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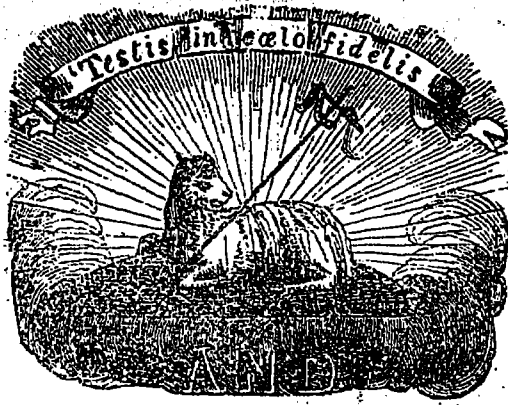
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CATHOLIC CHRONICLE.

VOL. II.

MONTREAL, FRIDAY, JANUARY 30, 1852.

NO. 25.

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

(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 hated by all men for my name's sake." The sanguinary war of this world against the Church began by the scourging of the apostles 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 frightful trial the Church came out victorious; her enemies were weary of inflicting cruel torments ere she betrayed any sign of weakness or unwillingness to suffer; while her numerous apologists, some of the most learned and able writers of the day, triumphantly refuted 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 vouchsafed 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 shall 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 Origenes, 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 persecutes. 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 against 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 of Diocletian. 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 differently; 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 dilate this evening. I promised to show you that the outcry of the present day against modern Catholics is but the echo of that old heathen clamor against the Catholics of the olden times—I promised to demonstrate that the same charges are now urged against 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 wickedness, and that their judgment of the Christians was this: "A Christian is a man capable and guilty of every crime, an enemy to the gods, to the Emperor, to morality, and to all nature." The mere name of Christian was sufficient to draw hatred on him who bore it.' Nor were the Christians odious to one part of the community only; they were detested by all; for then, indeed, a spirit of hatred animated all classes of men, and how different soever might be the education, the rank, the employment, and the manner of life of the various subjects of the empire, in their detestation of the Gospel and in their animosity towards the followers of Jesus Christ, all were equal and alike.—(Vol. I, p. 63.)

Such were the feelings of the Roman world with regard to the religion of Jesus Christ, nearly three

centuries after the death of its divine author. It was hated and detested. All, save those who had already embraced it bore it a mortal grudge—spoke ill of it, slandered it, persecuted those who adhered to it. Now, let me ask, is not the Catholic religion in these countries placed in circumstances greatly resembling those in which Christianity found itself, both among Jews and Gentiles, from the days of our blessed Lord to those of the first Christian Emperor, Constantine? Do not the whole British people unite in the most cordial detestation of Catholicism, nicknamed by them 'Popery?' You know they do. You know what took place last year when the spiritual 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 was with the nation at large. They knew they had nothing to be afraid of, save, perhaps, of seeing and hearing the truth; but at the approach of the Cardinal and a regular hierarchy their old enmity burst out anew; and this was the real cause of that frightful agitation—and, I must say, of that persecution—of 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 miserable beings, who not only were loaded with the indignation of the gods, whom they despised, but who were also the cause of the vengeance 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 seats of the amphitheatre 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.—(Ib., p. 67.)

Does not this recall to our recollection the anti-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 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; famine, fever and pestilence; the inclemency of the seasons, and fluctuations of trade and commerce, are accounted for, by saying that Popery is encouraged in England; that so to encourage it is a national sin; and that national iniquity is punished by these and similar scourges, indicative of divine wrath and vengeance. To give one instance of this, I may mention what almost every one here is aware of—a few years ago an enlarged grant was voted by parliament for the Catholic College at Maynooth. This was followed by the potato disease; and many a wise man, and many a revelation-reading woman, saw, in this destruction of our favorite esculent, the potato, a curse inflicted on the country in punishment for the Maynooth grant!

Is there not, in all this, something very like what

the heathens said of the early Christians? It is true, British Protestants do not shout, as the Roman Pagans did, 'To the lions with these men!' because now-a-days, it is not the custom to throw men to wild beasts; but they become furious as wild beasts themselves, and they cry out, 'Enact penal laws against these Papists; we dislike them; we distrust them; they are the enemies of our pure reformed creed, and to tolerate them is a national sin. Strip them, therefore, of every privilege; and as for their educational institutions, let them not receive one penny of the public money. To endow them is to endow ignorance, error, superstition and idolatry.'

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 in 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.—(Ib., 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 day take their stand against Catholicism. They tell us often that the progress of Popery is a real evil, because it argues 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, dependent 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, will be precipitated from the 'top to the bottom of the wheel.' Now, they argue thus: 'Catholicism is 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 engulf, 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 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. Their false religion was no match for the eternal 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 the progress of Catholicism, do they not admit, in the very words of the heathens, that their cherished system is in great danger for coming into contact with the rival creed? Why did Lord John Russell, and his government, and his parliament, raise the alarm as Cardinal Wiseman and the new hatch of Bishops approached our shores? Was it not that they trembled for the fate of the Established Church? And yet there was nothing, in a worldly point of view, so 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 ancient or existing titles—they asked no grant of public money—they claimed none of those funds forcibly

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 presume 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 Catholicism.

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 juriconsults 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 Ulpianus, in the third century, collected all the decrees 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 of the new bishops, Lord J. Russell ordered the Crown lawyers of England to examine the statute-book, 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 he 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 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 hostile to the State. It has more to recommend it to the attention and affection of the community than

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THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 30, 1852. NEWS OF THE WEEK.

All kinds of rumors are afloat 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.

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.

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.

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.

There is no end of reasons assigned for the resignation of Lord Palmerston, which, the more it is attempted to be explained and accounted for, becomes, by so much, a greater mystery.

How did it happen? Who did it? Was it his own furious driving, or the sudden interposition of some insurmountable and unobserved kirk-stone that occasioned the catastrophe? Curiosity is feverish with excitement, and the mystery-mongers are "doing an excellent business."

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.

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 unmistakable language:—

THE QUEEN'S COLLEGES. EXTRACTS FROM THE STATUTES OF THURLES.

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 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 Propaganda.

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 administering 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 Apostolic 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 Council.

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 investigation before the guardians of the Tuam Union, in which the Rev. Mr. Seymour of Jumping, notoriety, figures, not very creditably, having been made to swallow his calumnies against the Catholic Clergyman, who attends that work-house. The facts of the case were these:—The Rev. Mr. Seymour had caught, or thought he had caught, a convert; he had baited his hook with clothes, a small sum of money, and provision outside the workhouse; a poor old pauper, Molley Mannion—great will be her name in Exeter Hall—after some smelling at the bait, and going away again two or three times, at last made a decided snatch at it; but alas! for the Rev. Mr. Seymour brother—like many a better angler, he could not land his fish, after hooking it. Old Molley repented of what she had done—sent for the Rev. Mr. Coyne, and expressed to that gentleman her regret for having sold herself to the Devil so cheap. Hereupon, vexed at the loss of his convert, the Rev. Mr. Seymour trumped up a series of falsehoods to the Board of Guardians, who ordered an enquiry into the circumstances. After a lengthened investigation, the Board decided that the Rev. and very evangelical Mr. Seymour's charges against the Rev. Mr. Coyne, were false, and the former gentleman was compelled to retract, and publicly apologise, much against his grain; he will be more careful how he goes Jumping again.

The decision of the Poor Law Commissioners, on the conduct of the Protestant chaplains of the workhouse, is likely to have a good effect. The Rev. Mr. Stamford, one of the most unprincipled of these proselytising 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 who signed 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 Cook 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 Religion.

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 in time 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, upon condition of not returning to France. The promulgation 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. Willifist, 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, the dangers of heresy, and obstinate persistence in rebellion to the authority of the Church of God.

Modern history, says the Reviewer, is a grand conspiracy against truth, and needs to be rewritten from the original documents; even Catholic writers, have never yet done justice, to the gallant defenders of their cause, in troublous times, and, when the whole historical truth comes to be told, will find, that it is more favorable to them, than they have dared to believe. But, if Catholic historians have sinned through timidity, through fear of offending national prejudices, or, a desire of vindicating the prerogatives of their political Sovereigns, the sins of Protestant writers, springing from the same, but greatly exaggerated motives, have been of a far blacker dye; more especially, is this true, of the histories, which are used in Schools, and are placed in the hands of Protestant youth: the sole object of the writers of these records, appears to have been, to represent the Church, as a cruel tyrant—Catholic Sovereigns, as fools, or bigots—and every rebel against the Holy See, as the friend of liberty, and the defender of the rights of the people. Thus, in English History, as written and read by Protestants, Thomas Beckett, the stern denouncer of tyranny—the true-hearted Englishman, and the dauntless advocate of the oppressed Saxon serf—Beckett, the Sainted Martyr, figures merely, as an ambitious

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, "whether 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; Harter, has done the same, for Innocent the Third; Roscoe, as far as he goes, for Leo the Tenth, and Lucretin 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 Crammer 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, unheeded 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 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, according to their popular advocates, are to be loved and revered because they were the patrons of literature and art, fostered material civilization, and promoted the temporal prosperity of nations. If their heroic resistance to civil tyrants is not timidly 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 souls of men. St. Gregory's alleged 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 harshly 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 bodies. 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 Liberalism, 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 passages:—

"The natural tendency of all civil government, as of the corrupt human heart, is to assert and maintain the supremacy of the secular order. It naturally adopts heathen maxims, and applauds 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 us in this life, is attainable only by not seeking it as an 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 temporal must, in the nature of the case, be 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 conflict with each other; for the spiritual authority cannot yield to the civil without ceasing to be spiritual. The state ordinarily refuses to yield, and so ordinarily the relation between the two authorities is that of mutual hostility.

In the contest between the two powers, if the Church is free, and able to exercise her spiritual discipline without restraint, and if the clergy are independent of the state, and accountable only to the spiritual authority, she can maintain faith in its vigor, and make certain of victory. This the state knows as well as she does, and hence its constant endeavor is to subject her to itself, by controlling her temporalities and making it necessary for her ministers to obtain its permission to exercise their sacred functions: that is, by reducing her from the Catholic to a national church, from an independent spiritual kingdom to a function of the state, and converting the clergy into a branch of the civil police. This is the real meaning of the famous quarrel with the Emperors about investitures. The state claimed the faculty of investing the pastors of the Church, and if it could have obtained that faculty, it could and would have filled the churches with creatures of its own, and been able to force them to act according to its pleasure; it would have had a national, and therefore a state church, the submissive slave and obsequious tool of its will. We should have seen in process of time in every country, what we early saw in the Greek empire, and what we see now in Russia, England, and every Protestant kingdom.

The grand obstacle to the success of the state in its efforts to enslave the Church, and convert the clergy into mere parish constables was, and is, the feeble old man who occupies the chair of Peter at Rome. Not a man was more troubled to see Mardochaeus sitting in the king's gate, than the temporal sovereigns were to see that feeble old man sitting in that chair. The Papacy is the key-stone of the arch; it is a centre of unity and authority, essential to the very idea of Catholicity, for Catholicity without unity is a metaphysical impossibility. They who talk of Catholicity without the Papacy, talk very foolishly, very absurdly. Without the Papacy, the Church

NEW BOOKS, NEARLY READY.

AUDIN'S Life of HENRY VIII., and Schism of England, Translated from the French by Edward George Kirwan Brown, Esq.

A JOURNAL of a Tour in Egypt, Palestine, Syria, and Greece, with notes and an appendix on Ecclesiastical matters, by James Laird Patterson, M.A.

EDWARD DUNIGAN & BRO., 151 Fulton Street, near Broadway, New York. New York, January 26, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE usual MONTHLY MEETING of the above body will be held at the ROOMS, St. Helen Street, on TUESDAY EVENING next, February 3d, at EIGHT o'clock precisely.

A SPECIAL MEETING will also be held on SATURDAY EVENING, 31st inst., at EIGHT o'clock precisely, to transact business of importance.

By Order, DANIEL CAREY, Secy. January 29, 1852.



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

N.B.—A full attendance is requested. By Order, H. J. LARKIN, Rec. Sec. January 29, 1852.

WANTED,

A PERSON to act as GOVERNESS and TEACHER in a small family, to reside a short distance down the River St. Lawrence, below Quebec, whither they are to remove this spring.

CATHOLIC WORKS.

JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS:

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

D. & J. SADLIER & Co., New York, 164, William-street; Boston, 128, Federal-street; Montreal, 179, Notre Dame-st.

NEW CATHOLIC BOOKS.

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

D. & J. SADLIER & Co., 179, Notre Dame Street, Montreal. Dec. 30, 1851.

JUST PUBLISHED, A GIFT BOOK FOR CATHOLICS.

SICK CALLS:

FROM THE DIARY OF A MISSIONARY PRIEST; by the Rev. EDWARD PRICE, M.A. The Volume contains the following Stories:—

- The Infidel, The Merchant's Clerk, Death Beds of the Poor, A Missioner's Saturday's Work, The Dying Banker, The Drunkard's Death, The Miser's Death, The Wanderer's Death, The Dying Shirt Maker, The Broken Heart, The Destitute Poor, The Merchant's Clerk, Death Beds of the Poor, A Missioner's Saturday's Work, The Dying Burglar, The Magdalen, The Famish'd Needlewoman, The Cholera Patient.

All the above Tales are from Real Life, having been witnessed by the Reverend Author during a long Missionary Career, in that Modern Babylon, London. It is not too much to say in its favor that it is worth a dozen of the modern "Gift Books."

This Work makes a handsome 16mo. volume of 400 pages, printed from new type on fine paper. Illustrated with 2 steel engravings, and bound in the neatest manner at the following prices:—

- Cloth, plain, 60 cents. Gilt, 75 " Imitation Mor., gilt, 1 00 "

"This is equal in interest to Warren's Diary of a late Physician."—London Times. "A volume of most affecting narratives, from the pen of an English priest, in some of which is displayed in a remarkable manner the power of religion over some of the worst and most abandoned characters; and in which, also, is set forth the wretched end to which vice often conducts its victims."

J. & D. SADLIER & Co.,

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KEEP constantly on hands, about FORTY THOUSAND VOLUMES OF BOOKS in every department of Literature, comprising in part—

Table listing various books and their prices, including Alison's History of Europe, Napier's History of the Peninsular War, Bancroft's History of the United States, etc.

WORKS RELATING TO IRELAND, OR BY IRISH AUTHORS. Madden's Life of Emmett, Swift's Works, complete in 2 vols., Gulliver's Travels, Tale of a Tub, &c., by Dean Swift.

ARCHITECTURAL WORKS.

Table listing architectural works and their prices, including The Architect, a series of Designs by Ranlett, The Builder's Guide, by C. Hills, Practical Architect, by Benjamin, etc.

D. & J. SADLIER & Co., 179, Notre Dame Street. Montreal, December 22, 1851.

BLANK BOOKS,

COMPRISE Ledgers, Journals, Letter, Day, and Cash Books, substantially Bound. Only ONE SHILLING AND THREE PENCE THE QUILL.

RICHARD MacDONNELL, Office, Place d'Armes Hill, same Building as DRUMMOND AND LORANGER.

DR. THOMAS McGRATH.

Surgery, No. 25, McGill Street, Montreal. December 16, 1851.

M. DOHERTY,

Corner of St. Vincent and St. Thérèse Streets, in the buildings occupied by C. E. Bell, N.P., Montreal. Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET. Medicine and Advice to the Poor (gratis) from 8 to 9 A. M.; 1 to 2, and 6 to 7 P. M.

B. DEVLIN,

ADVOCATE, No. 5 Little Saint James Street, Montreal.

H. J. LARKIN,

ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL,

ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

JOHN PHELAN'S

CHOICE TEA, SUGAR, AND COFFEE STORE, No. 1, Saint Paul Street, near Dalhousie Square.

FOR SALE.

THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, Sep. 11, 1851. 25, College Street.

BROWNSON'S QUARTERLY REVIEW.

Just Received by the Subscribers, BROWNSON'S QUARTERLY REVIEW, FOR OCTOBER.

SUBSCRIPTION, only \$3 a-year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it.

D. & J. SADLIER, & Co., Agents.

A CARD.

Mrs. COFFEY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for Sale on the most reasonable terms.

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House, HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

JOHN McCLOSKEY,

Silk and Woolen Dyer, and Clothes Cleaner, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegana's Hotel, ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED. Montreal, Sept. 20, 1850.

R. TRUDEAU,

APOTHECARY AND DRUGGIST, NO. 111 SAINT PAUL STREET MONTREAL, HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

Lodgings for Female Servants out of Place AT FLYNN'S

Servant's Registry Office, and Second-Hand Book Store, No. 15, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH.

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to.

SECOND-HAND BOOKS SOLD VERY CHEAP. SERVANTS WANTED at the above Office, who can give Good References as to their character and capability. No other need apply. August 28, 1851.

TOBACCO, SNUFF AND CIGARS.

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

F. McKEY, 83 St. Paul Street. Montreal, October 9, 1851.

NOTICE.

THE SUBSCRIBER has on hand a choice assortment of DRY GOODS, both Fancy and Staple, suitable to the season, at very low prices, and calls the attention of Country Merchants to examine his Stock, before purchasing elsewhere, as he feels confident, from his knowledge and assiduity in business, that he will give general satisfaction to all who may honor him with their customs.

CANTON HOUSE.

FAMILY TEA, COFFEE AND SUGAR WAREHOUSE, No. 109, Notre Dame Street.

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented imbibing taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Connoisseurs, which is further ensured by attention to Grinding at the shortest time prior to Sale.

CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand. A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms.

Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate dispatch. June 12, 1851. 109, Notre Dame Street.

FOREIGN WINE AND SPIRIT VAULTS,

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THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash.

The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantities suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery.

A very choice assortment of PORT, SHERRY, CHAMPAGNE and CLARET, now on hand. And a small quantity of extremely rare and mellow OLD JAMAICA RUM, so scarce in this market.

OWEN M'GARVEY,

House and Sign Painter, Glazier, &c. &c. &c. THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business.

Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

RYANS HOTEL, (LATE FELLERS),

No. 231 St. Paul Street, Montreal. THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house.

The Hotel is in the immediate vicinity of mercantile business,—within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business. The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.

The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance. The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him.

Montreal, 5th September, 1850. M. P. RYAN.

AMERICAN MART,

Upper Town Market Place, Quebec. THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line. India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tabacets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.

Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS. The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to. Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY.

Printed by JOHN GILLIES, for the Proprietors.—GEORGE E. CLERE, Editor.