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CATHOLIC NICLE.

MONTREAL, FRIDAY, JANUARY 30, 1852.

NO. 25.

THE REV. MR. MACLACHLAN'S LECTURES AT FALKIRK.

VOL. II.

(From the Glasgow Free Press.) "You shall be hated by all men for my name's sake."Mat. x. 22.

Soon after the Ascension of our Lord, as his disciples began to multiply and to spread over the world, they found, by experience, how truly their divine Master had spoken when he promised them crosses, trials, and persecutions—when he forewarned them that they would be an everlasting object of hatred to the world: "You shall be lated by all men for my name's sake." The sanguinary war of this world against the Church began by the scourging of the spostles in Jerusalem, and continued, almost without interruption, for nearly three hundred years. Every weapon was used against the children of God-fire, the sword, the rack, and calumny. From this frightfel trial the Church came out victorious; her enemies were weary of inflicting cruel torments ere she be-trayed any sign of weakness or unwillingness to suffer; while her numerous apologists, some of the most learned and able writers of the day, triumphantly reluted the slanderous accusations with which she was assailed. Nor was the glorious privilege of suffering for the Saviour's name limited to the Christians of the early ages. It has been mercifully Touchsaled to those of every succeeding century, from the first down to the nineteenth. Yes, indeed, the words of the Son of God, promising sufferings to his followers, were addressed to us no less than to his more immediate disciples; and the words of St. Paul, which I quoted not long ago, are true in every age, that all who seek to live piously in Christ Jesus thall suffer persecution.' Like the first Christians, therefore, we have much to endure; like them we have to defend our holy doctrines, and, as it were, to apologise to the world for holding them. Ever attacked, we must ever defend ourselves; and I am now doing, alas! but too feebly and too imperfectly, what the Justins, the Tertullians, the Origens, did so effectually in the early ages—I am continuing their work, I am apologising for the persecuted truth.

We are not, however, without consolation in the midst of our sufferings; we feel that, like our brethren of old, we are persecuted for justice's sake. It is not the worldly-minded, it is not the children of this earth, but those who aspire to a place in the kingdom of God, that this world speaks ill of and persocutes. Such, I trust, we are; and that we really are so we have this remarkable and irrefragable proof, that our persecutors urge the same charges against us now as the ancient heathens preferred sgainst the first Christians. The laws made by a hostile Government to coerce our Church, and to impede the progress of our religion, are based on the very same grounds on which were based, in days long gone by, those bloody edicts so often issued against the early Christians, from the time of Nero to that Now, I say, that to us this is a source of infinite consolation, because it evidently proves that our faith is the same as that which enlightened the minds and supported the courage of those millions of martyrs who died every kind of death rather than betray their Lord-rather than renounce the name of Jesus Christ. If we differed in aught from them the world would treat us differonly; but to the same true and unvarying faith of Jesus Christ are reserved at all times the same enmity on the part of the world, the same persecution on the part of the worldly men.

It was on this uniform similarity in the world's treatment of the servants of God that I promised to date this evening. I promised to show you that the outery of the present day against modern Cathoics is but the ccho of that old heathen clamor against the Catholics of the olden times-I promised demonstrate that the same charges are now urged gainst us as were so cruelly preferred against the followers of Jesus Christ in the times of heathen persecution. I now proceed to fulfil my promise.

It would seem,' says Dollinger, in his ' History of the Church, translated by Dr. Cox, 'it would seem that Christianity was viewed by the heathens as no more than a compound of foolishness, absurdity, and of every crime, an enemy to the gods, to the Empeto one part of the community only; they were detested by all; for then, indeed, a spirit of hatred were equal and alike.'-(Vol. 1, p. 63.)

Such were the feelings of the Roman world with nooth grant!

hated and detested. All, save those who had already | British Protestants do not shout, as the Roman Paembraced it bore it a mortal grudge—spoke ill of it, gans did, 'To the lions with these men!' because slandered it, persecuted those who adhered to it. now-a-days, it is not the custom to throw men to Now, let me ask, is not the Catholic religion in these | wild beasts; but they become furious as wild beasts countries placed in circumstances greatly resembling themselves, and they cry out, 'Enact penal laws those in which Christianity found itself, both among against these Papists; we dislike them; we distrust Jews and Gentiles, from the days of our blessed them; they are the enemies of our pure reformed Lord to those of the first Christian Emperor, Con-creed, and to tolerate them is a national sin. Strip stantine? Do not the whole British people unite in them, therefore, of every privilege; and as for their the most cordial detestation of Catholicism, nicknamed by them ' Popery?' You know they do. You penny of the public money. To endow them is to know what took place last year when the spiritual endow ignorance, error, superstition and idolatry.' government of the Catholic body in England was altered and modified on the ancient Catholic type. You know how the whole nation arose like one man, to repel the alleged aggression by Cardinal Wiseman, and the new Bishops. Public meetings were called, furious speeches were delivered, fiery sermons were preached, long prayers were poured forth; indeed, every possible means were used by the pulpit and the press to stir up the people against the little band of ecclesiastics whose advent to our shores was considered as fraught with so much danger. To see what was then done, to hear what was then said, to read what was then written against the Pope, the Cardinal, the Bishops, and Maynooth, and the Propaganda, and, in short, the whole Catholic body, one would have thought that the British empire was in the most imminent danger. Some fifty years ago our fathers were less alarmed at the threatened invasion so long meditated by Bonaparte. And the Senate made law against this same aggression; and took as much pains to guard against Cardinal Wiseman's red stockings as they would against a fleet of French steamers, and a whole army of French soldiers, with the tri-colored flag; for these manifestations, these precautions, these penal laws, were the results of hatred more than of alarm. Lord John Russell, who first sounded the tocsin in the ears of the Bishop of Durham, told the world distinctly that he did not fear Rome, but that he had a most cordial hatred towards her. So it nothing to be afraid of, save, perhaps, of seeing and hearing the truth; but at the approach of the Cardinal and a regular literarchy their old enmity burst out anew; and this was the real cause of that frightful agitation-and, I must say, of that persecutionof last year, the fatal effects of which the unoffending Catholics of these kingdoms will continue to feel for years to come. This, then, is the first feature of our resemblance with the early Christians—we are hated as they were, by all classes of the community. To proceed with some order in our remarks on this subject, we may observe

1. That, like the early Christians, we are hated by the mass of the people. The great majority of the heathen population considered the Christians as a body of miscrable beings, who not only were loaded with the indignation of the gods, whom they despised, but who were also the cause of the vengcance of the offended powers of heaven upon the lands where these impious men resided. To them, therefore, were attributed all the calamities with which the provinces of the empire were at that period so heavily afflicted. Was there an inundation or an earthquake—did famine or plague cause men to tremble—then burst forth the fury of the populace against the enemies of the gods, and many a Christian fell a victim to their rage. The crowded scats of the am-phitheatre rung with a thousand-tongued voice, "To the lions! Away with them to the lions!" And often, without even the forms of justice, the Christians were delivered to immediate death to appease the blood-thirst of a populace.2—(1b., p. 67.)

Catholic meetings so numerous and so frequent in all our large towns-meetings at which the most frightful denunciations are uttered against the Pope and Popery, and all connected with the ancient creed of Their false religion was no match for the eternal Christendom? In these popular gatherings we are accused of every possible crime, folly, and extravagance; and all the ills that befall society are laid to our charge. Foreign wars and domestic strife; fawickedness, and that their judgment of the Christians mine, fever and pestilence; the inclemency of the was this: "A Christian is a man capable and guilty seasons, and fluctuations of trade and commerce, are The mere in England; that so to encourage it is a national sin; very words of the heathens, that their cherished sysome of Christian was sufficient to draw hatred on and that national iniquity is punished by these and him who bore it. Nor were the Christians odious similar scourges, indicative of divine wrath and venge- the rival creed? Why did Lord John Russell, and ance. To give one instance of this, I may mention what his government, and his parliament, raise the alarm almost every one here is aware of-a few years ago as Cardinal Wiseman and the new hatch of Bishops admated all classes of men, and how different soever an enlarged grant was voted by parliament for the approached our shores? Was it not that they tremmight be the education, the rank, the employment, Catholic College at Maynooth. This was followed bled for the fate of the Established Church? And and the managed grant was voted by parliament for the approached our shores? Was it not that they tremmight be the education, the rank, the employment, Catholic College at Maynooth. This was followed be for the fate of the Established Church? And and the managed grant was voted by parliament for the approached our shores? Was it not that they tremmight be the education, the rank, the employment, Catholic College at Maynooth. and the manner of life of the various subjects of the by the potato disease; and many a wise man, and yet there was nothing, in a worldly point of view, so empire, in their detestation of the Gospel and in their many a revelation-reading woman, saw, in this denamosity towards the followers of Jesus Christ, all struction of our favorite esculent, the potato, a curse inflicted on the country in punishment for the May-

educational institutions, let them not receive one

2. Our rulers and chief magistrates, no less than the vulgar, hate us, and embrace every opportunity of displaying this hatred. In this they only copy from the Pagan model. The Pagan Emperors and magistrates were hostile to Christianity because it was opposed to the religion of the State. The State leaned for its chief support on religion; ruin it and the State would fall along with it. The historian tells us that 'the introduction and toleration of foreign religions had already been considered an evil by those statesmen who followed the strict notions of their Roman fathers; how much greater an evil would be the introduction of Christianity, which would not consent to stand at the side of other religions, but aimed to destroy them all, and to triumph n their destruction! It required only a slight knowledge of Christianity to perceive that, sooner or later, it would create an entire revolution in the moral relations of the nations, as well as of the individuals, who embraced it; and that, consequently, the institutions, the laws, the manners, which had hitherto given to society its character and form in the Roman empire, would fall beneath the victorious spirit of the

Gospel.'—(1b., p. 68.) On grounds similar to those on which the heathen statesmen of ancient Rome opposed and persecuted the Christians, the English statesmen of the present he had a most cordial hatred towards her. So it was with the nation at large. They knew they had because it are progress of Popery is a real evil, because it angurs no good to what they call our Protestant constitution. This, they allege, is a Protestant country; our Queen is Protestant, our parliament is Protestant, our constitution is Protestant, our laws are enacted and enforced in the spirit of Protestantism, our courts of justice, our colleges and universities, all our civil and municipal institutions, are Protestant; in short, the prosperity of this country, its supremacy in commerce, its social happiness, its progress in the arts and sciences, all is due to, connected with, dependant on, its Protestantism. If its Protestantism can be preserved, England will go on and prosper—
if its Protestantism yields to Popery, England's
prosperity is gone. To speak in the language of Gavazzi, England, with the fall of her Protestantism, hostile to Protestantism, they cannot live together, nor like two kindred families grow up and thrive together. It is in the very nature of Catholicism to encroach upon, to absorb, to engulph, utterly to destroy every rival creed. In self-defence, therefore, we must oppose it, keep it at a distance, disarm it, mutilate, and maim it, and, if need be, sweep it from off the face of the earth.' So reasoned the old heathen statesmen of Rome; they, too, enacted laws and published edicts against the new creed, which experience soon taught them 'would not consent to stand by the side of other religions; or rather, to speak more accurately, other creeds had not strength enough to stand by the side of it. Paganism could not long survive the promulgation of the Gospel; darkness is dispelled at the rising of the sun, and to Does not this recall to our recollection the anti- the gloom of night, succeeds the brilliancy of day. As worldly wise men, therefore, as good and sincere Pagans, the Roman magistrates acted wisely in seeking to oppose and repel the advances of Christianity. truth and the religion of the Son of God; as the latter advances, the former must naturally and necessarily recede, give way, altogether disappear, in the course of time. Resistance against the new creed was, therefore, to be expected. And when we see Protestant statesmen draw up their forces, to oppose tem is in great danger for coming into contact with very formidable in the appearance of the persons of these Prelates. They did not seek to sit on the Protestant episcopal benches—they usurped no an-

centuries after the death of its divine author. It was the heathens said of the early Christians? It is true, taken from their ancestors-they did not come supported by foreign bayonets-nor were they even so much as suspected of having conspired against the State. They asked only leave to live in England. their native country-to move about and minister to the wants of their own people—to reside where they thought they might be most useful. But no; this was too much, It was too much for them to presunte to show themselves as Catholic Bishops, in a country where there were Protestant Bishops; people might perhaps mistake the one for the other; or they might compare their respective mode of living or acting, and the result of the comparison might not be favorable to the Protestant prelates; then, again, the Catholic Bishops would, of course, preach the old Catholic doctrines, once so dear to Englishmen, and these doctrines might, as of old, attract attention, and gain power, and spread among the people, and ultimately prevail; and so Protestantism would decline as Catholicism would advance, until the one became extinct, and the other had obtained a complete triumph. This is what our Protestant rulers were afraid of; similar fears formerly disturbed, as we have seen, the bosoms of the heathen rulers in Imperial Rome; and they sought to quiet, to remove those fears, by indulging in cruel persecution; in this they have been faithfully imitated by our statesmen in England. They knew, these wily men, that Protestantism now, as Paganism of old, was in danger of being eclipsed, when placed side by side with Catho-

> 3. In ancient times, next to the magistrates and men in power, the Church might reckon among her persecutors the body of lawyers. The powerful body of the jurisconsults also threw the weight of their influence into the scale against the Christians. They, to whom the guardianship and maintenance of the laws, and the care of the "divine and human things" were intrusted, saw in the old religion an element necessary to the integrity of the State, which was to be preserved at any cost, and if need should be, by the infliction of the severest punishments. To this infliction of punishment they often excited the emperors and their governors; and that every pro-consul and civil authority might know what chastisements were provided by the laws for those who despised the gods, a learned lawyer, Domitius Ulpianas, in the third century, collected all the de-

crees of the emperors on this subject.'—(Ib., p. 60.)
The learning and ingenuity of the Roman lawyers were thus taxed, in order to seek out and drag into light old and forgotten edicts which might be enforced against the Christians; the lately enacted laws were not cruel enough for the punishment of such men, and, therefore, the enactments of more barbarous and less humane times were in great request. So, on the appearance of Cardinal Wiseman, on the nomination will be precipitated from the 'top to the bottom of of the new bishops, Lord J. Russell ordered the the wheel.' Now, they argue thus: 'Catholicism is Crown lawyers of England to examine the statutebook, and to see whether aught could be found there to chastise the alleged presumption of Rome. Meanwhile, pending these researches, the gentlemen of the English bar addressed the Crown; they protested against the insolence of the Pope, they vowed vengeance against the hierarchy, and expressed the most devoted attachment to the throne and religion of England. At the same time, one of the judges of the land, heated with wine and full of zeal, declared himself ready to trample on the red hat of the Cardinal; and another member of the bench, alluding to the alleged crimes of the Pope against England, assured his Holiness, tauntingly, that should be ever stand as a criminal at the English bar, ample justice would be meted out to him.—On examination, it was found that, in reality, no law of England had been violated; the conduct of Rome was beyond animadversion; but still the lawyers of England, like those of ancient Rome, seeing in the old religion an element necessary to the integrity of the State, which was to be preserved at any cost, devised new laws to meet the exigencies of the time. To this we owe the penal bill of last year, which, although it cannot be enforced, is but too well calculated to gall and mortify. unoffending Catholics. In fact, it is no source of comfort to the established religion, save in as far as it is a slur on the rival creed. The edicts of the accounted for, by saying that Popery is encouraged the progress of Catholicism, do they not admit, in the emperors, cruel as they were, and often excited to the letter, could not save Paganism; so this bill cannot ultimately save the Church of England. A remarkable fact common to both the old pagan and the modern English legislatures is, that they enact laws in support of their respective religions, not on the ground that these forms of worship are agreeable to God, but because they help to prop up the State. It is altogether a matter of human policy; and we, like our Christian ancestors, are persecuted, not precisely because we profess a false religion, or because we are guilty of any crime, but because our creed is deemed cient or existing titles—they asked no grant of public bostile to the State. It has more to recommend it regard to the religion of Jesus Christ, nearly three Is there not, in all this, something very like what money—they claimed none of those funds forcibly to the attention and affection of the community than

any mere State-religion, and, therefore, they who live by the State, who enact and interpret the laws of the State, who are the salaried servants of the State, and who have an interest in supporting it, are naturally the enemies of all creeds, true or false, which militate against the creed of the State. This was the source of persecution in the old heathen times, and it is still one of the principal causes of that cruel persecution under which British Catholics are suffering so grievously at the present hour. Be it observed, at all events, that Protestantism is now propped up, not because it saves souls, but because it helps to save the State-so it was with Paganism long before.

运动处理的过程性,他是人生心心心,你是你不不

4. The next class of society hostile to the Christians of old was the rich, the learned, and the grandees. With proud disdain the rich and the great looked down upon the new religion and its adherents. These were no other than men of low degree, artisans, and slaves. . . The idea of becoming a member of a society in which the free, the rich, and the powerful, stood not above the lowest slave, was to the haughty Roman intolerable. The learned, and those who pretended to be learned, found, in the books of the prophets, a rude and tasteless style. . . . From this class of men, in particular, came the objection that that religion could not be true which made its members miserable and melancholy. -(lb., p. 69.) Here we have the same objections so often urged at the present time against Catholicism. How often are we told that our religion impoverishes and degrades those who profess it? How often are we told no nation professing Catholicism can be great and prosperous? How many times are we told to look to Ireland, and to consider what 'Popery' has done there to reduce to rags and beggary a numerous people and a fertile country? This is, as you see, altogether a Pagan objection; one which the Pagans might, indeed, with some show of plausibility, urge in the primitive times, but which comes with a very bad grace from the lips of Protestants. It is a fact that at first the majority of the converts to the faith of Jesus Christ were from among the humble and the poor. The apostle St. Paul admits the fact, and is not ashamed of it. Christ offered, as one proof of the divinity of Ilis mission, that the 'poor had the Gospel preached to them.' The Pagans, therefore, were not so far wrong in their mode of reasoning, as the greatest number of the Christians who came under their observation were really poor. With Protestants, however, this line of argument is not legitimate. They should know more about Christianity, and Christian church history, and Christian principles, than the heathers of old Rome. Poverty, according to their creed, should not be deemed a crime; and, they must be aware, if they read the Bible, that the poor crowd the road to heaven more frequently than the rich. As to the poverty of the Catholics in Ireland, and in these countries generally, Protestants must know that, to their own cruel policy that poverty is principally due. How often did their penal laws confiscate our poverty? Were we not compelled, until of late years, to pay double taxes, and to purchase, at a high price, exemption from attending Protestant worship on Sundays? Then we were excluded from all Government situations. We could not hold, buy, sell, or farm land, or engage in business. We were prohibited from having schools of our own, or from sending our youth to any but Protestant seminaries. What wealth we had was thus forcibly taken from us, and we were not allowed to acquire more; and all the while we were forbidden to educate our children. Now, all these evils were inflicted on us by Protestantism; and, in the face of all this, Protestants are shocked at our comparative poverty, and at the ignorance of our poor-a poverty to which they themselves have reduced us-and an ignorance which, in reality, is not greater than that prevalent among themselves in the same rank of life. There is nothing, then, more absurd, nothing more unjust, than to hear Profestants objecting to Catholicism now, as Pagans objected to it of old, on the ground that forbade them to teach schools, to read the classics, many Catholics are poor. They forget that the balk of mankind are poor from unavoidable circumstances, and that much of Catholic poverty originated too, not many years ago, were prohibited from erecting in Protestant persecution.

5. Of all the enemies of Christianity, the most bitter, the most inveterate, and the most influential, were the Pogan priests. This was to be looked for as a matter of course. All who lived by the old worship, who shared in the riches of the temples, and in the sacrifices, were natural, and, so to speak, legitimate enemies of the Church; and Church history assures us that they used all their influence to stir up and infuriate the populace against the Christians. The same line of conduct is followed at this day, and has been long followed, by the ministers of the various Protestant denominations. Some of them, no doubt, are more zealous, active, energetic, and less scrupulous than others, but, in general, it may be said of all, that they preach against Popery oftener, and more carnestly, than against Satan and sin. Then they form societies whose object is to expose and combat Popish error. Differing, as they do in so many points -1 may say, in everything else—they agree in this, to write down, preach down, vote down, slander down, Popery. They agree, as they say themselves, to sink their mutual differences—that is, to forget their own errors, for which they may be damued—in order to join in a crusade against the supposed errors of the warfare against us. And surely there is something people with long sermons against Popery, they harrass the Parliament with petitions against it, they urge the Legislature to the enactment of unjust laws to coerce ther sometimes create tumults with the view of crushing its adherents, or of driving them in fear and trembling from our shores. So, of old, the Pagans of old. What alliance can exist between God and ran in all haste to accuse the Christians before the Belial? If Protestants be the children of God, how ther sometimes create tumults with the view of of Christianity for the same reasons, on the same idolatrous priests; and inflamed with false zeal, they and on the same side, as the sons of Belial? They

times excited tumults and seditions. Thus, to appease their wrath, Polycarp, Bishop of Smyrna, a venerable man in his nineticth year, was condemned to the flames, and burnt before their eyes-thus, too, many Christians were sacrificed to the popular fury at Lyons and Vienne in Gaul. We find an exact counterpart to this in the conduct of the Reformation Society, lately organised in Scotland. As far as their writings and their words can do it, they are seeking, at this present moment, to stir up the people of Scotland against the Catholic body; they would deprive us of every privilege we enjoy as British subjects; but, trusting in money themselves, they strive particularly to deprive us of the Parliamentary grant to Maynooth. If they succeed in this, they will proceed to urge other demands, and they will strip us, as their forefathers stript ours, of whatever earthly means the Almighty has given to us. Upon this very subject, and with this very object in view, they are now agitating the country in the hope of coercing the Government into persecuting measures. What better are these men than the heathens in the time of Nero and Diocletian? Give them the power, and they will persecute with fire and sword, as those inhuman monsters did. Akin to the Scottish Reformation Society is the Evangelical Allianceequally unjust, ungenerous, narrow-minded, and inlolerant. Arcades ambo.

Among many other objections to Catholicism, urged alike by Pagans and Protestants of all classes, there is only one more that I will stop here to notice and refute. Paganism was wont to contrast its power, its worldly prosperity, and the richness of its literary treasures, with the poverty, and humility, and the simple ignorance of many Christians. The cmperor, Julian the Apostate, wrote a book against Christianity, in which this argument is developed at great length. 'He opposed,' says the historian (vol. ii. p. 7,) the universal dominion of the Romans, and the splendid literature of the Greeks, as the fruits of Polytheism, to the sterility and weakness of Christianity. Now, this is precisely what Protestants do even now. 'Look at England,' they say, 'see how powerful she is! how great, how prosperous, how wealthy! and all this she owes to Protestantism. The Romans attributed their greatness to the worship of many gods—to Polytheism; England ascribes hers to Protestantism. In accounting thus for the present position of our country we overlook many essential elements of her really astonishing prosperity. We overlook the fact that Britain, South Britain especially, if she be indebted to any religion, it is first and principally to Catholicism. As I observed before, her noblest institutions are all of Catholic origin. Catholicism moulded into its present shape the character of her sons; and her Protestantism itself, of which she is so proud, is only a corrupted Catholicism. The truth is, England was great while she was yet Catholic, and if her greatness did not depart from her when she cast off the old creed, it was because she retained many of its principles, its institutions, and its traditions. As to our literature, I need only say that the Catholic nations of Europe-Italy, France, and Germany-have a literature as rich, as varied, and as replete with learning as that of England; and that, moreover, the Catholic literature of Europe is of an older date than the Protestant, and the latter has borrowed much, and learned much, from the former. It is, therefore, very unfair to claim superiority in literature there, when it does not really exist. Julian did this, and his imitators here are doing the same. At the very time that Julian was depreciating the literature of the Christians, the greatest men of the ago, the most eloquent orators, the most profound philosophers, the most learned historians, were all Christians; and so well aware was he of the superiority of the Christians at the period we refer to, that he or to acquire secular knowledge. Then he upbraided them with being ignorant. So with Catholies; we, schools; we were prohibited from teaching, and from being taught in our own homes; and we were outlawed for going to study abroad. And, now, they who framed these laws to keep us from becoming learned turn upon us and censure us for being ignorant. But we are not ignorant; and our learning is as great, our men of genius as numerous, our libraries as well stored with valuable volumes, as if we had forsaken our ancient creed and embraced some of the modern heresies. Nor need we be moved with the reference so often made to the worldly prosperity of certain anti-Catholic nations. Catholic nations have been, and many of them still are, and others will be again, rich and prosperous; but this depends more on human policy than on the profession of any particular religion. This I showed you on a former occasion, so that I need not dwell longer on this subject.

It would, indeed, be easy, if my limits permitted me, to carry much farther the parallel between the charges made of old by Paganism against Catholicism, and those which Protestantism urges against it at present. I think, however, I have said enough to show you that there is nothing new in the ground taken up by the latter, nor in its mode of carrying on others, which concern them not. They stun the here to make serious people think and weigh well the grounds and consequences of their opposition to Catholicism. It is certainly strange that Protestants, who consider themselves reformed Christians, should war against the oldest and most widely diffused form who consider themselves reformed Christians, should it; and, like Alexander, the coppersmith at Ephesus, war against the oldest and most widely diffused form heathen magistrates, fired by the harangues of their do they find themselves fighting in the same ranks, over the world.

CATHOLIC INTELLIGENCE.

THE REV. FATHER MATHEW .- On Friday the rev. gentleman, accompanied by his secretary and several other gentlemen, visited the different temperance rooms of Cork, for the purpose of receiving congratulatory addresses from his faithful followers. The Rev. Mr. Mathew, we understand, appeared in excellent health, and in reply to each address with which he was presented, replied in his usual eloquent and encouraging style.—Dublin Freeman.

SAINT GEORGE'S CATHOLIC CATHEDRAL .-Sunday evening it being announced that his Eminence the Cardinal Archbishop of Westminster would preach, the doors of St. George's Cathedral were literally besieged at an early hour, the evening service being performed by Fathers Cottar and Daniels, when his Eminence ascended the pulpit in his scarlet robes of office, and delivered a very impressive discourse to a large congregation.—Morning Adver-

The Countess Ida Hahn Hahn, the once fashionable novelist, is about to enter a convent of the Sisters of Mercy at Mayence.

Conversions.—We are happy to have it in our nower to announce the conversion of two young ladies—the daughters of a distinguished literary gentleman who holds an important official appointment. May God grant that the father will follow the example and embrace the true Faith. We have heard an anecdote respecting his conduct on a recent occasion with reference to Achilli, which leads us to hope that his fine intellect is already becoming impressed with the knowledge of the Truth. His name is suppressed through a feeling of delicacy for the present .-London Catholic Standard.

THE JUBILEE.—The Most Rev. Archbishop of Baltimore has, in a Pastoral Letter, fixed upon the month of February, for the observance of the Jubilee (recently promulgated by the Pope) in his diocese .--

IRISH INTELLIGENCE.

THE STATUTES OF THURLES—THE ARCH-BISHOP OF TUAM.

(From the Dublin Freeman.)

The following promulgation of the Decrees of the Synod of Thurles has been issued to his Clergy by his Grace the Archbishop of Tuam :--

[Translation.]

"Tuam, December 20th, 1851. To our Rev. Brethren, our Parish Priests, Curates, and Regular Clergy of this diocese, as also to all those whom these Letters concern, Health and Benediction.

"The Decrees which were passed in the National Council, lately held at Thurles, and afterwards confirmed by the Apostolic See, we, by the present Letters, make known to you, and promulgate. Our Provincial Statutes, which were also confirmed by the Apostolic See, are not abregated by these present Statutes. On the contrary, they retain their entire binding efficacy, unless where the contrary may be prescribed, in which case, should it occur, the more recent Statutes are to be obeyed.

"Lest observances to which they are not accustomed should appear onerous to the Faithful, you will take care to explain to them, that we do not introduce any new discipline; that we only labor to restore and renew the ancient and general discipline of the Church, which prevails wherever she enjoys full liberty, and which has fallen into disuse only on account of the severe persecution of past times.

Although all that is here prescribed regarding the administration of the Sacraments cannot, at once, be complied with, because there are wanting in certain churches confessionals and baptismal fonts; yet we exhort you all, that in accordance with the zeal for religion with which you are inflamed, you will sedulously endeavor to arrange that these conveniences be immediately supplied in all the churches.

"As to marriages, we ordain that, after the approaching Epiphany, they be performed in the church as

the Statutes require.

"We direct your special attention to that part of the Statutes which regard the Queen's Colleges and the National Schools, that by obeying the Apostolic Rescripts you endeavor with all your might to procure the withdrawal of youth, if any there be, from frequenting the said colleges; and also to obtain the fulfilment of all the conditions which are required both by the Synod and our Holy Father the Pope, that these schools (national) be tolerated, as they, the latter, are, in very many cases, very dangerous to the youth who frequent them. Whereas in these sad times the onemy rages so fiercely, even to the extent of using force, to infect the flocks committed to your care with poisonous errors, you will not cease, with renewed zeal, to bring them with you to wholesome pastures, and to instruct in piety and learning, in Cailiolic schools, the youth of both sexes.

" We take this suitable opportunity of communicating to you the fact that we have received an Encyclical Letter from our Holy Father the Pope, Pius IX. in which he implores the people intrusted to our care to pour forth public prayers to invoke the Divine

clemency.
"That the Faithful may the more ardently join in these prayers, our Most Holy Father promises to produce again the Heavenly treasures of the Church in the form of Jubilee. We therefore command that in the Collects of the Mass be added the prayer, 'Contra persecutores et male agentes,' and as there is no to other prayers the Litanies of the Blessed Virgin be

"† JOHN, Archbishop of Tuam."

urged the magistrates to execute the most cruel should look to this, and, ere it is too late, repair to the legitimate standard.

LETTER OF HIS GRACE THE MOST REV.

ARCHBISHOP OF DUBLIN, RECOMMENDING THE PUBLIC PRAYERS PRESCRIBED

REV. THE SOVEREIGN PONTIEF BY THE SOVEREIGN PONTIFF.

TO THE CATHOLIC CLERGY OF THE DIOCESE OF DUBLIN. Mountjoy-square, 30th December, 1851.

Rev. Sirs-The Sovereign Pontiff, our Most Holy Father Pope Pius the Ninth, urging forward the dietinguished piety of the several Catholic Bishops of the entire world, desires in his Encyclical Letters on the entire world, desires in his Emergence Letters on the 21st of November last, that public prayers be offered up to implore the Divine Mercy for the purpose of averting the great calamities which are impending over both the Church and the State.

To fulfil these truly pastoral aspirations, in which we most heartily concur, we hereby invite all the Catholic Clergy and the laity of this diocese to unite in fervent and public prayers; for which purpose we enjoin that the collect Pro Ecclesia be recited at every Mass for one month, commencing next Sunday, the 4th of January, 1852, and that the Litany of the Saints, with the prayers attached thereto, he read aloud in all the Catholic churches and chapels of the city every Friday, at each Mass, during the said month; and in country churches and chapels of this diocese on every Sunday within the same period.

Signed by order of his Grace the Archbishop of

J. HAMILTON. PROSELYTISM-TUAM UNION-MEETING OF

GUARDIANS. (Abridged from the Tuam Herald.)

A meeting of the board was held on Wednesday se'nnight.

The following letter was read from the Rev. Mr. Seymour, Protestant chaplain to the workhouse:- "Vicarage, Tram, Dec. 17.

"DEAR Sin,-It is my duty to call the attention of the Tnam Board of Guardians to the conduct of the Rev. Mr. Coyne, Roman Catholic curate in the work-house, on Thursday, the 14th instant.

"It has been reported to me on creditable authority, that Mr. Coyne applied to Mrs. Sandford, assistant matron, to bring him to the Widow Mannion, a Protestant; and that, Mrs. Sandford, in compliance with his desire, introduced him to her and immediately left

the place. "Mr. Coyne used, as I understand, such menacing language to the poor woman, that she was put in feat and terror of her life, and was thereby compelled to say that she would comply with his wish and change

her religion.
"Mr. Coyne also addressed the paupers, and in consequence of his advice and counsel, Mrs. Mannion was cruelly treated by the whole body of paupers in her ward. On Friday as I entered the day from I was hooted and yelled by the entire number of the papers assembled there. Widow Mannion told me on that day, she was not altered in her intentions of remaining a Protestant, but that she could not stand the persecution she was exposed to. Her eldest girl gave similar testimony. Indeed, from what I saw and what I also heard Mrs. Sandford state, I do not think her life would be safe if she were to continue in the workhouse and persist in attending Divine worship as a Protestant.

"I am bound to say, that both the master and matron, on this as well as on other occusions, acted in an impartial and upright manner. I trust the Board of Guardians will have the subject matter of the communication fully investigated, and that means shall be taken to secure civil and religious liberty to the panpers in the workhouse.

"I remain, dear Sir, your's faithfully,
"C. H. Seymour. "To Denis Kirwan, Esq., Chairman."

After some discussion the board resolved to investigate the charges made in the Rev. Mr. Seymour's letter, as also those contained in a report entered on the Catholic chaplain's book by the Rev. Mr. Coyne,

Mr. Bodkin-It is most desirable to have those charges, made by the Rev. Mr. Seymour against our officers at once investigated. No one more than I do deplores that any religious animosity should ariso here; but it is a duty we can't shrink from to have those statements cleared up. We must not permit this house to become the arena for carrying on sectarian discord, and the sooner we allay the feeling by inquiring into the entire matter, the better for all parties. Now, the Rev. Mr. Seymour two creditable witnesses in support of his allegations, and I would suggest that he names them.

Rev. Mr. Seymour-In fact, my opinion is changed as regards some of them now; however, one is the assistant-matron, Mrs. Sandford; the next is a Protestant pauper, Mrs. Griffin, who, I believe, since has left the house; and the third is the master. The woman herself (Mannion) is another witness, and she spoke to the Rev. Mr. Weldon, who also knows something of the matter.

Mr. Tully-This woman, Griffin, who has been several times guilty of the most immoral conduct (having had two or three children since she first came here) cannot be considered a credible witness.

Mr. Benson-Would it not be better to have this examination in private, by committee, for fear of any intimidation to the witnesses.

Mr. O'Kelly—By no means; it is very improper to suppose that intimidation would be permitted in this

Mrs. Sandford, the assistant-matron, was then called up and distinctly replied to the questions put to her from Mr. Seymour's letter, and by several members through the chairman. She positively denied having told Mr. Seymour any of those things he had alleged to her in his letter.

Rev. Mr. Seymour-I won't ask any more questions. This statement is all a lie.

Mr. Bodkin-I began by deploring that religious discord should arise here; but after we have taken so much trouble to investigate the charges made by him, and put all the questions through our chairman, I protest against the Rev. gentleman's expression, designating the testimony of Mrs. Sandford, which he himself adduced, as a "lie." I think he owes an apology for such an observation.

Rev. Mr. Seymour-I do apologise for it. I do not

want to have any further examinations. Mr. O'Kelly-But we must have it fully inquired into, and express our sentiments on the whole matter.

Mr. McDonnell—It must go before the public.

The Chairman resumed the interrogation of the

witness; after which he asked the Rev. Mr. Coyne if he wished to put any questions.

Rev. Mr. Coyne—I do not—Mrs. Sandford has told you the entire facts of the case, which shows how

utterly unfounded these charges are that Mr. Seymour

has brought against me.

Mr. Morris, the master, was next called before the board, and he also denied the several charges made in Mr. Seymour's letter. r. Seymon 3 is. Seymour says he does not wish that

Mary Mannion should be examined. Rev. Mr. Seymour-I do not wish to press any

father, and it is unnecessary to examine her. I will ask her no questions.

The board, however, agreed upon having her state ment, and she was called in, and, in reply to the

chairman, stated as follows:-I wrote to the Rev. Mr. Seymour, hearing that he was a good gentleman and kind to the poor, to know was a good banything for me to take me out of this house. He came here the Sunday after, and I met hin, when he told me that he could do nothing for me until I had my name changed on the registry, and that I should be a Protestant before he would give me anything. He said also that if it was not for salvation I was changing, it would be better put my hand in the fire than do it. I applied to have my register changed on the following Wednesday (this day week) and it was done. On Thursday I was in the room when the Rev. Mr. Coyne came in to give his instructions. He did not mind me at all; and he was going home when board adjourned. Mrs. Sandford, seeing me looking after him, asked me if I wished to speak to him now, as I said. I told her I would, but that was too public a place; so she sent me into the parlor, and I told him I was there and wanted to see him. When Mr. Coyne came in, he asked me was I sorry for what I did. I said that the children were crying and would not go to church, and that I would not go against them. I was not illtreated by any one, and Mr. Coyne made use of no threatening language whatever, and he said nothing to me, but of my own free will; and I told him the sentiments of my mind. I went to church on Sunday, as the master said he would punish me if I did not go where I was registered for. I did not speak to Mrs. Sandford until the Priest was gone out. I spoke to her at the door, and she asked me if I would wish to see him.

Mr. Benson-Why? No tampering in any way

should be allowed. Chairman-Did the Priest go to you and speak to

Widow Mannion-No, until I told Mrs. Sandford to call him. I knew I was a Protestant on that day Mr. Coyne made no allusion to me in his instructions to his flock. I could go out if I wished. I was not ill-treated in the dormitaries, as Mr. Morris would not allow it. I don't know but I might have said to Mr. Sermour that I was afraid of my life to be among them on account of my being a Protestant. No one ever harmed me. I know I can leave the house if I

Mr. O'Kelly-What was your object in first chang-

ing from the Protestaut religion?

Mr. Thomas Lynch—Were you promised a situa-

tion by any one? Mannion-I expected to leave the house and get situation, and have the children done for. I expected that Mr. Seymour, when he'd take me in hands, would

provide for me. The following "report" entered by the Rev. Mr Come on the chaplain's book was then read :-

il have received Mary Mannion on this day into the Catholic Church. She has come unsolicited, and in the presence of the master and porter of this house expressed her sincere sorrow for having denied her faith, and consented to be enrolled as a Protestant before the guardians on the last board day. She stated in the presence of the said witnesses that when she went before the board she did not do so from conviction, but influenced by the promises held out by Mr. Seymour-namely, that he would get her a situation and provide for her three children; she said she liked to leave the house, and that there were no other prospects of supporting herself and family outside, save by taking such steps. Now that she felt remorse of conscience for having made such a statement in the bondroom, she came forward on her own part and that of her children to retract. I think it also right to mention that before I came in this day on duty, she told Mr. O'Connor, who registered her as a Protestaut, that she did not wish he would do so until she would be sure of the situation promised by the parson.
"Eugene Coyne, R. C. C."

Hubert Delap, the porter of the workhouse, was examined, and corroborated the report of the Rev.

Mr. Coyne in every particular.

Thomas O'Connor, assistant master, was next examined and said-When I was going on Thursday, as the board directed, to change the register of Maunion from the Catholic to the Protestant religion, she told me not to do so until she got the situation she was promised (I think, but am not quite sure she said) by the Rev. Mr. Seymour.

The master was also questioned regarding the Rev. Mr. Coyne's report, and said that he was present when the woman had stated a portion of what was therein

Rev. Mr. Coyne—Now, gentlemen, you see that I have supported my statement by evidence; and you also see that the Protestant chaplain has failed altogether to prove a single one of the very serious charges which he put forward against me. I think, therefore, that I am entitled to a public retraction of them now

Mr. Bodkin-It is our intention now to deal with the whole matter.

Rev. Mr. Seymour-I withdraw my charge with refaid to the monaces and threatening language of the ker. Mr. Coyne. I am sorry for it, and can say no more. With respect, however, to what I stated on the information of Mrs. Sandford, I persist in saying that the did tell me so.

Mr. Bodkin then proposed the following resolution with reference to the charges brought in Rev. Mr.

Seymour's letter:--

"Letter read from Rev. Mr. Seymour containing certain allegations against the Rev. Mr. Coyne and

other officers of the house.

"Resolved-That after a full and lengthened inrestigation of them, and examination of several witnesses, we declare the charges wholly unfounded. We cannot forbear expressing our deep regret that the Rev. Mr. Seymour should, on insufficient authority, give expression to opinions so calculated to introduce religious animosity and sectarian feeling into a board

hitherto so free from any but the most kindly feelings." Mr. G. S. Lynch-I have read over that resolution attentively, and fully concur with the opinions expressed in it.—Having listened to the entire proceedlanguage would be too strong to mark our sense of was subsequently adopted.

disapproval. I have, therefore, much pleasure in seconding that resolution.

The meeting was unanimous in adopting it, with the exception of Messrs. Hunt, Roche, and Benson, who expressed themselves dissentients from it. Mr. R. Kirwan also said that as he was not present at the whole of the case he would not vote either way.

Rev. Mr. Seymour-1 do not now believe the evidence in the case myself. I therefore apologise for it to the Rev. Mr. Coyne, and I am very sorry that it has occurred.

It was then agreed to substitute the words-" unsupported by evidence " for "wholly unfounded" in the resolution; whereupon it was put from the chair, and declared unanimously passed.

After some further conversation the following resolution, moved by Mr. Roche, and seconded by Mr. O'Kelly, was agreed to :-

"Resolved-That we consider the evidence of Mary Mannion as unworthy of credit, and that her unfounded statements to the clergymen of both persussions were calculated to engender unkindly feelings which it is our carnest desire to avoid."

The entire day having been devoted to the foregoing investigations, and it being then after five o'clock, the other business was deferred till next meeting, and the

(To the Editor of the Freeman.)

Clifden, 26th Dec. 1851.

Sir-The people are, I am happy to say, awakening to a sense of their own danger, as well as to a conviction of the base motives by which their enemies are actuated, and accordingly they are returning to the bosom of the Catholic Church, attracted not by the perishable things of this world, but by the promise held forth by Christ to His apostles, and to all, namely, eternal life. They confess with tears their apostacy, knowing that to be partaking with Christ in His glory they must be sharers with Him in His sufferings—that to lose one's life for Christ's sake is to find it. Accordingly, on the 4th of this month, Martin Mullen and family, Peggy Coyne and family, of Littlemush, under the influence of these sentiments, avowed in public their resolution of suffering even death rather than again crucify their Redeemer by the crime of apostacy. On the 6th instant, Wm. Coury and family, James Halloran and family, of Coolacliagh, made the like avowal. The same may be said of many others.

The means resorted to to make proselytes are low mean, and tyrannical. A few days since a rumor having gone abroad that a Catholic school was to be established in the neighborhood of Clifden, some of the children belonging to the Jumpers' school intimated their delight to their class-fellows, which was made known to their teacher, the result of which was that they were stripped of their costume, the reward of their lip-abjuration of their faith. The low, vile, and insidious means had recourse to make it appear that Catholicity was extinct in Clifden—the sayings, the doings, the recantation of error and the so-called readers of the word of God shall, from time to time, form the theme of my strictures on Jumperism, when missionary duties afford me leisure. Let the children of darkness remember how their forefathers came to possess themselves of the patrimony of the poor, &c., and hence the obligation of making restitution-let this be done and you shall have an end to proselytism in Connemora. Yea, and throughout all Ireland, let this be done, and you will have few to enter the odious workhouses. Let the blind fanatics who would become the leaders of the blind, &c., withhold their supplies, and have recourse to fair spiritual means, and Jumperism is at once extinct—as a proof of which I will give those blind fanatics, as a consolation for all the supplies sent us, the following fact, out of many that could be stated, to feast on and see what sincere converts they have got :--

In Sillerney, a village of this parish, there was a school with all the advantages of cating, besides occasional supplies of clothes—strong and powerful inducements in the hands of the tempter in the midst of a poor, naked, and starving people—owing to what cause I cannot say, the supplies from time to time sent to support and keep alive the faith and piety of the new converts were for three days, and three days only, withheld; the school whilst supplied averaged from 150 to 200, and, strange to say, in three days the new converts stopped at home.

This piece of information is founded on the authority of one in her Majesty's service, who had a conversation with the teacher, and from whom he got the above particulars, and who seemed to look very sorry, and was cold in his taith, and had the good fortune to forsake her work of iniquity.—I am, &c., &c., THOMAS GIBBON, R.C.C.

THE MAYORALTY OF DUBLIN .- In accordance with the arrangement directed by the act of parliament, the inauguration of the incoming Lord Mayor of the City of Dublin, and the ceremonial of his lordship's investiture with the insignia of his office as chief magistrate and president of the corporate council, took place on Thursday. The celebration of this event in the items of civic pomp and splendor, was in every way worthy of the occasion-one which possessed a two-fold interest for our citizens, who assembled in vast crowds to testify their admiration of the amiable character and eminently useful official career of the retiring chief magistrate, as well as to express their approval of the choice unanimously made by their municipal representatives of the gentleman selected to be his successor.—Freeman.

THE DUBLIN CORPORATION AND MINISTERS' Mo-NEY .- Mr. Reynolds, M.P., has given the following notice of motion for the next meeting of the City Town Council. Alderman John Reynolds, M.P., to move -"At the next meeting of this council, petitions to both Houses of Parliament for the repeal of so much of the Act 17 and 18 Charles II., c. 7, as imposes upon the inhabitants (of all religious persuasion) of the cities of Dublin, Cork, Waterford, Limerick, Drogheda, and other towns in Ireland, a tax for the support of the Protestant Clergy, called Ministers' Money, and praying the legislature to preserve the life interest of the present Protestant incumbents in the incomes now receivable by them, by charging same upon the fund at the disposal of the Ecclesiastical Commissioners of Ireland, or from such other source as the wisdom of parliament shall seem meet."
MINISTERS' MONEY.—At the meeting of the Drogh-

eda Corporation, on Tuesday, Alderman Boylan moved a resolution to the effect that the council petition parliament, to abolish the payment of Ministers' Money in Ireland. The resolution passed withings here to-day with interest, I think that no out a dissentient voice, and a petition to that effect

THE Poor Laws and the Land Laws. -It is in the chair, to be the adoption of measures to effect the contemplation to hold an aggregate meeting of the oor law guardians in the county Clare, to petition the legislature for a thorough reformation of the poor laws in Ireland. And at a meeting of the Corofin board, John O'Brien, Esq., M.P., gave notice of a motion approving of the proposed meeting, but suggesting that such petition should be accompanied by a corresponding petition for a simultaneous amendment in the laws of landlord and tenant, now so long prejudicially postponed.

A correspondent of the Cork Reporter says "that the Directors of the Great Southern and Western Railway have definitely resolved on laying down the electric telegraph along their line between Dublin and Cork, and are now in negociation for having the same completed as soon as possible."

IRISH SUBMARINE TELEGRAPH.—The success attendant on the establishment of the submarine teleprojection, by parties in connexion with the Electric Telegraph Company, whose wires were lately extended to the port of Holyhead, of a similar chord of communication between England and Ireland. The parties propose to carry it out by sinking in the first instance a four-wire cable, the manufacture of which has been commenced, on a somewhat similar, though said to be improved, principle to that laid down between Dover and Calais. Two of these wires are 10 be for the exclusive use of government, and two for commercial and general purposes. The distance between Holyhead and Kingstown, at which latter place the wires will connect with those on the Great Southern and Western Railway at Dublin, Cork, and Galway, will require upwards of sixty miles of cable, or three times the extent of that between Dover and Calais. By this means, when effected, the communication between England and Ireland will, like that between London and Paris, be almost instantaneous, the communication across the channel now occupying several hours by the fastest steamers, which, with their mails, in rough weather are oftentimes detained. The proposed establishment of steam-packets between Galway and New York will greatly facilitate the transmission of American news by this agency, as compared with the route by Liverpool. There is very little doubt but that when the wires are laid down Englishmen and Irishmen will be able to hold constant communication across the channel, by the payment of 1s or 6d per message .- Daily News.

GOOD NEWS FOR THE TRISH PRIENDS OF EMI-GRANTS .- It is now fixed that the firm of Harnden & Co., who suspended on the 25th of November at Liverpool, and subsequently at Boston, have made arrangements for the payment of their sight drafts which had been issued to immigrants and others desirons of sending small remittances to their relatives at home.-These drafts amounted to an aggregate of £12,000, and much distress will, therefore, now be averted.

An additional police force, amounting to forty men, has been drafted to Keady, in consequence of the disorganised state of society in that neighborhood .- Armagh Guardian.

THE MURDER OF MR. BATESON.-A public meeting of the magistrates, merchants, and other inhabitants of Derry and its neighborhood, convened by the mayor, was held on Wednesday, in the Corporationhall of that city, for the purpose of expressing their abhorrence at the atrocious murder of Mr. Bateson, and of conveying to his family and relatives their sympathy and condolence under the bereavement.

DESRUCTIVE FIRE IN BELFAST.—On Friday morning about five o'clock it was observed that a fire had broken out in the back premises of Mr. D. Dunlop, baker and confectioner, known as the Thistle Tavern, in Arthur square. It appears that the lower portion only was occupied by Mr. Dunlop as a bakehouse, the upper portion which was very extensive, being the printing office of Messrs. W. & G. Agnew. There was a quantity of bog fir and other lumber stored over the oven, and the fire having reached them, the work of destruction proceeded with great rapidity. Before seven o'clock, the fire was got under, the house being then a perfect ruin. The loss sustained on all hands must have been great. We are glad to learn that it is covered by insurance; but the effect, in so far as the Messrs. Agnew are concerned, must necessarily be to throw their hands idle till they have completed new arrangements .- Northern Whig.

FIRE AT SPIKE CONVICT DEPOT .- About half-past five o'clock on the evening of Wednesday, a fire broke out in the convict prison at Spike Island, which for a time threatened the destruction of a great portion of the prison buildings. It first appeared in what is called the clothes drying room, and speedily spread to the adjoining apartments, the cookhouse, bakery, and storerooms. The hospital, in which there were at the time upwards of 200 sick, is situated in the same range, and the first care was to effect the removal of the patients to the chapel, which was immediately done .-The prison authorities, aided by the constabulary, under Head Constable M'Collum, her Majesty's troops stationed on Spike Island, and the seamen and troops succeeded in getting the flames under about 10 o'clock. Four buildings out of eleven in the range, and everything contained in them, namely, provision stores, clothing, bedding, &c., were entirely consumed. The other buildings were saved by pulling the roof off a fifth.—The damage is estimated at between £2,000 and £3,000, and the fire is considered to have been purely accidental.

COTTON MILL DESTROYED BY FIRE.—One of the mills belonging to Mr. Elkanah Cheetham, of Stockport, called the Lower Carr Mills, was on Friday morning discovered to be on fire. The loss is estimated at about £4,000, covered by insurances.

DEATHS FROM DROWNING .- On Saturday night last, about eight o'clock, a boat laden with coals, from Waterford for Ennistingue, was swamped at Poulful, about a mile above New Ross bridge, and the crew (two men) drowned.

DEATH FROM GLANDERS .- Another case of this fearful disease took place in the neighborhood of Newtowncunningham last week. The victim was called Hugh Farren, and belonged to the farming class.— Being in rather reduced circumstances, he was induced, from its cheapness, to purchase a glandered horse; and the consequence was, that he became in-fected with the fearful disease himself, and died in horrible agonies on Saturday last .- Derry Sentinel.

UNITED STATES.

THE IRINH EXILES.—There was an enthusiastic meeting at Wheeling, Va., on the 8th inst., at which the people were busily engaged in the Mayor of the city, Alfred Caldwell, Esq., presided. The object of the meeting was declared by

release of Smith O'Brien and his compatriots now in exile. The report of the committee was on motion, read by its chairman.

A meeting was held at the Court House, at Louisville, a few nights since, to call on Congress, for the adoption of measures to procure the release of O'-Meagher, O'Brien, and other Irish exiles. The meeting was pretty well attended, and a series of resolutions, having the object of the meeting in view, was adopted. Patriotic speeches were made by General Pilcher, C. M. Thruston, N. Wolfe, and Hamilton Pope. - Catholic Herald.

There has been a very large and enthusiastic meeting at Troy to memorialise the Governor in favor of intervention for the liberty of the Irish state prisoners. General Wool presided.

The jury, in the celebrated Forrest case, brought m the following verdict:-That Mr. Forrest is guilty of graph between England and France has induced the adultery: that he is a resident of New York, and not of Philadelphia: that Mrs. Forrest is entirely innocent: and that the amount of almony allowed Mrs. Forrest be \$3,000 a year.

BEWARE OF AN IMPOSTOR,-There is a person going the rounds representing himself as being authorised by Father Hearne to collect for the Catholic University. The fellow is an impostor, and the people are eautioned against him .- Boston Pilot.

THE POPULATION OF BOSTON. -By Dr. Chickering's recent pamphlet, we perceive that 45.73 per cent. of our inhabitants are foreigners or immediate descendants of foreigners, and 54.27 per cent., or a little more than one-half, of American origin. The females exceed the males by 6,644. Five-sixths of the foreign population (foreigners and their children) are Irish. Of the Americans, so called, 1.50 per cent, are colored. The children of foreigners are more numerous than American children, in proportion to the whole of each class of the population. The Americans have decreased 2,27 per cent. since 1845.—Christian Inquirer.

Non-Intervention .- We rejoice much that the attempt of Lord Palmerston and his agent, to involve the United States in the political troubles of Europe, has met with such a signal defeat. The impudence of the effort was so great, that men did not know at first, what to think of it, but as they scrutinized it more carefully, and beheld its extravagance, ridicule succeeded indignation. What a gratification it would have been to England, to see simple Brother Jonathan with a knapsack on his back following the carriage of John Bull on their first campaign! To revolutionize Russia-to Republicanize Austria, and make France believe in Democracy! How they would laugh in the privy Council at the success of their diplomacy .--Catholic Telegraph.

LEGISLATIVE DISAVOWAL.—The following is the resolution which was adopted in the Maryland House of Delegates on Monday, by a vote of fifty to sixteen, disavowing the Kossuth doctrine of intervention. It is the embodiment of the sentiment of the people of Maryland on this subject :- Resolved, That while this body concur in the resolution of invitation extended to Louis Kossuth to visit this House, we, the representatives of the people of Maryland, do most emphatically disavow the doctrine of intervention, and do carnestly recommend to the people of this State the policy heretofore pursued by the General Government, in relation to the domestic contentions of foreign nations.

Over three hundred sheep, and eight or nine hundred head of cattle, were killed by a late accident at Fordham, on the Herlem railroad.

THE STRIPED PIG UNDER A NEW NAME .-- A letter from a traveller through Vermont states, that while he was sitting in a village tavern, another traveller came in, and stepping up to the place where the bar once was, intimated that he would take a glass of brandy. "Don't keep it," was the gruff reply. The traveller was off in quick time. Presently an old farmer came in, and blustered up to the landlord, when the following dialogue ensued:—"Good mornin', landlord,"—"God mornin' Squire." "How is your family this mornin'?" "Pretty smart, thank'ee." "Is the baby well?" "O yes, very; would you like to see it?" "Well, I don't care if I do."—"Walk into the kitchen, Squire, Mrs. B. will be glad to see you." So out they go, says the traveller, and return after a very short visit to "the baby," who seems to have kissed them rather roughly, judging by the manner in which they licked their chops.-Lowell Cour.

The following is from the Asemblée Nationale:-"The representatives of these powers at London, after several verbal representations, handed in simultaneously to the head of the Foreign Office a note in which their governments expressed the intention of taking measures with respect to British subjects travelling or residing in their territories, in reprisal for the encouragement or tolerance given to the revolutionary refu-gees in England. The note of Austria was, in particular, conclusive in that sense, and Lord Cowley, Minister of England at Frankfort, at the same time received an analogous note in the name of the Germanic Confederation."

NEW PENAL SETTLEMENT .- The Lords of the Admiralty have given directions for the immediate equipment of two vessels to proceed upon an exploratory expedition amongst the South Sea Islands, including New Caledonia and the Fegees, with a view to ascertain the capabilities they respectively present for the formation of penal settlements and coaling stations for steamers. Captain Mangles Denham is to command the intended expedition .- Liverpool Albion.

THE LATE "STATE" TRIAL.—The Morning Herald correspondent says—" There is on dit prevalent to the effect that criminal proceedings are about to be commenced at the suit of a learned counsel against a journalist who figured lately in a kind of a state trial.-As they say in Ireland, the initials of the parties? names are Abraham Brewster and James Birch .-

The cause of action—libel." SIR JOHN FRANKLIN.—Captain Penny, in a letter to the Times, states that at Peterhead the other day he met with Captain Martin, an old acquaintance, who, when commanding the whaler Enterprise in 1845, was the last person to communicate with Sir John Franklin. From Captain Martin Captain Penny learned the following important fact:-"The Enterprise was alongside the Erebus in Melville Bay, and Sir John Franklin invited Captain Martin to dine with him, which the latter declined doing, as the wind was fair 10 go south. Sir John, while conversing with Captain Martin, told him that he had five years' provisions, which he could make last seven, and his people were busily engaged in salting down birds, of which they had several casks full already, and twelve

THE TRUE WITNESS AND CATHOLIC CHBONICLE.

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THE TRUE WITNESS

CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 30, 1852.

NEWS OF THE WEEK.

All kinds of rumors are affoat respecting a change of ministry in England. A coalition with the Peelite rump has been spoken of, Sir James Graham to take the place of First Lord of the Admiralty, Mr. Gladstone that of President of the Board of Trade; the Duke of Newcastle has been spoken of as successor to Lord Clarendon as Lord Lieutenant of Ireland; hat nothing is certain, except that the Russell administration cannot much longer hold together; a dissolution of parliament is spoken of as inevitable.

Recent events in France, and the good understanding that seems to prevail between Louis Napoleon, and the great continental powers of Europe, are exciting much uneasy reflection in England, upon the state of the National Defences. The predictions of Cobilen, and the Universal Peace Society canters, seem destined to be falsified in a very striking manner. The day has not as yet arrived when it is safe, to beat our swords into reaping hooks, to sell our ordnance as old iron, and to convert our gallant soldiers and sailors into men-milliners; even the eloquence of Cobden, will not avail to humbug the nation any longer, with the belief that it is either wise, or prudent, to reduce our Army and Navy estimates; or that Great Britain can long expect to retain her proud position as a first-rate power, by throwing away her arms, and acknowledging iterself to be ready to receive meekly, the aggressions of foreign invaders. The Universal Peace and Disarming Society is pronounced a humbug, and the cry is now, "if we would have peace we must prepare for war;" we read, consequently, in the English journals, of great additions to be made to the Army Estimates for the ensuing year -of twenty regiments of militia to be enrolled, to supply in some measure the gaps caused in the ranks, by the continual drain, kept up, by the interminable, and inglorious Kaffir war: ten thousand men, we read in another place, are immediately to be added to the army; the Hampshire Advertiser says :-

"That serious fears are entertained at Portsmouth and elsewhere along the coast, of an invading force landing on our shores. During the week, the Artillery force stationed in the garrison, have all been busily engaged in instructing the troops of the line in the great-gun exercise, as well as strengthening the batteries. The commander-in-chief of the forces is reported to have demanded an augmentation of 30,000

We see also, by the Irish papers, that the Recruiting Sergeant is again expected to make his appearance in the towns and villages of persecuted, and half-depopulated Ireland; we must confess, that we hope the man-catcher may not have a very successful time of it. Irishmen have something better to do than to fight their persecutor's battles, and to shed. their blood in the cause of foreigners, and their hereditary enemies-the implacable enemies of their race, their language, and their religion. If Irishmen are wise, they will stop quietly at home, and let England fight her own battles: surely Protestant England cannot want the help of Papist savages, of blustering cowards, and chicken-hearted poltroons, who are good for nothing but to get up a rebellion in a cabbage bed England; cannot surely desire to recruit her army with such men as these; and if she did, Irishmen should remember that there is a power, that has a far higher, and holier claim on them, than the Protestant, and Penal Law passing Government of England; that the

once satisfied as to Lord Palmerston's alleged reluctance to acquiesce in any important measure of electoral reform, its indignant sympathy would be unbounded. The Advertiser is distracted between its fears that Kossuth may not have some official encouragement and assistance on his return to England, and its suspicion that the new Foreign Secretary will betray the honor of his country, because his wife happens to be the daughter of a French nobleman, and a Catholic! What a brave and sagacious creature Bull is in his fanatical moments! The Daily News is rather in the hypothetic view. If he really were abetting Louis Napoleon, he deserves to be made an example; on the contrary, if he only recognised the new government as a fact, and meant to use it as a tool against Austria and Russia, his colleagues were great fools to sacrifice him. And if they don't make haste to open the doors to Graham and Newcastle, Roeback and Cobden, they must prepare to follow "the evicted Viscount." The Times, as is its wont, pleads double, so that it is hard to make out what it would convey. At first, the transaction was described as a national peace offering to offended Europe; next day such an idea was indignantly repudiated, and the opposite interpretation relied upon. The Morning Post, which has long been recognised as the confidential organ of Lord Palmerston, hesitates to make disclosures, or to affect to do so. It deals in vague expressions about national independence, and the championship of Protestantism abroad but there is as yet no sign of grappling with the main question-why was the veteran minister dismissed

We copy from the Tablet, the following extracts from the decrees of the Synod of Thurles, relative to the Government Colleges; it will be seen that these Godless establishments are condemned in unmistakeable language:---

THE QUEEN'S COLLEGES. EXTRACTS FROM THE STATUTES OF THURLES. [Translation.]

1. As in the Roman Pontiff we recognise and venerate the Vicar of Christ on earth and the successor of St. Peter, to whom is committed by Heaven the office of instructing the Faithful in the best doctrine, and of removing them from pestilent and poisonous pastures, we, with a willing mind and with fitting Religion. obedience, do assent to the admonitions and Rescripts which relate to the question concerning the Queen's Colleges, lately erected amongst us, and which Rescripts, furnished with the authority of the Vicar of Christ himself, have been communicated to us by the Sacred Congregation of the Propagarda.

2. Adhering, not only to the letter, but to the spirit of these Rescripts, we declare that no Bishop of Ireland can assume to himself any part in carrying on

or administrating the aforesaid colleges.

3. We prohibit all Priests and other Clerks from taking up, or retaining any office which relates to the administration of these colleges; and forbid that any Professors, or Deans of Residence be made, or remain in them.

4. But if any Priest or Clerk shall have arrived at such a pitch of temerity, as, despising the authority of the Apostolie See, or the Statutes of this National Council, to dare to act otherwise, let him incur suspension

ipso facto.

5. Moreover, concerning the aforesaid colleges, because of the grave and intrinsic dangers to which, by the judgment of the Holy See, the Faith and morals of studious Catholic youth are exposed in them, we declare that they are such that by all means they are to be rejected and avoided by faithful Catholics, who ought to prefer their Faith to all temporal advantages and emoluments.

6. But that the faithful people committed to our care, of whose Faith and eternal salvation a strict account is to be rendered by us to. Almighty God, may suffer no detriment by our silence, we shall in a Pastoral Letter, to be published in the name of this Synod, indicate the grave and intrinsic dangers mentioned by the Holy See, to which Catholic youth are exposed in these colleges, and we shall admonish and exhort all the Faithful, with weighty and charitable words, that they wholly abstain from frequenting these colleges, lest their Faith contract some stain, or they be infected with some pestiferous doctrines.

7. Let the Bishops of the places where the colleges are situated diligently take heed that these Statutes be kept by all the Priests, and that fitting veneration be shown by them to the mandates of the Apostolic See. and obedience and veneration to the Statutes of this

8. Lastly, for a perpetual remembrance of the thing, let the Rescripts and admonitions of the Sacred Congregation of Propaganda, which relate to the Queen's Colleges, be inserted in the acts of the Council.

9. In order at length to provide for the sound education of Catholic youth, and to follow up the reiterated recommendations given to us by the Apostolic See, we consider it our duty to strive, with all our might, to cause by our common counsels to be erected as soon as possible a Catholic University in Ireland.

[The above Statutes have already appeared in a Belgium periodical.]

We give in our second page the report of an in-

The decision of the Poor Law Commissioners, on the conduct of the Protestant chaplains of the worklouse, is likely to have a good effect. The Rev. Mr. Stamford, one of the most unprincipled of these prosclytising gentry, has been severely censured by the Board for his indecent conduct, and has been called upon to resign his situation as Chaplain to the North Union Workhouse.

In Ireland the disturbed state of the North, and the continually increasing Agrarian disturbances, are exciting much serious attention; a clue to the foul murder of Mr. Bateson has been discovered, one of the accomplices having offered to turn King's evidence.

The Irish papers mention the appointment of the Rev. Richard McDonnell, Senior Fellow of Trinity College, Dublin, to the Provostship. The new Provost was originally called to the bar, and practised several terms with eminent success, after which he took orders in the Established Church; he obtained his fellowship in 1808, at the early age of 21 years, and in 1813 was the only Fellow of his college whosigned the petition in favor of Catholic Emancipation, a measure, of which the rev. gentleman was one of the ablest, as well as one of the earliest advocates.

We read in the Christian Inquirer, a Protestant Unitarian journal, of the establishment of a new Protestant sect in the United States - the Spiritual Rappers. The old humbug of the Cock Lane Ghost has been revived, and acted over again with great success at Rochester and elsewhere. Several believers in the new revelations, have formed a settlement at Mountain Cove, Fayette county, Va., where they have purchased land. "Since the location of the first party, other families have followed. The papers dictated by the Spirits, heretofore published in Auburn, N. Y., are to be revived in this new Mecca of a new religion." We must be careful not to laugh at it, lest we be accused by our cotemporaries, of treating with disrespect the Holy Protestant

The following story (says the Paris correspondent of the Daily News) is current among circles usually well informed. I give it, however, with all reserve. It is certain, however, that the strange recital was prevented by the authorities from appearing in the Public, a paper set on foot by a party of the Elysée. Two or three days ago, as the President was coming out of the Elysée, he was shot at by a sentry belonging to the grenadier company of a regiment of the line. The man was immediately arrested, tried at once by a court-martial, and shot by some soldiers of his own regiment in a corner of the garden of the Elysée. My informant says that the authoritative details of this tragic affair were sent to all the government journals, but that, after the story was actually in type, orders were sent that it should not be published.

The news brought by the steamer America is highly interesting, if not very satisfactory. Sir Harry Smith and the forces under his orders at the Cape of Good Hope, have met with fresh, and very serious reverses; and regiment after regiment arrives just intime to be cut up in detail, the victims of the imbecility of our precious Colonial rulers. Col. Fordyce and Lieut. Gordon of the 74th, and Capt. Devenish, are amongst the slain.

The prisoners at Ham have been set at liberty, pon condition of not returning to France. The pronulgation of the Constitution was expected to take place between the 15th and 20th instant.

BROWNSON'S REVIEW.

A press of other matter has prevented us from noticing the contents of the January number of Brownson's Review, as we intended to do; to-day, we hasten to redeem our promise. The present number contains articles on the following subjects:-

I. Christianity and Heathenism. II. Willitoft, or Protestant Persecution. III. Piratical Expeditions against Cuba.

IV. Continental Prospects. V. Sick Calls.

VI. Literary Notices, and Criticisms.

Of these, the first, on Christianity and Heathenism, will be found the most interesting to the Catholic reader, although to Protestants, many of the remarks therein contained, as to the inevitable effects of Protestantism upon the social condition of mankind, may appear harsh, and too true, to be pleasant; but the learned editor, seeks not to please, but to instruct his readers, and to point out to them,

We give in our second page the report of an investigation before the grandians of the Tuan Unions, afford to spare a man in the coming contest. Irishmen, we hope, will remember this, and will not forget that they have the revogs—the horsest the personal the contest of the altiess who would now personal the Califolities of the altiess who would now personal the Califolities of the altiess who would now personal the Califolities of the altiess who would now personal the Califolities of the altiess who would now personal the Califolities of the altiess who would now personal the Califolities of the altiess who would now personal the Califolities of the altiess and the state of the altiess of the altiess and the state of the altiess of the altiess and the state of the altiess and the state of the altiest of the altiess and the state of the altiest of th

churchman, a haughty Prelate, and a factious subject, whilst his lascivious tyrant and murderer, is almost canonised in the pages of Hume; Mary Tudor, the most amiable, and unfortunate of women, is handed down to posterity, as Bloody Mary, a term of reproach, which, despite the truth, as told by the talented Authoress of the Queens of England, (herself a Protestant,) will long cling to the memory of the gentle sister of the cruel bastard Elizabeth. Fortunately, the exaggerations and calumnies, of the old set of Protestant historians, are too gross for acceptance, amongst any, save the most ignorant, and most unscrupulous, of Protestant readers. As the Reviewer observes, the work of writing history over again, has commenced, and, in so far as it has been prosecuted; "winether by Catholics, or by Protestants, the characters of the Supreme Pontiffs, and devoted Catholic princes, who have been painted in the darkest colors, have come forth, cleared of the principal charges against them, and worthy of the reverence and affection, of the Catholic heart. The Protestant Voigt, has prepared the vindication of the great Hildebrand, Gregory the Seventh; Hurter, has done the same, for Innocent the Third; Roscoe, as far as he goes, for Leo the Tenth, and Lucrein Borgia; Ranke, in his History of the Popes of the Sixteenth and Seventeenth Centuries, has refuted much Protestant calumny." On the other hand, if history, thus rewritten from the original documents, whether by Catholics or Protestants, places the champions of Catholicity in a new, and unexpectedly favorable light, how different is its effects upon the Heroes and Martyrs of Protestantism, and the Reformation !--- if Miss A. Strickland, has rescued the memory of Mary Tudor, from the load of obloquy. which has so long, and so unjustly, pressed upon it. what a mean, pitiful scoundrel, does not Cranmer appear, as drawn by the hand of the Protestant historian Macaulay? But, why is it, the Reviewer asks, that fables and calumnies, have been so long palmed upon the world, as genuine history? how came it to pass, that, whilst so many raised their voices against the Church, none, hitherto, have dared to plead in her behalf? He thus explains the apparent mystery:---

"The truth has indeed been written, but the works in which it has been written are not in general circulation. They are buried in public or private libraries, unread, or, if read, unliceded by all, except a few old-world students, whose statements have no weight with the multitude. The chiefs of the secular order have told their story, given in the evidence on their side, and all the world has heard and believed it; the chiefs of the Church have had no public hearing, and their story and their evidence are known only in private, and to a story and their evidence are known only in private, and to a few. Kings have had their historians, their defenders, their flatterers, but there is no work, to our knowledge, in general circulation, that does justice, or any thing like justice, to the chiefs of the Church, the Supreme Pontiffs. Even those works which profess to defend them against their calumniators are written, for the most part, in a secular spirit, and dwell on their secular rather than their spiritual virtues. The Popes, accordsecular rather than their spiritual virtues. The Popes, according to their popular advocates, are to be loved and reverenced because they were the patrons of literature and art, festered material civilisation, and promoted the temporal prosperity of nations. If their heroic resistance to civil tyrants is not timily apologised for, or explained away, if by some miracle it is commended, it is because thereby secular liberty was defended, not because thereby the freedom of religion was asserted and vindicated, and the Church saved from becoming the slave of the state. The defence of the Church is rested on her services as a secular rather than as a spiritual institution,—on her services to modern civilisation, rather than on her services to the as a secular rather than as a spiritual institution,—on her services to modern civilisation, rather than on her services to the souls of men. St. Gregory's affeged condemnation of all merely secular literature is humbly apologised for, and any amount of special pleading is resorted to in order to prove that the Holy Pontiff could not have meant what he said. Gregory the Sixteenth, of immortal memory, is harshet treated, because he devoted himself to the interests of the Church, rather than directly to those of the State, and thought more of saving men's souls than of pampering their hodies. The same thing is happening to our present Holy Father, since the silly notion that he was to place himself at the head of European notion that he was to place himself at the head of European Libernlism, and to bless its banners, is clearly seen never to have had any foundation."

The causes of the continual hostility between the temporal and the spiritual—the world and the Church -Heathenism and Christianity-Protestantism and Catholicity, are well explained, in the following pas-

"The natural tendency of all civil government, as of the s to assert, and maintain the subr of the secular order. It inturally adopts heathen maxims, and appliands itself for directing its power to the promotion of temappliands itself for directing its power to the promotion of temporal prosperity, as man's chief good. In its view, man's supreme good, at least so far as it has any concern with it lies in this world, and its duty is to shape its policy to its realisation. It therefore necessarily comes into conflict with the spiritual authority, or the Church, and therefore with the Pope, as supreme visible head of the Church; for the Church teaches that our supreme good is not in this world, and that the inferior temporal good which is permitted as in this life, is attainable only by not seeking it as as end, and by living solely for the world to come—the glory of God, and the salvation of the soul The policy proper on the assumption that our good is tensoral must, in the nature of the case, he repugnant to the policy proper on the assumption that it is spiritual, and out of this world. The civil authority, therefore, must either yield to the spiritual, and use its power to further the ends proposed by the spiritual authority, or else the two authorities must come into

could have no organic unity, could not hold together for a moment, but would break into national churches, and each national enterth would be bound hand and foot, as Anglicanism is, by the temporal sovereign. But so long as the Papacy remains the temporal sovereign. But so long as the Papacy remains the temporal sovereign. But so long as the Papacy remains the temporal sovereign. But so long as the Papacy remains the temporal sovereign and must be Catholic, and cannot be intact, the Church is, and must be Catholic, and cannot be intact, the chird authority attacks it in any one nation, and therefore under the control of corry particular nation, and the clergy and faithful of all it attacks it in every nation, and the clergy and faithful of all it attacks it in every nation, and the clergy and faithful of all it attacks it in every nation, and the clergy and make effect its purpose, is always to attack the Papacy, and make effect its purpose, is always to attack the Papacy, and make effect its purpose, is always to attack the Papacy, and make offer always even the Pope. This the temporal sovereigns have always war on the Pope. This the temporal sovereigns have always war on the Pope. This the temporal sovereigns have always even of Germany, and St. Louis of France, and not always even then, or when they needed the Papal authority to protect them then, or when they needed the Papal authority to protect them then, or when they needed the Papal authority to protect them then, or when they also lose the protection of Rome, and fall an easy per to the prince, with no power to refuse to aid his projects of usurpation, oppression, or temporal aggrandisement."

The writer thus concludes, his parallel between could have no organic unity, could not hold together for a mo-

The writer thus concludes, his parallel between the two antagonistic principles—Christianity and Herthenism-or Catholicity and Protestantism:

Her thenism—or Catholicity and Protestantism:—

"The chief point we have wished to bring out is, that there are only two systems in the world, Catholicity and Heathenism. All that is not of the one is of the other. There are but two hall that is not of the one is of the other. There are but two causes that we can espouse, but two masters that we can serve. Disguise it as you will, all who are not Catholics are serve. Disguise it as you will, all who are not Catholics. Heresy heathens, and all who are not heathens are Catholics. Heresy and infidelity may assume a thousand shapes, but always at hottom are they heathenism, and nothing else. Catholicity asserts the supremacy of the spiritual order, and allows the secular order to be sought only in subordination and subserviency to it, in like manner as it asserts the supremacy of the spirit, and commands us to subject the flesh to it, and to deny and mortify it in so far as it cannot be so subjected. Heathenrieary to it, in like manner as a asserts the superatacy of the spirit, and commands us to subject the flesh to it, and to deny said an order of the secondar order, proposes it is asserts the independence of the secular order, proposes it is as an end to be sought for its own sake, and finally declares it is an end to be sought for its own sake, and finally declares it is an end to be sought for its own sake, and finally declares it is sprene and exclusive, the enly end to be sought, or that can be conceived of as worth seeking. Here are the two systems, be conceived of as worth seeking. Here are the two systems, be conceived of as worth seeking. Here are the two systems, be conceived of as worth seeking. Here are the two systems, be conceived of as worth seeking. The thing for the dispute between these is the only dispute there ever has been or ever can be. Our situation is no novelty. The thing that has been, is, and shall be, and there is nothing new under the sum. We have no new enemies, no new controversies, and for us, as for the old Patriarchs, as for the Synagogue, as for the Apostles and early Christians, the battle is with gentilism, heathenism, or caunal Judaism. In the individual the lattle is between the spirit and the flesh, in the intellectual order it is between orthodoxy and heresy, in society between the Church and the state, order and unarchy, liberty and licease. It is always the same controversy in principle, always the parties to the combat are the same. hease. It is aways me same connected in principle, it ways the parties to the combat are the same.

Heathenism is natural; Christianity is supernatural. To be

Heathenism is natural; Christianity is supernatural. To be beathens demands no training, no self-demial, no effort; we have only to follow nature, and, as we have said, act out our revers; to be Christians demands supernatural grace to elevate us above nature,—instruction, discipline, self-restraint, self-denial, constant vigitance and effort. All natural action tends to beathenism. Hence all men are naturally heathens, and naturally heathenism always triumphs over Catholicity. As nature strvives in all men, even in the saint, all men, even though Catholics, have a natural tendency to lapse into heathenism, and are held in the Christian order only by supernatural grace and supernatural effort. It is easy, then, to compreral grace and supernatural effort. It is easy, then, to compre-head why in all ages and countries heathenism more abounds head why in all ages and countries heathenism more abounds that Christianity, and evil gains the victory over good, save when supernaturally prevented. In no age or nation has the victory of Christianity over heathenism been complete, and in the individual Christian it is never complete, save in the moment of his death. Only in dying do we conquer. Hence our life is called a warfare, and the Church in this world the Church Militant; and hence, too, the true Catholies are always in the minority, in a worldly sense, the weaker party, and always oppressed, and the high places of the world are secupied by their enemies. The power, the dominion, and the hierary, or the scientific order, are never theirs. Their enemies are of the world, and the world loves them, and bestows on them its dignities and bonors. True Catholies the world knows are of the world, and the world loves them, and bestows on them is dignities and bonors. True Catholics the world knows not, for their life is hid with God. The day for them to reign more romes in this world. As far as the world heeds them, it hats or despises them. Their glory commences only when this world and the fashion thereof pass away. Then shall be just stand with great constancy against those who have afficted them, and taken away their labors. These, seeing it, sail be troubled with terrible lear, and shall be annazed at the addenness of their subtrates within themselves. resaddeness of their salvation, saying within themselves, re-penting and grooming for anguish of spirit: These are they whom we had sometime in derision, and for a parable of re-peach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints."

We have left ourselves but little space, for the other articles of this truly Catholic publication; we must, therefore, be content, with laying before our readers, the following advice, extracted from the Reviewer's notice of Willitoft, or Protestant Persecution :-

"The great error into which we fall is that of considering Potestantism as a form of religion, and adhered to from religious motives. If such was ever the case, it is not now. With here and there an individual exception, Protestants continue not a religious, but a political and social party, and what they say in reference to religiou is said only in furtherance of their scenlar movements or desires, whether they themselves they say in reference to religion is said only in turtherance or their secular movements or desires, whether they themselves are distinctly conscious that it is so or not. We do it too much about when we condescend to dispute with it as a form of religious error; and the great reason why we do not dispute it more successfully is, that no small portion of us sympathize with it in its political and social views, that is, are ourselves potestants without knowing it. The atheistical politics which are the essence of Protestantism, have pervaded the modern Catholic world, and are nearly as fife amongst us as among are the essence of Protestantism, have pervaded the modern Caholic world, and are nearly as file amongst us as among Protestants themselves. Our first work should be to unprotestants ourselves—a thing wo shall not very readily do, if our popular writers take care to deny or suppress Catholic trah as applicable to the secular order. Atheistical politics are well night universal, and till we abandon them ourselves, we shall make poor headway against Protestantism. When we ourselves are afraid to assert the supremacy of the Church. we ourselves are afraid to assert the supremacy of the Church, and the subordination of the state, and to maintain that the sender is for the spiritual, and not the spiritual for the secular,—when we are alraid to acknowledge the supremacy of Peter his supremacy and the spiritual to acknowledge the supremacy of Peter his supremacy. when we are alraid to acknowledge the supremacy of Peter in his successors, and deem it the part of prudence to explain away or half deny the Papacy,—what have we got to say to Protestants? We yield every thing to them that they care for, and what have we opposed to them? We tell our readers again and again, that the theological matters discussed between Protestants and us are not the real questions at issue. They care asking, as a body, for doctrines. They have no doctrines that they cannot give up at a moment's warning, if necessary to scare their secular success. The whole question turns on the unity and catholicity of the Church, as the means of maintaining the supremacy of the spiritual order. As that unity and catholicity are effected and secured by the Papacy, the real object of attack is the Pope and his spiritual authority, under God, licity are effected and secured by the Papacy, the real object of attack is the Pope and his spritual authority, under God, were the whole secular order. The whole question is here. Give up or deny that authority, and you give up or deny all that Protestantism really opposes, and embrace practically all that is living in it, and are Protestants in the only sense in which Protestants are worth counting. We must therefore, if we mean to be Catholics, be truly—we like the word—Parests, and fearlessly assert the Papal supremacy. We shall then get rid of our Protestant, heathen, or atheistical politics, and have a Catholic ground on which to oppose Protestantism. This is the first thing necessary for us. This done, we become politically and socially, as we are in faith and worship, a united body, able to move in one solid and unbroken platants against Protestantism, and to produce some effect on the minds and Protestantism, and to produce some effect on the minds and bears of Protestants. The question will then be discussed on its merits, and we may hope that God will bless our efforts to persuade our Protestant brethren that they should no longer abandon themistants in the control of the protestant of the control of the protestant of the abandon themselves to the world which satisfieth not, but make a their sole business to live for God and heaven."

Dr. Cahill's letter to Lord John Russell, in our next.

CATHOLIC STATISTICS.

The Catholic Directory for 1852, gives the statistics of the Church in Great Britain. England is divided into the following Dioceses:-

The the total and total an					
DIOCESES.	DISHOPS.	POPULATION.			
Westminkter	His Eminence Cardinal N. Wiseman, D.D., Archbishop of Westminster, Primate and Metropolitan,	2,413,589			
	Thomas Grant, D.D., Bishop of Southwark,	2,335,427			
	John Briggs, D.D., Bishop of Beverley,	1,788,787			
	Wm. Hogarth, D.D., Bishop of Hexham,	968,934			
	Goorge Brown, D.D., Bishop of Liverpool,	2,116,029			
	Wm. Turner, D.D., Bishop of Salford,				
	James Brown, D.D., Bishop of Shrewsbury,	1,682,617			
	Thos. J. Brown, D.D., Bishop of Newport,	883,773:			
Clitton	Thomas Burgess, D.D., Eishop of Cliffon,	1,014,685			
Pymouth	Geo. Errington, D.D., Bishop of Plymouth,	1,116,716			
Nottingham	Joseph W. Hendren, D.D., Bishop of Nottingham,	1,202,619			
Birmingham	Wm. Ullathorne, D.D., Bishop of Birmingham,	1,:107,510			
Northampton	Wm. Wareing, D.D., Bishop of Northampton,	1,290,439			

There are in Great Britain 1,032 Priests, including Bishops, being an increase, as compared with last vear, of 60-there are, of Catholic Churches and Chapels, 708-of Catholic Colleges, 11-17 Religious houses of men, and 62 Convents. These statistics prove that the prayers of the faithful for the conversion of England have not been in vain, and should stimulate all Catholics to stronger exertion. and to increased fervor in prayer for the advent of that day, when, casting aside their heresies, and reconciled to the Holy See, the people of England shall

> "Unthread the rude eye of rebellion," "And welcome home again discarded faith."

A ROW ABOUT THE COMMUNION ELEMENTS.

The Scottish Press, an Edinburgh Protestant journal, contains the following amusing letter, from one of its correspondents, complaining of the quantity of wine consumed at the Communion services of the Government Church; it seems that the Corporation is bound to pay for the bread and wine used on these occasions, and an Elder of the U. P. Church-though what church that is, and by whom and when got up, what church that is, and by whom and when got up, two Vice-Presidents, two Treasurers, and two Secretaries, we are profoundly ignorant—is scandalised at the one of each, French and English." Carried. enormous lot for which he, as well as the rest of the community, are called upon to pay; it would come cheaper to use turnips and cold water, as the evangelical missionaries do at the Sandwich islands. Here is the letter:--

To the Editor of the Scottish Press.

Sta,—While it is the duty of every public journalist to animadort on passing events of a public nature, I am aware that there are some subjects of such a peculiar character, and so delicate withal, that the breach of this duty may be by some considered more honorable than its observance. To some such feeling as this, may be ascribed the silence of the press upon a late debate in the Town Council, on passing an account for the wind the state of the Established. late debate in the Town Council, on passing an account for the wine and bread used at the last communion of the Established Church of this city. On such a subject I have no wish to write but with reverence and with truth, and before saying another word, I herewith subjoin the account in question:

New North, 1½ doz., all port.

Tolbooth and Old Greyiriars, 1 doz., all port.

Tolbooth and Old Greyiriars, 1 doz., all port.
Tron Church, 1½ doz., all port.
New Greyfriars, 1½ doz., 1 4-12ths doz. port, 2 bottles sherry.
Old Church, 1 doz., 11 bottles port, 1 bottle sherry.
Trinity College, 1 doz. port.
Lady Yester's, 2 doz., port.
St. Stephen's, 2½ doz., 2 4-12ths doz. port, 2 bottles sherry.
St. Andrew's, 2 doz., 1 10-12ths doz. port, 2 bottles sherry.
St. George's, 2 doz., 1 10-12ths doz. port, 2 bottles sherry.
St. Mary's, 2 doz., 1 10-12ths doz. port, 2 bottles sherry.
High.Church, 1 doz., all port.
Total—19 dozen port and sherry

oial—19 dozen port and sherry Deduct 2s per dozen £26 12 Greenside Church, 2 doz. sup. port;

nt 30s., Deduct 2s. per doz., 108 communion loaves, at 34d., Paid cutting ditto, Greenside Church, Cutting ditto, £32 7 3

That the city is bound to provide the requisite wine and bread is not denied (however repugnant the fact may be to a rightly-constituted mind), but surely there ought to be some regard to the quantity actually required. I say nothing about the expense for bread, whatever I may think of the mode of cutting it. If I were a member of the Established Church. I would greatly prefer its being done by the hands of the eldership (as in Dissenting churches) to those of a baker's apprentice. That the quantity of wine sent to each of the churches is greatly more than what is actually consumed in dispensing the ordinance, is very susceptible of proof. The congregation to which I belong consists of 800 members; we observe the sacrament quarterly, and our expense for wine during the last year amounted to £4 4s, being exactly 3 dozen of wine at 23s per dozen. I could easily make out several glaring cases by taking individual churches, and contrasting the wine received, with the number of their communicants. I prefer, however, looking at the matter as a whole, and drawing my conclusions accordingly. The communicants in connection with the Established Church according to Dr. Clark, vids the Annuity Blue Book, amount to 7,010, or say 8,000, for the sake of round numbers. The question than resolves itself into one of simple calculation. If 3 dozen of wine be sufficient to celebrate the ordinance four times a year in a membership of 800 (of course, never above two-thirds communicate at one time), how much will it take for 8,000 for one celebration? just 7½ dozen, which, at 28s, is £10 10s. Such is the quantity really required for the number stated. I admit readily, however, that, spreading it That the city is bound to provide the requisite wine and bread will at take for 8,000 for one celebration? just 7½ dozen, which, at 28s, is £10 10s. Such is the quantity really required for the number stated. I admit readily, however, that, spreading it over so many churches, a little more should be allowed than is absolutely necessary. I would say, then, that ten dozen should be granted, the expense of which is only £14, being less than one half of the amount which was paid for upon the last occasion. I hope that the Town Council will look into this matter, and prevent all abuse of the public monoy in such a way for the and prevent all abuse of the public money in such a way for the time to come.

AN ELDER OF THE U. P. CHURCH.

ST. PATRICK'S ORPHAN ASYLUM.

Our Montreal readers must be aware, that for some weeks this Asylum has been open for the reception of the Irish orphans, whose parents, by the brutality of British laws, and Protestant ascendancy, are annually driven from their native land, to seek a home and shelter on our shores, and who, too often, broken down by famine and disease, find only a grave, leaving their children, strangers in a strange country, abandoned of men, but, emphatically, "God's little ones"-for does not He, whom the heaven of heavens cannot contain, delight to reveal himself to us as the Father of the fatherless? To gather together these homeless little ones, to find them a refuge and an asylum, wherein both soul and body should be taken care of, was the design of the charitable projectors of the St. Patrick's Orphan Asylum: by the great exertions of the elegyymen, and congregation of St. Patrick's Church, that design has at last been accomplished, and the Asylum already affords a home to upwards of seventy little Irish orphans, who are under the care of the good Sisters of the Grey Numery. On Sunday next, after Vespers, which will commence at two o'clock, the Benediction of this establishment, and the Consecration of the little chapel which it contains, will take place, and it is hoped that the attendance of Irish Catholics will be large, as it usually is upon all such occasions. The members of the St. Patrick's, the Young Men's St. Patrick's, and the the sufferers; many of the passengers, from Sec. Temperance, Societies, have been invited to attend at the ceremony of the Benediction.

On Sunday Morning next, Mass will be said at the St. Jerome Chapel, Quebec Suburbs, at Half-past Seven, A.M., after which, a Collection in aid of the funds of the St. Patrick's Hospital, will be taken up. On Sunday, the 18th instant, there was a meeting and a collection for the same purpose, in the little Catholie chapel, Griffintown, at which the sum of Thirty Pounds was contributed.

PROVINCIAL SYNOD OF ENGLAND.

On Tuesday, the Feast of the Ephiphany, his Eminence the Cardinal Archbishop of Westminster, made the important announcement of a Provincial Synod to be held on the 6th of July next.

BYTOWN CATHOLIC INSTITUTE.

At an adjourned meeting of the Bytown Catholic Institute, held on the 2nd instant,

Edward Masse, Esq., Chairman; Robert Farley, and W. Mignault, Esqrs., Secretaries, It was moved by Mr. E. Burke, and seconded by

Mr. Leamy,-"That a subscription list be now opened, and that none but subscribers shall have a vote in the election of officers."—

Moved by Mr. E. Burke, and seconded by Mr. D.

Bourgeois,—
"That the officers of the Institute consist of one President,

Moved by Mr. Leamy, and seconded by Mr. Laporte, "That Joseph Aumond, Eq., be President of the Bytown Catholic Institute, for the next twelve months." Carried.

Moved by Mr. O'Meara, and seconded by Mr.

Hanly,—
"That Robert Farley, Esq., be Vice-President of the Irish Branch of the Bytown Catholic Institute for the next twelve months." Carried.

Moved by Mr. Farley, and seconded by Mr.

O'Meara,-"That Mr. E. Burke he recording Secretary, and that Mr. James H. Burke be corresponding Secretary." Carried.
Moved by Mr. E. Burke, and seconded by Mr.

itzgerald, "That James Leamy, Esq., be Treasurer for the Irish branch of the Bytown Gatholic Institute." Carried.

The meeting adjourned till four o'clock on Sunday evening, when several members were admitted. The chair was taken by R. Failey, Esq., Vice-

President. Moved by Mr. O'Meara, and seconded by Mr.

Laughrin,---"That the following gentlemen do form a Committee of Management, with power to add to their numbers:—Edward Smith, Charles Sparrow, Hugh Hagan, William Tormay, John Rug, Thomas Hanley, R. W. Scott, and Alexander McDonnell, Esqrs."

The meeting then adjourned.

THANKS FOR TRACTS.

We have to return thanks to P. C. for his letter, and the accompanying tract; the former we copy verbatim, with the strictest attention to orthography and punctuation; the latter—one of the mawkish productions of the Religious Tract Society, 2s. per hundred, No. 581-we have found very convenient for lighting a pipe with; and we shall be happy to receive as many more, on the same terms, as P. C. may think fit to send us:-

Enclosed is a tract which I wish you to road and take your Bible and compare the portions of Scripture that is marked in it and then judgo between truth & error.

As you have often asserted that Protestants are Infidles and only wish to barter your souls out of the hands of the Priests and teach them Antichristian doctrines if you can find any such thing in this tract or any other please take it to the editor of your so called true witness and let Protestants and Catholics have an opportunity of showing which of them teach the way of Christ most in accordance with the Scriptures.

> I Romain P. C.

A-HINT TO THE PROSEDYTISERS.

The following, which we copy from one of our exchanges, seems to have been expressly written for some of the evangelical gentlemen, who have been cutting such a conspicuous figure during the present week, in the Methodist chapel:-

"He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet his engagement, ought to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide; but if religion does not make a man 'deal justly,' it is not worth

We copy from the Pilot, the following remarks. upon the comparative morality of Protestant Boston and Catholic Montreal:-

"The Report unfolds important details respecting the vice of the city (Boston), compared with which the depravity of Montreal seems little short of comparative virtue. We are aware that the population of the two cities bear no analogy to each other, but pro rata, taking the gravity and number of offences into account, and other features of the Report, which our space will not permit us to notice, Boston enjoys the unenviable advantage of harboring a greater amount of crime and immorality than Montreal."

We learn by the America, the loss of the splendid new West India Mail Line Steamer, the Amazon; the ill-fated vessel sailed from Southampton, on the 2nd inst., and when two days out, about 110 miles South West of the Scilly Islands, was discovered to be on fire. The flames burst out at an early hour in the morning of the 4th, and spread with such rapidity, that in twenty minutes, the hull was one mass of fire, and soon was burned down to the water's edge, when her boilers exploded, and the remainder of the hull immediately sank. By this terrible disaster, 41 passengers, and 69 of the officers and crew, are known to have perished; the Captain, the four chief officers, and Elliott Warburton, the celebrated author of the Crescent and the Cross, being amongst appalling rapidity with which the flames spread were either burned, or sufficated in their berths. As soon as the effort to subdue the flames had failed, two boats were launched, but, owing to the confesion. and the rush that was made towards them, they were soon swamped, and were, together, with those co board, lost. By means of the other boats, 9 pas and gers, and 39 seamen, succeeded in escaping from the burning wreck, and were shortly afterwards picked up, some by an English, others, by a Dutch ve sel, and were safely conveyed to London and Brest .--The Amazon had on board, a large, and very valueble freight. The origin of the fire, remains a mys-

Many thanks to "Catholic" for his good wisher, but a rule from which we cannot deviate, is, never to publish anonymous communications.

On Saturday last the new Council Chamber in the Bonsecours Market was thrown open to the public for the first time, on the very appropriate occasion of the presentation to the Council of a splendid full length portrait of our present highly respected Mayor, Charles Wilson, Esq., painted by Mr. Hamel, a very talented native artist, and subscribed for by a number of gentle-mon as a mark of their esteem.—Pilot.

Mr. M Dougall, who was charged with being concerned in the riots at Renfrew, was honorably acquitted by the Jury without leaving the box. -Pilot.

MORALITY IN THE STATE OF NEW YORK.—In his late "Message" to both branches of the Legislature, the Governor of the State of New York made special allusion to the rapid progress of crime in the State. The number of convicts in the several State Prisons on the 1st of December last, was as follows:—Sing-Sing, 830; Auburn, 771; Clinton, 113; Total, 1,714. During the year seventeen persons were found guilty of murder, and three of arson in the first degree. Of this number six have been hanged, the sentences of five have been commuted to imprisonment for life, and nine await the time fixed or to be fixed for their execution. The number of children that frequented the common Schools during the year was 726,291; and the State grant for the support of these Schools amounted to \$1,100,000. It cannot be argued, then, that the increase of crime is owing to the ignorance of the people, as the most extensive provision is made for the diffusion of secular knowledge amongst them. But it can be concluded that secular knowledge is not a preventative of crime, and that education not founded on religious principles is as often a curse as a blessing to its possessor. It is not, therefore, without got cause that a large portion of the people of Canada contend for a system of public instruction by which the youth of the country will not only be taught reading, writing and ciphering, but will likewise be trained up in the knowledge and observance of the duties which religion imposes. The friends of morality should bear continually in mind that in all countries when the State has usurped to itself the sole right of directing the course of popular education, the morals of the people have suffered by the exclusion of religious training from the public schools. We do hope that Canada will not be added to the list.—Toronto Mirror.

FIRALY DEFALCATION.—We find the following item in the Police report of the Toronto Patriot of Jan. 3:—"Thomas Champion, arrested on a charge of embezzlement, was committed for further examination. Bail was tendered for his appearance, but refused on application to a Judge in Chambers." With reference, to the above, the Examiner adds:—"There are several runors connected with this charge of embezzlement. Mr. Champion is Secretary to the Church Society; and the missing funds are understood to be those applicable to the payment of the submiss of Eniscopolian ministers, and were derived. missing funds are understood to be those applicable to the payment of the salaries of Episcopalian ministers, and were derived, we believe, from the Clergy Reserves. As to the extent of the defaleation there are conflicting rumors, some placing it at £2,000, and others at £3,000. It is also rumored—for the whole matter is yet one of rumor—that Mr. Champion has not applied the money which is embezzled, to his own private uses, but to the sustentation of the Church newspaper; which some two or three twenty are the charge are a private wearly time. three years ago became a private speculation. It had pre-viously been a drag on the Society, and they refused longer to contribute to sustain its feeble existence.

Died.

In this city, on the 29th instant, William Hurley, aged 58 years, a native of the County Clare, Ireland. His Funeral will take place this evening at 4 o'clock, from his late residence, Lagauchetiere, near Alexander Street. Friends and acquaintances are requested to attend, without further notice.

TO THE CLERGY AND OTHERS.

THE Subscribers have on hand, at their MARBLE SHOP, 21, M'GILL STREET, a BEAUTIFULLY FINISHED MARBLE BAPTISMAL FONT, suitable for a CHURCH. Parties interested are invited to call and examine for themselves, before ordering elsewhere.

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

FOREIGN INTELLIGENCE.

FRANCE.

The present republic, though proclaimed by ac clamation by the representatives of the people, did not venture to fix upon the Tuilleries as the residence of the President. It modestly installed him at the Palace of its Elysec. Even the great Napoleon himself was ridiculed and laughed at when, as First Consul, he separated himself from his colleagues, and ensconced himself at the Tuilleries; and it was only when he became Emperor that people became reconciled to seeing him in the ancient residence of the Kings of France. In short, the presence of the "Chief of the State" at the Tuilleries has always been considered as equivalent to the assumption of dignities and honors which are not reckoned among the attributes of the President of a Republic, and which do not properly belong to any one below the runk of Sovereign of France. It is on this account that the announcement in the Moniteur of to-day is considered as so significant a one. The reception by Louis Napoleon of the constituted authorities at the Palace of the Tuilleries is looked upon as the first step towards taking up his residence there. His residence at the Tuilleries will no doubt be a step towards another and a still more important step on the ladder of ambition, for then we may look for the establishment of the empire itself. It may be supposed absurd to imagine that so simple an announcement as this should be the forerunner of such an enterprise, but why should it not be so. Louis Napoleon is now the master of France. He made himself so by the coup d'etat of the 2d of December, and seven millions of Frenchmen have ratified that act. On the 20th and 21st of December, the French people abandoned their liberties and abdicated their sovereignty. They placed the destinies of the nation without reserve or restriction in the hands of Louis Napoleon, and who can blame him if he now makes use of the power thus freely conferred upon him for the purpose of realising the day dream of his life, and reinstating himself in what he has ever considered his patrimony and inheritance?—Correspondent of the Morning Chronicle.

It is told of M. de Montalembert, that a few days ago he went to the Palace of the Elysee for the purpose of having an interview with Louis Napoleon, and having some explanation as to the future policy which it was his intention to carry out. M. de Montalembert began by reminding the President that he (M. de Montalembert) had lost the support and confidence of nearly all his political friends, by the support which he had given to the coup d'etat, and he expressed a hope that Louis Napoleon would give him some explanation of his intentions in order that he might relieve the friends who still confided in him. The President is said to have replied that—"His policy was very simple. It was merely to maintain order as best he could, and to put down all journalists, philosophers, and lawyers--all which he was determined to do." To fully understand the point of this answer it is necessary to know that it was an old saying in the time of the Chamber of Deputies, that France was governed by its lawyers.

The authorities have just closed several public places of entertainment at Belleville and Chapelle St. Denis, for having allowed meetings of demagogues of the worst kind to be held there.

The idea of assuming the title of Emperor has been dropped. It is a fact, nevertheless, that on Thursday night it was determined to push on for the empire without drawing breath. One of the difficulties in the way of the President's proclamation of his title as Emperor is obvious. Is he to call himself Napoleon III or Napoleon III? If he assumes the former title, he ignores the imperial right of the late Duke de Reichstadt, and hence his own hereditary claim. If ropean Cabinets, by ignoring the governments which were established in France under their auspices and by their treaties. This embarrassing question is said to have reconciled Louis Napoleon to the maintenance of his present title. His civil list is to amount to twelve millions of francs.

Several Government prisoners had been liberated, and 900 of those recently arrested on political grounds, were removed on Saturday morning from the forts of Bicetre and conveyed to Havre to be transported to Cayenne.

Louis Napoleon, in a letter addressed to the Emperor of Austria, requests him to consent to have the mortal remains of the Duke de Reichstadt, now lying at Vienna, near those of his mother, Marie Louisa, in the vaults of the Capucins, transported to Paris.

The President gave a grand banquet at the Tuilleries on the 5th to 400 of the delegates of the department. By advices of the Minister of the Interior, the republican mottoes have been eradicated from the public edifices, and the ancient historicals restored.

Latest advices note a rumor which prevailed in Paris on the 9th of January, of a marked coolness between the President and the British Minister in relation to Belgium. Lord Normanby, Galignani's Messenger says, would leave for England the following day, not to return. This has caused the utmost regret to all parties, and contributed to a fall of one per cent. in the funds. It is announced that a further delay of ten days would take place before the promulgation of the new constitution. Considerable progress in the constituting of the Senate. Profound auxiety continued to be felt in regard to the new constitution, and the public funds have greatly fluctuated in consequence.

ITALY.

On the 17th the Corte Regia of Florence condemned three persons convicted of high treason to hard labor in the prison of Volterra, for the periods of six, twenty-eight, and forty months.

town has condemned 39 persons to death for having belonged to a secret society, the object of which was the overthrow of the Grand Ducal government, and the establishment of a republic in Tuscany. Eight persons more, accused of the same crime, were acquitted. The punishment of death has, however, been commuted into various periods of imprisonment.

The Giornale di Roma of the 20th publishes a series of regulations for the introduction of postage stamps. There are to be stamps of eight different values, varying from half a baiocco to seven baiocchi (a baiocco is about a halfpenny.) The stamps represent the triple crown and the keys. Letters for the interior may or may not be prepaid by means of stamps, but letters for foreign states must. In every other respect the regulations are the same as those adopted by other countries.

The civil and military governor of Bologna has issued a notification, dated the 20th, announcing the condemnation of 37 brigands, who infested the districts of Medicina, Budrio, and Imola. Five of them have been condemned to death and executed; twentyone condemned to the galleys for 10, 15, 18, or 20 years, and 10 acquitted.

AUSTRIA.

Great sensation had been caused at Vienna by the intelligence that Don Juan Infanta, 2nd son of Don Carlos, had ran away from his wife with an English governess. His wife is a sister of the Duke of Modena.

The Austrian Lloyds boasts that it was Prince Schwartzenberg who virtually dismissed Lord Palmer-

PRUSSIA.

BERLIN, DEC. 25 .- A note has been received by his Majesty the Emperor of Russia, in which the Czar specially commends the services of Prussia in the maintenance of the peace of Europe. It would appear that the efforts of Austria as opposed to Prussia had produced a closer relation between Russia and Prussia, and that the increasing co-operation and support of the Czar in the affairs of the latter power may be anticipated. In this respect, it is obviously the interest of Russia that Austria should not obtain the exclusive supremacy in Germany at which the Austrian policy of the present day is aiming.

Rumors of a ministerial crisis prevail at Berlin. The Prussian Gazette says, that Raschad Murad, the bravest son of Schamyl, the Circassian Chief, has surrendered unconditionally to the Russians, and is now a prisoner.

CAPE OF GOOD HOPE. Intelligence from the Cape of Good Hope announce that a severe skirmish had taken place on the 6th November, between large bodies of Hottentots and Caffres, and a detachment of British troops, in which the latter had been obliged to retire with the loss of one Colonel and several men. Reinforcements had sailed from England before the receipt of the news. Another reverse had been sustained by the English troops on the coast of Africa, in an attempt to chastise the native King for slave dealing. The force consisting of 260 men, was repulsed with considerable

The steamer Harbinger brings news from the Cape to the 2nd December. Bad as were the previous accounts from the seat of war, those by the Harbinger are still worse. Led on by the Hottentots, the enemy continue to make predatory incursions on the Colonists, stealing their cattle, burning their farmhouses, and murdering the inhabitants whenever they could overtake them. As yet, no check has been given to those marauders by Sir Harry Smith, and more troops must be sent out before any effectual stop can be put to their inroads. After the affair of Waterkloff, an attempt was made to expel all the he assumes the latter, he flies in the face of the Eu- enemy, who were supposed to be lurking about. This was met by a desperate resistance, and Lieut. Col. Fordyce, Lieuts. Carey and Gordon, of the 74th Highlanders, and Capt. Denenich, were killed. The next movement was to be a combined one of the two dicisions under Gen. Somerset and Col. M'Kinnon, across the Kye, against Kralis, the principal Kaffir Chief. The force was to consist of 2000 cavalry and 2000 infantry.

> The researches of the gold diggers in Australia, seem to be on the whole rewarded with tolerable success. We copy the following letter from the Times, it was dated from Melbourne, 8th August

> "All thoughts are now turned towards the still greater and increasing promises of endless wealth now opening before us. Gold, gold, as you will see and hear, is now found and proved to exist in abundance in many of our ranges, and the Government has already taken steps to secure this additional prospect of our growing wealth and importance by sending qualified persons and commissioners to the different localities where the mines are known to be, thus establishing its own rights, and affording protection and assistance to all who are disposed to try their fortunes in our 'El Dorado.' Commissioner W—— is one of the numbers so employed at the Pyrenees, near his own station, and samples of their 'diggins' have already been received here. As yet they have not found many 'waggon-loads,' but they have satisfied themselves and the public beyond all doubt that the precious metal does exist there. But, alas, no gold is without alloy, and we poor squatters must suffer from all these wonderful discoveries. Our men are already deserting us in numbers, and off, off, to the diggings. Happily the weather has been greatly against them, and will continue so for a month or two longer; but when summer returns, if the gold continues plentiful, the fever and thirst after it must become greater and greater, and we poor squatters will not have a man left to look after our flocks and herds. Already this

montese Gazette, states that the courtmartial of that deserting may upset us altogether until the great news town has condemned 39 persons to death for having of our gold reaches England, when, no doubt, we shall have an increase of emigration and labor beyond our wants. Until then God help us! I forgot to mention many precious stones have been found."

LETTER OF HIS GRACE THE PRIMATE. (From the Univers.)

Monseigneur Cullen, Archbishop of Armagh, Primate of Ireland, has done us the honor to address to us the following letter. Our readers cannot peruse without emotion this forcible picture of the calamities which overwhelm Ireland, and of the shameful war which Protestant fanaticism wages against the Ca-

tholic inhabitants of that country:—
Drogheda, Feast of St. Thomas, 1851.
My Dear Sir—A thousand thanks to you and to
the readers of the *Univers* for the generous contribution which you have sent us to aid us in opposing Angli-can proselytism in Ireland. Never has our unfortunate country had more pressing need of the aid, of the sympathy, and, above all, of the prayers of all Catholies. The entire world is cognizant of the frightful calamities we have suffered within recent years

from famine, pestilence, and oppression of every sort.
In the midst of so much suffering, one reflection gives us some consolation, and that is, that the patience and resignation of these poor victims of hunger render them worthy to people heaven with saints. One sole reflection is able to fortify us—it is, that those emigrants without number who quit our shores, or who are inhumanly driven from them, are destined to raise the standard of the cross in distant countries, and to carry the light of the Gospel to nations seated in the shadow of death.

The misfortunes which at present threaten us are of the most afflicting nature. Our faith is attacked in every possible manner. Perverse and misguided men, urged by the most envenomed hostility to truth, en-deavor to tear from our soil the Catholic faith of our ancestors, and to substitute for it the detestable weeds of hypocrisy and infidelity.

These emissaries of error and persecution, not having among them any fixed principles, are divided into a multitude of disputing and contradictory sects, having no common doctrine-one sole sentiment unites them-their hatred of the holy Catholic church-their common desire of outraging and of covering with ig-nominy the chaste spouse of Jesus Christ.

It would be impossible to describe the innumerable and base schemes which these apostles of falsehood make use of to insure the success of their perfidious designs, and it is equally impossible to calculate the enormous sums which they expend in order to pervert the souls ransomed by the precious blood of our Divine Saviour. Their principal object is to spread throughout the whole extent of our country schools of error, that the young imaginations of children may be there imbued with anti-Catholic doctrines-schools where they incessantly endeavor to excite in their tender souls sentiments of hatred against Catholicism, against the clergy, and even against the Holy Mother of God. In order to engage these unfortunate children to drink of this fatal cup, they seduce them by promises of food, of clothing, and of money. It is easy to see how difficult it is for many poor children, almost naked and starving, to resist such allurements. It is bitterly to be regretted that many schools, supported at the expense of the public treasury, should be also conducted on similar principles, and that the orphan children of Catholic sailors or soldiers, who shed their blood for the glory or interest of England, should be compelled to learn from Protestant catechisms and Bibles, to be thus led to abjure the faith of their fathers.

I need not point out to you, Sir, who know our position so well, that the periodical press is a most powerful instrument of the proselytism of our enemies, and that they avail themselves of that instrument with incredible address and activity. We have, it is true, some very able Catholic journalists. Some Protestant writers treat us even with a generous impartiality; but when we compare them with the innumerable combatants arrayed against us, it appears as if we should count them for almost nothing.

For the purpose of aiding the newspaper press in its manœuvres against us, the Anglican proselytising societies regularly publish pamphlets, tracts, and writings without number, all filled with gross insults and hideous calumnies against our religion, distributing these criminal publications in the cabins of the poor, ing them at great expense into every corner of the country.

If many members of the Anglican church are content to enjoy in peace the ample revenues of their easy offices without doing violence to the consciences of their poor Catholic neighbors, it is yet but too true that many others occupy themselves in launching from their pulpits torrents of abuse and invective against Catholicism, and that they are ready to extend the hand to all sectaries or miscreants of whatever kind, provided they unite with them in their bitter opposition to the ancient faith of Christianity; and, strange to say, an enormous tax is levied upon the Catholic population of Ireland for the support of men employed in such a work.

Finally, new auxiliaries, such as Bible-hawkers and street-preachers, have been added to our numerous enemies. These are generally men of a low class, ignorant, without knowledge of the truth, and whose antecedents are often far from being edifying. It is, without doubt, on this account that they are considered fit instruments to carry on this unexampled war of calumny and outrage. They are paid by their employers two or three pounds a-month. These singular recruiters of falsehood watch the poor man upon the public road, and introduce themselves furtively into his cabin, to infect his mind with their pestilential doctrine. Money! Money! Such is their great argument. As soon as they have discovered a starving fellow-creature, a child of sorrow, they hasten to exclaim, "Join us—abjure your faith, abandon your adoration of the Virgin Mary, and we will relieve your wants!" If the poor man remains true to his faith, they refuse him all succor. When we consider the conduct of these men, we cannot help recalling to mind the words of the tempter of our Divine Saviour "If thou wilt fall down and worship me, I will give thee all the kingdoms of the earth."

What increases the strength and consistency of the hostilities directed against us is, that we have in Ireland the most complete system of Protestant education, commencing with parochial schools, and termiyear our losses have been fearful from the long drought. of the periods of high treason to year our losses have been fearful from the long drought. Our approaching clip will be far short of former years axis, twenty-eight, and forty months.

A letter from Leghorn of the 22d, in the Pied-

is not necessary to add that they possess large incomes, formerly the property of the Catholic church,

We have been told "the government will give you We have been told "the government will give you colleges, where your religious doctrines will be respected." They have, in effect, given us those colleges; but you know that, pronounced dangerous to the faith and to the morals of the faithful, they have been rejected by a synod of all the bishops of Ireland, assembled at Thurles. To give you an idea of the spirit in which these colleges are directed, it will be sufficient to tell you that, in the college established at Belfast, out of 22 professors and masters there are but one or two Catholics; and that French Huguenots. but one or two Catholics; and that French Huguenots, Scotch Presbyterians, and other sectaries have been brought there to form and direct the tender minds of the young Catholies of Ireland. These brief facts will enable you to comprehend the greatness of our embarrassment, and the need which we have for effective support to sustain us in the bitter and determined warfare waged against our faith. The Catholics of these countries have made prodigious efforts within the last quarter of a century to provide for the religious education of our people. We have also received liberal assistance from the ministry of the illustrious Sir R. Peel, though certainly that could not be compared with what has been taken from us by pillage and confiscation. In the midst of our distress we have, however, made great efforts to found a Catholic University. Dr. Newman, whose reputation is universal, has accepted the presidency of it. I hope that, under the protection of God and of the Holy Virgin, and with the assistance of all the Catholics of the world, we shall secure the success of this establishment, which will be as a fortress erected against the enemies of our religion in every country where the English language is spoken.

Refore concluding permit me to rejoice with you at the happy prospect of a tranquil future which begins to dawn upon your great and generous nation. All Catholics ought to rejoice at seeing France again bocome strong, united, and most Christian as formerly. Its ardor in the propagation of the faith, its zeal in the exercise of charity, and, above all, its devotion to the Holy Sec, assuredly merit for it the abundant blessings of Heaven.

May God, who has commenced this good work, crown it with success. May the Apostle of Ireland, the founder of this primatial see, and who came from your own fine country, obtain by his powerful intercession an ample recompense for all your countrymen. always, so eager, always so willing to contribute to the conservation of the faith in this land blessed by his apostolic labors.

Believe me to be your humble and very grateful sorvant,

† PAUL CULLEN, Archbishop of Armagh, Primate of all Ireland.

THE PROTESTANT ESTABLISHMENT. (From the Tablet.)

Unquestionably one of the leading grievances which should be brought prominently before Parliament in the next session, and with regard to which, before the meeting of Parliament, an effort should be made by the Defence Association to awaken public attention on both sides of the Channel, is the great standing and hideous grievance of the Protestant Church Establish-ment. We have spoken elsewhere of the necessity there is that not an additional moment should be lost in getting the machinery of the Defence Association into full activity with regard to the various matters coming within the sphere of its functions; but with regard to that great topic to which we have already alluded, we are delighted to find that a vigorous champion is about to take the field in a manner which we feel confident will draw to it the attention which it deserves.

Other questions—the land question more particularly-are in themselves, and in their direct and immediate consequences, of greater importance to the community than that of the Irish Church Establishment. Without doubt it is of very much greater moment. ment that the people shall be secured in the fruits of their industry than that the wrongful claimants shall receive the annual proceeds of an Ecclesiastical endowment; and if this were all, however weighty the objections to the Establishment might be on the score of justice, their practical importance in a country so overrun with grievances, hardships, and oppressions, would be very small indeed. But everybody knows that the direct consequences of that system of legal plunder, which is called the Establishment, are precisely those that are of the least moment, and that this one evil which, in its origin, was fastened upon the necks of the Irish people as an instrument of con-quest, and has been maintained ever since, under all changes of form and policy, as a means of establishing and promoting amongst us what is called "the English interest," or, in other words, every species of abuse and misgovernment—does really lie at the root of all other evils; is not only an instrument of mischief, but a motive and incitement to the same; forms the bond which unites together in one compact mass other abuses which, without it, would be single and isolated; poisons the blood that flows in the veins of society; pervades every nook and corner of the land; keeps in every parish (to use Mr. Sterling's phrase) "a black dragon with horse meat and man's meat," hostile to the best interests of the country; bound by his position to inflict evil upon it—an emissary, who, whatever his personal good intentions in individual cases, can be nothing else than a machine constructed to work out ruin; makes him the partner of every abomination, and a sharer even in the mischief by which he does not profit; even when he does no evil on his own account, makes him help every hostile person and class to smite the land with the wounds to the infliction of which they specially dedicate themselves; makes him plunder and starve the people through the land-law, debase them in the workhouse, corrupt them in college and in school, destroy their souls by the infernal system of belly-proselytism, of of which he and his fellow-stipendiaries are the authors, contrivers, promoters, and agents, devour Presbyterian as well as Catholic, become the standing ally in Ulster, as well as elsewhere, of Plunder in the war it wages upon Industry, and everywhere, be in all cases, and in every possible direction, is the most powerful means and instrument to the unhappy people of this island, of disunion, social and political weakness secular restriction because forming and weakness, secular prostration, beggary, famine, and despair.

It is impossible to speak of this gigantic abuse in

so far as they understand their own motives and conduct, are as estimable and worthy persons—as estimable and worthy, perhaps, as many of the persecumanie and the Church in the primitive times—but of the system which first trains and perverts their minds, and then purchases their hands and hearts to secure the perpetuity of misrule. If the people of this comtry are ever to rise up from the ruin which now fastens them to the earth, it is in vain to hope that so fortunate a result will ever be achieved until the Esiablished Church grievance is removed, either as a piece of preliminary redress, or as part of a general system of amelioration.

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WHICH WILL PREVAIL?

(From the Bultimore Catholic Mirror.)

The Church and the World are engaged in a fierce contest; not indeed a novel one, for these two influences have always been and ever will be, from their very nature, antagonistic to each other: but the convery name; them at the present moment is assuming one of those grave aspects, which are portentous of an approaching and serious crisis. The elements of error and vice have gained such an ascendency, that all nations are either convulsed by social or political revolution, or threatened with the most imminent danger. The passions of men have burst forth like the impetuous torrent, spreading destruction far and wide and sweeping away every thing in its progress. Under the false pretence of cularging human liberty and extending the rights of man, every disorder finds its justification; there is no absurdity, no folly, no crime, that does not seek its vindication in that delusion of the human brain. Men seem to have forgotten altogether the fundamental maxims of social as well as individual happiness, as delivered by the voice of eternal and infallible wisdom, which tell us in one word that truth only can make us free, and they are unning mad with the idea that this freedom will be the result of the wildest opposition to the dictates of this divine truth.

It is a glorious spectacle for the Catholic, in the midst of the dreadful ignorance and corruption which have sprung from the pretended liberty, that has nowa-days become the watch-word of infidelity and vice, to behold the rock of Peter resisting the fury of the storm, and giving assurance to the friends of truth, of order and of law, that there is still an invincible bulwark against which the passions and blindness of the human heart cannot prevail. It is consoling, indeed, amidst all this confusion of society, to know that there is a God who holds in his hands the destinies of nations, and who so directs all the events of life that they will redound ultimately to the glory of his church. Hence, does the supreme pontiff of christendom, he who has the solicitude of all the churches, raise his roice at the present crisis, to warn mankind of their danger, to indicate the causes of the evils which agitate society, and to point out their proper remedy. He tells us, that the enemies of God are employing every artifice, every kind of false doctrine, to pervert minds, to corrupt morals, to make religion disappear from the face of the earth, and to shatter the very bonds of civil society. Every where the most shameful vices usurp the name of virtue; there prevails an unbridled license of thinking, doing and daring everything; an impati-ence of all restraint, of all power, of all authority; dension and contempt of the most sacred things; the deplorable corruption of youth, the poisonous inundation of bad books, pamphlets and journals, by which falsehood and vice are circulated on every side.

But, if the evil is great, the power that can arrest it is omnipotent. The nations may rage, and the people may devise vain things against the Lord and against his Christ; but he who dwelleth in the heavens, will laugh them to scorn. He will not refuse to hear the prayer offered up through the Catholic world, that both may triumph over the blindness of men, and that vinue may recover her peaceful sway. He sent forth a Napoleou to chastise the enemies of his church, and when he attempted to overstep the limits of his mission he was suddenly hurled from his elevation, and consigned to a humilating exile. He allowed an Espartero to revel for a while in his impious assaults upon the rights of the church; but, no sooner did that church raise its head against the oppressor, than his downfall was sealed. So will it be with all the enemies of God's truth. That truth will prevail, and the prayers of the just will enhance the splendor of its victories over error and corruption .- Calholic Mirror.

HUNGARY AND IRELAND.

(From the Memphis Daily Eagle and Enquirer.)

We are great people—a philanthropic people—that portion of our "free and enlightened citizens," we mean, who make it a point to thrust themselves for ward as leaders in "demonstrations." This class is volument in every "missionary" enterprise. The slaves of the Southern States, and the destitute little Africans of the West India Islands, move their sympathies immensely-to procure political freedom and equality for the one, and flannel shirts for the otherboth bestowments being about equally appropriate.llitherto this class has been chiefly made up of fanatical devotees, pharisaical hypocrites, tender-hearted old maidens, and ancient women in petticoats and in breeches. But of late, since sordid speculation has combined with philanthropic "fillibustering" to enrol in one band the restless, the discontented, and the souls which are "too big" for the tame pursuits of industry and peace, this class has been swelled largely by accessions from the ranks of the politicians of our country. The "old issues" no longer furnish a supply of clap-trap adequate to the wants and necessities of the brood of aspiring geniuses, who desire to become objects and recipients of popular applause and suffrage; and hence, at the North, there is growing. up a set of men who seek to give impetus to the curtent of a new issue, upon whose swelling tide they hope to ride into consequence and place. This new issue is the intervention of this Republic in the affairs of Europe, in aid of the so-called republicans of the

To what extent the demagogues who head and who expect to lead this movement will succeed, is yet to be seen. Unless we most grossly err in our estimate of the character of our countrymen, it will have but a brief career and short endurance. But if in this we are mistaken, and it shall appear that our people have become so cankered by a calm world and a long; peace, that they must needs have the baptism of war to cleanse and purify them from their humors, we would respectfully suggest that there may be found Lient. Pim's expedition marer home an object in behalf of which they may lin has been abandoned.

indulge their passion for a national phlebotomy. A little more than half way to Hungary—long and many leagues this side of the steppes of Russia, there sits in melancholy desolation a green "Gem of the Ocean," on whose every lineament is traced the scars of the oppressor's injury and wrong. Like Hungary, she too was once an independent nation, a distinct and separate people, until by force and fraud, by violence and by corruption, she was absorbed and made the dependent slave of her conqueror. . . . For Kessuth and Ujhazy there is a steadfast, a sure, a safe asylum, with a home, the free gift of a generous people. For Mitchel, and O'Brien, and Meagher, there is the rust of the iron of perpetual imprisonment, which eats into the soul. Unlike Hungary, too, the hearts of her people have ever beat warmly for republicanism .-Wherever, throughout the world, a blow has been struck for Liberty, there has the soil been fattened with the blood of her children, poured like water in the cause of human freedom. Aye, and to all this she adds the claim that she is bone of our bone. flesh of our flesh-truly and verily bound to us by all the ties of blood and consanguinity.

There she sits, poor old Ireland!-downtrodden. despoiled, crushed, shivering in the rags and destitution enforced upon her by a foreign domination; but with her face turned over westward beaming through her tears with inextinguishable love for the "free country" across the sea, and her heart with ever palpitation sending up orisons for the welfare of the land of Washington. Shall we, should we in an ill-starred hour yield to the mad counsels of demagogues, and seek to regenerate Europe by the sword, rather than the more powerful and effective weapon of our example-oh, shall we pass her by, her wrongs unrediessed her exiles languishing in far off prisons, her nationality a forgotten story, to display our banners and pour out our blood and treasure for the more recent converts to republicanism in Hungary?

We leave the preachers of this new faith to answer.

(From Hunt's Merchants Magazine.)

There is danger of too great absorption in the details of trade. Doubtless a man may be willing to work for his bread; but as it is unhealthy to the body to think too much of our bread as we eat it, so it is bad for the soul to think too much of it as we earn it.-Disguise it as we may, there is something in the divine spirit of man so utterly foreign from day-books and ledgers, that it refuses to be all concentrated on them, and the attempt to enforce such concentrations ends in spiritual suicide. It is safe and right to trade in order to live, but if we live only in order to trade, we die. After all, there is a certain point beyond which the human virtue of prudence ceases to be a virtue, and becomes penuriousness.

There is a certain noble generosity and indifference in the use of money which commerce does not love, and "success" may not follow, but which nature loves and God loves. The world judges a man by what he has received, but God and nature ask also what he has given. A man gains houses, lands, fame, wealth, station, power, and the world calls him successful in his bargain. But suppose he has sold his virtue, sold himself to obtain these things, and then where is the gain and the success?

Suppose his heart and his manliness, and his great thoughts and principles are all gone to pay for these things; then what is the possible returns that can make that bargain a successful one? I do not say that the world is not a good judge, according to its own standand. I do not say, for instance, that a man who sells first his time, and then his freedom, and then his soul, for a million of dollars, does not make a better bargain than he who sells his time, and his freedom, and his soul, for fifty; but I do say, that either of them makes a bargain to which the honest bankrupt is a millionaire -and that the poorest outcast who lies lonely, sick, and starving, in some bleak but by the hill-side, with every wind of heaven sweeping through upon his bed of straw, may lead a noble and a beautiful life in comparison with either.

I know this is not the current prejudice of our time and place. "The first thing to teach a boy," said once an honest and sincere-minded father to me, in the presence of his son six years old—"the first thing against the facilities afforded to French refugees in to teach a boy is the value of a dollar—that's what I this country for devising and preparing plots against call the corner stone." The satire is not mine but the tranquility of France; and an offer was made to his. He was a gentle and kind-hearted man, but that adduce abundant proof of the abuse of British hospiwas his theory, at least on week days, in his place of tality by these foreign fugitives. More recently the anything which Adam in Eden might not have not same effect, couched in equally vigorous terms and remarked to Eve. Practically, it is the philosophy of suggesting that measures should be devised by the remarked to Eve. Practically, it is the philosophy of many or most. I think it is essentially the philosophy of Benjamin Franklin, whom we should long since have canonised, if we canonised any body in these the friendly powers of Europe. To these notes we parts. A recent English writer, after having placed are not aware that any answer has yet been returned, Franklin at the head of those who believe in "living and the subject is doubtless under the consideration of by bread alone," sketches the whole American people | ministers. As far as the dignity of this country and as standing behind one long counter, from Maine to our ancient and undoubted rights of hospitality are Texas, trading against the rest of the world, under the auspices of this guardian saint. "A penny saved is a penny got," Thompson calls a "scoundrel maxim."

I know that this is only one side, one-half the truth, but there is no danger of its overbalancing the other half. If I were to talk of it a whole day and night, at our expense, the hospitality we afford them. it would do you no harm; for will not the world's voices talk for the six coming days and nights, on the other side, far louder? As in the adjoining street, there stand two great buildings, side by side, the factory and the church, and day by day, from Monday to Saturday, the clatter and roar of the factory fills the street, and then for one day the vast machine pauses and lets the voice of the preacher echo faintly through closed doors upon the passers by, and then begins again on Monday morning, as busily as ever, for another six days' roar and clatter; so through all our society is the spirit of business as six to one to anything else, and there is no fear of stating the higher wants of the soul so strongly as to more than counterbalance it.

GREAT BRITAIN.

THE REV. MR. BENNETT .- The Rev. Mr. Bennett, formerly of St. Barnabas. Pimlico, has returned to England, and the Morning Chronicle states that at the invitation of the trustees of the Marquis of Bath he has accepted the living of Frome Selwood, in the diocese of Bath and Wells

The Navy Department is actively engaged in ordering vessels to prepare for sea and in collecting supplies and munitions of war. The Mediterranean squadron is to be strengthened by two additional

Lient. Pim's expedition in search of Sir John Frank-

on good authority, that the only point on which it was at all possible that the prosecutor in the case of the Queen v. Newman could succeed, is now in a fair way of being fully sustained by the defendant. A letter has, we understand, been received tecently in town, from a Protestant gentleman (for many years a resident in Maka and the Ionian Isles,) in which details are given, so voluminous and so precise, as to remove all apprehension as to the result of the prosecution. The writer professes to have been an eyewitness of scenes that will make "the Evangelical Alliance" look rather queer when the evidence comes before the public; and he moreover honorably intimates his willingness to be examined at the trial .-Cutholic Standard.

This rupture in the Russell administration is regarded (says the London correspondent of the Oxford Herald) as a decided symptom of a break-up. The difference with Lord Palmerston is not confined to matters of foreign policy, although the noble lord's recent expression of sympathy with the revolted Hungarians, Italians, and Poles, has not improbably exposed the government to some remonstrances from foreign powers of a not very amicable or agreeable character. But Lord Palmerston is known to disapprove of Earl Grey's colonial policy-more especially that which is protracting the Kastir war, for the service of which it is now at the eleventh hour found indispensably necessary to send out three thousand more troops; and another three thousand, it is feared, will be wanted ere the enemy can be subdued. Lord Palmerston, therefore, will be in a position to take the popular side on this important question in the House of Commons, which is sure to come on for discussion early in the ensuing session; and with such an acquisition as the late Foreign Secretary to the opposition, it will go hard with ministers. On these and other accounts the present changes in the cabinet are not unreasonably considered as the beginning of its end—as the first indication of its falling to pieces. Bets are freely taken at the clubs that before Easter we have an entire change of ministry.

The wife of the new Foreign Secretary is an Italian lady of considerable rank and wealth, and a Catholic. -Daily News.

Ancideanism.—There was a midnight celebration of the Auglican communion-rite at Margaret or rather Titchfield-street chapel, again this Christmas, and again without "Episcopal" permission, or rather, we believe, in defiance of Bloomfield's wishes. As they were unable to obtain his sanction, they determined on having this humble imitation of the Catholic Midnight Mass without it, by way of showing their reverence for the authority of those "whose lightest word" rence for the authorny of those "whose igniest word" is so weighty according to the "Tracts for the Times." The Catholic hymn "Adeste Fideles" was sung on the above occasion; and the Roman "Introit" was also used; and this practice is observed on all the principal festivals, not excepting All Saints' Day, when the words of the "Introit" are not derived from Scripture, but are simply those of the Roman Missal. Mr. Richards and the other clergy of this chapel con-tinue to stand in the middle of the Communion-table at the "Lord's Supper," like a Priest at Mass, which was one of the practices for which poor Mr. Bennett was expelled from St. Barnabas,' and some of them commence their sermons with the sign of the Cross and the Invocation of the Holy Trinity, another observance which provoked Dr. Bloomfield's displeasure with Mr. Bennett, and the disapproval of "the public," whom the former is so anxious to please.

The Rev. T. Carter, Protestant Chaplain at Liverpool gaol, states that he has been oleven years connected with the gaol, and yet he did not remember more than five instances in which the parents of children committed to prison ever came to him to show any solicitude for the welfare of their children. Last year the number of juveniles under sixteen years old was 1,100, the total number of committals of persons of all ages amounting to 9,500.

Foreign Refugees in England .- The Times of Friday (the 26th), has the following upon the subject of the presence of foreign refugees in Great Britain :-Some weeks ago the French ambassador in London was instructed to remonstrate with considerable force against the facilities afforded to French refugees in three northern powers have presented British government to prevent this country from being the seat of claudestine hostilities against several of concerned, we can anticipate but one reply; for no difference of opinion can have occurred on such a point, though it is open to discussion whether it be expedient in any country to allow to foreigners an unlimited right of abusing, for their own political purposes, and

LANARESHIRE PENITENTIARY.- A penitentiary is being erected for the city of Glasgow and county of Lanark. Criminals committed for one year, a year and a half, or two years, are to be sent thither instead of, as at present, to the general penitentiary at Perth. It is expected to be ready for the reception of inmates in June or July. Whether from accident or design, it is placed conveniently near the notorious rookery, from which it may be anticipated that a considerable proportion of its future inmates will be drafted. - Weekly

DEATH OF AN INFANTICIDE:- The notorious William Sheen, whose murder of a child under circumstances of unparalleled attocity, and his own extraordinary escape from the gallows, through a trivial technicality, excited universal astonishment, died on Friday morning, at his residence in Kent-street, Spitalfields. In the year 1827 he cut off the head of a male infant four months old, the illegitimate offspring of a young woman whom he had married only five weeks before the murder; and at his trial he was proved to have con-cealed the body in the bed, and placed the head erect on the table, standing up on the bloody neck, so as to face the mother when she entered the room! The child, however, had been baptised Charles William Berdle, the latter being the mother's name at the time of its birth; and upon the objection of Mr. Clarkson, the prisoner's counsel, this description in the indict-

Dr. NEWMAN AND Dr. Achilli.-We have heard even in the presence of the magistrates, expressed a wish that he had been hanged, for upon every slight occasion his neighbors taented him with his great crime. He became utterly ferocious, although cowardly, and has been many times imprisoned for acts of violence, brothel-keeping, and felonies .- Ibid.

HORRIBLE MURDER AT BELPER. - On Saturday evening last a most cold-blooded and horrible murder was committed at Belper, near Derby. It appears that a man named Anthony Turner, who has been for some years in the habit of collecting rents for a widow lady named Barnes, who lives with a relative named Ban-nister, a Clergyman of the Church of England, at Fieldhouse, Belper. Turner having been a defaulter to a considerable amount, Mrs. Barnes had discharged him from his situation. On Saturday evening last he went to a provision shop, kept by a Mr. Husland, and borrowed a large carving-knife, used for cutting bacon. Armed with this he went direct to Fieldhouse, deceased's residence, and asked to see Mrs. Barnes .-He was refused admittance, but said he would not go away without seeing her, and, entering the house, pushed the girl on one side and rashed up stairs. The servant girl was very much alarmed, and ran to fetch the Rev. J. Bannister, who was in the adjoining house. Mr. Bannister immediately ran into the house, and on proceeding up stairs met Turner coming down with a large knife in his hand, which was covered with blood. Turner made a blow at Mr. Bannister with the knife, and after a struggle between them Furner was precipitated to the bottom of the stairs.-Mr. Bannister then went into the unfortunate lady's room, and found her lying on the ground with her head nearly severed from her body! One of her thombs was also cut off, as if in struggling to prevent the murderous knife from lacerating her throat. The murderer escaped, but has since been arrested. He is a married man, and has one child; is a tailor by trade, and was formerly a local preacher among the Wesleyan Methodists. The deceased, Mrs. Barnes, was about 60 years of age, of eccentric habits, and the owner of considerable property in Belper and Derby.

PROTESTANT RESPECT FOR THE FEELINGS OF THE POOR.

At the Tharnes Police-court, on Tuesday, an Irishwoman, named Mary Sherden, came before Mr. Yardley, to complain of the authorities of the London Hospital having refused to deliver to her the body of her late husband, and being about to disect it in opposition to her wishes.

Mrs. Sherden stated that her husband having died in the hospital, she proceeded the following morning to claim the body, accompanied by some of her countrymen whom she had employed to carry it away in a shell. The nurse, who treated her very rudely, and the doctor called her into the waiting half and asked her if she had any objection to the body being opened. She expressed a decided aversion to such a thing, and said she would not allow her husband's body to be-"cut about" on any pretence. She had since repeatedly claimed the body, but all in vain.

Mr. Yardley asked what complaint the doceased had been afflicted with?

The woman replied, "fever and ague."

The Magistrate said it was very probable the body was not in a fit state to be brought out of the hospital, and that the authorities wished to bury it themselves. Mrs. Sherden said she was a Roman Catholic, that her husband had died in that Faith, and she wished to bury him herself as she had the means of doing so. Her country people would not hear of such a thing as opening the body, but the doctors had told her to do her best and her worst. Before her husband left home he said he would not have his body opened on any

consideration. Mr. Yardley said he would direct an officer to make inquiries. He thought the poor widow was laboring under some misapprehension. She was decidedly wrong (though Heaven forbid he should insult her feelings, or the prejudices of her country-people, on the subject) in not allowing the body to be opened. It might be of great, very great, service to the living.

Mrs. Sherden—Not on any account your worship. Did not my poor dead husband, before he left his home, say, if anything happened to him he was not to be opened, and now they will not give me his body?

Mr. Yardley-Well, there are people who have these foolish prejudices. No doubt the deceased was sent to the hospital when his case was desperate, and Mr. Williams had exhausted his skill; but applicant should not take the proposal in a spirit of hostility. It was not idle curiosity that the medical gentlemen desired to gratify, but the interest of science and the good of the living. The hospitals were kept up at an enormous expense, and numbers of the poor would perish daily but for those invaluable institutions. The applicant might rely on it that everything which skill and science could effect had been exercised on behalf of her departed husband, and he was sorry for her-

Mrs. Sherden then left the court apparently dissatisfied with the observations of the magistrate .-Chronicle.

WHAT IS A NUISANCE?-" Quodennque nocet"whatever does harm—that is a "nuisance," philologically and philosophically; but technically and legally, personally and popularly, it is a different thing. Whatever I dislike seems to be the closest definition of a cognizable nuisance, and my right to abolish it is generally deemed to rest upon the principle of "first come first served." If the nuisance is first resident, I cannot drive it away, but must go myself. If I have got there first, I can send nuisance packing. That is, if I dislike nursance; for it all depends upon that.— The real mischief of the thing seems to be an irrelevant consideration. Now the bells of De Helde are a: nuisance to Soltan, who dislikes them. Perhaps Soltan dislikes all bells, acoustically; some persons do; but the shrewd suspicion is that he dislikes them polemically—that it is the doctrine chimed into his ears which irritates him. On this supposition, there is the Mussulman element of intoleration in the case. Of course the objector still more dislikes the Redemptorist doctrine, and must account that more mischievous than the very bells; but the law will not empower. him to put that down. There is discrimination: the law will not put down bells if they are orthodox or Protestant bells, but it will put down Papacy in that shape; on the other hand, it will not put down Papacy. in substance or doctrine, but only in bells and titles.
The mischievousness of the thing does not come in question, but rather its disagreeableness. Romanist bells are a nuisance in a well-regulated parish; but air. ment was held to be a misnomer, and the prisoner was blatant minister, ripping up, scandals or instigating acquitted. The life so spared, however, has since them, dealing damnation round the land and discord been a most miserable one, and he has many times, round the hearth—he is no nuisance.—Speciator.

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By Order,

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