

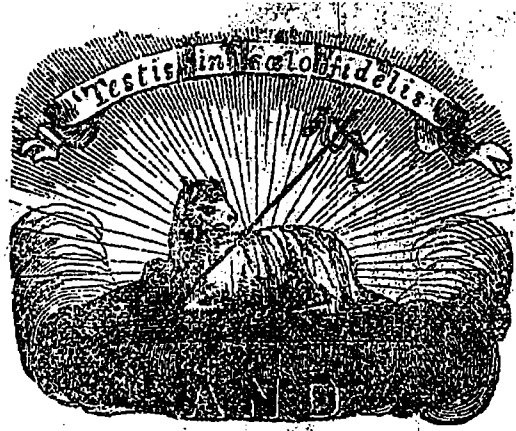
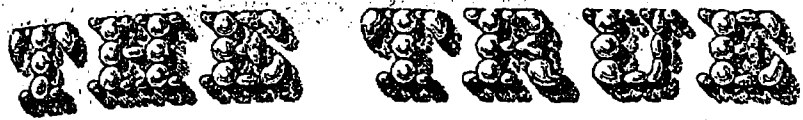
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# CATHOLIC CHRONICLE.

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## THE IDEAS OF A CATHOLIC AS TO WHAT SHOULD BE DONE.

Translated from the French of Abbé Martinet, for the True Witness.

(Continued from our last.)

### 3.—HOW IMPORTANT IT IS TO KNOW RELIGION, AND TO MAKE IT KNOWN.

We have within ourselves the germ of truth, at least since we received the elements of religious instruction; but the means of culture and of fructification come to us chiefly from without. What shall we obtain without the sun, the father of every plant which hath life?

God has created two great lights, inseparable from each other, but one greater than the other. The magnificent luminary raised above the world, and never to set till the end of time, is the Church possessing and diffusing from pole to pole the full light of truth, in so far as it can appear to the eye of mortal man.

The lesser luminary is human reason, prone to disappear in the clouds, and even to be totally eclipsed, when pride interposes between it and the sun of truth; but so long as it keeps in connexion with him, it yields a mild, soft light, suitable to the suffering eye which cannot yet bear "the radiance of the risen day."

Let us open the windows of our soul. Let us admit the first light by every possible channel. Before and above all, it is necessary to know exactly the doctrines of the Church; to distinguish, in matters of faith and morals, what is of obligation, from what is not; the article of faith from the established dogma; the latter from the opinion, merely approved or tolerated; the precept from the counsel.

To this study—and it is, doubtless, somewhat dry and tedious, but, nevertheless, indispensable to the solidity and precision of religious instruction,—it is necessary to add that other, which gives it fecundity and life; to enrich the soul with that divine sap, which flows in such abundance from the ocean of the Scriptures into the writings of the holy fathers and the masters of the spiritual life.

Let us also admit the second light. Let us hear, and read, the Christian philosophers. By revealing to our minds the numerous connexions between faith and reason, they will teach us the art of attaining religious truth by the truths of nature, and to confute those who reject revealed religion, on philosophical grounds. Let us not imitate the heretic, who, avoiding the light of day, shuts himself up in the abyss of the Scriptures, with the rush-light of his own reason. The book of truth presents only phantoms to his mind, and to his heart, fruits spoiled by the worm of doubt, and tasteless as those from which the juice has been extracted.

Let us study much, but let us meditate still more. Erudition covers the earth with good grain; the grain misses, and is picked up by the birds, or trodden down by the passing foot, if the labor of reflection do not sink it deep enough to produce a vigorous growth.

Reading has furnished you with many religious ideas: you cast them forth to the public; each will find therein more or less of religious intelligence, but none will find therein the full measure. That multitude of grains must be ground and kneaded, in order to make it first for you, and then for others, the bread of the strong.

Instead of flowers, fruits, or detached branches, the tree itself must be presented, high enough to give a view of the heavens to the eagles, who love to soar in the upper regions of sublime contemplation; blooming enough to attract the butterflies, who take pleasure in flying from flower to flower; sufficiently abundant in fruit to satiate famished souls, and with strength to resist the efforts of the strongest arm.

To those who can only perceive its shade, you will shew the mild and cheering light which fills and surrounds it. You will point out the calm retreats hidden in the depth of its foliage, for those souls who would fain repose in the mysterious shades of the infinite, untroubled by the phantoms of illusion.

Yes, let us meditate much and often. How many tongues, and how many pens are consecrated to the divine cause, with comparatively trifling success! Must there not be something wrong in their method? Eighteen centuries ago, twelve tongues and eight pens, undertook to make the word of Christ triumphant, in the midst of a world which worshipped every error, and every vice. Twenty years after, the universe presented in every region a multitude of fervent adorers of Jesus Christ.

It is true that these tongues obtained miracles from God, and made the dead to speak; but those miracles yet live in history, and it is for us to bring them forward. Let us enter the libraries wherein are deposited the immortal remains of the holy fathers, and we also shall make the dead to speak. And then as regards contemporary miracles—are they ever wanting to us?

The great power of the Apostles consisted in this,

that they were wholly absorbed in the truth, and sought only its complete triumph. Caring little for what the world might think of them, provided that it thought and acted as they did, they announced the word of life which they had heard, which they had seen with their eyes, which they had looked upon, and their hands had handled! They overcame idolatry, and false philosophy, not by crushing them beneath the weight of their own absurdity, but by confronting them with the light of the gospel.

If our word enlightens but little, it is because we have seen but little; if we move others but little, and inflame not their minds, it is that we ourselves are but little touched, still less inflamed. In our books and in our words, we seek ourselves too much for others to seek our books or our words.

Yet it is not in energy that we are deficient. We declaim, and harangue: how is it that the number of neophytes does not increase? It is, perchance, because the thunder and the lightning of such discourse, may terrify, and destroy, but remain unproductive, unless the earth be watered by the early rain; well prepared, and covered with good seed.

We refute too much, infinitely too much; we do not teach enough, and it follows that our refutation itself is defective and insufficient.

The world has its back turned towards the altar of truth; it bows down to error borne in triumph through the public places. Instead of assailing the latter, and seeking to draw her votaries back to the foot of the altar, which cannot be done without violence, we should bring down the divine unknown from her throne. Let her come with her incomparable majesty, her celestial charms, to confound her unworthy rival, fix every eye, and subdue every heart. Content yourself with an occasional thrust at the insolent assailants who obstruct her way, or sling dirt upon her. Too much attention to the insults of these wretches, would give them an importance which they, of themselves, have not.

Let us beware of degrading that daughter of heaven, by attiring her after our own fashion, loading her with the gew-gaws of our imagination. She has herself portrayed her own loveliness, in the book which she presents to us: therein do we find the divine features which ought to embellish, and to animate the body of doctrine; therein are prepared those colors, which are to make life sparkle on the great canvas, where the hand of the Church has traced with precision the plan, and the forms of faith. That genius is but a very inferior one, which cannot give to religion enough of glory to cast itself into the shade.

Let us then penetrate into the depth of the Scriptures, catechism in hand, the lamp of tradition by our side; and instead of going forth, like the spendthrifts of the Bible, who load themselves with a provision of texts, to sling right and left at the heads of the passers-by, we shall move on like Moses, carrying the word which subdues the nations, and adorned with that divine halo of doctrine, which attests our intimate communion with the Deity.

(To be continued.)

## THE INFLUENCE OF CATHOLICITY ON THE CIVIL INSTITUTIONS OF THE UNITED STATES—THE NATURE AND NECESSITY OF THIS INFLUENCE.

A LECTURE BY THE RT. REV. DR. O'CONNOR. Delivered in Masonic Hall, Pittsburgh, 17th March, 1852, for the Benefit of St. Paul's Orphan Asylum.

The occasion which has called us together is one which awakens recollections, and recalls objects of a peculiar character. We have come to honor the memory of St. Patrick—of that Apostle who planted the standard of Christianity in Ireland. His career was a most remarkable one. Few, if any, professed to believe in the doctrines of that religion when he landed upon its shores; and at his death, more favored than that other Bishop, who rejoiced that fewer heathens remained in the land than he had found Christians when he went there, Patrick saw the whole people initiated in one faith, and left all of the inhabitants of Ireland united to Jesus Christ.

Different from most other nations, Ireland did not find it necessary that the blood of martyrs should be shed before the seed of Christianity took firm root. That sad necessity was avoided for centuries, and when at last it came, the blood of Erin's children was shed in the name of Christianity, and by the hand of the stranger.

The faith of Ireland had made it renowned for many centuries;—students from all parts of Europe flocked thither, receiving at the same time nourishment and instruction, and her sons associated with those of England, went to carry instruction to those nations from which civilisation had been swept away. They left their names inscribed on the mountains and valleys of Germany and Switzerland, as well as on the plains of Belgium and France, and even Italy

itself; and successfully propagated the faith in which Patrick had instructed their forefathers.

We have come to this country—I say we, for I am confident that many of you, like myself, are from the land of Patrick—we have come to this country, not bringing riches of gold or silver; we have not come distinguished in a special manner for the possession of many of those arts which immediately contribute to the material prosperity of a nation, but I perhaps do not flatter myself when I say that we have brought what is more precious than gold or silver—the sacred deposit of our faith. The important advantages, even of a temporal kind, flowing from that faith, will enable us to repay the generosity with which we have been received. We owe it to ourselves, and to the other inhabitants of the land, to speak clearly and boldly of the nature and of the claims of that faith which we possess, for our gratitude should lead us to tell the advantages that we can afford to others, and should be of a nature not unbecomingly generous souls to give or to receive.

Some may suppose that there is something like presumption in saying that our religion has anything to do with the civil institutions of the United States; other systems of religion claim these as peculiarly their own, and men ask with defiance—What has Catholicity done for them?

It is not my intention to enter upon a topic which has been lately treated by the illustrious Archbishop of New York, who undertook to prove, and, I think, satisfactorily proved, that Catholics have ever showed a firm and unalterable adherence to the Institutions of this country, and have done their full share in developing and perfecting them. Though you may deem it startling, allow me, however, to say I claim more—a much greater share for Catholicity in the formation of the Civil Institutions of the United States.

We are living, to be sure, in a country which is rapidly increasing in power, and extending the blessings of its government to millions—a country which we see advancing with giant strides, and when I am asked what Catholicity has done for it, I will illustrate my position by referring to what I consider a parallel case. Suppose I now stood, as I did not long ago, under the vaulted ceilings of York Minster or Westminster Abbey, or in the majestic Cathedral of Canterbury, I might, it is true, hear chaunted a service with which I could not sympathise—a doctrine preached which I could not adopt. If any one, however, would point to the noble buildings themselves and ask if Catholicity could produce anything equal or like, what would be my reply? Why, that it had erected them. I would not find it necessary to go abroad for illustrations of what Catholicity could do. Others might pray or preach now in these temples, the usher might conduct men through their almost deserted aisles for a shilling; the worn steps on which millions adored when England was Catholic, gave abundant proof that the structures were erected by men of another faith, and all knew that that faith was the Catholic.

I will not hesitate to say, and I think I will be borne out in the assertion, that the institutions of the United States, glorious as they are considered to be, like the Cathedrals of England, are substantially the work of Catholic hands.

They certainly were not founded during the present generation. They were transmitted to us, all will admit, by the men of the Revolution, and what did they do? They threw off the yoke of Great Britain, they declared themselves independent of English rule, but did they found any new institutions?—any new system of government? Certainly not. All the great principles of the government which they organised, pre-existed; they existed before the Revolution, and it was the boast of those engaged in that struggle, that it was undertaken in defence of invaded liberty.

Let us look at the matter somewhat in detail; and, first of all, let us ask what is the best and main portion of our jurisprudence—the great bulwark of our institutions? Every enlightened man will tell you it is the common law of England. Even to-day, if you enter the courts of justice in this country, on what principles will you find the law expounded which governs these States? On what principles will you find the law resting which regulates the intercourse between man and man? On that of the Common Law, which is in force in every State in the Union; or, at least, in those States, the inhabitants of which descended from English ancestors.

On this our institutions were founded; it constitutes the most valuable portion of our system, and the most distinguished writers on jurisprudence have not hesitated to point out this Common Law as the best ever invented by man, not even excepting the Justinian Code itself.

Now, had Catholicity anything to do with the formation of this prized Common Law? Why, it is wholly the production of Catholics. It was the law

of Great Britain before Protestantism existed, and while Catholicity was its only religion. The Justinian Code had its origin in the days of Paganism, though it was modified by the infusion of Christianity. The Common Law was entirely the product of Christian—of Catholic agencies.

In fact, whatever men think of its origin, whether, as some say, it is a system originating in customs that gradually grew up in the nation; or, as others suppose, it is a system of enactments, particularly of the days of Alfred, the records of which are now lost, no one can trace it back to any other than to a Catholic source.

And I would here remark that this Common Law, (this noblest part of our system, presents features very analagous to some of those considered most objectionable in Catholicity. It was founded upon tradition, by tradition it was transmitted, and, like Catholicity, was expounded by tribunals established for the purpose. It was deposited in the heart and mind of the nation, the nation being always conscious of its true character, and no man can say that it ever was or can be written so fully as to make the living sentiment of the nation unnecessary for its protection. Records of authoritative decisions may be brought forward, the writings of the sages of other days may be appealed to to define the one and the other. Both may be said with truth to be now, and to have been long since written, as far as a living principle be grasped by ink and paper, but the vital principle that understands, transmits, and speaking through legal organs, applies and decides, is the real preserver and expounder, both of Common Law and of Catholic tradition. In the Church, it is the principle of life inspired by God, and destined to remain there forever; in the state, it is the life infused chiefly by a heaven-born religion, its faith and its institutions.

We thus find in Catholicity the origin and the type of the great vivifying principle of the noblest portion of our Institutions.

Going further into details, you will find that all the principles which have been ever considered the cardinal points of the constitution, came down from Catholic times. For example, the principle that asserts the necessary connection between taxation and representation does not owe its origin to the Revolution. It was in defence of that very principle that the colonists revolted. Nor can its origin be traced to the days of the Reformation, for it goes back farther than the recorded memory of man can reach, and existed as one of the cardinal principles of Catholic England.

And let me here say that the Reformation was introduced into England only after, and by a partial, though, fortunately, not a permanent, overthrow of the system of representation. It was only by destroying the character of old English parliaments that a Henry was enabled to separate England from the unity of the Catholic Church. And as Henry did, so you will find did many of his successors. They encroached upon the system of representation first by holding long Parliaments, and then by bribery, parceling out for this purpose the spoils derived from the robbery of the Church, and so with other things, until the liberties of Old England—of Catholic England—seemed almost to have passed away.

Nor was the system of representation which prevailed in ancient times, a fictitious one, for all estates were represented, and all had a right to make their voices heard. It was only in the time of Henry the Sixth, that a forty shilling freehold property qualification was required to constitute a man a voter; up to that time all the inhabitants had a voice in the selection of their representatives. We find the broad principles of English representation laid down in the writ of summons addressed to the Archbishop of Canterbury, in the twenty-third year of Edward the First. From this it appears that what regarded the interests of all the various estates, was to be regulated by an assembly, in which all were to be represented; and what was the interest of a part of the people, was under the control of that portion. And what was their power?

It may be gathered from the fact, that more than once they called on the monarch in the same manner as they would on a county officer or sheriff, to give an account of his stewardship. Nay, in more than one instance, they deposed him. This was the case with Henry the Second and Richard the Second, and the aspirants for the succession presented themselves before the representatives of the people with as much deference as if the government had been declared Republican.

The representatives then enquired rigorously how the sovereign had disposed of their money, and though the right to declare war was vested in him, if Parliament did not approve of the war they would tell him to go and fight his own battles, as was several times the case when war was declared against France, and would give him neither men nor money.



All the great bulwarks of Constitutional liberty existed then. Were not the independence of the judiciary and trial by jury of Catholic origin? It was only after the Reformation that successful attempts were made to tamper with the liberty of the subject. It was only in the time of Queen Elizabeth that members of Parliament were arraigned to answer for the speeches they made there. In the days of Edward the Third, the judges felt themselves aggrieved for being asked their opinion of a case before they took cognizance of it in their judicial capacity.

The principle of municipal government, as distinguished from the centralisation now established in Continental Europe, that municipal government which, next to representation, is one of the most important features of our institutions, which makes a government powerful and a people happy, was also of ancient and Catholic origin? So much was this the case, and so confidently did the people lean upon the Church, that the charters of their liberties were preserved in the cathedrals, and twice every year in those ages, when newspapers were unknown, and books rare, their contents were read to the assembled multitude, that all might know the law, and knowing, observe it. It is remarkable that we find it laid down in the books of these days, that confessors should be acquainted with the charters, in as much as it was their duty to enquire from their penitents, whether they had carefully complied with their provisions.

You may look abroad, and I would ask what important principle of liberty do we now possess which does not date back to Catholic times?

But how did Catholic England obtain these institutions? It is a remarkable fact, that so long ago as the days of St. Gregory—the Pope who sent Augustine to preach the faith in England—he pointed out to his pupil, for such in fact Augustine was—the superiority of English institutions over those of other nations, from the fact that those other nations had been comparatively civilized when Christianity was introduced, and their institutions were merely modified to suit it. But England was barbarous before her conversion, and her institutions were founded wholly upon the spirit of Christianity, promulgated upon her shores. Hence I am even justified in saying, that if a difference existed between the civil institutions of continental nations and those of England, Catholicity is justly entitled to claim the whole credit.

When we compare modern with ancient civilization, many points of difference will present themselves—but we will see on examination that the superiority of the former is entirely due to Christianity. It was in consequence of Christian principles implanted deeply in the minds of men, which entrined themselves around their institutions, that the barbarians who invaded Europe were civilized and elevated. This great object was effected in the first place by the superiority of Christian doctrine regarding the nature of man, and his dignity as such.

In ancient systems of government man was merely considered as a member of the community, and his value estimated in proportion to his ability to aid in maintaining or acquiring power. If he was not considered useful in this respect he was despised. Hence, the Spartans put to death all children whose physical organization was defective, since they could never be useful members of society, as then constituted; and, hence, we find that in the present age, in China, children who are cripples, or whose services are not required, are exposed by their parents to die by the road side with the same indifference they would display in casting away a superfluous brood of cats or dogs.

But, in the eye of Christianity, man assumed a more glorious aspect. He is a creature redeemed by the blood of Jesus Christ, destined to enjoy the blessings of Heaven, and thus raised higher than he could be by any political organization.

The Christian doctrine is a levelling one—not levelling in the radical sense of the term, by taking away from one man a portion of what he possessed and giving it to another; but by showing to all men the relative insignificance of temporal things, and by teaching that though one man might be temporarily above another, in the eyes of God all are equal. All have the same rights as members of the great family of Jesus Christ, baptized with the same water, fed at the same holy table, and all advancing to the same glorious end.

Though one might wear a crown and another labor to obtain his daily bread by the sweat of his brow, these are but empty distinctions, when the end of each was the same. Nay, poverty and a lowly condition become preferable, since the Saviour, whom they adored, had selected that position in society as his own.

But Christianity did not merely elevate man, she directed him, by announcing to him with power the law of God. She told rulers that their power was a trust from God, of which they should give a strict account, just as every other man must give an account of every gift entrusted to him. She told all that they must make the law of God the rule of their actions and must so deport themselves as to prepare to appear before an all-seeing judge, from whose eyes nothing, not our very thoughts, can be hid. She held up God every where at the same time a Lord and Master, a Father and Judge.

Having proclaimed with power the responsibility of all, the Catholic Church announces to them their duties, not merely in a general way, but as applied to each one in his particular situation, and thus strives, and, to a great extent, always succeeds in making the law of God the controlling power in society.

The great source of Catholic influence, however, arises from the fact that she acts on men by her institutions. Abstract teaching may be useful but the sphere of its action is necessarily limited and ephemeral. It is by embodying her teaching and her spirit in living institutions that the Catholic Church has brought home to all, and driven deeply into public feeling those principles which she inculcated.

It was thus she taught the nature of God and the sublime mysteries that show forth the treasures of His love. The mysteries of Christianity are set forth in the beautiful variety of her ceremonies and her ever recurring festivals. Christian dignity and the equality which religion teaches are now nowhere taught more forcible than when she invites us to come and partake together of the body and blood of Jesus Christ, under the mystical veils of the Eucharist.

When the Monarch and the peasant knelt at the same altar—when the serf and his master partook of the same communion, what must have been their mutual feelings? Instead of seeing a slave, the master beheld a brother—an heir to the same promises of eternal bliss! Thus, the chains which had bound the slave fell from him, as the mist is dissipated by the rising sun.

The authority of the law of God and the responsibility arising under it, are nowhere set forth so powerfully as in the Sacrament of penance, to which all are required to approach to obtain pardon for sin.

That Sacrament, so much derided by our opponents, made each one examine himself before God whether he had acted in conformity with the law, and if he violated its provisions seek pardon, by endeavoring to comply with the conditions required by the Almighty. It was thus well calculated to impress on all, and to keep alive a deep sense of duty. It was humiliating to be sure, but the humiliation arose only from a consciousness of guilt, which was the result of repentance.

It showed in God a Father ready to receive his erring children, but only after sincere repentance, and a firm determination to sin no more. One uninfluenced by his passions and acting under the responsibility of a minister of God, was called upon to pronounce on the sinner's sincerity, to correct any error which self-love might have created, and to pronounce the sentence of absolution only when the requirements of God's law had been truly satisfied.

Public opinion, to which men, now, so confidently appeal, and on which they lay so much stress, though frequently a fruitful source of crime, was thus powerfully influenced, and as far as this influence extended made a bulwark of morality.

It was by these things that the nations of Europe were brought back to civilization. Restraining power within proper limits, and giving it a sacred character when acting within its proper sphere: making the dignity of man felt, and showing this to be derived from divine grace; speaking to him fearlessly and bringing home to him a knowledge of his duty, the type of Christian civilization was formed and impressed on the nations. Scorning to do wrong, or omit what was right; willing to obey what was lawful but always despising what had no claim but brute force; independence without pride, obedience without fawning, and respect for the rights of others became the principles which men aimed at adopting, and when they did not adopt them they paid them the homage of at least wishing to appear to adopt them.

When nations are once civilized it is comparatively easy to transport their institutions elsewhere. It is easy for a man to go forth into the wilderness, and taking with him a knowledge of those institutions in the enjoyment of which he has spent his boyhood, to found new States. But this was not the task which Catholicity undertook, and accomplished. Civilization had been swept away by the savage hordes that had invaded Europe. They found their broad swords stronger than the empires which they overthrew.—Their position was well calculated to make them despise the learning, the habits, and the institutions, as well as the power of the vanquished.

It was under these circumstances that Catholicity came, bearing with it the cross, civilization, new institutions and that fixedness of purpose, gentleness, and virtue, which characterise the Christian religion. Notwithstanding many instances of barbarism existing at the same time, which have been and will be found in every age, those who beheld what that religion has effected for the cause of civilization and freedom, before any other existed, must admire what has been done, and give her the glory of the great work accomplished.

Some maintain that the British constitution, which served for the foundation of ours, was a complicated combination of artificial checks and balances—was, in fact, a system of the most refined ingenuity.

For my part, I regard it as a model of simplicity, and to this very fact I consider its stability attributable. For after all, its essence is but that spirit of justice which recognizes the rights and duties of the King and the Commons alike, which prevents one from taking what belong to the other, and insures to all the possession of their proper share. As the whole nation could not assemble to consult as to what was their interest, or what they would contribute to the common weal, the various communities found it necessary to depute individuals to attend a general assembly for the purpose. Without this they could have had no real share in controlling the result. It was from this representative system had its origin.

Under the system by which Rome was governed one city was supreme, and though the limits of the empire were every day extended until they embraced the whole civilized world known at that day, the inhabitants acquired rights only by being made citizens of Rome. Nominally, and by a fiction of law they became citizens, yet those only who dwelt within the walls of the city really possessed power.—Justice was thus violated and as a consequence what had been built was overturned; where just ideas prevail, fictions can never satisfy the reason of mankind, and hence it was necessary to introduce the system of representation.

This important feature of modern liberty is thus wholly due to a deep sense of justice abiding in the nation, to a sentiment which nothing can create or preserve so fully as a religion that can act on society with power.

Some may demand of me, why if, as I asserted, the

institutions of this country were nearly identical with those of Catholic England, have we not the barons, the nobles, and kings of whom we read so much in Catholic days?—you have them not, merely because they did not cross the ocean.

As a distinguished writer of the present day has said, with great propriety, "kings or nobles did not emigrate, but the commons merely," and hence we have the institutions peculiar to the British commons. When the abuses of royalty made its representatives be sent home, and the men of the revolution were called on to create another power to bind the Colonies into one body, it was but natural that one should be created homogeneous with those with which they are familiar, and the Union as well as the States became thus consolidated under the forms of a democratic republic.—But these institutions so far from differing from those congenial to the spirit of Catholicity, harmonise with it in the fullest manner.

Some suppose that the people of former days were entirely unacquainted with the great principles of liberty which are now our boast. Yet St. Thomas of Aquin whose writings are used in Catholic seminaries, and have properly exercised more influence upon the minds of the pupils than those of any other man.—St. Thomas, a monk of the middle ages, discussed the merits of each system of government, and, conceding to each the merit to which it was entitled, came to the conclusion that a Republican was the most perfect.

Even where kingly governments prevail, the general doctrine of Catholic theologians is, that the monarch derives his power from the people, and would forfeit it, when grossly abused. This was the doctrine of St. Thomas, the "angel of the schools." It was taught and defended by Bellarmine. Suarez teaches it as the "general doctrine of theologians," and ably defends it against James I. of England. James asserted that the power of the monarch came immediately from God, while Suarez showed that it came from, and was held for, the benefit of the people, and was forfeited when it was abused to a degree to make its longer tenure operate against their interests. He scouted the idea that kings could not be deposed, and I have already shown how in Catholic England that doctrine had not only been taught but enforced.

Let us look at the institutions which have grown up in the church, between which and many of those existing in the civil government there will be observed a striking resemblance. The great republican principles, that all should be guided by law, that merit alone should be the road to preferment, that power is only a trust for the benefit of the governed, are nowhere inculcated more, nor more effectually enforced than in the government of the Catholic Church. Nay, I have no hesitation in saying that many of our wisest laws are derived from those of the Church. According to Catholic principles it is true, the authority of her pastors does not come from the people, yet every religious order is a republic, which elects its own officers, even its Superior. Dioceses are governed by Bishops, but the laws directing their government are well defined. The laws of the Church are zealously directed against every mode of acquiring office or honor, except that of merit.—Natural succession is necessarily excluded, and arbitrary preferment made almost impossible.

I do not hesitate to say that the rules of the councils and of the other deliberative assemblies in the Church, contain many valuable hints for the direction of all such bodies. Yet her government by these is the normal state of things, which she adopts all over Christendom, wherever she is free. Am I not justified then in saying that a sympathy for this government, founded on analogous principles and usages must exist in every Catholic heart?

Every one will admit the importance of religion for the government of society, since all know if it were withdrawn, the mainspring of the vast machine would be broken. Constitutions would be but as chaff before the wind. Laws will be swept away wherever a sense of duty and the force of moral obligation are not embedded deeply in the bosom of society. This truth will explain the origin of those convulsions, which we have lately witnessed. Men have succeeded in plucking from the hearts of the multitude a love of religion—in many cases even a religious belief was banished. But man is not a mere machine. Unless his actions are governed by the laws of God, his institutions will be like buildings erected on the sand, which will be swept away by the torrent. We have seen this effected, within the last few months in France, by the hand of one man, and such will be the fate of all governments in the hearts of whose people religion is not firmly implanted.

The religious training necessary for this is imparted with peculiar efficacy by the Catholic Church. She does not merely announce her doctrines and her precepts. She embodies them, as I have already stated, in institutions which bring them home to all ages, all classes; makes them sink deeply into our very nature and thus at trying moments, as well as in the days of prosperity, they exercise a powerful influence on the mind and on the heart.

Acting under the great principles to which I have alluded, the Catholic Church has placed modern society in its present position, which nothing, except a convulsion, such as overthrew the Roman empire, can destroy. I will not undertake to say, that, in those times, many and flagrant abuses have not been committed by persons connected with the Church. To claim an exemption from these, would be to claim more than Jesus Christ himself has promised, for He did not say that scandal would cease. It will always exist. Crimes will always be. But the glory of Catholicity remains undimmed. It goes steadily on, and speaks not in the language of passion; but it is a light shining in the darkness to show man his way, even when he is not willing to follow it.

Let me not be understood as saying that nothing good can be accomplished except by Catholicity.

My religion does not teach me that good acts may not be performed by those who do not belong to her fold. It taught me the very reverse. If the Catholic religion worked on a people, it worked by its institutions, and as all religions preserved some of these, I would do injustice to myself as well as to others, if I said they had no good remaining. But I hope they will pardon me if I boldly allude to what I consider the inherent defects of the systems opposed to Catholicity.

The first is that they produce no good by those features in which they differ from ours. Whatever good they accomplished was accomplished by the principles and institutions which we hold in common.

Private judgment is said to be an ennobling doctrine. For my part, I can see no such quality in it. The point of difference on this subject between Catholics and their opponents amounts merely to this: When doubts arise regarding the meaning of Scripture, or on points to which the teachings of Scripture do not extend. The question is put, "is there any mode by which the doubt can be solved—is there any authority established by God by which the controversy may be decided? Catholics say there is; Protestants deny it.—Where the real teaching of Scripture is ascertained there is no dispute regarding the obligation of adopting it. That doubts existed regarding its meaning is manifest. Of the opinions put forward on any point only one can be true. And Protestantism tells us there is no solution of the difficulty, that each one must adhere to his own view of the subject, true or false. No other light has been provided by God. And this is private judgment.

What is there in this destination—in this absence of light, that can be considered ennobling? When the man who is seeking his way to a distant home, comes to a cross-road, is it ennobling to tell him that there are no finger boards—that there is no guide—that he must choose for himself—be independent—follow, in a word, his private judgment? Yet this, after all, is the proud position claimed for man by Protestantism; the position which we are told is the source of the greatness of Protestant nations.

If Protestants have done their share—as no doubt they have—in preserving the institutions of the country, it was by means of the Catholic doctrines which they have preserved, for most of their positive doctrines are Catholic, and the greater part of those which were not are now repudiated, and if retained would but contribute to the degradation of man.

The denial of free will was formerly a doctrine that Protestantism made its own, and which Luther inculcated, teaching us to consider man as a horse which must go as its rider wills, guided by God or the devil as the case may be. I need not tell you that for a time the doctrine of free will was denied by Protestants, and of all the actually beneficial doctrines which they profess, I do not know of a single one which was not taught, in all its fullness, in the Catholic Church, long before Protestantism had an existence.

The next thing I would say in this connection is that Protestantism is a weak reed on which to lean; for so far from preserving society, it could not even preserve itself. Let us examine its position throughout the world. I will not say merely that infidelity and indifference have deprived it of many members. Many soldiers fall even in the armies of God, and many passed over to the enemy even from the household of the faith. But look at the churches themselves. The churches inally descended from those of the Reformers. See where they have gone in carrying out the work begun by their founders.

Look in the first place to continental Europe. You will find few, very few Protestants remaining there, who retain any vestige of what in this latitude would be deemed essential to Christianity.

I do not allude to this with any feelings but those of regret. Much as I condemn Protestantism in any shape, I must necessarily look with extreme regret on those of its forms which deny the divine character of the Redeemer of the world. People may call these Unitarian and claim them to be considered as Christian sects. For my part, I cannot consider them as deserving the name of Christianity.

Even the Mahomedans considered Christ as a great teacher, nay as a prophet second only to Mahomed. They give him a higher place than many of our modern sectaries, who wish to be called Christians.

I met not long ago a book of travels in the United States written by a Frenchman. He says that every man in this country must go to some church, must profess some religion—those, he says, who care about none call themselves Unitarians. This may be true, but in a certain sense it expresses a truth.

Feelings of indignation might be excited if I spoke entirely from myself regarding the condition of the Protestant Churches. I therefore, prefer quoting from an authority which I think will have weight with my audience, without being liable to the suspicion of wishing to triumph over what he relates.

I hold in my hand a book written by an Episcopalian clergyman of respectable standing in this country, who had formerly been a Presbyterian divine. It is but fair to say that the book is written to give his reasons for passing from one church to the other. But whatever we may think of his inferences, I cannot believe there can be any serious mistake as to facts in a book put forward under such circumstances. The book is a compilation of articles written for and published in the New York Churchman two or three years ago. It is entitled "A Presbyterian Clergyman looking for the church."

This gentleman tells us that in 1838 when he was in Geneva, though he was then a Presbyterian he had found it difficult to reconcile it to his conscience to approach the communion table in the Church in which Calvin had formerly preached. The author alluded to a Presbyterian clergyman, who had been in his company on that occasion, who thought to use his own expression, "that the church in Geneva had exceeded the limits within which a church continues to be a church of Christ," and "with a conscience I doubt not, as clear as my own in the opposite direction he would not, and did not commune."

The author did not mention this clergyman's name, but he evidently alludes to Dr. Potts, of New York.

I had in my possession, not long ago, a work which was used as a theological text book in the University of, I believe, Jena. The author's name was Wegscheider, and an idea of his system and principles may be gathered from the following statement:

He would take up a certain dogma, that of the Trinity for instance, and devote several articles to its consideration. In one he will explain the doctrine of the Old Testament, on the subject. In another, that of the writers in the New. In this article what we



would here call, the orthodox theory would mostly be set down as the doctrine of these writers. The teaching of the fathers is explained in a third article. He will next show anything bearing on the subject that may be found in Pagan writers, and finally will give his own view—the true one! In this last he generally sets aside all the others as so many humbugs!

Such was the theology which the young preachers studied to qualify themselves to preach the gospel, with this book under their arms they frequented the schools where they were being trained to fill the pulpits of the confession of Augsburg; and I believe the foregoing is a fair specimen of the teaching in the vast majority of the schools and pulpits of Protestant Germany.

With regard to France, it was proposed not long ago, at a convention of Protestant ministers in Paris, that a profession of faith in the Divinity of Christ should be required. The proposal was rejected. The author to whom I have referred, speaking of the French Protestant Church said, that "of her six hundred Presbyterian clergy, I was informed a few years ago upon the spot, there were not found ten who dared to affirm that Jesus Christ was God manifested in the flesh."

"Where is that church," he says, "after which for its virtues and its prowess the whole world wondered! It is fallen! It is fallen! At Passy and at Paris, at Rouen and at Charenton, at Nismes and at Lyons, it is fallen, like a millstone in the sea. It is a cage of unclean birds. It is the hold of every foul spirit; it is the worst of Anti-Christ; it denieth the Father and the Son!"

Some are in the habit of attributing the downfall of the Huguenots in France to Catholic persecution.—Without entering at present into a discussion of that subject on which much could be said, I will merely make one remark, which is this—their numbers are diminishing, even long since Catholic persecution must be admitted to have ceased—they have dwindled down one-fourth within the last sixty years. Before the revolution of 1789 they numbered four millions of souls, now they do not amount to one million, and the character of those who remain has been already described.

The condition of Protestantism in Holland is exactly like that of France and Germany.

The same gentleman from whom I have before quoted, spoke of the fate of the Presbyterian Churches in England. "Of two hundred and sixty parishes, established in their glory, in the days of Cromwell, two hundred and forty are now Unitarian!" "I was personally informed," he adds, "a few years since, in London, by men who bewailed the fact, that up to a recent date, every Presbyterian Church and Chapel in the Metropolis had lapsed into Socinianism. I might allude to other details of a similar nature, but unfortunately they are too notorious."

And with regard to that portion of English Protestantism which the author I have alluded to, considered more pure, I will admit indeed that it is of a more conservative character. This arises from the institutions of Catholicity which this body has retained, and others have discarded. To use the words of Dryden, it is "the least deformed, because reformed the least."

Yet what can be expected from it, now particularly, that it has more fully than ever tied itself hand and foot to the State. It has practically acknowledged itself the slave of the officers of the Crown. When he of Exeter, the prelate who speaks most loudly of his authority, declared a certain man a teacher of heresy, unfit to be admitted as a minister of the Gospel in the Church over which the Holy Ghost had placed him as a Bishop, the heretic appealed to her Majesty's advisers. These reversed the Bishop's decision, and the man who claims to fill a post such as that held by the Cyprians and the Cyrills, bows submissively to the mandate, or at most abases those who gave the condemned power to corrupt his flock, but he dares not refuse his communion.

Men who are notoriously Unitarians are not unfrequently promoted to the highest dignities in this Church, and though her pastors sometimes remonstrate, they are told by, perhaps, an unbelieving minister of the day to begone—and they acquiesce and commune with the teacher of the wicked doctrine.

What, therefore, can be expected from such a Church but that she will soon follow in the wake of the others, should she even arrive at the end a little later.

I do not wish to say anything from myself with regard to the United States. I will confine myself entirely to reading from the author already quoted. In speaking of New England, this writer says:

"What have we seen at the beginning of the present century? The Church of the Puritans, after as fair an experiment as it is possible to make—with the whole ground again to itself—eaten up, to its very heart, with Socinianism; and a Socinianism not imported like the plague, by any intercourse with degenerate Geneva, or Halle, or Berlin, or Belfast, or Montauban, but springing up by the natural law of generation in the moral world, from the latent germ that, in a free-thinking theory is at once the *primordium vite*, and the *primordium mortis* to the system."

"The blighting angel drops again the cursed dew from his wing over bright New England, and the pulpits of her capitals, and of her quiet villages; the pulpits of her Mathers, her Davenports, her Hookes, her Robinsons, her Batterfords, are occupied by preachers who, confronted by no liturgy of purer times, preach fearlessly and blasphemously, that Jesus Christ is not 'the true God,' and that the Son and the Father are not 'One.' 'I am verily afraid,' said Increase Mathers, in the heyday of Puritanism, 'that in process of time New England will be the wofullest place in all America;' 'Yes, we are fain to that madness and folly,' said Edwards, 'that I am persuaded if the Devil came visibly among many, and held out independence and liberty of conscience, and should preach that there were no devils, no hell, no sin at all, but these were only men's imaginations, with several other doctrines, he would be cried up, followed and admired,' and the result has made good these singular predictions."

"The Universalists, alone, teaching that 'there is no hell,' boast of having come in possession of a thousand pulpits, among the sons of the Puritans, in this ill-fated land! In 1840, they had but eighty-three preachers, now they have seven hundred preachers, and eleven hundred congregations, and claim, in point of numbers, to be the fourth denomination in the country. Nearly all New England is Socinian.—Every old congregation in Boston, except the 'Old South' are Unitarian. The church that looked down so long in pride on Plymouth Rock itself, has yielded to the destroying heresy. I have even heard that Emmons and Hopkins, the Calvinistic leaders, of a later day, could they come back, would find their churches and flocks engulfed in the one gurgite vasty."

"As to New England, we regard the last experiment of Calvinism as made. 'Ten years,' says a sagacious Presbyterian divine, 'will place the (Orthodox) churches of Massachusetts beyond redemption.' Says the editor of the *Presbyterian*, 'The ground they assume in the contest with the Socinian, is absurd and futile. The latter may lie on his arms, without striking a blow, and confidently await the issue.'"

These facts demonstrate the character of private judgment. As soon as man adopted it, his course became necessarily an onward and a downward one.—And yet there are in this country some who would fain believe that in its infidelity Europe was preparing the way for their own systems of government and religion. How have all these schemes terminated? When during the Revolution the Infidel and the Protestant, under the rallying cry of "Remember St. Bartholemew's," had united in putting to death the Priests, it was found that in destroying Catholicity, Christianity was destroyed. A distinguished modern author—Macaulay, had said that "whatever was lost to Catholicity, during the last century, has been lost also to Christianity," and that "all that has been regained by Christianity in Catholic countries, during this century, was regained also by Catholicity."

The progress which Protestantism has made had been during the first fifty years after the Reformation. It has not since gained one nation, nor received any additions but what resulted from the natural increase of those who attached themselves to it during that period.

As happened before it will happen again, and wherever Catholicity is destroyed by Protestantism, Christianity will sooner or later cease.

It thus is manifest that Protestantism, so far from being able to sustain the institutions of this or any other country, cannot sustain itself.

I have not treated of all places where this religion is taught, but I think I have alluded to almost all where it has directed the most power. There it has exhausted itself, and its fate there may, I think, be fairly taken as a sample of what we may expect elsewhere. We see Catholicity, on the other hand, displaying a vitality which puzzles the mere philosopher. The invasions of the barbarians who destroyed the Roman Empire, seemed to threaten its existence, but it survived and converted them. The revival of letters was expected by some to annihilate it: Catholicity survived the shock which society received from the Pagan spirit brought back with ancient literature, and saw the seeds to which the proud spirit of man gave birth, changing their character every day and returning to practical heathenism. A Bunyan described the Pope as an old man on the verge of the grave, but the Pope has lived to see the churches of Bunyan "denying the Lord that brought them." The bark of Peter appears always to be just sinking—men of 'little faith' crying out, "we perish," but Christ is in the bark, and it is sure to survive every storm.

Macaulay, speaking of the Papacy, having remarked that though it has seen dynasties fall, "itself remains—not in decay—not a mere antique, but full of life and youthful vigor," says "the number of her children is greater than in any former age..... nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot in Britain, before the Frank had crossed the Rhine, even Grecian eloquence still flourished at Antioch—when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveller shall, in the midst of a vast solitude, take his stand upon a broken arch of London bridge to sketch the ruins of St. Paul's."

I have detained you much longer than I anticipated, and yet I have not found time to treat of several very important topics which rose in this connexion. I will now merely remark, that if, as I have shown the institutions of this country did, as a matter of fact, owe their origin to Catholic influence, they would find in it their most sure protection. The spirit of equality engendered by Christian principles, the virtues inculcated by Catholic morality, the obedience and self-denial taught to the high and the low, and brought home by Catholic institutions would ever be the best safeguard for national liberty.

Catholicity will impart, in some degree, its own vitality and stability to the institutions that grew out of it, or with which it was connected.

The longest lived Republic that ever existed was one eminently Catholic—the Republic of Venice—which lasted for fourteen hundred years. And I need not tell you of the prowess of the Queen of the Adriatic, which, seated on a few barren islands, held in check for centuries, the whole power of the Musselman, and frequently turned the scale in the contests of Europe.

Small men who carped at rifles, can undoubtedly find in the history of a Church of eighteen centuries enough to form any picture they desired to paint, but a candid enquirer for truth will rise himself above all local circumstances, not depend upon the character of individuals, and forgetting what might be attributed to the vices or the virtues of the few, seek the true nature of what he examined in its general operations.

To use an illustration suggested, I think in a work of a learned friend, let me remind you that in the proudest days of imperial Rome, a fisherman from a distant land entered her walls without exciting any feelings probably but those of contempt. He came to preach a new religion to the masters of the world. He himself belonged to a nation universally despised. In a short time many became members of the church of which he was a minister, and the blessings of salvation were imparted to many of the proud sons of Rome. But the great ones of the land considered his progress as their disgrace. They endeavored to shake off Christianity as something threatening to become the shame, if not the ruin of the empire. Happily for themselves, they did not succeed. The Cross, from being a badge of infamy, became the ornament of the Roman standards, and by Christianity Rome gained immortality, whereas, without it, her name might have passed away, and her greatness, like that of Nineveh, or Babylon, have left scarcely a vestige behind.

The men of this land may not regard Catholicity with sentiments exactly similar to those with which Pagan Rome met the Prince of the Apostles, but feelings somewhat analogous exist in the breasts of many. Yet the day may come, when it will be found that this despised Catholicity will be the safe-guard of the Republic.

While the human-made religions may lend themselves to efforts of destruction, the temper of mind and

the habits engendered by Catholicity will be the best supporters of those institutions which they first founded. May they like her, be perpetual. May the bright cross, which was seen a few weeks ago shining over our smoky city, as I saw it stated in the columns of a daily paper, be not a mere natural phenomenon.—May it be a sign that the faith of which that cross is a symbol, is about to shed its lustre over the land. This hope is not incompatible with the bitter feelings against us, lately evinced by some, I trust a minority of my fellow-citizens. A persecution, fierce and bloody, was raging when the cross was seen by Constantine in the heavens, indicating his future triumph, and the approaching conversion of the Roman Empire. May the phenomenon to which I have alluded, be an emblem too, that all the inhabitants of this land will soon repose in the unity of Catholic faith, and partake for ever in the fullness of the temporal blessings granted to those who "seek first the kingdom of God."

\* The phenomenon alluded to is thus described in the *Pittsburgh Daily Gazette*, of the 21st ult.:—"On Thursday night (February 19) a beautiful cross, formed by streams of dazzling white light, appeared in the Northwest, and was so brilliant that the smallest object on the ground was distinctly visible."

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND.—The usual monthly meeting of the committee was held on Wednesday at the committee-rooms, 27, Lower Ormond-quay, Dublin, his Grace the Lord Primate in the Chair. The several communications received since last meeting were read; letters from the Rev. Francis McGinity, detailing the very successful and steady progress of his mission in London, and also from the Rev. missionaries in the United States. The amount of receipts since last meeting was announced to be £1,242 Os. 6d.—*Dublin Freeman*.

On the Saturday before Passion Sunday the Rev. Peter Bermingham, of the Dunboyne establishment, Maynooth, and the Rev. Michael Carney, also of Maynooth College, were ordained Priests in the Catholic Parochial Church of Monaghan, by the Bishop of Clogher, the Rev. Mr. Carney having, on the Wednesday previous (the feast St. Mac Carthu), been ordained deacon in the same church by the Lord Primate of all Ireland.

The Rev. Michael Scanlan, P.P., Cloughjordan, handed to the secretary of the grand jury, at the late Nenagh assizes, the sum of five pounds restitution money, to be placed to the credit of the barony of Upper Ormond in the forthcoming levy, and which sum has been accordingly noted in the county book for that purpose.—*Limerick Reporter*.

CONVERSION.—Mrs. Leonard Jackson, of Stockton-on-Tees, and her daughter (Miss Harvey) were received into the Catholic Church on the Festival of St. Joseph, at St. Mary's Church, Stockton-on-Tees.—*Dublin Freeman*.

ENGLISH CRIME AND ENGLISH DESTITUTION.

(From the Glasgow Free Press.)

The Liverpool spring assize opened a new career on Monday last, in a costly pile of building, upon which all the spare taste, as well as money, of the Liverpoolians is said to have been exhausted. The accounts of the internal accommodation are enough to fill with spleen the less favored judges and barristers on the other circuits. Plenty of room for the more fortunate of those gentlemen to dispose comfortably of their well-stored brief bags, and for the others to draw faces and scribble epigrams upon the elbow boards; ventilation enough to take away the disagreeable smell of the prisoners and jurymen; acoustical arrangement so happy that judge, jury, counsel, witnesses and prisoner, can almost negotiate their affairs in a whisper; while that amusing wiseacre, 'the public,' is able to lounge about the various courts with more freedom than in the Crystal Palace, smoking cigars, and keeping a general superintendence over the transaction of business—now winking at the judge, and then at the prisoner—occasionally nudging the counsel, more often treading on its own toes, and never failing to watch with solemn speculation the assumption of the black cap, and listen intently to the sentence of condemnation. In short, everything about the new Liverpool County Court agurs well for a jaunty career to all parties concerned—except one—and that is that very public which in this would appear to be, in the deepest intoxication of self-deluded self-complacency. It is impossible to imagine a more appalling evidence than the calendar affords of the internal state and condition of that same public, under the very nose of that pet of old maids and arch representative of Protestant baldness, the notorious McNeill:—

"The calendar," says the *Times* report, "is very heavy, containing the names of 113 prisoners. Of these 7 are charged with murder, and one with an assault with intent to murder, 8 with manslaughter, 5 with cutting and stabbing, 4 with rape, 14 with burglary, 48 with robbery with violence, 4 with feloniously placing stones on a railway, 4 with bigamy, 2 with coinage, 3 with forgery, and 5 with larceny and other offences."

This is one spot of England, at one assize! Prosperity undoubtedly induces self-love; and self-love and self-delusion are almost synonymous terms; and self-delusion cannot but occasion, both in nations and individuals, ridiculous inconsistencies; whilst in certain temperaments, and under certain circumstances its influence on the actions amounts to monomania. We deliberately and advisedly assert that the self-complacent condition of the English public, at the present moment, is the most confirmed case of national monomania on record.

We repeat emphatically, and we will take care the subject shall not be dropped, that it is an almost incredible psychological phenomenon, that of a nation with such an evidence staring it in the face, (and it is only one of a vast body of similar evidence—one that has occurred since our article on the subject in last week's paper,) daily ringing from end to end with vauntings of its enlightenment and prosperous condition—rightly in its Legislative Assembly doing out dismal ditties of the prevalence of Crime in Catholic Ireland—and, with an assurance of which none but a monomaniac could be guilty, actually demanding exceptional acts of Parliament to correct the improprieties of its naughty sister.

An evidence of another kind, but in the same direction, is supplied us in last Tuesday's *Times*, the

congenial flunkey of the blind portion of the public, and the panderer to its monomaniacal proceedings. Our readers will find the article in another part of our columns; and we beg to invite their especial attention to its confession of the condition of "poverty" in metropolitan Protestant society, revelling, as a portion of it does, in mammon, and bloated with material prosperity. What a contrast does it afford to those times called, in the ignorant phraseology of the day, the "dark ages," when the laboring class was not condemned, as now, to "work, work, work!"—an isolated class, uncheered by the sympathy of other classes, and unrefreshed by holidays and recreation—when kings, princes, nobles, and rich men, threw their possessions into a common stock, out of which no poor man ever knocked at a monastery gate without procuring relief; whilst the holy men who once owned them spent all their earthly hours in works of mercy, spiritual and temporal!

But what knows Protestantism of self-denial, or the sweet impulses of charity? Ignorant, conceited, bigoted, and rich, it crucifies charity to laws of mortmain; and, with one poor wretch in twenty starved to death in the open air, in its very midst, impudently declares that "there is no charity like English charity—there is no country in the world where such strenuous efforts have been made to relieve the destitution, and minister to the wants of the suffering classes."

We must not be mistaken. It is not English charity, or anything English, which invites, as we believe, all the indignant denunciation at our command. But it is that false and hypocritical incubus of England, self-conceited canting Protestantism, which we denounce—that Protestantism which makes Englishmen un-English, and England what it is not her nature to be. Give that direction and vent to the innate benevolence of the English character which the Catholic Church only can supply—revert to a state of things in which, although not universally practised, it shall be publicly and universally recognised, that the attainment of charity is a higher aim for a citizen than a fortune or a coronet; that to relieve the cravings of poverty is the highest object upon which a fortune can be expended; and to minister to the misfortunes of the distressed the brightest jewel that could glitter in a coronet—and you will have England—"merry old England!"—once more.

But so long as, by the infernal influence of an obsequious heresy, Englishmen relieve their poor through a rate-gatherer, and English charity is polluted into a tax—so long as 'our countrymen are rich and liberal, and charity with them must be transacted like other business, efficiently but quietly, and the exigencies may be forgotten until next audit-day'—so long must England be the mock of the nations, as a raving monomaniac clad in purple and gold, vaunting her enlightenment, her prosperity, her immunity from crime, compassionating the delinquencies of people amongst whom the crimes are unknown which are perpetrated daily in her midst, and blindly preferring herself to all, whilst haggard destitution is shivering and dying in heaps in her neglected alleys, and crime runs riot in her streets.

ENGLISH PROSPERITY.

(From the Times.)

Does it not appear, at first sight, a strange result of the terrible statistics of society, that upon an average 1 person out of 20 of the inhabitants of this luxurious metropolis is every day destitute of food and employment, and every night without a place for shelter and repose? There are very few of us who dwell in London who know all London. Belgravia, the clubs, and the parks, comprise the area of our man's knowledge; another knows every nook and corner in placid Bloomsbury; a third spends his life among those mysterious wharfs on the Surrey side of the great stream; a fourth may consider the misery of Bethnal-green and Spitalfields as the normal condition of mankind—his experience can suggest no alleviation of such unceasing suffering and struggle. So it is throughout. Even in the midst of all this bustle and turmoil, each one is confined to his own narrow sphere of action, and troubles himself but little as to his neighbor's fortunes. This urban indifference or apathy has been formalised in the short phrase, "Number 3 doesn't know what number 4 is about." Run down the sides of a long monotonous brick street; there shall be a christening in one house, a funeral in the next; here a bridal breakfast, and there an "execution" duly enforced by the sheriff's officers; Bridge-water or Bath house at one turn,—at the other the dry arch of Waterloo-bridge, or the "reviving-room" of the Royal Humane Society in Hyde Park. It is not that we need remain ignorant of such subjects, if we choose to be at the pains of inquiry. The police, the boards of guardians, the select committees of the Commons, the philanthropists, have all something to tell us, if we choose to open our ears to their reports. But the waves of unceasing labor roll on. An Englishman has always something ready to his hand which must, and many things which ought, to be done. Our countrymen, at least many of them, are rich and liberal. Charity with them must be transacted, like other business, efficiently but quickly, and then its exigencies may be forgotten until next audit-day. Let us not be interpreted as casting a slur upon English charity in its manifold developments—its schools, its hospitals, and its benevolent institutions. It may be that we are blessed with greater means than our neighbors; but if we judge by results, the conclusion is inevitable, that there is no charity like English charity—there is no country in the world where such strenuous efforts have been made to relieve the destitution and minister to the wants of the suffering classes. Notwithstanding all these efforts, it is a lamentable fact that in this very town of London alone, the centre and core of British civilisation, 100,000 persons are every day without food, save it be the precarious produce of a passing job or a crime. Since England was England, the general prosperity of the country has never reached so high a point as at the present moment. We mark with complacency the gradual rise of this swelling tide of wealth and luxury; we take no notice of the receding wave. Many schemes have been devised by politic or humane persons to remedy this acknowledged evil. The statesman erects his poor Law Unions, and the philanthropist his houses of refuge; but still the destitution continues. It is stated in the Registrar-General's annual report for 1849, "that nearly one human being died weekly in this wealthy metropolis from actual starvation." In the corresponding report for 1851, we find that 23 adults died from starvation, and 252 infants from want of breast milk or want of food. In the month of December, 1851, five adults died from starvation, and 29 infants from inanition.



THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 23, 1852.

NEWS OF THE WEEK.

Mr. Walpole has brought forward in the House of Commons, the ministerial plan for augmenting the National Defences. By this measure, it is proposed to raise a voluntary force of 80,000 men, to be drilled and trained according to the regulations of 43rd Geo. III. Of this force 50,000 are to be recruited the first year, and 30,000 during the second; the whole period of service is to be for five years. A bounty of from £3 to £4 is offered to volunteers, to be paid at once in full, or in monthly instalments of 2s. or 2s. 6d., the option being left to the volunteer: the expense is calculated at about £1,200,000. The ministerial proposition was well received. It was not clearly stated whether the provisions of the Bill were to be extended to Ireland; perhaps, with a large part of the native population armed, and trained to the use of arms, the Government might find it inconvenient to enforce the provisions of the Whig Penal Laws: an opportunity to test their courage will soon be offered to them.

On Friday, the 2nd instant, the three suffragan Prelates, Kildare, Ferns, and Ossory, together with the Dean and Chapter, met to elect a successor to the late lamented Dr. Murray, Archbishop of Dublin, the votes stood:—

Most Rev. Paul Cullen, Archbishop of Armagh, and Primate of all Ireland, ( <i>Dignissimus</i> )	23
Rev. Dean Meyler, ( <i>Dignior</i> )	9
Rev. Mr. Dunne, P.P., ( <i>Dignus</i> )	8

Writing before the result of the ballot was known, the editor of the *Tablet* remarked—"that if the name of Dr. Cullen be found on the list, whether as *Dignus*, *Dignior*, or *Dignissimus*, he will be selected by the Holy See, as the future Archbishop of Dublin: the writer intimates that it is in contemplation to confer upon this illustrious Prelate of the Catholic Church, the office and dignity of perpetual delegate of the Apostolic See in Ireland. The friends of education in Ireland, and by the friends of education, we mean the enemies of the Government, or National School system, have good cause for congratulation, in the prospects of the appointment of such a man as his Grace the Archbishop of Armagh, to the Archiepiscopal See of Dublin. The British government, on the other hand, will see in this appointment, the determination of the Church to carry into force, the decrees of the Synod of Thurles; though it may bully, and bluster, and talk big, about putting the Ecclesiastical Titles Bill in force, and prosecution against the Bishops, for the illegal assumption of territorial titles, it may rest assured that its scheme for perverting the faith of the youth of Ireland, by means of mixed, and godless education, is destined to meet with signal discomfiture.

The *Baltic* brings intelligence up to the 7th inst., the most important items of which are those in reference to the state of affairs at the Cape of Good Hope. Sir Harry Smith has been disappointed in the result of his demand for a Burgher levy on the frontiers. The Caffres have not accepted the terms proposed to them, and the British troops are busily engaged in destroying the enemy's crops, and laying waste the country. Her Majesty's steamer *Birkenhead*, with reinforcements for the Cape, has been totally wrecked; 446 persons are missing. The following are the particulars of this sad catastrophe:—

The *Birkenhead* was lost about two miles and a half or three miles off Point Danger, at two, a.m., on the 26th February. The sea was smooth at the time, and the vessel was steaming 8½ knots per hour. She struck the rock, and it penetrated through her bottom just aft of the foremast. The rush of the water was so great, that there is no doubt most of the individuals in the lower troop deck were drowned in their hammocks. The rest of the men and officers appeared on deck, when Major Stanton called all the latter about him, and impressed upon them the necessity of order and silence among the men.

Sixty men were put to the chain pumps, sixty men to the tackles of the paddle box honts, and the remainder brought on to the poop, in order to ease the fore-part of the ship, which was rolling heavily. The horses were pitched out, and the cutter was got ready for the women and children; they were put in it (in charge of Master's Assistant Richards), and stood off about 150 yards.

Just afterwards, the steamer's entire bow broke off at the foremast, the bowsprit going up into the air towards the fore-topmast, and the funnel went over the side, carrying away the starboard paddle-box and boat. The other paddle-box boat upset in lowering. The large boat in the centre of the ship could not be got at. It was about twelve or fifteen minutes after she struck that the bow broke off. The men then all went to the poop, and in about 5 minutes more the vessel broke in two, cross-wise, just about the engine-room, and the stern part immediately filled and went down. A few men jumped off just before, but the greater number remained to the last, and so did every officer belonging to the troops. All the men put on to the tackles (Captain Wright fears) were crushed when the funnel fell, and the men and officers below at the pumps could not (he thinks) have reached the deck before the vessel broke up and went down. The survivors cling to the rigging of the mainmast, and others got hold of floating pieces of wood.—There must have been about 200 on the drift wood. Captain Wright was on a large piece with five others, and they picked up nine or ten more. The swell carried the wood in the direction of Point Danger. Captain Wright succeeded in landing, and with some of the men proceeded into the country in search of shelter; many of the men were naked, and almost all without shoes.

The captain obtained provisions after some difficulty. Lieutenant Girardot, of the 43rd Regiment, and Cornet Bond, of the 12th Lancers, accompanied the party, which amounted to sixty-eight men (including sailors). He then returned to the coast, and examined the rocks for more than twenty miles, in hopes of finding some men who might have drifted in. A whale boat picked up two men, and found two, all much exhausted. It was eighty hours after the wreck before Captain Wright left the coast, and he can safely assert that when he left there was not a living soul on the coast, of those who had been on board. Five horses got ashore. The loss is nine officers, and 249 men, besides that of the crew. The total number embarked was—15 officers, 476 men. One officer and 18 men were landed at Simon's Bay. All the women and children were put safely on board a schooner, about seven miles from the steamer. This vessel also took off 40 or 50 men who were clinging to the rigging. Eighteen of the men saved are bruised, eight burned by the sun; and the rest are "all right." Every thing belonging to the men was lost.

DR. BROWNSON'S LECTURES.

On the evening of Thursday the 18th instant, Dr. Brownson delivered his first lecture in the Odd Fellows' Hall. In spite of the inclemency of the weather, the room was crowded, and the only regret was, that, unfortunately, the Hall was too small to accommodate the numbers eager for admittance to hear this celebrated champion of the Catholic religion.

The lecturer commenced by stating, that he had been invited by the Catholic Institute to answer these two questions—"Why am I not a Protestant?" and "Why am I a Catholic?" It was the first of these questions that he intended to consider that evening. He did not pretend to hold up his conduct for imitation, or to give his *experiences* as reasons, to others for following his conduct, as was the habit of those who considered religion as a mere matter of feeling, in which there were no dogmas propounded to man's acceptance, and to which his obedience was claimed. He would, however, endeavor to lay before them the reasons which had chiefly contributed to his conversion—reasons which, from the importance of the subject, ought to weigh upon every mind.

"Why am I not a Protestant?"—I was born a Protestant, (continued the learned Doctor,) I was brought up amongst Protestants, was educated a Protestant, and, for many years, I was a Protestant minister. I then believed that in Protestantism I might find salvation for my soul. Now I stand before you a Catholic, and though I do not hold up my conduct as an example to others, as God forbid that I, an erring and fallible mortal, should have the presumption to do, I will explain some of the causes that mainly cooperated in effecting this great change in me.

And firstly, never amongst any of the Protestant sects could I find the assurance, that, if I followed Protestantism, and fulfilled all its requirements, I should be saved. Plenty there were who told me, that by being a good Protestant I should be saved, but never found I any one who so much as pretended that he had any authority to tell me so; far less could he prove it to my satisfaction. I felt that the object of religion was to teach man his relation to his Maker—the end why he was created—how to fulfill that end, and how to secure that exceeding great reward which the Creator has prepared for those who faithfully serve Him. Now, reason could not give me a satisfactory solution to any of these questions, for reason can take cognizance only of things in the natural order; hence I felt the need of a revelation, and of a teacher from God, to teach me—what was the end of my existence—how to fulfill that end—and to assure me that, if I fulfilled it, I should obtain eternal life; and it was here, as unable to fulfill any of these requirements, that I first felt the deficiency of Protestantism as a religion.

I asked the Presbyterian—Can you answer me with infallible certitude, can you give me that assurance that my soul requires, and without which I cannot have peace? But alas! I found that no Protestant sect at present existing, could claim an antiquity greater than 300 years. For 1500 years, if Protestantism be true, the world had sat in great darkness: the light had become so dim, that by it man could no longer read the Divine Word. What assurance had I then, that the Presbyterian had been able to bridge over the chasm of 1500 years, that separated the ancient from the modern world—that he had been able to restore the pure, primitive Christianity—that he had been able rightly to read the sacred records—that he, in his turn, had not mistaken the Gospel? He was not infallible; then it was possible that he might be deceived, and that I might, by following his directions, be taking the broad road that leads to hell, instead of walking along the path whose end is in heaven. But I asked for certainty, for assurance; Presbyterianism could not give me what I sought.

I asked the Methodist, and the Methodist answered loudly, earnestly, and with great apparent unction. He told me that to be saved, I had only to be a good Methodist—I was to attend love feasts, and to go off in fits—I was to undergo strange ecstasies, and to detail my experiences with much humility, and great confidence; if I did all this I might consider myself sure of heaven. Still I felt that my chance of gaining heaven as a Methodist, depended upon whether Methodism were true Christianity. Is that fact certain? I asked of my Methodist teacher. He answered me by referring to his feelings; but how could I know his feelings? He told me that the Spirit bore witness to his spirit—but I had been warned not to believe every spirit. I did not care about his feelings, for though my informant might be good authority as to what his feelings were, he could give me no assurance as to the cause of his feelings; and as the Methodist was fallible, from him I could get no infallible assurance, that in following Methodism I should not be following the downward road. Methodism then could not give me the assurance that I required.

And so with all the other Protestant denominations. If I turned me to the Episcopalian, I fared no better than with the Presbyterian, or the Methodist. "Ours is the Church," said the Episcopalian—what Church? I asked. "The Church of Christ" he replied; and then I called upon him for proof. Has not your Church changed? I inquired. "Oh yes," was the answer; "for 800 years Rome usurped dominion over us, but 300 years ago we threw off the yoke of Rome, and purged the Church of her corruptions." Then, said I, you have, by your own showing, erred once; what security have I that you have not erred again? You tell me that you believe you are right. I give you credit for sincerity, but how can I tell that your belief is right? What authority had your Reformers to reform? Who gave them the right to purge the Church? and what guarantee have I that, in purging out the errors, they have not lost some of the truth—that in pulling up the cockles, they have not also rooted up some of the wheat?

The lecturer then proceeded to give a brief historical sketch of the English Reformation, and of the characters of the principal actors. Henry VIII. the first reformer, was not a good man,—Cranmer was certainly much worse; if the latter was a reformer, and his doctrine the true doctrine, which was the doctrine professed by Cranmer, that was to be accepted as the doctrine of the Reformation? for Cranmer professed so many contradictory doctrines. Was he to be believed before he perjured himself, in order to be made Archbishop of Canterbury, or after? Was his retraction of Protestantism, or his retraction of his retraction of Protestantism to be considered as containing the true summary of the reformed faith? During the reign of Mary, the Church changed again, and yet again in the reign of Elizabeth; the latter expelled the Catholic Bishops, and created a new Hierarchy, by Act of Parliament; but whence did Elizabeth or Parliament derive their commission to make or unmake Bishops? God alone has the power to proclaim what is true—where, then, is the authority of an Act of Parliament Church? a Church, the creature and tool of the State? What assurance, what satisfactory answer to his questions could be got from such a Church? And yet he felt that he must have assurance and certitude somewhere, for his soul required it. Protestantism could not give him what he sought.

Here, then, continued Dr. Brownson, was my first difficulty. I sought, but sought in vain, to discover the true religion; I felt that if it were necessary to have religion, it was no less necessary to have true religion, for falsehood could never be acceptable with God, nor could man, by following falsehood, fulfill his end, for man's end is God, and God is truth. Now, as in Protestantism, I could find no assurance of having the truth, and as truth is the great object of the human intellect, my mind was troubled, for I could never feel assured that if I followed Protestantism, and fulfilled its requirements, I should be saved; but my difficulties did not end here.

Not only I could never find in Protestantism the assurance that my soul required, but I never could discover—What Protestantism was. Words I heard in abundance, words full of fire and fury—"Glorious Reformation—Reformers—Emancipation of the human intellect from the bondage of priestcraft and the trammels of superstition—March of mind," and all the other stock phrases of the Protestant platform; but I asked, were these words true? had they any definite meaning, or were they words and nothing more? Protestantism, in its negative aspect, I could understand: as such, Protestantism signified a denial of Catholicity; but of itself a bare negation can never satisfy the human intellect, for negation is, by itself, unintelligible. A negative is only conceivable by its relation to the positive, and thus the affirmation must always precede the denial, as a belief in the existence of God must always have preceded Atheism; religion, therefore, cannot consist in negation, nor can any quantity of disbelief amount to an act of faith. Protestantism as a bare negation, therefore, did not satisfy me; I sought for it in its positive aspect, if it had any; that is to say, I sought to discover, what doctrine that was, of which it might be said—Lo! this is the Protestant doctrine, a doctrine peculiar to, and essentially distinctive of, Protestantism: a doctrine which it did not hold in common, either with Catholics on the one hand, or with Deists, Infidels, and Atheists on the other. By some I was told that the Trinity—the Incarnation—were Protestant doctrines; but if I went beyond Protestantism, I found that these doctrines were Catholic; doctrines of the old Roman Catholic Church, which Protestantism had not rejected, or protested against; therefore, in no sense could they be called Protestant doctrines; nor did the accident of having retained them, give Protestantism any right to call them its own. True, Protestantism denies many other doctrines of the Catholic Church, but denial is not faith. By others, I was told that the right of free inquiry was the Protestant doctrine; but then, this right of free inquiry is equally asserted by the Deist, the Infidel, and the Atheist: it may distinguish the Protestant from the Catholic, but it does not distinguish the former from the Infidel; the right of free inquiry, therefore, cannot be the characteristic doctrine of Protestantism in its positive aspect. Besides the assertion of this right is not an article of faith: it asserts merely the right of the mind, that has not the truth, to search for it, but cannot assert the right to reject the truth; it is the sign of an intellectual want—of a want, which can exist only prior to the discovery of truth, that is, whilst the mind is subject to error—of a want, which must cease, so soon as its end—the discovery of truth—is accomplished.

Thus, neither in the doctrines which Protestantism professes to hold in common with Catholicity, nor yet in the assertion of the right of free inquiry—a right which Protestantism asserts in common with Deism, Infidelity and Atheism—could I discover the grand characteristic doctrine of Protestantism, in its positive aspect. If I betook me to the sects, I got no satisfactory answer; none could tell me, I do not say, what was truth; but what were the doctrines which they professed to hold as true? I asked the Presbyterian what Presbyterianism was. "Lo, it is here," said one—"you are wrong, it is here," said another—"this is it," said the old School—"it is this," bawled out the new—whilst the Cumberland whispere gently in my ear, "that if I wanted real Presbyterian doctrine, he was the man that could supply me with the article." Now, amongst all these conflicting classes of Presbyterians, all giving one another the lie, one only could be true, and I could find no authority to tell me which that one was. I remember, my old Pastor, a Presbyterian minister, putting into my hand the Westminster Confession of Faith, as containing a summary of doctrine, not that ought to be, but that was, believed. He bid me read the Word of God, and to believe what I thought I found there-

in; he added, that in the Confession that he placed in my hands, I should find the doctrines of Election and Reprobation, horrible doctrines enough, but which he had long tried to get abolished: his motion, as I was subsequently informed, had been rejected at a conference of Presbyterian ministers, by one vote, and thus, but for one adverse vote, the doctrines of Election and Reprobation would no longer form part of the Presbyterian Word of God. I fared no better with the Methodists, than I did with the Presbyterians; none could tell me what Methodism was. Thus, even if Methodism were true Christianity, I was unable to discover what Methodism, or true Christianity was.

But, surely, it will be said, I could find my difficulties resolved in Anglicanism, with its beautiful old liturgies, its book of Common Prayer, and its thirty-nine articles. Well, I asked the Anglican—what Anglicanism was? what were its peculiar doctrines? "Oh, the thirty-nine articles," said one; but upon examination, I found that the thirty-nine articles contradicted one another, as was but natural, seeing that they professed to be, articles of peace, a compromise betwixt two contending parties. Hence, even Anglicans do not understand the meaning of, or understanding, do not believe, their own articles; one man, indeed, may believe one article; another man may believe another article; but no one man believe all the thirty-nine articles: credulity and inconsistency can not, even amongst Anglicans, go so far. Then, another told me that the Anglican doctrines were embodied in the book of Common Prayer; but if I asked what does it teach? I was told—what the Church teaches; and if I asked what does the Church teach? I was told—what the book of Common Prayer teaches. But the Church of England has no teaching faculty: its clergy are not allowed to meet in Convocation, and the judicial committee of the Privy Council has kindly undertaken to settle its doctrines for it in a manner, which, if it fails to give satisfaction to Anglicans, causes, at least, much amusement to the lookers on.

The lecturer then gave a humorous account of the Gorham case, which excited much laughter amongst his audience, at the idea of a judicial committee of the Privy Council sitting in judgment upon the vital question of Baptismal Regeneration, and deciding that it was equally in accordance with the doctrines of the Church of England, to teach that all children were regenerate in Baptism, and that they were not. "Thus," continued the lecturer, "I could find no way of ascertaining what were the doctrines of the Anglican Church."

From the evangelical or orthodox sects, I turned to the professors of liberal Christianity—men who, in their excessive liberality, have given Christianity itself away, and kept none for themselves. The Unitarian told me that Protestantism consisted in every man thinking for himself; but this was as much the doctrine of the Atheist as of the Protestant. "Take your Bible, and search for yourself," said the Unitarian. But what, I asked,—What does the Bible teach? I find words, but how am I to ascertain, with infallible certainty, the meaning of those words, or the doctrines therein contained? "Judge for yourself" said the Unitarian—But if I find, or think I find, in the Bible certain positive dogmas—the Divinity of Christ—or the Trinity, for instance—what am I to do then? "Believe them," said the Unitarian. But then I am not a Unitarian. "It is not necessary that you should be," he replied—"You may go to heaven just as well, as a Trinitarian." But if Unitarianism be true, then Trinitarianism must be false—and so, according to the Unitarian, man may be saved by falsehood, as well as by the truth.—Where, then, is the need of Unitarianism? The lecturer then told the following anecdote:—

In 1834, I was a member of a conference of Unitarian ministers, and was appointed chairman of a committee to prepare a report upon the best manner of spreading Christian truth over the land. In the report, I remarked, that before considering what was the best mode of diffusing the truth, there was a previous question to be discussed—What was Christian truth? That truth could not be Unitarianism, because Unitarians admitted that Trinitarians might be saved; therefore, the peculiar doctrine of Unitarianism was not the truth of Christianity, essential to salvation. The words of our Lord were, "Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptised shall be saved; but he that believeth not shall be damned.—St. Mark, xvi. 15, 16.—Prot. version. Now, no man can say that he has the Christian truth, unless he can stand up and declare that he has a doctrine, which, unless a man believe, he shall be damned. Of which doctrine of the Unitarian's could this be predicated? what doctrine did Unitarianism teach as essential to salvation? Not a belief in the inspiration of Scripture, nor even in the miracles; for men might deny these, according to Unitarianism, and yet be saved; what then was the doctrine of Unitarianism, of which it could be said, that "if a man believed it not he should be damned?" Objections, but no answers, were made, and finally the report was accepted.

Next I called upon the Universalists for a reply: they told me that their doctrine was—that all men should ultimately be saved. I made them my bow, and said, that in that case there was no necessity for my becoming a Universalist. Other liberal Christians made Christianity to consist in not being of any particular religion; but with all, the tendency was, in indifference to all religion, and the sun of their teaching was—Be good, and do good, and then—you will be good, and do good—a truth which I will not venture to deny.

Here, then, I had, as a Protestant, two great difficulties. First—What assurance had I, that if I followed Protestantism, and fulfilled all its requirements, I should be saved? Secondly—How was I to discover what Protestantism was? How, amidst



the confusion of contending sects, in the din of this strife of intellect with intellect, was I to decide? and if I, with all my advantages of situation, and of study, found it so difficult to obtain a solution to these difficulties that haunted me, how much more difficult; how impossible must it not be to the poor negro—to the wild son of the forest—to the child of toil, whose time was fully occupied in working for his daily bread? What were these to do in order to find religion? or could they be saved without religion? As a father, fresh difficulties started up before me; I had sons, but what could I teach them? Could I, who had no certainty of truth, presume to force my crude speculations, as God's truth, upon my children? could I thus run the risk of leading them into error? for as I had no certainty of possessing the truth myself, I had no guarantee that what I might teach them, might not be a lie, instead of truth. No. I could not incur the fearful responsibility; I could not run the risk of being, perhaps, accessory to the damnation of my own children; and thus it came to pass, that I, professing to be a minister of the Gospel, did not dare to teach my own children, whom I loved, any religion at all, lest whilst giving them my own opinions as truth, I might, perchance, be poisoning their tender minds with a lie. I, a Protestant minister, dared not educate my own children in religion! Oh! I said, if I had but the truth; if I had but an infallible assurance—then would I not neglect my duty to my offspring! But where, but how, was I, as a Protestant, to obtain this certainty, this infallible assurance?

In concluding his lecture, Dr. Brownson mentioned that an anonymous letter had been thrust into his hands, upon entering the room, accusing him of having changed his religion seven times. He had but one feeling, for the anonymous coward who dared thus to malign him; but as the subject had been often alluded to, he would explain, what, and how many, were the changes with which he was taxed. Until he was 21 years of age he had been a Presbyterian; he then became a Universalist, and was a minister of that denomination for some few years: he changed from a Universalist to a Unitarian, not that there was any difference betwixt them, but because the latter was the more gentlemanly sect: these were all the changes he had undergone, and about which so much had been said. Whilst a Protestant, he had often changed his arguments, but not his doctrines; driven from position to position, he sought to save himself by calling new arguments to his aid; and still was destined to see argument after argument fail him, till at length he almost despaired of being able to prove anything. This change he admitted, but this change of arguments was the consequence of his fidelity to his doctrines. The learned gentleman announced his second lecture for Tuesday evening.

On Tuesday evening, Dr. Brownson resumed the question—"Why am I not a Protestant?" The attendance was fully as numerous as on the first evening of lecture.

The learned gentleman commenced his discourse, by remarking that some people were very hard to please, and had complained that, in his first lecture, though professing to explain why he was not a Protestant, he had assigned no reason why he was a Catholic. He had professed to give some only out of many, of the reasons why he was not a Protestant, but not all the reasons: the objection therefore was unfounded, for had he given all the reasons why he was not a Protestant, he would, in that case, have given the reason why he was a Catholic, for every man must be either the one or the other.

"On Thursday," the lecturer continued, "I laid before you some of the reasons why I was not a Protestant. Firstly—Because I could never find, amongst any of the Protestant sects, the assurance that, if I followed Protestantism, and fulfilled all its requirements, I should be saved. Secondly—Because I never could find out what Protestantism was in its positive aspect, or of what doctrine it could be predicated that it was a Protestant doctrine, peculiar to Protestantism—distinct from Catholic doctrine on the one hand, and from Deistical or Infidel doctrine on the other. I assumed that if Protestantism professed to be the true religion, it must be able to give me the assurance I sought, and that my soul required; but as Protestantism could not give me that assurance, it seemed to me evident that Protestantism was not the true religion. My second reason was—that never could I ascertain what Protestantism positive was. From all the various sects I received an answer, but from none a definite answer; the evangelical sects all differed amongst themselves, and amongst the liberal sects the case was as bad. I remember when I was a Unitarian minister, that it was commonly said, that there were but two amongst the Unitarian ministers of Boston who agreed with one another, and that they differed essentially. How, then, could I discover with infallible certainty to which sect to attach myself, or what doctrines I was obliged, under peril of damnation, to accept? Not only Protestantism could not give me any satisfactory answer, but Protestantism had not, cannot have, any authoritative organ, through which to reply, for it has no teaching faculty. Though to Protestants this may seem a trifling objection, to the man who is in earnest in his researches after the truth, who is deeply convinced of his responsibility as an immortal being, it is, to say the least, very perplexing. What I wanted was something clear, and definite; something besides bare words. Of these latter I got plenty; oh! plenty of words, and fine sounding phrases. 'Believe on the Lord Jesus Christ,' cried the Evangelical. But what is believing on the Lord Jesus Christ? I rejoined: If I am to believe on Him, I am to believe something on His authority; what then is this something that I am to believe? What Christ taught, you say. But what did Christ teach? Now to this question I never could get a definite answer. Presbyterians, Methodists, Unitarians, Universalists, Swedenborgians, Mormonites,

all good Protestants, in that they protest against the Catholic Church, all answered this question differently; all agreed as to the negative, all differed as to the positive, aspect of Protestantism. But it was Protestantism in its positive aspect that I sought.

Some said—Justification by Faith alone, is the great Protestant doctrine. This doctrine, indeed, was taught by Luther, and Calvin, and may perhaps be held by some Protestants to-day; but even this doctrine contains a positive and a negative element: in that it is positive, it is a Catholic doctrine; it is a Protestant doctrine only in virtue of the negative element that it contains. What it affirms—Justification by Faith—it affirms in common with Catholicity, for Justification by Faith is a Catholic doctrine: what it denies, is the necessity of good works, and it is only in virtue of this denial, in virtue of this little word, alone—which Protestantism has attached to the old Catholic doctrine of Justification by Faith—that it can be called a Protestant doctrine. Again, not only is the doctrine of Justification by Faith, alone, a Protestant doctrine only in virtue of the negation that it contains, but it is not, even in this negative form, a doctrine common to all Protestant sects; therefore, it is not the Protestant doctrine. The Unitarians deny it; they argue that God is the God of justice, and of truth, and that, therefore, He cannot call a man just, unless the man be just. If God were to repute the unjust man, just, God would repute a lie; but God is truth. The Unitarians and liberal Protestants, therefore, repudiate the doctrine, and in so doing, seemed to me, when I was a Protestant, and seem to me, now that I am a Catholic, to be better reasoners, and sounder logicians than their self-dubbed orthodox brethren.

Next, I am told, that the Protestant doctrine is—Salvation by the merits of Christ, in opposition to—Salvation by works. In this doctrine there is nothing peculiarly Protestant, for the Catholic Church teaches, and always taught, the doctrine of—Salvation by the merits of Christ, and that it is through His meritorious Cross and Passion, alone, that the possibility of salvation has been obtained for mankind. What there is of positive in this doctrine, is Catholic; all that is Protestant in it, is, the implied denial, of the necessity of leading a holy life, and of the merit of good works done in a state of grace. The Catholic doctrine is, that it is by the merits of Christ, alone, that we are enabled to do good works, that the power to do them is the free gift of God, but that to obtain salvation, we must merit salvation, must apply Christ's merits to our souls, and bring forth good fruits: hence, Heaven and eternal life are propounded to us as a reward; the power to merit that reward, by good works, is the free gift of God. And here I cannot but allude to the singular confusion that exists in the Protestant mind, with regard to works. Protestants confound the works of the Jewish law, works of local, and temporary obligation, with the works of the moral law, works of universal and perpetual obligation; then they confound the works of the moral law, which man, in his natural state, is able to perform, with the works in the supernatural order, which man is enabled to perform by God's grace alone. Thus, then, neither in the doctrine of—Justification by Faith alone, nor in that of—Salvation by the merits of Christ, could I find any peculiar positive Protestant doctrine: in that they asserted anything, they asserted it in common with the Catholic doctrines, they differed from the Catholic doctrines only in that they denied something—the necessity of good works. This negation was at least convenient, because, on the Protestant principle, if a man could once bring himself to believe that his sins had been forgiven, it was an unavoidable logical sequence, that all his sins, not only past and present, but to come, were, and would be forgiven. This Lutheran doctrine was the logical consequence of the doctrines of "imputed righteousness," and the worthlessness of good works. It is related in Luther's *Table Talk*, how the great reformer replied to a well meaning young man, who wrote to him, complaining of the violence of the temptations to which he was subjected, by the following pithy exhortation: 'Drink, Drink, get Drunk and defy the Devil; tell the Evil One that you cling to Christ, in spite of him.' I do not mean, continued the lecturer, to tax my Protestant brethren of the present day, with holding similar sentiments.

But passing over the difficulty of discovering what the Protestant doctrine was, another difficulty, no less great, awaited me; for, even supposing that it were possible to find out what the Protestant doctrine was yesterday, it is impossible to say what it is to-day, or what it will be to-morrow. Protestantism boasts of being progressive; but progress implies change: Protestantism is always undergoing reform, and hardly has one reformation been effected, but the reformed reformation must be itself reformed; hence you never know when you have Protestant doctrine. Indeed, it is no exaggeration to say, that there is not a single Protestant sect—nay, that there is not a Protestant individual, who believes the doctrines of the early reformers, or whose doctrines are, in all respects, identical with the doctrines of Luther, Zuinglius, Calvin, Martin Bucer, or Queen Elizabeth's Parliamentary Primate, Dr. Parker. Calvinism still exists in New England, but the Calvinism that is taught there to-day is not the Calvinism that was taught in my younger days. If from New England, the home of the Puritans, we turn to Germany, the birth-place of Protestantism, to Wittenberg, where Luther posted his theses, and denounced the Pope in High Dutch, and bad Latin, we find that Protestantism has undergone still greater changes; of the sects called after the name of Luther, there is not one that would dare to-day to proclaim the doctrines of Luther. In Geneva, from the pulpit of Farel and of Calvin, doctrines are now preached, not only, less Christian than those for the profession of which Calvin burnt Servetus, but doctrines too meagre even for J. Rousseau, too unsatisfactory even for a Voltaire. And, so throughout Europe; old forms of words are still retained; orthodoxy is still a name; but the doctrines, once considered orthodox, have been long abandoned for a transcendental rationalism, or mystic Pantheism.

But I protest against the modern use of this word *orthodox*; I do not admit that Protestantism is limited to the so-called orthodox sects. One sect has no more right to call itself Protestant, *par excellence*, than any other sect; the Unitarian has just as much right, and just as much good reason to call his opinions, *orthodox* Protestant doctrines, as has the howling Methodist, or the more sedate Congregationalist. No man can decide what is orthodox; therefore no man has the right to call his opinions orthodox doctrines. Every man, in his own opinion, is orthodox, and esteems his opponent heterodox; but as all Protestants deny authority, and as without infallible authority, it is impossible infallibly to decide what is orthodox, and what heterodox, it is, to say the least, gross impertinence on the part of any Protestant sect, to arrogate to itself the title of orthodox. *Orthodoxy* amongst Protestants was well defined by a Quaker, as that *doxy* which was uppermost. If Unitarianism were in the ascendancy, Unitarian *doxy* would be *orthodoxy*; if the Swedenborgians or the Mormons, had the upper hand, Swedenborgian or Mormon *doxy* would be *orthodoxy*; in fact, with Protestants, *orthodoxy* means *my doxy*, heterodox *another man's doxy*. Protestants, when they have the power, sometimes call in the aid of the State to settle the question of orthodoxy; but I cannot accept the decision of the State, whether pronounced by a Sovereign, by a Privy Council, or by a majority of the people, as a test of orthodoxy, for God has given to the State no power to decide in matters of faith—no authority in the spiritual order whatever. In things spiritual, the State, as well as the individual, is bound to receive and not to give laws; for the State as well as the individual is subject to God—to Him who is the Lord of Lords, and the Ruler of Princes.

Sometimes our Protestant Reformers appeal to universal suffrage, as the test of orthodoxy; thus recognizing the justice of the Quaker's remark, that *orthodoxy* meant the uppermost *doxy*. Here, for instance, I hold in my hand a report of a speech lately delivered in London, by that great reformer J. Mazzini. He proposes to regenerate Italy by the abolition of the Papacy, and the establishment of a new and reformed religion upon its ruins. But to discover the true religion, how does Mazzini propose to proceed? The Pope is no more—the authority of the Church is no more—Religion cannot be brought down from God, it must therefore be dragged up from the people. Mazzini's plan is, simply, to ascertain the truth by universal suffrage. Here are his words as reported in a London Journal:—

"The Pope being gone, it would become the necessity for us, and for the whole of Italy, to do what I shall call, feel the pulse of humanity as to our religious question. As we should do in political, so should we do in religious matters—ascertain the general opinion by a general assembly. We should summon, so far as the resolution goes, the clergy; not only the clergy, but all others, laymen, who have studied the religious question; and we should know from them the state of feeling and opinion, as to religiosity. We should have the actual transformations effected in the Catholic belief by time. We would have a council by the side of the constitutional assembly. We should have universal suffrage, and we should know, not what is the individual religious belief, but what is the collective belief of the majority."

Thus Protestantism proposes to settle questions in the religious, or supernatural order, precisely as it settles questions in the civil or natural order—"ascertain the general opinion by a general assembly"—and then pronounce the *general opinion* so ascertained to be orthodox, forgetting that religion is from God, as from the *Lex Suprema*, and must be known by revelation, and revelation alone.

But some Protestants may refer me to the Bible, as a proof that their *doxy* is, after all, the *orthodoxy*. "But," I ask, "have not the other Protestant sects, whom you brand as heterodox, have not they got the Bible also? Are they not, in point of intelligence, of sincerity, and diligent research after truth, your equals, to say the least? Why, then, should you assume, that the Bible is to be understood as you understand it, or that the opinions which you thence profess to deduce, alone are orthodox? Who gave you a right to call your brother, the Unitarian minister, as good, as intelligent a man as yourself, perhaps a far better, a far more intelligent man than yourself, heterodox, because his opinion of the meaning of the Bible differs from your opinion?" These are questions hard for the orthodox Protestant to answer, often as they have been asked; but they cannot be answered, for in Protestantism there is no authority to decide what is, and what is not, orthodox; yet, in spite of this, we daily see impudent, thick-headed, and generally very ignorant upstarts, denouncing better men than themselves, as heretics and infidels.

Sometimes, with marvellous inconsistency, your orthodox Protestant will appeal, in support of his views, to the universal belief of the Christian world—to tradition in fact. But if to learn what orthodoxy is, I must go back to the traditions of the olden time, I must go back to that Church that ruled the world ere Protestantism was begotten—to the old Roman, Catholic Church. If Protestants appeal to antiquity, in support of their *doxy*, the Catholic appeals to a far higher antiquity, in support of his *doxy*, and history condemns, in unmistakable language, not the liberal, or heterodox Protestant sects alone, but all separatists from the one Church, and the one fold. When the orthodox Protestant refers me to the universal belief of the Church, he refers me to tradition, and attempts to support Protestantism upon Catholic principles, which are as fatal to his Protestantism as to the more advanced and more consistent Protestantism of the Unitarian. But it is as absurd as it is impudent, to talk of *orthodox Protestantism*. Orthodoxy is a *doxy* that has long been dead; in vain do its ministers try to galvanise the corpse into a ghastly action, resembling life—it is dead—it can no more influence the world; it has no hold over men's souls, no authority over their hearts or consciences; its power is gone, and the real strength of the Protestant world is with the liberals. The old forms have lost their charm—no longer is the Protestant bond of union—Justification by Faith alone—or Salvation by the merits of Christ—the true bond of union is the assertion of the right of private judgment, a right which Protestants assert, but which they will not allow others to exercise. Free inquiry is all very well with them, provided only, that free inquiry be not allowed to bring forth its legitimate fruits—free thinking. "It is amusing," continued Dr. Brownson, alluding to the illiberal strictures of some of the evangelical journals, upon the celebrated gentleman who is now lecturing in Montreal, "to see in one column of these papers, the right of free inquiry asserted, and in another, to see the result of free inquiry—i. e.—free thinking, condemned."

The lecturer then alluded to the difficulty that the Catholic controversialist had, in dealing with the Protestant. Like smoke, Protestantism always managed to elude its pursuer's grasp; ever moving, ever

changing—no longer to-day, what it was yesterday; the argument that was good against a Protestant doctrine yesterday, is worthless to-morrow. If the Catholic sets himself to repute Luther or Calvin, his Protestant antagonist tells him that he don't hold with Luther, or with Calvin; that his Protestantism is impregnable to arguments which he will admit are fatal against the Protestantism of Luther and Calvin. The same with the Anglicans. One don't hold with Pusey—another don't hold with Dr. Sumner—a third abandons Dr. Phillips, and in fact, no Protestant ever seems to hold with any one but himself, and even then, he cannot hold with himself long. Thus, the Catholic controversialist knows not where to direct his batteries: his antagonist is a very Proteus, and thus, by ever changing, manages to escape his death-blow.

The lecturer summed up. All that Protestantism can call its own is negative—that its faith is merely the denial of some portions of Catholic faith. Protestantism commenced by protesting against the self-denial, the fasting, the asceticism of the Catholic Church, because fasting is painful to the body, and Protestantism likes to take care of the body, and to cherish and comfort the belly: then Protestantism protested against the Confessional, as involving a very painful and very humiliating process, and Protestantism don't like anything that is painful or humiliating. Then Protestantism protested against some other Catholic doctrines and practices. As the controversy went on, Protestantism protested against some more Catholic doctrines, and lopped off a little here, and a little there; thus, day by day approaching nearer and nearer to Ultra-Protestantism, or universal denial, until it resulted in the Hegelian philosophy, which denies all things, and maintains the identity of Being and Non-Being. Protestantism, or the force of *nonsense*, could no further go: it would have protested against, and denied itself, if it could, but no one can deny his existence, for, in the very act of that denial, he affirms what he denies.

But there came to me moments when I must have something positive, when the soul asserted her reality, and I felt that I was a rational, and responsible being, and had a duty which I was bound to perform. No matter what we may think or say in the thoughtless gaiety of youth, and the hey-day of life, there come such moments to us all, when we are forced to retire within ourselves, and reflect on what we are, what we have done, and what is our moral condition.

I knew there is a God, that he had created me, and that, therefore, I belonged to him—all that I am, and all that I was. I was bound to obey him, to live according to his law, his will and pleasure. But I had not obeyed him; I knew from my own conscience that I was a sinner. The consciousness of sin is universal; all creation groans under the curse of sin. Universal tradition asserts it. All experience the poetry of all nations, in its low, melodious wail, testifies to the sad truth, that man has fallen and lies under the condemnation of sin. Here I am, a sinner; I cannot deny it; conscience affirms it, and my heart is tortured with remorse. But I wish not to be a sinner; I resolve not to sin—I resolve to break off from sin, and regain my integrity; but I fail. I re-resolve, but break my resolution as soon as formed; I am forced to acknowledge that it is not in man that walketh to direct his steps. I am forced, in the breaking up of my whole moral being, in the convulsive agony of my soul, to cry out—What shall I do to be saved?

In my distress, I go to my Protestant brethren, and call upon them to tell me—Tell me, O tell me! what shall I do to quench these flames of hell, already kindled in my heart, to wipe out my guilt, and to find peace and salvation? Do not mock me with mere words, but answer me plainly, distinctly, and directly. "Believe on the Lord Jesus Christ," said they, "and thou shalt be saved." With all my heart, but to believe on the Lord Jesus Christ is to believe something on His authority, that is, the truths He has revealed, or taught. What are these? "Come to Christ," they replied again, "and you shall be saved." But to come to Christ is to come into moral harmony with Him, to be one with Him, to be made alive in Him. But my principal difficulty is, that I am not thus in harmony with Him, that I am not alive in Him. I am dead in trespasses and sins, and you do but say to me—"Live, and then you will be made alive!" My difficulty is, that I am dead, and cannot live; that I cannot restore myself to life. Tell me how I am to be made alive; tell me where, and what is the power to speak to those dry bones, to clothe them with flesh, and cause them to live?

Alas! Protestantism had no intelligible answer to give; she mocked me with words, high sounding words indeed, but words without meaning. She might bid me fold my hands, and wait till the Holy Ghost should be pleased, by His irresistible influence, to regenerate my heart; but she had no sacraments, she had no fixed, regular, and determinate *media*, by which the sinner could attain to the fountain of life, no channels through which grace could reach him in his lost condition, and elevate him to the kingdom of heaven.

Here, after all, was the chief reason why I could not continue a Protestant. Protestantism could not meet my necessities as a sinner; it could not bring me pardon for sin committed, or infuse into my heart the power to live the life required of me by my Maker.

These are some of the reasons why I am not a Protestant; several other reasons I had intended to assign, but I pass them over, and in my next lecture will proceed directly to the question—Why am I a Catholic?

## DR. BROWNSON'S THIRD LECTURE WILL TAKE PLACE THIS EVENING, (FRIDAY), AT THE ODD FELLOWS HALL.

The Doctor is stopping at the residence of Mr. Sadlier, 16, St. Antoine Street.

SHIPPING INTELLIGENCE.—The following vessels have arrived at Quebec:—The *Toronto*, *Albion*, *Ottawa*, the *America* and the *St. Lawrence*.

Acknowledgments in our next.

Married.  
In this city, on the 20th instant, at the Parish Church, by the Rev. J. J. Connolly, Mr. Patrick Coyle, son of Edward Coyle, Esq., to Miss Joanna Jones, daughter of the late Thomas Jones, Esq., all of this city.



FOREIGN INTELLIGENCE.

FRANCE.

The public do not express the least curiosity about the proceedings of the Corps Legislative, from which nothing is expected to result. The general idea is that this body will be a simple registry office for any projects of law the government may send down, to give it a little occupation, and that the impotency of parliament, becoming in due time evident, the empire will be proclaimed as a matter of course.

M. Emilie de Girardin appears once more on the surface.—He resumes his editorial pen in the *Prosc* newspaper, from which we may fairly conclude that having been allowed to return to Paris on family matters, he is not any longer to be disturbed.

Thirty-five millions worth of timber of the late Orleans property annexed to the State is to be sold, and of the proceeds 500,000*f.* Rentes Four and a Half per cent. to be allotted to the Legion of Honor.

Martial law ceases in all the departments of continental France. No arrests in future, except according to law.

OPENING OF THE FRENCH CHAMBERS.—THE PRESIDENT'S SPEECH.—The ceremony of opening the French Chambers took place on Monday, the 29th ult. At one o'clock, the Prince President set forth from the Elysee in a carriage surrounded by a guard of honor composed of the Carabiniers. Many cried "Vive Napoleon" as he passed along, but there was nothing like zealous or extravagant enthusiasm. At the Tuilleries a double line of soldiers was drawn up within the court, and the grand staircase was lined with Gendarmes Mobile. All the time the cannon fired as in the time of the monarchy.

The scene in the Salle des Mareschaux was very imposing, seats covered with crimson velvet were arranged for the members of the different corps, and at the top, in the centre, a sort of *daïs* was formed, composed of crimson velvet, with a gold eagle; the gallery, hung also with crimson velvet, was allotted exclusively to the ladies. A little before one o'clock the Corps Legislatif were introduced and took their seats on the left of the raised *fauteuil* of the Prince President; very few of the members were in costume. The Corps Diplomatique, the Senate, and the Council of State were severally introduced and took their seats—the ambassadors on the right of the room, and the Senate on the right front of the presidential chair. As soon as all were seated, the Prince President entered in the full dress of a general officer, attended by his ministers and by a staff of general officers, colonels of regiments, councillors of state, &c. The President looked in better health, and his countenance bore a more cheerful appearance than usual. His reception was of the warmest kind. Having bowed with great affability on all sides, he proceeded to read, standing and uncovered all the time, the following installation speech:—

"MESSIEURS THE SENATORS, AND MESSIEURS THE DEPUTIES.—The dictatorship which the people confided to me ceases to-day. Things are about to resume their regular course. It is with a sentiment of real satisfaction that I come to proclaim here the establishment of the constitution; for my constant pre-occupation has been not only to re-establish order, but to render it durable by endowing France with institutions adapted to her wants.

"Only a few months ago, as you will recollect, the more I endeavored to confine myself within the circle of my attribution, the greater were the efforts made to restrict it, in order to deprive me of movement and action. I confess I often felt so discouraged that I had the idea of abandoning a power which was so disputed. What withheld me was that I saw that only one thing could succeed me, and that was anarchy. Everywhere, in fact, the ardent passion for destruction was rising without capacity to found anything.—Nowhere was there an institution or a man to whom to attach oneself; nowhere an undisputed right; no organisation of any kind, or a system capable of being realised.

Thus, when, thanks to the aid of some courageous men, thanks especially to the energetic attitude of the army, all perils were removed in a few hours, my first concern was to demand institutions at the hands of the people. For too long a time society had resembled a pyramid turned upside down, and I have replaced it on its basis. Universal suffrage, the only source of right in such conjunctures, was immediately restored. Authority regained the ascendant; in fine, France adopting the principal dispositions of the constitution that I submitted to her, opportunity was afforded me to create political bodies whose influence and consideration will be the greater, according as their attributes shall be wisely regulated.

"Amongst political institutions, in fact those alone have durability which fix in an equitable manner the proper limits to which each power ought to be confined. There is no other way of arriving at a useful and beneficial application of liberty. Examples enough are near at hand.

"Why in 1814 was the inauguration of the parliamentary system seen with satisfaction, despite of our reverse? It was because the Emperor—let us not fear to make the avowal—had been led, on account of the war, into too absolute an exercise of power.

"Why, on the contrary, in 1851, did France rejoice in the fall of the same parliamentary regime? It was because the chambers had abused the influence that had been allowed them; for, wishing to dominate, they compromised the general equilibrium.

"In fine, why did not France show herself moved at the restrictions imposed on the liberty of the press and on personal liberty? It is because the one had degenerated into licentiousness, and that the other, instead of being the legal exercise of the right of each, had by odious excesses menaced the rights of all.

"This extreme danger, especially for democracies, the having to see unceasingly ill-defined institutions

sacrifice liberty and power by turns, had been perfectly comprehended by our fathers half a century ago, when escaping from revolutionary troubles, and after a vain trial of regimes they proclaimed the constitution of the year VIII, which has served as the model for that of 1852. Without doubt the liberties, to the abuse of which we had been accustomed, are not all sanctioned, but still real liberties are consecrated. Thus the day following revolutions the first of securities does not consist in the immoderate use of the tribune and the press, it is to be found in the right to choose a suitable government. Now the French nation perhaps, for the first time, has given to the world the imposing spectacle, a great people voting in full liberty the form of its government.

"Thus the chief of the state, who you have before you, is truly the expression of the popular will; and what do I see before me? Two chambers, the one elected by virtue of the most liberal law existing in the world; the other named, it is true, by myself, but also independent, because immovable.

"Around me you behold men of recognised patriotism and merit, ready to support me with their councils, and to enlighten me as to the wants of the country.

"This constitution, which to-day is to be put in practice, is not the work of a vain theory or of despotism—it is the work of experience and reason. You will aid me to consolidate it, to extend, and to ameliorate.

"I will cause to be made known to the senate and corps legislatif the state of the situation of the republic. They will see by it that confidence has been everywhere restored—the work has recovered—and that, for the first time after a great political change, the public fortune has increased instead of being diminished.

"During the past four months it has been possible for my government to encourage many useful undertakings, to recompense many services, to succor much want, to exalt even the position of the greatest number of principal functionaries; and all that without adding to the estimates of the budget, which we are happy to present you is a balanced state.

"Such facts, taken with the attitude of Europe, which has received with satisfaction the changes that have been made, gives us just hope of security for the future; for if peace is secured within, it is equally so without. Foreign powers respect our independence, and it is for all our interests to keep with them the most amicable relations. So long as the honor of France shall not be engaged, it will be the duty of the government to avoid carefully all causes of perturbation in Europe, and to turn all our attention to internal ameliorations, which can alone procure comfort for the laborious classes, and ensure the prosperity of the country.

"And now, gentlemen, at the moment when you are associating yourselves with my labors, I will explain to you frankly what my conduct shall be.

"It has been frequently repeated, when I was seen to re-establish the institutions and the recollections of the empire, that I desired to re-establish the empire itself. If such had been my constant pre-occupation, that transformation would have been accomplished long since. Neither means nor opportunity have been wanting to me.

"Thus, in 1848, when six millions of suffrages named me, in spite of the constituent, I was not ignorant that the simple refusal to acquiesce in the constitution might give me a throne; but I was not seduced by an elevation which would necessarily produce serious disturbances.

"It was equally easy for me to change the form of the government on the 13th of June, 1849. I would not do so.

"In fine, on the 2d of December, if personal considerations had prevailed over the grave interests of the country, I might at first have demanded a pompous title of the people which they would not have refused me. I contented myself with that which I had.

"Consequently, when I borrow examples from the Consulate and the Empire, it is because I find them there particularly stamped with nationality and grandeur. Being determined to-day, as before, to do everything for France and nothing for myself, I should accept no modification of the present state of things unless I was obliged to do so by evident necessity. Whence can it arise? Solely from the conduct of parties. If they resign themselves, nothing shall be changed; but if by their underhand intrigues they endeavored to sap the basis of my government—if in their blindness they contested the legitimacy of the popular election—if, finally, they endangered by their incessant attacks the future prospects of the ministry—then, and only then, it may be reasonable to demand from the people, in the name of the repose of France, a new title which will irrevocably fix upon my head the power with which they invested me.

"But let us not pre-occupy ourselves with difficulties, which no doubt have nothing probable. Let us maintain the Republic; it menaces nobody, and may re-assure everybody. Under its banner I wish to inaugurate anew an era of oblivion and conciliation, and I call distinctly upon all those who wish to cooperate with me in forwarding the public good.

"Providence, which has hitherto so visibly blessed my exertions, will not leave its work unfinished. It will animate us with its inspirations, and give us the wisdom and power necessary to consolidate an order of things which will insure the happiness of our country and the repose of Europe."

Immense applause greeted the various salient points of this address; and at the end cheering and cries of "Vive Napoleon!" were enthusiastic.

The Minister of State then proceeded to administer to the Prince President the oath of fidelity, and obedience to the constitution. The ceremony was very simple, each person, on his name being called,

rose, and stretching forth his hand, said, "*Je le jure.*" The first to take the oath was the Prince Jerome, and then followed the calling over the names of the senators. Some sensation was evidently felt at the moment the names of General Cavaignac and M. Carnot were pronounced by there being no reply, both hon. members having absented themselves. Immediately after the swearing was over the Minister of State announced the session to have opened, and all separated. The ceremony did not occupy more than 40 minutes.

The Prince President has pardoned forty persons condemned to transportation, and who were on their way to Algeria. The order for their release was sent to Certe by telegraph.

The *Moniteur* publishes several additional decrees. The Councilors of State are ordered to take the oath of allegiance before the Vice-President of the Council. An edifice is to be erected in the Champs Elysees similar to the Crystal Palace, and intended for public ceremonies, military and civil fetes, and national exhibitions. The other decrees are with respect to emigration.

SPAIN.

It is said to be under consideration to restore the principal universities to their former sites, from which they were removed to the large towns. If this be carried out, the University of Madrid will be transferred again to Alcalá de Henares; that of Barcelona to Cervera; that of Valladolid to Salamanca, &c. Petitions are getting up in Barcelona against the removal of the University to Cervera.

The presents which the Queen of Spain is about to send to the Pope, in return for the blessed *fajas*, consist of a magnificent picture by Murillo, and a fine team of horses from Aranjuez.

SWITZERLAND.

On the 24th, several persons were tried by the tribunal of correctional police of the town of Basle, for insulting Louis Napoleon by exhibiting a caricature of him, and singing a song containing offensive expressions in a procession during the carnival. The author of the song, a schoolmaster, the painter of the caricature, and two young men who were prominent as singers, were sentenced to four months' imprisonment. The printer of the song, and two other persons, were sentenced to a fortnight's imprisonment.

GERMANY.

The Senate of Bremen has suspended the liberty of the press and the right of meeting; had also dissolved the Chamber. A new one will be convoked under a different form of election. Bremen was quiet.

AUSTRIA.

It has been decided by the highest authority that no further reduction of the army can at present be made. It is evident that in spite of the amicable assurances of the president, the Austrian government considers it advisable to be prepared for all contingencies. It is felt that if Louis Napoleon is proclaimed Emperor, and few persons here doubt that such will shortly be the case, a foreign war can alone consolidate his power. On the other hand it is foreseen, that if the plans of the president should fail, a violent reaction, which would be felt throughout the whole of Europe, would take place in France.

DENMARK.

A number of Mormon congregations have been formed in Denmark, mostly consisting of Baptists and persons separated from the Established Church. In some places riotous proceedings have taken place in connection with them, the mob having by force broken up their meetings. Mostly the Clergy have succeeded in repressing their proselytism by religious exhortation and argument. Some few have been solemnly reconciled to the Church, others will probably emigrate to America. A petition, signed by nearly 1,000 of them, was presented the other day to the Diet, demanding increased protection from the police.—*Copenhagen Correspondent of the Chronicle.*

TURKEY.

Accounts from Constantinople to the 10th, state that Moustapha Paeha, ex-Governor of Candia, is named President of the Council of State, in the room of Reschid Paeha. During the twenty-five years which Moustapha governed Candia, he acquired the reputation of a firm, skilful, and honest administrator, and he will be of powerful assistance to the present ministry.

By telegraphic news of the 13th we learn that a vast number of books of a revolutionary nature intended to excite the Bulgarians against the Turkish government, had been confiscated. About 50 houses, and as many shops, have been burned down at Eujukdere. The ex-Grand Vizier, Rauf Pasla, has been appointed a minister without portfolio.

INDIA.

Telegraphic advices from Trieste of the 26th instant inform us of the arrival of the *Adria*.

The dates from Bombay are to the 3rd inst.

Negotiations having failed, and the Burmes continuing their insults, a force of 6,000 men—3,000 from Calcutta, and the same number from Madras—was to set out for Burmah on or about the 12th of March.

A squadron, consisting of six war steamers, had already left Bombay for the same destination, and will transport the troops from Madras to Rangoon.

CATHOLICS IN BUFFALO.

(From a Correspondent of the Boston Pilot.)

MARCH 28, 1852.—Being here on business I am induced by the hospitality of my countrymen to remain a few days in this city, which time has been spent in visiting the religious temples and charitable institutions. I am informed on good authority that so late as 1840 there existed only one Catholic Church

here. In the short space of twelve years ten splendid churches have been erected by the exertions of Bishop Timon and his clergy. The Catholic population of Buffalo are entitled to great credit. I call the attention of our Protestant clergymen to these facts for the purpose of enabling them to disabuse their minds of the unfounded idea that Catholicity is declining. St. Joseph's Cathedral, now in a state of progress in this place, is as splendid building. The design is Gothic. The doorways are executed in the best style of stone-cutting. The mouldings are neatly executed and reflect great credit on the workmen. This cathedral, when finished, will add additional glory to our exiled Catholics whose attachment to religion forms the most remarkable trait in their national character. The Catholic Hospital here is a splendid building, placed under the care of the Sisters of Charity; distressed seamen, and persons of every denomination are provided for. St. Patrick's Day was celebrated here with more than usual enthusiasm.—The Rev. Mr. McCabe pronounced the usual panegyric of St. Patrick. It was supposed to be an able discourse as had ever been delivered in that place.—The Catholic Societies of this place contributed most liberally towards the support of the orphans. It appears from the crowded state of the churches that it would require as many more to accommodate the people.

St. Joseph's College is in a flourishing condition here; the sons of many of our respectable Catholic Irishmen are receiving their education in it. Buffalo has a population of from 25,000 to 30,000 Catholics. Rochester is fast progressing in the propagation of religion also. Before concluding, allow me to congratulate the New York Convention by informing them that their exertions in support of peace and order meet the approbation of the citizens of Buffalo and Rochester. It appears that the suppression of faction feuds has arrested the attention of all good thinking men.—As western N. Y. is the scene of employment and thousands are employed on the public works, it only requires the establishment of peace and order to crown the success of this movement. I would advise Mr. John McGrath to write to Mr. Maurice Vaughan of Buffalo, who is an intelligent, influential Irishman, and one every way calculated to establish a society in this place. There are numbers of others equally efficient to commence the good work.

(From the Glasgow Free Press.)

Ireland is not the only difficulty to our modern legislators. The question of education would seem to have confronted the Protestant mind of late years, as if to mock its conceited pretensions, and stultify its stupid philosophy. The movement which, three centuries ago, originated in rejecting Church authority, following its inevitable tendency has ended in mere worldly politics. It began in heresy, it has ended in political philosophy. Its religious aspect has in great measure passed away, and the life and vigor of the movement have concentrated themselves in political principles. But its old error haunts it everywhere. Every religious question it has attempted to deal with it has been compelled to abandon, one by one; and never till it has finally repudiated all claim to concern itself with matters of revealed religion can it hope to assume a position in which it shall not be helplessly inconsistent with itself. All earthly monarchies may be doomed, and no forms of government may remain but democracies, but the inevitable conclusion from such a hypothesis is, that no State on earth could be religious, and that the Church must propagate the faith by missionary means as singly and entirely as she did in the first two centuries through the Pagan world.

This question of education is a case in point. Attempt after attempt has been made in this country to found a comprehensive system of national education upon that principle of mutual concession which the right of private judgment inexorably requires. But each fresh attempt has only failed more signally than its predecessor. The numbers of the faithful in this country render them an important element in the body politic; and as the Church knows nothing of any other education than one based upon religion, in which she anathematizes the right of private judgment, she has no concessions to make. A certain Catholic element which seems to linger still in the English Establishment is itself shocked at an avowed principle of infidel education, and, at great odds, battles manfully against it; but its efforts only exasperate the confusion, and exhibit Protestant inconsistency in a more vivid light. The efforts of our legislators are solely directed to bribing, appeasing, or stifling these obsolete prejudices.

The Prime Minister exhibited great adroitness in these particulars in his speech, on the 13th inst., on national education in Ireland. The Presbyterian and Establishment preachers of that country seem to have a nervous, and, as we think, very just terror of the true doctrines of the Church coming in the way of their sucking religionists; and with that consistent regard for the principle of private judgment for which Protestantism is remarkable, hold aloof from any system of education in which the rising generation shall not be taught as elemental axioms that the Church of the living God is the 'Red Lady' of Babylon, and the Holy Father the 'Man of Sin.' What these men clamor for throughout the United Kingdom—your Greggs, your Shaftesburys, and your Cummings, &c.—is a national education based upon these very reasonable conditions. Lord Derby knows their weak point. *Experientia docet.* No one knows better that amidst all the noisy revivings of the Babel multitude of sectaries, they look with ill-disguised alarm upon the calm united progress of the one true Church of God. He tried accordingly, with considerable skill, to act upon these fears; he reminded them that the principle of religious ascendancy was abandoned; and, therefore, if they stipulated for exclusively Protestant schools, they must be prepared to see the State extending equal assistance to exclusively Catholic ones. It is possible that in holding out this threat the Premier speculated upon propitiating somewhat Catholics, at the same time that he awakened the fears of their adversaries. But we have not the least doubt that his chief aim was to disarm the bigotted opposition of the sectaries to his favorite scheme. Lord Derby is too sagacious a man not to be well convinced by this time that although, upon certain questions, the Church in her holy wisdom can, if it seem expedient, make concessions almost unlimited, there are points at which she is incapable of yielding an inch, although all the kingdoms of the earth should be offered her, and the glory of them; and the voluntary subjection of her little ones to the infidelity of the times, to Godless colleges and creedless schools, is one of them.



IRISH INTELLIGENCE.

**TENANT RIGHT—MEETING IN THE MUSIC-HALL, DUBLIN.**—Pursuant to a requisition most numerous signed by men of all parties, a meeting was held on Monday in the Music-Hall, to adopt a petition in favor of the bill introduced by Mr. William Sharman Crawford on the subject of the relations between landlord and tenant. The meeting was most numerous and respectfully attended. For a considerable time before the hour appointed for taking the chair, the Music Hall was densely thronged in every part, and the interest evinced by all proved their deep concern in this important question, and the earnest desire that exists for speedy and equitable adjustment. The landlord, the mercantile, and other classes were well represented, and, altogether, the meeting was one whose voice is entitled to great consideration from the legislature.

**LORD EGLINTON'S IRISH POLICY.**—The President and Fellows of the King and Queen's College of Physicians, Dublin, attended upon the Lord Lieutenant for the purpose of presenting to him the usual address of congratulation upon his Excellency's arrival in Ireland. "Centralization" and the abolition of the Viceroyalty formed the leading topic in the address. The learned body joyfully recognise in Lord Eglinton's appointment a pledge of the abandonment of that centralizing system, whose blighting influence has already fallen so heavily upon this land, like some of those fatal diseases which waste and wither up the limbs, while giving to the body an unwieldy and unsound preponderance, and so they anticipate never to see the stately halls of Dublin Castle ungraced by a Viceroyal occupant prepared to emulate his Excellency's princely dignity. In the course of his reply, which was of the ordinary official character, Lord Eglinton made no allusion to the delicate question of abolition, but merely repeated the expression of his warm devotion to the country for whose welfare he is responsible, adding that the ties which bound him to a daughter of Ireland must render him even more anxious, if that could be possible, than he should otherwise have been to promote the country's welfare.

**MR. SHERIFF SWIFT AND HIS CHAPLAIN, THE VERY REV. DOCTOR O'CONNOR, P.P., OF LOUGHGLYNN,** left the Imperial Hotel on Wednesday morning for Tuam, having been invited by his Grace the Archbishop to spend some days with him before their return to London. The Prelates of the province and a large party of the Clergy and gentry were invited to meet his Grace's distinguished guest. On the sheriff's arrival at the Archbishop's Palace, he was welcomed by a merry peal from the joy-bells of the beautiful Cathedral of St. Jarlath's; and a splendid band, stationed opposite the palace windows, greeted him, and continued during the evening to play beautiful old Irish airs.

**ELECTION MOVEMENTS.**—We (*Dundalk Democrat*) publish to-day a requisition calling a meeting of the electors of Louth for the 5th of April, in Dundalk, to take the question of the representation of the county into consideration. Two men who will pledge themselves to join the Irish party may be easily returned, if a spirit of union prevail among the electors, and true patriotism animate their councils. We shall give all the aid in our power to oust the Bellevs and the Poneuses. Mr. John McClintock, jun., of Drumcar, has addressed the electors of the county Louth.

**DUNDALK.**—Mr. Torrens McCullagh has resolved not to seek the suffrages of the men of Dundalk at the next election, as he will probably be returned for the borough of Yarmouth. This intelligence conveys the fact that Dundalk will not be annoyed by the tumult of a contested election. — *Dundalk Democrat*.

**DUNDALK.**—We (*Louth Advertiser*) understand that some of the most influential electors of Dundalk have waited on our esteemed townsmen, P. J. Byrne, Esq., solicitor, to allow himself to be put in nomination for the borough.

**COUNTY GALWAY.**—Captain Bellew arrived here on Monday last, and proceeded to canvass the constituency in this neighborhood. On Tuesday he canvassed the town and neighborhood of Dunmore, and on Wednesday he attended the meeting of the board of guardians here. It is rumored that Mr. Bodkin will contest the county. — *Tuam Herald*.

**REPRESENTATION OF WATERFORD.**—MR. MEAGHER, M.P.—In consequence of an intimation having been made that Mr. Meagher would not again seek the suffrages of his constituents, a large and influential meeting of Liberal electors was held on Tuesday evening, when it was resolved that Mr. Meagher be requested to allow himself to be brought forward again at the coming elections. — *Waterford News*.

**CITY OF CORK.**—Serjeant Murphy has announced his intention of again seeking the suffrages of the citizens of Cork. The learned serjeant denounces the Whigs, and says he will vote for a repeal of the Ecclesiastical Titles Bill.

**NEW ROSS ELECTION—THE TENANT LEAGUE.**—A meeting of the tenant-righters of New Ross and the neighborhood was held in the Town-hall, March 29th, for the purpose of securing the election of the League candidate for the borough. There was a large attendance of the rural population from the neighboring parishes, and a large number of the electors and of the townspeople from the borough and its immediate vicinity. Ambrose Shanahan, Esq., in the chair.—Mr. Lalor, J. P., was then introduced by the chairman, and was received with enthusiastic applause. Mr. Lalor having referred to his career in the popular case, thanked the election committee for the honor they had conferred upon him in naming him as one of their candidates, but regretted that there were insuperable impediments to prevent his accepting the nomination. However he was there as the representative of the Tenant League to recommend a gentleman who could fill the office far more efficiently and ably than he could do.—Charles Gavan Duffy (cheers). It was absolutely essential to uphold the League by active and practical public support. This was the only means of procuring the parliamentary enactment of laws which would protect the tenantry of Ireland and promote the prosperity of the country. After passing a warm eulogium on Mr. Duffy for integrity, capacity, experience, and knowledge of the land question, he urgently exhorted the electors of New Ross, to return that gentleman to parliament, in the name of the lives of the people, and of the civil and religious liberty of the country.—The Rev. Bernard Daly, in supporting Mr. Duffy, remarked that the Catholic Defence Association would be a solemn sham, and the Tenant League a delusion, unless the shames of Ireland practically assisted them by returning members to parliament who would promote the passing of laws which would keep the people at home in security and comfort on their own soil.—Mr. Duffy came forward amid loud cheers. He entered into a

lengthened explanation of his opinions. He answered in detail the various objections which he understood had been made against him in his absence. If the electors of New Ross were ready to accept him he would serve them honestly in parliament, but he came with no beggar's petition for their votes; let them select a League candidate and he was content. He spoke of the national independence of the country as the final object to which his labors would tend. Mr. Duffy, who was enthusiastically received throughout, spoke for nearly an hour, and made a very favorable impression on the audience.—The Rev. Thomas Doyle, C. C., New Ross, then came forward and delivered a powerful and effective speech in support of Mr. Duffy.—The meeting separated with deafening applause for Mr. Duffy and the League, and Mr. Duffy and his friends were accompanied back to the hotel by a vast concourse of people amidst tumultuous manifestations of popular enthusiasm.—Nothing could be more encouraging and successful than the first day's canvass on the part of Mr. Duffy, the League candidate for New Ross—only two refusals the entire day. He was accompanied by the deputation from the League, and by numbers of the local clergy and electors of the town and its vicinity, who seemed to vie with each other in their anxiety to see returned in his person a sound defender of civil and religious liberty, and a trusted champion of tenant-right.

**GRAND TOURNAMENT ON THE BANKS OF LOUGH ERNE.**—Preparations are making on a magnificent scale for an entertainment in the course of the summer in Fermanagh. The Duke of Wellington, who has not been in Ireland for many years, is anxious to pay his native country a farewell visit, and from the Earl of Eglinton's fame in these matters of taste, it will no doubt far exceed any entertainment ever yet brought forward in this country. — *Armagh Guardian*.

**THE TUAM JUMPERS.**—We are in a position to state upon unquestionable authority, that the Lord Lieutenant has intimated his desire through the Under-Secretary of State, that the jumper prosecution in Tuam should terminate. "They are now defunct." No more special counsel to give a plausibility to those disreputable and truly disgraceful proceedings will proceed from Dublin. The Bishop of Tuam, Doctor Plunket, and his curates Messrs. Weldon and Seymour, as well as Mr. Brereton, stipendiary magistrate, have not received any thanks from any party for the prominent parts acted by those worthies in the Tuam jumper prosecution. — *Galway Vindicator*.

**INCUMBERED ESTATES.—SALE IN LIMERICK.**—On Saturday the public sale took place of the property, denominated Cahireilly East. The property produces a profit rent upon the whole of between £700 and £800 a year, and was set up for sale in six lots to suit purchasers. The aggregate of the purchase money for the six lots amounts to £12,620, and it is said that the amount of incumbrances exceeds £20,000—a sad thing for pious creditors. — *Limerick Examiner*.

It is stated that Lord Chief Justice Campbell, who own the Barna estate, in Galway, has not paid a farthing poor-rate out of it. His lordship is also head of the Law Life Assurance Company, which owes the Galway Union £750 rates, after having exacted 1,500 ejections on the Connemara property.

**EVICTIONS IN CONNEMARA.**—For the last two years an organized system of eviction has been in operation under the direction of an English insurance company, of which the Queen's first counsellor, the Lord Chancellor, and several of her judges, are the directors.—The property is the celebrated Martin estates—the exterminators are the Law Life Insurance Company.—Not satisfied with exterminating thousands of people, they have been for some time running in arrears of the poor-rate caused by their oppressive conduct, and are now in debt to the Galway guardians £750. The whole case was brought before that board on Friday, when Mr. Michael Norris gave notice of a resolution to petition the House of Commons to complain of the conduct of the managers of the Martin property in Connemara. He said there was a wholesale system of depopulation going forward—a settled plan in operation for evicting every soul off the lands. He had written to the clerk of the peace for a return of the ejections which had been obtained by the company, but he did not receive it yet. However, he understood there were 1,500 to 1,600, and, as many of these might include several cases, the persons evicted might well be reckoned by thousands. A company, it was said, had no conscience, and when those were acting for it were found to be carrying on a wholesale system of extermination, and when the guardians found themselves obliged to support the people thus pauperised, he considered they were bound to bring the matter prominently before the public. They were ready to depopulate, but they were not ready to pay. Mr. Somerville thought, as the relieving officers had been only served with 200 notices of ejections, the board should wait for further information, and appoint a committee to make inquiry. The Chairman (A. O'Flaherty, Esq., M.P.) concurred with Mr. Norris, and expressed his intention to bring the whole question under the notice of parliament during the present session. — *Galway Mercury*.

**WHOLESALE EVICTION.**—On last Thursday an eviction, upon a most extensive scale, took place in the suburbs of Galway, situate on the College-road and Bohermore, the property of the trustees of Erasmus Smith's schools. Sixty-nine families, consisting of three hundred and thirty-nine persons, were turned out of their houses, all of which were levelled. The premises having been allowed by the middleman to run into arrears for several years, in ejecting him it was necessary to get possession of the tenements held under him. In the western portions of this union the work of extermination is fast progressing. — *Ibid*.

**SHIPWRECK—FIFTEEN LIVES LOST.**—On the morning of the 23rd ult., the ship Emma, of London, 450 tons, from Honduras to Queenstown, with a valuable cargo of mahogany, logwood, &c., struck on a sunken rock a little to the east of Fivewall buoy, Dunworry, and instantly became a total wreck, when fifteen out of the eighteen hands on board met with a watery grave. — *Cork Examiner*.

**SHIPWRECK AND LOSS OF LIFE.**—On Sunday night the Austrian brig *Nuovo Zelante* was lost on an exposed rock between Crookhaven and Long Island Channel. She was bound from Galatz to Cork, with a cargo of Indian corn. Six lives were lost—five were drowned and one died on being brought into Skull. The survivors are the captain, first mate, a seaman, and a boy. — *Cork Constitution*.

**EMIGRATION.**—The Mars sailed for Liverpool, 26th March, with 150 passengers on board en route to America. The barque *Anne Kenny*, also sailed from this port, 27th March, with 180 passengers, bound for New York. — *Waterford Mail*.

GREAT BRITAIN.

**THE CHANCELLOR OF THE EXCHEQUER'S DEBUT.**—The parliamentary correspondent of the *Liverpool Journal* thus portrays Disraeli's debut as Chancellor:—Mr. Disraeli rose in the face of the majority, which contemns him, and in the face of the minority, which either despises or detests him, with a pleasant alacrity indicating the most consummate poise of parliamentary position. Fancy Peel, always feeling his prestige, in a state of liveliness, and you can comprehend to a nicety the demeanor of Mr. Disraeli on Monday. He was contemptuous—that is the only phrase to describe him. He treated the Free Traders with intense indifference—speaking with the air of a Pitt, who had a court and a hired majority certain; never confessing numerical weakness, and implying every other description of superiority. Sublimely impudent was Mr. Disraeli; and, in illustration of the force of pretension, the gorgeous impertinence carried everything before it. Astounded at the airs of the man he expected to have crushed, Lord John Russell initiated his oration with meekness—going out of his way to compliment Mr. Disraeli. The dress had a good deal to do with the effect. In opposition, while seeking a fame, Disraeli has effected a business-like aspect; and, like most of the steady members, has suppressed all dandy instincts, and cloaked his ambition in sombre, secretive, retiring black. But now he has accomplished the work of his life—Thou canst not say but that I was, &c.—he has reached the empyrean of Right Honorable; and safe in a lucrative haven, he has broken out again into that 'Sartor Resartus' effluence of clothes which, once upon a time, made him, of its itself, a famous man. Conceive a Chancellor of the Exchequer in a black velvet coat and fawn-colored velvet vest—his ringlets wet with perfume—his shirt studs of colossal rubies—and waving about, as he chattered of the fate of nations, the most delicately-laced cambrie, and you have Benjamin Disraeli on Monday—his weird career consummated, and he ingeniously indifferent to all results after that. And it was marvellous; and though he talked mysticism, and had no opportunities for being clever, that vast pretence of power aved all the vulgar and dull, as most M. P.'s are, gave the debate a twich no one could have expected, put every Free Trader on the defensive, extorted compressed respect from the genuinely powerful, and forced Russell, Graham, and Gladstone into unintentional excuses for being so ungentle as to interfere with so magnificent an individuality as the right hon., the defender of Judas Iscariot and Pontius Pilate. Very likely: the debate went against the government. But that fawn-velvet vest had stopped a leak, and the craft rode through—and that was a miracle."

**POLITICAL MOVEMENTS.**—A correspondent of *Savander's* says: "A statement has been made that a coalition has been formed between Lord John Russell and Sir James Graham, and that the political contract is that the latter is to take office under the noble lord as Chancellor of the Exchequer, whenever the ex-Premier is again at the head of affairs. It is also stated that the Duke of Newcastle is to be the Lord Lieutenant of Ireland whenever such a ministry should be formed. I am in a position to assert on the best authority that both statements are purely chimerical.—Both the Duke of Newcastle and Sir J. Graham are bidding for power, but they will not quite go to the extent of taking office under Lord John Russell. In the upper house Earl Grey is the recognised leader of that party; as Lord Lansdowne has virtually retired from official life." The few noble lords on the cross-benches, who represent the once great Conservative party founded by Sir Robert Peel, are led by the Duke of Newcastle. There is said to be a sort of struggle between the noble duke and the noble earl as to which shall be considered the leader of her Majesty's opposition in the upper house.

**ARCHES COURT, LONDON, MARCH 26.**—The Bishop of London and the Rev. J. E. Gladstone.—On Friday the long-pending case between the Bishop of London and the Rev. J. E. Gladstone, Minister of Long-acre Chapel, came on at the Arches Court, Doctors' Commons, before Sir John Dodson, the newly-appointed dean of the court. The charge against Mr. Gladstone is, that having come into the diocese of London a few months since, and being licensed by the Bishop to the ministry of Long-acre Chapel, he commenced a series of attacks upon the Bishop, which were a scandal to the Church, and insulting to his diocese. Mr. Gladstone, from his pulpit, denounced certain Romanizing practices which were taking place in various churches in the metropolis, and affirmed on more than one occasion that the Bishop was fraudulently responsible for these proceedings. Mr. Gladstone was summoned to appear before the Bishop's court, after a lengthy and unavailing refusal to retract what he had said in the Bishop's court, and continued his public ministrations at Long-acre Chapel. Proceedings were then taken against him in the Arches Court, and, during the last term, certain articles affirming the charges which the Bishop made, were exhibited against the rev. gentleman. Mr. Gladstone appeared in person, and in his answers to the judge denied the power of the Bishop to revoke his license, but admitted the imputation of inhibition which had been served upon him by the Bishop, and admitted the statements made by him in his pulpit, and which were now charged upon him as an offence by his diocese. He also stated that, from various circumstances, his defence was not so complete as he should wish it to be, and prayed that the case might stand over till next term. The judge agreed to this, and ordered the case to stand over, and the parties withdrew.

**PROTESTANT INTOLERANCE.**—The Rev. James Dunseath, Protestant Minister of Cusheadall, has dismissed from his office the parish clerk, a man with a large family, because one of his daughters has married a Catholic! This is a sign of the times. — *Belfast Vindicator*.

The last Prelate of the old Catholic hierarchy of Scotland was the Archbishop of Glasgow. When the infidel ruffians whom John Knox hounded on, were busy in their horrible work of demolishing religious houses, and robbing churches, he carried to France the beautiful altar furniture of his cathedral, and deposited it for security in a Franciscan monastery. In his will he left it to the house, with the instruction that, when Scotland was again Catholic, it should be restored. Amongst it is a crucifix of beaten gold, six feet in height. It is at least a coincidence worthy of remark, that in this same city, in these days of reli-

gious revival, the number of Catholic baptisms were found at the last return to exceed that of all the sects together, and that the second city of Presbyterian Scotland, and the first in size and population, is already more than half Catholic. Let us hope that the bequest of the holy Archbishop involved a predilection; and let us, by our hearty and united exertions, labor to make it one. — *Glasgow Free Press*.

**THE PROSECUTION AGAINST THE CATHOLICS IN STOCKHOLM.**—A correspondent noticed some months back in this paper, that one of the Catholic priests of Stockholm, and some others, were under prosecution for the 'crime of having made converts to the Catholic Church.' It may be interesting to some of our readers to hear something more of the suit. Two persons are singled out for prosecution, the Rev. Abbe Bernhart, the priest, and Mille. de Bogen, who conducts the school. It is remarkable that the day on which the rev. gentleman was first cited before the Svea Hofratt, or Palace Court of Sweden, was the festival of St. Ansgarius, the apostle of Sweden, to answer as a crime for the same act that in the Saint is considered as the greatest benefit ever vouchsafed by Providence to the country. The charge against the lady is that of having united her request to that of a Protestant girl in her service for the reception of the latter into the Catholic Church, which request was, after two years' continual solicitation and probation, complied with; that against the Curé, that he did so comply. 'Is not this,' says the *Folkets Röst* (a journal said—we know not with what truth—to be in the pay of the Prince Royal) 'sufficient crime for the penalty of exile, according to the law of Sweden?' We hope not, but as yet the result is unknown. As an especial favor, the Court allowed the lady the benefit of counsel. The counsel is in this case called an interpreter, for the information being criminal, the accused is supposed to answer for herself. The gentleman who has undertaken the defence, Friherre Cederstrom, appears to be well qualified for his office, and to have conducted it in a most masterly manner. He shows, first, that the Angsburg Confession, being the legal faith of Sweden, a Catholic cannot legally be charged with heresy, since that Confession brands as heretics only Calvinists and Anabaptists, and expressly states (in chap. xxi.) that its doctrine is absolutely identical with that of the Roman Catholic Church, the differences being only in unimportant ceremonies, wherein Rome herself has never been uniform. Secondly, he shows that, if all persons not holding pure Lutheranism are to be exiled, one must empty the land, not only of Catholics, but of Protestants, since strict Lutherans are things no longer in being—an extinct race, of which fossil specimens only are to be dug up in old libraries. 'Who,' he asks, 'in the present age believes?' [Here the pleader was interrupted by the President, on the ground that he was not at liberty to discuss theology; but, on his appealing to the Court, the plea was overruled, and he continued]—'Who in the present age believes the doctrine of the apology ('De Numero Sacramentorum') that there are three sacraments—baptism, the eucharist, and absolution—neither more nor less? That these are all of divine institution, and have the promise of grace attached? If then,' said he, 'you will enforce strict Lutheranism, you must exile every Protestant in Sweden.' Such is the outline of the advocate's masterly defence, which certainly places the Court on the horns of a dilemma—to be reasonable, they must either do nothing, or else—do an impossibility. Mons. the Curé, in his defence, has cited a unanimous decision of the diet of 1844, which exempts a clergyman from the consequences of a criminal prosecution for receiving into the Church a Lutheran who is willing to be responsible for his own conduct. Such is the present state of this suit. We can only hope that its decision may be in accordance with reason. But be this as it may, the sufferers have to thank only the villain John Russell and his Durham letter for having raised the spirit of fanaticism which has vented itself in this prosecution—a prosecution which must be considered as one of the most disgraceful outrages against the civilisation of the nineteenth century that any country has witnessed. — *Catholic Standard*.

**THE ENGINEERS STRIKE.**—On Wednesday night a conference of delegates from the various trades associations in the metropolis was held at the Bell Inn, Old Bailey. Mr. Newton, of the Amalgamated Society, delivered a long address, in which he proposed that the various trades societies should advance out of their funds, by way of loan, £10,000, for the immediate relief of the Amalgamated Society, assuring them that the society had sufficient honor and honesty to repay such advance. Resolutions recommending the assembly of trades delegates throughout the kingdom, to consider the subject of the dispute with the masters, were ultimately agreed to. A weekly subscription by all the trades of England for the continuous support of the men out of employment was also recommended. It appeared that £2,200, weekly would be required for the support of the engineers under the reduced rate of allowances. In Manchester the accession of hands to the various establishments gradually progresses, the laborers continue in a most deplorable condition. In the West London branch they have shared only 11s. 6d. per man since the commencement of the strike, or 1s. 2d. per week for ten weeks.

**CONVICTION OF A WOMAN FOR POISONING HER HUSBAND.**—At Lewes, Sarah Ann French, a repulsive-looking woman, aged twenty-seven, was convicted of the murder of her husband by poison administered to him in an onion pie, chiefly on the evidence of a man named Hickman, her paramour, for whose sake she had done it, but who now appeared fired and anxious to be quit of her. He detailed without compunction the whole particulars of his connection with the wretched prisoner, and stayed in the court to hear her ordered for execution without the slightest emotion.

**MURDER OF A CHILD.**—Selina Ride, the wife of a wheelwright, at Weston-Underwood, near Derby, has been committed for the wilful murder of her illegitimate offspring, a girl of three years of age, found drowned in the canal with a brickbat attached to its body.

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May 7, 1855.



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MRS. EMMA G. BOSTWICK

Has the pleasure of announcing that she will give TWO CONCERTS IN MONTREAL, THE FIRST OF WHICH WILL TAKE PLACE AT THE CITY CONCERT HALL, On Monday Evening, the 26th April, 1852, AND THE SECOND On Wednesday Evening, 28th April. On which occasions she will be assisted by the following eminent Artists: SIGNORA R. PICO, SIGNOR VIETTI, M. EBBERN, M. MUELLER, ADELIN PATTI, and the little musical wonderer, Only seven-and-a-half years old.

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