a candidate for high office. It is true that there are some slight difficulties in the way of the suggested transfer—a trifling clause in the Constitution, for instance, and a *bagatelle* of a treaty; and on these considerations, the Consuls of England and France have protested against the transaction. The poor old savage hands the protest to the American Consul General, Mr. Severance, and that functionary returns a charmingly characteristic letter, in which, while disclaiming the intrigue on behalf of his Government, he quotes the law of nations, cites historical precedents, enlarges on general principles of morality, and affirms the advantages of universal annexation. The news reaches home; the American newspapers, to use their own execrable phraseology, endorse Mr. Severance's positions; and the organs of the Government hint approval; and thus, in less than a fortnight, the project of annexing the Sandwich Islands is embalmed in a leading canon of American foreign policy.

The large majority of the American newspapers see the folly of the proceeding, but they are afraid to expose it. Nine-tenths of the American people care not a straw for the Sandwich Islands, but each man is afraid to compromise himself or his party by declaring against their annexation. Consul, press, and people—one follows another, because the current cant, originating nobody knows where, affirms ubiquitous extension to be the "manifest destiny" of the United States. It is had enough when moral timidity deters a whole nation, as in the case of Cuba, from being indignant at what they know to be a crime. But the symptom is still worse when it keeps them from laughing at what they see to be ridiculous. What worse could we say of the United States than that scarcely one man in ten dares to smile at a proposal for fetching a couple of Senators from Owhyhee to Washington, and for giving a Congressional representation to a constituency of mat-clothed cocoanut-eating savages?

It is a comfort to have the melancholy aspects of the Cuban business a little relieved by this ludicrous caricature. Looked at by itself, we know of no sadder spectacle under heaven than the unavowed conflict between Spain and the United States for the possession of the Queen of the Antilles. Blood has been shed, and, as our correspondent's postscript shows us, is destined to flow in torrents, in a dispute of which it is not the least repulsive peculiarity that one cannot analyze or describe it without reversing the sense of the most sacred names. Law, order, and vested right have arrayed themselves on the side of a worthless and corrupt Government. Patriotism has yoked itself to gross and shameless cupidity, and the cause of freedom has agreed to run in the same leash with the interests of nigger-driving. Nothing but an inveterate habit of acquiescing in political watchwords and party cant—a habit which brings more discredit on free institutions than any other of their consequences—could have induced one of the largest sections of a God-revering, law-respecting community to remain patient while moral complicity in the conspiracy of the filibusters was fastened on them by their Press.

Will the Americans ever shake off that careless inertness of opinion which is destroying their character before the world? They have already had a pretty sample of the new foreign policy in these negotiations with the King of the Sandwich Islands; and in a few days Lord Howden's letter will enlighten them as to the grossness of the impostures practiced on them by those who would drown their honesty in their passions. It is high time that the Government had the means of judging the true direction of public sentiment. President Pierce, if our New York cotemporaries are to be believed, has already penned a large portion of his Message on the assumption of the truth of those reports which Lord Howden has proved to be false.

Of course, the charge of Africanizing Cuba cannot stand; but as few men like to sacrifice their rhetoric—and the rhetorical President of the United States as little as any others—who knows that he may not be tempted simply to scratch out "Cuba" and put the Sandwich Islands in its place? It will be no trivial

punishment for those sins of omission with which alone we firmly believe the American people to be chargeable, if the formal Message of the Chief Magistrate of one of the most powerful nations upon earth should be received, from one end of civilization to the other, with a general guffaw.

PREACHERS—OF WHAT USE?

(From the Crusader)

We have never yet been able to divine of what advantage Protestant Ministers can be to their flocks. Nor is our deficiency in this respect the result of the want of proper attention to so interesting a matter? No, for we have made it the subject of long and deep reflection—we have pondered over it time and again, and still after a very close and searching inquiry into the matter, the conclusion has inwardly forced itself upon us, that Protestant Ministers are of no possible use to the religious world—that to their people they are worse than useless. In fact their very existence is anti-scriptural—opposed to the spirit and teachings of the Reformation, and a most intolerable insult to the feelings and common sense of every Protestant. Grave charges these? Are they true? Most unquestionably so. Their existence is anti-scriptural, because the scripture condemns all teachers of false religions, and authorizes those only who teach the truth, and whose apostolical succession can be validly established. Now, we ask, what Protestant Minister can show that he forms a link of an unbroken chain connecting his ministry with that of the Apostles? Where, we ask, is the Protestant Preacher who can prove that he preaches God's Holy Revelation in its integrity? That he is a commissioned teacher—what preacher can prove it from Scripture? These questions have been frequently asked during the last three hundred years, but no answer has yet been received—no, and never will.—Preachers, although they speak in glowing terms of the Bible, cannot establish from it, or by it, that they are divinely authorized teachers of the Word of God. Let them do it if they can.

Their existence is repugnant to the spirit and teachings of the Reformation. What is the leading and fundamental doctrine of the Reformation? Is it not individual authority—man's independence in matters of religion? Does not the Reformation teach and inculcate that every person is to be his own guide and master in all that appertains to religion? Such is its spirit—such its teaching, such is it at least theoretically. Let the sincere Protestant, if such there be, mark what we are now going to remark. We are either to disbelieve or believe the reformers when they tell us, that, in religious matters, every person is to be his own master and guide. If the former, they must not be angry with us for rejecting their statements—being confessedly untrue, as a matter of course they are undeserving of credence.—If the latter, that is, if we are to believe them, we know of no greater imposition than that practiced by these preachers, who, in theory, profess the individuals independence, but in practice strip him of every vestige of liberty. Ministers say to the individual, you are authorized by your religion to be your own teacher—no one has a right to lord it over you in matters of faith; yet with unaccountable inconsistency, the same ministers tell their followers, we are commissioned by God to teach you your religion, and you are bound to hear us; you are to learn your religion from the Bible, by your own individual exertion, yet you must pay us a large salary that will enable us to live sumptuously, and support large and extravagant families, for teaching you that creed, which you should, in order to act consistently and carry out the primary principle of the Reformation learn from the Bible, and the Bible alone. Your religion is in the Bible, where you are sure of having the infallible word of God; nevertheless, our words which you hear from our lips when we open them to unfold to you our own understanding of the Bible, are to be for you the standard of your faith and morals—a lamp to your feet and a light to your minds? You have the Bible and your own interpretation of it to guide you theoretically; but practically, you must be guided and directed by our words and interpretation of the Bible, although we acknowledge that we may err in telling you what God revealed or what is contained in the Bible. Such is, in reality, the relation between the preachers and their followers; such is the imposition practiced. This, we say shows the repugnance there is between the principles of the Reformation and the recognition of anything like preachers.

The existence of preachers is an insult to the feelings and common sense of Protestants.—What is an insult, if it be not one to tell a person that he enjoys liberty of thought, freedom of religious belief, and at the same time to treat him as if destitute of both; to tell him he is independent and still to make him the veriest slave; to assure him he is his own teacher, and at the same time to tax him heavily for acting as his preceptor. As Protestants, many of whom are well meaning and perhaps religiously inclined seem to regard so indifferently this manner of treatment which they receive at the hands of their unauthorised teachers, we shall, on their behalf, address a few words to those non-commissioned gentlemen who treat them so unjustly and harshly. We therefore ask those preachers, if you admit and profess that the Protestant is free to believe as he pleases and follow his own opinion, why do you insist on him to believe only what you teach him? Why do you, by your Confessions of Faith, your Synods and Discipline compel him to believe as you do? Why do you so often cut him off from your denomination for dissenting from you in belief? Why do you dare to excommunicate him, and attribute to him every base, sinister, and improper motive, when following the dictates of his conscience, he pursues a different course from you? We would, did time permit, point many flagrant acts of the character above described. We ask, finally, why do you tax your subjects for the performance of a work which you say peculiarly, and entirely belong to them? Let those over whom you lord it—over whose creed and conscience you exercise the most cruel and galling tyranny only investigate your pretensions. Let them do it fearlessly, calmly, and you will soon be forced to earn your bread by some more honest pursuit.

Should the people ever begin to examine what Protestantism really is, what the claims of its teachers are, it will soon disappear from among them and retire to the gloomy caverns from which it sprang. These remarks may not please Protestants of their teachers, but we assure them that they have been dictated by unbounded charity for their eternal welfare; and as a testimony of the truth of what we say, we will add that nothing would please us more than that they should come to the knowledge of the Truth—be possessed of the true Faith—lead good and holy lives, that they may be forever happy.

A CAMP MEETING.

HOW CAPTAIN SIMON SUGGS GOT RELIGION.

Captain Suggs drew on his famous old green-blanket overcoat, and ordered his horse, and within five minutes was on his way to a camp-meeting, then in full blast on Sandy creek, twenty miles distant, where he hoped to find amusement, at least. When he arrived there, he found the hollow square of the encampment filled with people, listening to the mid-day sermon and its dozen accompanying "exhortations." A half-dozen preachers were dispensing the word; the one in the pulpit, a meek-faced old man, of great simplicity and benevolence. His voice was weak and cracked, notwithstanding which, however, he contrived to make himself heard occasionally, above the din of the exhorting, the singing, and the shouting which were going on around him. The rest were walking to and fro (engaged in the other exercises we have indicated), among the "mourners"—a host of whom occupied the seat set apart for their especial use—or made personal appeals to the mere spectators. The excitement was intense. Men and women rolled about on the ground, or lay sobbing or shouting in promiscuous heaps. More than all, the negroes sang and screamed and prayed. Several, under the influence of what is technically called "the jerks," were plunging and pitching about with convulsive energy. The great object of all seemed to be, to see who could make the greatest noise—

"And each—for madness ruled the hour—
Would try his own expressive power."

"Bless my poor old soul!" screamed the preacher in the pulpit; "ef yonder aint a squad in that corner that we aint got one outen yet! It'll never do!"—raising his voice—"you must come outen that! Brother Faint, fetch up that youngster in the blue coat! I see the Lord's a-workin' upon him! Fetch him along—glory—yes!—hold to him!"

"Keep the thing warm!" roared a sensual seeming man, of stout mould and florid countenance, who was exhorting among a bevy of young women, upon whom he was lavishing caresses. "Keep the thing warm, breathing!—come to the Lord, honey!" he added, as he vigorously hugged one of the damsels he sought to save.

"Oh! I've got him!" said another, in exulting tones, as he led up a gawky youth among the mourners—"I've got him—he tried to get off, but—ha! Lord!"—shaking his head as much as to say, it took a smart fellow to escape him—"ha! Lord!"—and he wiped the perspiration from his face with one hand, and with the other, patted his neophyte on the shoulder—"he couldn't do it! No! Then he tried to argy wi' me—but bless the Lord!—he couldn't do that neither! Ha! Lord! I tuk him, fust in the Old Testament—bless the Lord!—and I argyed him all thro' Kings—then I throwed him into Proverbs!—and from from that, there we had it up and down, klear down to the New Testament, and then I began to see it work him!—then we got into Matthy, and from Matthy right straight along to Acts; and thar I throwed him! Y-e-s Lord!"—assuming the nasal twang and high pitch which are, in some parts, considered the perfection of rhetorical art—"Y-e-s L-o-r-d! and h-e-r-e he is! Now g-i-t down thar," addressing the subject, "and s-e-e ef the L-o-r-d w-ont do something f-o-r you!" Having thus deposited his charge among the mourners, he started out, summarily to convert another soul!

"Gl-o-ree! yelled a huge, greasy negro woman, as in a fit of the jerks, she threw herself convulsively from her feet, and fell "like a thousand of bricks," across a diminutive old man in a little round hat, who was squeaking consolation to one of the mourners.

"Good Lord, have mercy!" ejaculated the little man earnestly and unaffectedly, as he strove to crawl from under the sable mass which was crushing him. In another part of the square a dozen old women were singing. They were in a state of absolute ecstasy, as their shrill pipes gave forth,—

"I rode on the sky,
Quite undestified I—
And the moon it was under my feet!"

Near these last, stood a delicate woman in that hysterical condition in which the nerves are uncontrollable, and which is vulgarly—and almost blasphemously termed the "holy laugh." A hideous grin distorted her mouth, and was accompanied with a maniac's chuckle; while every muscle and nerve of her face twitched and jerked in horrible spasms.

Amid all this confusion and excitement Suggs stood unmoved. He viewed the whole affair as a grand deception—a sort of "opposition line" running against his own, and looked on with a sort of professional jealousy. Sometimes he would mutter running comments upon what passed before him.

"Well now," said he, as he observed the full-faced brother who was "officiating" among the women, "thar ere feller takes my eye!—thar he's been this half-hour, a-figurin amongst them galls, and s' never said the fust word to nobody else. Wonder what's the reason these here preachers never hugs up the old, ugly women? Never seed one do it in my life—the spirit never moves 'em that way! It's nater tho'; and the women, they never stocks round one of the old 'ried-up breathing—bet two to one old splinter-legs thar"—nodding at one of the ministers—"wont get a chance to say turkey to a good-lookin gail to-day! Well! who blames 'em! Nater will be nater, all the world over; and I judge if I was a preacher, I should save the purest souls fust, myself!"

While the Captain was in the middle of this conversation with himself, he caught the attention of the preacher in the pulpit, who inferring from an indescribable something about his appearance that he was a person of some consequence, immediately determined to add him at once to the church if it could be done; and to that end began a vigorous, direct personal attack.

"Breathing," he exclaimed, "I see yonder a man that's a sinner; I know he's a sinner! Thar he stands," pointing at Simon, "a misshable old critter, with his head a-blossom in the grave! A few more short years, and d-o-w-n he'll go to perdition, lessen the Lord have mer-cy on him! Come up here, you old hoary headed sinner, a-n-d get down upon your knees, a-n-d put up your cry for the Lord to snatch you from the bottomless pit! You're ripe for the devil—you're b-o-u-n-d for hell, and the Lord only knows what'll become on you!"

"D-n it," thought Suggs, "ef I only had you down in the krick swamp for a mint or so, Pd show you who's old! Pd alter your tme mighty sudden, you sassy, 'saulful old rascal!" But he judiciously held his tongue, and gave no utterance to the thought.

The attention of many having been directed to the Captain by the preacher's remarks, he was soon surrounded by numerous well-meaning and doubtless very pious persons, each one of whom seemed bent on the application of his own particular recipe for the salvation of souls. For a long time the Captain stood silent, or answered the incessant stream of exhortation only with a sneer; but at length his countenance began to give token of inward emotion. First his eyelids twitched—then his upper lip quivered—next a transparent drop formed on one of his eye-lashes, and a similar one on the tip of his nose—and, at last, a sudden bursting of air from nose and mouth, told that Captain Suggs was overpowered by his emotions. At the moment of the explosion he made a feint as if to rush from the crowd, but he was in experienced hands who well knew that the battle was more than half won.

"Hold to him!" said one—"it's a-workin in him as strong as a Dick horse!"

"Pour it into him," said another, "it'll all come right directly!"

"That's the way I love to see 'em do," observed a third; "when you begin to draw the water from their eyes 'tain't gwine to be long afore you'll have 'em on their knees!"

And so they clung to the Captain manfully, and half dragged, half led him to the mourners' bench; by which he threw himself down, altogether unmanned, and bathed in tears. Great was the rejoicing of the brethren, as they sang, shouted, and prayed around him—for by this time it had come to be generally known that the "convicted" old man was Captain Simon Suggs, the very "chief of sinners" in all that region.

The Captain remained grovelling in the dust during the usual time, and gave vent to even more than the requisite number of sobs, and groans, and heart-piercing cries. At length, when the proper time had arrived, he bounced up, and with a face radiant with joy, commenced a series of vaultings and tumblings, which "laid in the shade" all previous performances of the sort at that camp-meeting. The brethren were in ecstasies at this demonstrative evidence of completion of the work; and whenever Suggs shouted "Glorie!" at the top of his lungs, every one of them shouted it back, until the woods rang with echoes.

The effervescence having partially subsided, Suggs was put upon his pins to relate his experience, which he did somewhat in this style—first brushing the tears from his eyes, and giving the end of his nose a preparatory wring with his fingers, to free it of the superabundant moisture:

"Friends," he said, "it don't take long to curry a short horse, accordin' to the old sayin', and I'll give you the perticklers of the way I was 'brought to a knowledge'—here the Captain wiped his eyes, brushed the tip of his nose and snuffed a little—"in less'n no time."

HOW CAPTAIN SIMON SUGGS POCKETED THE BALANCE.

The next morning, when the preacher of the day first entered the pulpit, he announced that "brother Simon Suggs," mourning over his past iniquities, and desirous of going to work in the cause as speedily as possible, would take up a collection to found a church in his own neighborhood, at which he hoped to make himself useful as soon as he could prepare himself for the ministry, which the preacher didn't doubt would be in a very few weeks, as brother Suggs was "a man of mighty good judgment, and of a great discourse." The funds were to be collected by "brother Suggs," and held in trust by brother Bela Bugg, who was the financial officer of the circuit, until some arrangement could be made to build a suitable house.

"Yes, breathing," said the Captain, rising to his feet; "I want to start a little 'society close to me, and I want you all to help. I'm mighty poor myself, as poor as any of you—don't leave, breathing"—observing that several of the well-to-do were about to go off—"don't leave; ef you aint able to afford anything, just give us your blessing, and it'll be all the same!" This insinuation did the business, and the sensitive individuals reseated themselves.

"It's mighty little of this world's goods I've got," resumed Snuggs, pulling off his hat and holding it before him; "but I'll bury that in the cause any how," and he deposited his last five-dollar bill in the hat.

There was a murmur of approbation at the Captain's liberality throughout the assembly.

Suggs now commenced collecting, and very prudently attacked first the gentlemen who had shown a disposition to escape. These, to exculpate themselves from anything like poverty, contributed handsomely.

"Look here, breathing," said the Captain, displaying the bank-notes thus received, "brother Snooks has drapt a five wi' me, and brother Snodgrass a ten! In course, 'tain't expected that you that aint off as well as them, will give as much; let every one give accordin' to their means."

This was another chain-shot that raked as it went!

"Who so low" as not to be able to contribute as much as Snooks and Snodgrass?

"Here's all the small money I've got about me," said a burly old fellow, ostentatiously handing to Suggs over the heads of a half dozen, a ten dollar bill.

"That's what I call magnanimus!" exclaimed the Captain; "that's the way every rich man ought to do!"

These examples were followed, more or less closely, by almost all present, for Simon had excited the pride of purse of the congregation, and a very handsome sum was collected in a very short time.

The Reverend Mr. Bugg, as soon as he observed that our hero had obtained all that was to be had at that time, went to him and inquired what amount had been collected. The Captain replied that it was still unaccounted, but that it couldn't be much under a hundred.

"Well, brother Suggs, you'd better count it and turn it over to me now. I'm going to leave presently."

"No!" said Suggs—"can't do it!"

"—slapping the right one—"and I'm n-e-e-er gwine to quill the grit ontwell I feel it's got the blessin'?" And nobody aint got to be thar but me!"

Mr. Bugg greatly admired the Captain's fervent piety, and bidding him God-speed, turned off. Captain Suggs "struck for" the swamp sure enough where his horse was already hitched. "Ef them fellers aint done to crakin'," he muttered to himself as he mounted, "I'll never bet on two pair agin! They're peart at the snap game, themselves; but they're badly lewed this hitch! Well! Live and let live is a good old motto, and it's my sentiments ad-zactly!" And giving the spur to his horse, off he cantered.

GAVAZZI.—This revolutionary Padre has finally renounced the badge of the Cross, which he had long disgraced, and has assumed that of the sword, which, he is satisfied, is far superior, and has far higher authority in the Bible. We have no doubt that it suits him better.—*Church Journal.*

A stiletto would become him still better; for the sword is the weapon of soldiers, and gallant men; but is disgraced by the touch of a skulking assassin like the Padre Gavazzi.

ANOTHER OF THE GOOD LADIES OF OUR CITY TESTIFIES TO THE EFFICACY OF DR. M'LANE'S CELEBRATED VERMIFUGE.

New York, February 7, 1852.

I do hereby certify to the public, that a child of mine, four years old, being troubled with worms, I was induced to purchase a bottle of DR. M'LANE'S CELEBRATED VERMIFUGE, which I administered; and the result was, it brought away an IMMENSE NUMBER OF WORMS in bunches and strings; many had the appearance of being cut to pieces. My child is now enjoying most excellent health. I take pleasure in recommending it to both young and old, as one of the best medicines I ever used.

MRS. ANN JEMISON, 38 Ninth street.

P. S. The above valuable remedy, also Dr. M'Lane's Celebrated Liver Pills, can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. M'LANE'S VERMIFUGE. All others, in comparison, are worthless.

WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

GRAND ANNUAL SOIREE!



UNDER THE PATRONAGE

OF THE
LADY MAYORESS,
AND
MADAME VALLIERE DE SAINT REAL.

THE FIFTH ANNUAL SOIREE

OF THE
YOUNG MEN'S ST. PATRICK'S ASSOCIATION,
WILL BE HELD IN THE
CITY CONCERT HALL,
ON
TUESDAY, THE 24TH OF JANUARY,

THE PROCEEDS OF WHICH WILL BE DEVOTED TO CHARITABLE PURPOSES.

By the kind permission of Colonel HEMPHILL, the splendid BAND of the 26th Regiment will be in attendance.

Gentlemen's Tickets, 6s. 3d; Ladies do, 3s. 9d; may be had at Sadlier's Book Store, the principal Hotels and Music Stores, John Phelan's Store, Dalhousie Square, D. Carey's McGill Street, the Office of the *Montreal Freeman*, from the Members of Committee, and at the doors on the evening of the Soiree. December 27.

NOTICE.

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

ROBERT M'ANDREW,
No. 154, Notre Dame Street.

December 28, 1853.

NEW BOOKS JUST RECEIVED

BY THE SUBSCRIBERS,

- PRACTICAL PIETY, by St. Francis of Sales, mus- 5 0
- lin.
- PERSONAL SKETCHES, by Sir Jonah Barrington 6 3
- THE RISE and FALL of the IRISH NATION, by 5 0
- ditto,
- SHANDY MCGUIRE; or Tricks upon Travellers, 2 6
- GAZETTEER of IRELAND, with Maps plates, 20 0
- &c., 2 vols.
- HOUSEHOLD SURGERY; or, Hints on Emer- 2 6
- gencies,
- PONTIFICALE ROMANUM. 3 vols.; beautifully 45 0
- illustrated, and bound in Morocco. Price,
- LIGOURI'S MORAL THEOLOGY (in Latin) 10 60 0
- vols.,
- D. & J. SADLIER & Co.,
- Corner of Notre Dame and
- St. Francis Xavier Sts.

P. MUNRO, M. D.,

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

MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET.
Medicine and Advice to the Poor (gratis) from 8 to 9 A. M. 1 to 2, and 6 to 7 P. M.

ST. PATRICK'S SOCIETY.



THE MONTHLY MEETING of the SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING, next, 2nd January, at EIGHT o'clock precisely.

By Order, H. J. CLARKE, Sec.

Montreal, December 29.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION



THE REGULAR MONTHLY MEETING of the above Association will be held at the MUSIC HALL, Notre Dame Street, on TUESDAY EVENING next, 3rd January, at EIGHT o'clock precisely.

By Order, F. DALTON, Secretary.

Montreal, December 29.

THE METROPOLITAN,
FOR DECEMBER.

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

CONTENTS.—ART. I.—PRESIDENT PIERCE AND MARYLAND TOLERATION. II.—A BRIEF HISTORY OF WELSH HOCKEY, A JEWESS OF CONSTANTINOPLE, A CONVERT TO THE CATHOLIC FAITH. III.—STANZAS (Poetry). IV.—SECRET SOCIETIES: WORSHIP OF THE DEVIL. V.—PASTORAL LETTER OF THE MOST REV. ARCHBISHOP OF CINCINNATI, ON MARRIAGE AND FAMILY DUTIES. VI.—IS DANCING SINFUL. VII.—MISSION OF WOMAN.—THE RELIGIOUS LIFE. VIII.—JOURNEY IN TARTARY, THIBET AND CHINA (with two fine Illustrations). IX.—THE HOLY INNOCENTS (Poetry). X.—SHORT ANSWERS TO POPULAR OBJECTIONS AGAINST RELIGION. XI.—LITERARY NOTICES. XII.—RECORD OF EVENTS.

Each number of the METROPOLITAN contains forty-eight pages royal 8vo., printed on good paper, from a good, clear, bold type, forming at the end of the year a handsome volume of nearly 600 pages, of the most choice Catholic literature.

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

We will supply *Brownson's Review* and the *Metropolitan*, for 1853, free of postage, on the receipt of \$5.

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July 6, 1853.

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Text of another notice from the press regarding the new illustrated work.

Text of a notice from the press regarding the new illustrated work.

Text of a notice from the press regarding the new illustrated work.

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Text about the arrival of passengers and the necessary instructions.

Text about the necessary provisions for passengers, including food and water.

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