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# CATHOLIC CHRONICLE.

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## THE HISTORY OF THE COMPANY OF JESUS.

A LECTURE BY T. D. M'GEE.  
(From the American Celt.)

LADIES AND GENTLEMEN,—The respected Pastor and some of the congregation of this church, (St. Vincent,) anxious to promote the pious intentions of a young gentleman—whose character is excellent, though his circumstances are not so good—requested me to give a lecture for that purpose, and I choose accordingly, the History of the Jesuits, as a fit subject for the audience and the evening.

I choose it, Ladies and Gentlemen, because the Jesuits are the most visible Order in modern Catholic History—because nearly every English book and paper we read maligns their motives or their acts—because there is no true record of the society, to be had in our language, for those who desire to know the whole truth of the Order and its Founder.

Mr. Dallas's work on the Jesuits is out of print; "The Lettres Edifiantes," or selections from the letters of the Jesuits are fuller on natural history than the history of missions; Father Ravnari's sketch is too general and too summary to refute the elaborate tissues of calumny, and, except for those who can read Latin, Italian, Spanish, or at least French, it is very difficult to get at the details of the vast and diversified story of the children of St. Ignatius.

I propose to give an outline of it to-night, as I understand it. I do not pretend to defend the Jesuits. I do not admit that they stand in need of defence. I propose to review the true history of the Order, and let its slanderers then defend themselves, their errors, and their inventions. It will not avail them to string their selected scenes of Jesuit action upon a "Wandering Jew" theory—it will not do to lay the venue in Spain or Austria, and hear none but English or American evidence—it will not do to indict individuals, here or there, living or dead; a great Order is not to be assailed, on account of individuals—it outlives its most illustrious men; it cannot be extinguished in its most unworthy.

The Jesuit institution has existed now three centuries—it has seen ten modern generations. Its founder lived to see a hundred houses of his order—averaging a hundred professed or novices. From 10,000, in the year 1600, the order rose in half a century to nearly 100,000 members. For five generations, it averaged as many. Thus before the suppression, in 1773, there had lived and acted upon this earth, in two short centuries, half a million of men of this order.

Some of those who survived the suppression of '73, lived to enjoy the restoration of 1814. We have had since then, a new generation, who, especially in France and Italy, have tasted of the ancient, and, for them, unbroken and inexhaustible cup of bitter persecution. The prayer of St. Ignatius—that they might be persecuted by the world—has been heard. They themselves fear patronage, not persecution.—When the world smiles upon them they tremble—when the storm rises, they smile and grow more cheerful. In the presence of prosperity they are bewildered and distracted, but when national or personal danger surrounds them, the Jesuits know that the prophecy and prayer of their founder, are made visible. The soil of adversity, is to them what his mother earth was to Anteus, in the fable—they are refreshed by every fall, and reinvigorated by every oppression.

The history of the Jesuits might be written in four books—their rise—their spread—their struggles—their restoration.

As we may trace a forest of great trees to one patriarch, and this patriarch to a solitary seed, so we may trace this African, Asiatic, American, European Society, to a few men—to one man—to one man, who with a wound in his breast, and a book in his hand, lies sick and a prisoner, in a besieged town of Spain. It is the cavalier of Loyola, verging into a manly middle age, distinguished at the court for his courtesy, and in battle for the impetuous courage which caused him to be wounded, in the breach of Pampeluna. When his pulse returned, and his eye cleared, he called for books—for romances—to cheer the weary hours of confinement. In the house where he lay there was no romances—and the wounded soldier had either to read the Lives of Saints, or go without books. He read that marvellous volume, in which the Church records the humility and devotion—the courage and the penitence of her heroic confessors. He read and slept and woke, and resumed his reading, and before the book was done his mission had commenced.

St. Ignatius was then in his 30th year. His order was sanctioned at Rome, nineteen years afterwards—that is, in 1540. The long interval he spent in a Pilgrimage to Jerusalem, and in studies at Paris. At Pampeluna he felt he was not good enough, was not learned enough for his work. To purify and exalt

his spirit he visited Bethlehem and Calvary; to temper and perfect his judgment, he studied at Paris, and meditated in secret places for several years. He who prescribed to strict probation to his novices, went first, himself, through every stage of self-examination. The retreat (at Manreza,) the devotions and meditations (in Palestine,) the tests and trials in Paris, the preliminary rows (at Monnarte,) the approbation at Rome—his life contains all his doctrine contains. Of how few teachers can this be truly said! Of how few great founders can we say that their example is as perfect as their ideal—that they first try theory by practice, and only recommend their design after patiently testing all its details!

After nearly twenty years probation, the first Company of Jesus, was authorised by the Bull of Pope Paul, dated September 27, 1540. It consisted of ten members—Ignatius, Lefevre, Laynes, Lejay, Brouet, Xavier, Salmeron, Rodriguez, Cordure, and Bobadilla; five Spaniards, four Frenchmen, and one Swiss—all graduates of the University of Paris.

For this order, Ignatius had prepared a comprehensive constitution. This constitution declared the sole end of the Society to be, the advancement of religion; it laid down implicit obedience as its first principle; it prescribed a long probation; it erected six classes within the order—the Novice, the Lay-Brother, the Scholar, the Coadjutor, the Jesuits of the Third Vow, and Jesuits of the Fourth Vow. The Society so composed was to be administered by Superiors, Rectors, Provincials, Commissaries, Visitors, and a General. The General was elected by the entire congregation, with power to appoint and remove all his subordinates. His office was for life, and his residence at Rome—the centre of unity. An appeal lay from the General only to the Supreme Pontiff.

Such is the Constitution of the Company. In a lecture which I gave some time since, I spoke of the impropriety of judging the designs of St. Ignatius, by temporal rules and analogies. I may be pardoned if I repeat that argument here; it is this:

"The principle of absolute obedience has been the cause of much calumny to the Jesuits, and the cause also of their manifold escapes. From the Protestant point of view it can hardly be judged with fairness; from the worldly, or republican point of view, it is sure of being condemned. But let us take care in condemning clerical obedience, how we couple Church and State, by insisting that the Church conform to the State; and as one is founded on numbers and governed by election, so the other should be—this confusion of principles would be a fatal error and a great injustice. Religious Societies are totally different from temporal societies. The orders in the Church, the Church itself, does not obey an earthly but a heavenly gravitation; its roots are among the everlasting hills, its branches only trail the earth; it is fed by the living waters springing hard by the throne of God, and the homage of the human will is but an incense, grateful but not essential to its undying youth and beauty.

The great temporal societies—Monarchies and Democracies—are founded on the people by conquest or by election. They can be made and unmade by the popular will, when causes justify revolution—but the Church knows no revolution. The theocratic principle of obedience, hard of reception I own, to flesh and blood, places it beyond the reach of revolution. Censure it as men will, what religious system can stand on any other ground? Where is the system of Luther? Where is the system of the Puritans? Gone where all Hierarchies must go, which cannot enforce obedience and punish contumacy.

If then this is the only lasting principle of religious Government, why blame the Jesuits so bitterly? Is it because they put it strongly and practice it consistently? It must be so. But Moses and the Prophets, the Saviour and the Apostles have preached it before St. Ignatius—in this respect he stands with them, and those who oppose him in this, oppose also the law and the Gospel."

Of the exercises and by-laws of the order, I will not speak. They are to be had in cheap and common books, and will be found in most military harmony with the grand outline. Within that outline, we see, in 1540, a small group—only ten companions—but soon the circle widens like the heat and light of morning—dilates and brightens over Alps and Straits and seas—until in one life-time it embraces more than half the world.

The spread of the Society was indeed marvellous. You have seen the Empire of Napoleon, in some few years, rearing itself on both sides of the Alps. It is supposed history has no other such sight to show. But the empire of Ignatius grew faster than the empire of Napoleon—fought a fiercer opposition—and it still remains. In the very first year of the order, its members are found at Lisbon, Venice and Worms; in Ischia, Poland, and Ireland. Before the last of the ten had closed his eyes upon the earth, the order had its missions in India, China, Japan, Mozambique, and Malacca; in Congo, Calbaria, Egypt and Abyssinia; all through Europe, from Sicily to Sweden; in America from Labrador to Paraguay, and from the Antilles to the Gulf of California. They

had refused the chief sees of Christendom—they had courted danger and death, in every quarter of the world. Their influence conducted to a happy issue the last General Council—that held at Trent. There, a man of intellect, Father Paul Sarpi, first discovered their intense vitality. "Rome cannot be ruined until the Jesuits are ruined!" was his profound reflection—a reflection which explains more modern history, than any other, I can remember. At this very hour there is still great meaning in the phrase, ruin the Jesuits—ruin Rome. Many a bad book, many a bitter article, many an untrue sermon, of our own time, is but the application of Father Sarpi's discovery.

In the first century under the Generals St. Ignatius, Laynes, Borgia, Mercurian, Aquaviva, and Vitelleschi, the course of the society was one continued victory. Their Colleges in Italy, France, Spain, Germany, Poland, and England, poured forth Doctors, Martyrs, and Missionaries, in incessant streams. In the capitals of Protestantism, in the kingdoms of Paganism; in the valley of the Nile, in the valley of the Mississippi; debating with Brahmins, or converting the family of Gustavus Adolphus; reasoning with Descartes, or discoursing with Iroquois chiefs—the Jesuits were, wherever human beings were to be sought and saved. In the crowded colleges of France or Italy, the finger of the Superior pointed out to the eagle-eyed disciple some far remote regions of the earth. Without fear and without sorrow, the scholar turned to the east or the west, leaving behind friends, home, teachers, and intellectual society, to brave the sea, and grow old among savage tribes, whose very names were unknown to European ears.

Their missions in Asia would require a course of lectures to themselves. It will suffice to say, that after the lapse of two hundred years, nearly all we know of the interior of China and Japan, is derived from Jesuit sources. Something modern commerce has added—but it has chiefly been in proof of the authenticity of the earlier Jesuit accounts.

Their missions in Africa were vast and well sustained. In Egypt, in Ethiopia, and in Congo, the good works of the Jesuits are not entirely extinct.

But that division of their great memoir most interesting to us, is, their early missions on this continent. The Jesuits are the Christian antiquities of America. They intrude in the first chapter of our History. No one can write so much as one paragraph on American colonization, without letting the ubiquitous Order into it.

St. Ignatius was born the year before Columbus sailed west into the undiscovered sea. His Order was founded about the time when the extent of the discovery was made manifest. From the first voyage till the first white settlement a hundred years elapsed. Like timid swimmers, the first pioneers felt the Atlantic cold, and drew murmuring back. Commerce slept for a century, but the Jesuits did not sleep. The men of faith adventured before the men of trade. The trapper found the Jesuits track, far beyond the head of navigation. The huntsman who saw a rude cross in the woods, knew that the black-ropes had been there armed with other weapons on quite another chase.

In the North, Rasles, and Chasles, made their homes with the Iroquois, Algonquins, and Abnakis—compiled catechisms for them, gathered the grammar of their rude dialects, taught them the use of fire and salt, of raiment and civil order.

In the north west, Bræbuef, Joliet, Marquette, and La Salle, explored the great Lakes, penetrated the Alleghanies, descended the Ohio and the Mississippi, ascended to the Falls of St. Anthony, and reared their gigantic crosses on the peaks of the Ozark chain.

In Mexico, Alvaro and his successors, taught human and divine science, to the intelligent tribes, conquered by Hernando Cortez.

Name me a district from the Isthmus to Labrador, where the Jesuits have not lived and labored! Name me a lake or river they have not navigated under summer's sun, and through drifting ice, in the great chase of men—in search of souls—in the warfare against the spirit of darkness—in the holy commerce of civilisation! And yet this is the Order, so illustrious for its universality, its courage, its science, and its results, which every dabbler in printer's ink, every reader of a few modern books, considers himself able to estimate at a glance, and despatch in a sentence. What a purblind thing this human vanity is, after all that has been done to enlighten it!

I do not speak of the Jesuits in Brazil, in Paraguay, or on the Pacific side of America—though there is no part of their history more honorable to them, or more painful to their detractors. I refer you to any book on South America for their honorable transactions in those regions.

You may well suppose, ladies and gentlemen, that

a new power, so impetuous and so vast, did not spread over the earth without encountering much resistance. In Asia, it encountered all the modes of resistance which old, artful systems of idolatry could invent; in Africa and America, it encountered the resistance of savage ignorance, and cannibalism—but it distinctly triumphed over all these. In Europe, it encountered a more deadly intellectual resistance, from diverse quarters:—

1st. Luther lived at the time of St. Ignatius—hence one element of European opposition.

2d. The Universities of the middle ages disliked the new Colleges to which all men flocked—hence another element of opposition—hence we find the University of Paris leading one column of the grand army of attack.

3d. The statesmen of Europe, in the 17th century, all tended to absolutism, and the Jesuit Doctors stood up for the definition of St. Thomas, as to the origin and locality of temporal power,—that its origin was in God, and its locality in the multitude—hence another element of the European opposition.

4th. The revolutionists sought liberty apart from law—hence a fourth opposition to the Jesuits, in whose system lawful obedience was set down as a primary virtue.

Add to these general causes, a variety of minor, local, and personal motives, the ingredients of the boiling caldron of hatred, through which this Order has been tried in modern christendom.

When I say modern, do I not explain it all? What is modern christendom? A house divided against itself, it is no longer terrible to idolatry. Between schismatic Russia, and the heretical west, as between the rock and the whirlpool of old, the bark of Peter steers in safety. But the glory of its aggressive crusades is dimmed, and the sphere of its splendor is narrowed by the miserable revolt, miscalled "the Reformation." Nothing great can live in modern christendom, except the Church, or some vast conspiracy, fed from the central fires of human discontent. That, in so divided, tumultuous and partizan a period, the Jesuits, or any other virtuous association, should be assailed was natural, was inevitable. That French Socialism, German Rationalism, English egotism, and Italian conspiracy, should unite in opposing "the body-guard of Rome," was natural, was inevitable. That the second-rate students should mingle in the crowd, and echo the cry, was natural, was inevitable. That the Jesuits should outlive all their enemies, was something supernatural, but this, also, seems inevitable.

(To be Continued.)

## LECTURE BY MR. H. W. WILBERFORCE ON THE CONVERSION OF ENGLAND.

(Abridged from the Munster News.)

On Monday the 24th Nov., was witnessed in the Catholic Church of Kilrush, one of the most interesting and edifying spectacles. On the previous day it was published from the altar that the Rev. Mr. Wilberforce, the distinguished convert, would deliver a lecture on Monday, and though the morning set in with showers of hail, and piercing cold, yet masses of the people, of every grade and condition, flocked in from all parts of the town and distant country. At half-past eight o'clock, a. m., the Very Rev. Dr. Kelly began Mass, and after the celebration of the Divine Mysteries, introduced the Rev. Mr. Wilberforce to the congregation. The learned gentleman addressed his audience nearly as follows:—

"My Catholic brethren—I feel deep awe in coming forward to address you in so sacred a place. I do so in the hope that some little good may be done by giving you an idea of the great work of conversion which has been going on in England for the past few years. You may, perhaps, think that the teaching of Catholic Priests and intercourse with Catholic laymen has caused this great change; well, it was not—for I can tell you, as regards myself, that before I was received into the Holy Catholic Church there was not one Catholic in my district that I could speak to; and I am aware that Dr. Newman, and many other distinguished converts were similarly circumstanced, and when they did conform to the Catholic Faith they had to learn all its observances just as little children. I point out this to show that it must have been a work of grace, and not the result of conversation or religious instruction. Let me give you an instance; in the whole county of Bedford you have not a single Catholic Priest or a Catholic place of worship, consequently, conversions in such places cannot be the result of human agency, but the work of God himself.

"It is not so in other parts of England, where, with Divine assistance, zealous Catholic Priests and laymen are strengthening the fold of Christ. You have all heard of that great man, Dr. Newman. I have known him as a brother for the last twenty-five years. Now, Protestants say—that it is because

Roman Catholics do not read the Bible that they are going astray; but I believe there is not a man in England who knows the Protestant Scriptures as well as Dr. Newman. He knows every verse in the Bible, and is as intimately acquainted with every passage in it as you are with the first question of your catechism. That gentleman was a distinguished member of Oxford College, and at one time a strenuous supporter of the Protestant Establishment; but once illuminated with a ray of Divine grace, he gave up all the honors which his talents could command to become a humble Priest in Birmingham. The sacrifice made by that distinguished man, with other great men of his day, shows it is not the work of man, but the immediate work of Almighty God.

"Archdeacon Manning is another striking instance of the miraculous influence of Providence in working the conversion of the English people. None of you know the feeling of the English people against their Catholic brethren; so strong is their enmity against them that they are exposed to their sneers and scoffs, and sure to be denied access to employment and preferments, private or public, as far as individual interest or public convenience will permit, yet with all these difficulties in its way the work of conversion is going on slowly, progressively, but steadily. Oxford has supplied 200 converts, who are now humble Priests laboring in the vineyard of Christ, and one tenth of the Protestant Clergy of England would have followed in their track were they not deterred by the apprehension of losing their revenues.

"The English Protestants see that Catholicity is every day progressing, and that conversions, even amongst the highest orders, are becoming so numerous, that they have now become extremely alarmed, and much more inveterate against Catholics than they were ten years ago. In the town of Birmingham, some time ago, a Clergyman there took a large room, sufficient to contain about 700 persons. In the commencement the attendance was very limited, but it is now full of converts, all from the Protestant religion. Yes, my friends, in that town in Protestant England there has been such work done as was not done in England since the time of the Reformation.

"I have been lately in a town called Rugby, and the Priest there told me, that within the last twelve months 300 people embraced the Catholic Faith. My brethren, when I see this, and when I know that the wealth of England—the Queen, the two houses of parliament, the Clergy, doctors, merchants, shopkeepers, in a word, everything but God and truth—are arrayed against us, I confess I can see nothing in it short of the direct calling (as of old) of Divine Providence.

"There was one poor man in particular who became a convert; he was at the time in the employment of a rich trader; but when it was known that he became a Catholic, he was immediately discharged. A friend of mine called on his employer, and asked was it for ill conduct he discharged him? He answered—No; that the poor man was most trustworthy, most regular and attentive to his business, and that all he had against him was his becoming a Papist! In the town of Rugby many respectable tradesmen told me that they knew the Catholic Church to be the true one, but that if they embraced it they would lose their prospects and their bread; no one would enter their shops, and they should close their doors. I have known many such cases; I know a respectable young Clergyman in England; his father is a very wealthy person, and a magistrate of the county. He wrote to me some time since, and said that he wished to become a member of the true Church, but that there was no Catholic Priest near him, and that his father would not let him have money to go to one; nor, while living, afford him any subsistence; or, dying, bequeath him any inheritance. I sent him money to go to a Catholic Priest a distance off—this happened about three weeks ago.

"The saying of Protestants now is, that Catholicity is in the air like an infectious disease; well I believe it is, not, however, as an infectious disease, but as the breath of angels, infusing sweetness and peace into troubled souls.

"You have all heard, no doubt, of the pious and distinguished Passionist, Father Ignatius; he, like a true follower of Christ, sacrificed all for love of his Divine Redeemer—he held a rich living in the Church, was brother to Lord Althorp, then the second in her Majesty's administration—he might have become a Bishop, and have his seat in the House of Lords; but he declined all for the glory of God. He did more; he travelled through Ireland, soliciting the prayers of the Faithful for the conversion of England, and obtained of his Holiness the Pope an indulgence for every Hail Mary offered by any of the Faithful in aid of the good work.

"Oh, my Catholic brethren, how much to be cherished is this holy and salutary work; how much to be desired its speedy and happy consummation. It is to the discrepancy of religious feeling between England and this, the sister country, we are to ascribe the intolerance and hatred of the one, and the afflictions and humiliations of the other.

"What a grand thing it would be for the prosperity of both nations if we were all of one religion; the people of England would then join in their good wishes for the prosperity of this country; then mutual interests would be reciprocally consulted and promoted—good feeling and unmixed happiness would be warmly fostered, and steadily maintained."

The learned gentleman, in conclusion, directed the attention of his audience, in feeling terms, to the wily schemes and insidious efforts which are at present adopted by wicked agencies to seduce the people of this country from the Faith of their fathers and their God.

The discourse ended in prayer for the conversion of England.

## ANNOUNCEMENT OF A NEW JUBILEE.

## ENCYCLICAL LETTER OF HIS HOLINESS POPE PIUS IX.

TO ALL PATRIARCHS, PRIMATES, ARCHBISHOPS AND BISHOPS OF THE CATHOLIC WORLD.

VENERABLE BRETHREN, HEALTH AND APOSTOLIC BLESSING.—Our heart is rejoiced in the Lord, and we have returned most humble and exceeding great thanks to the most clement and most merciful Father, the God of all consolation, for the numerous testimonies whereby you have informed us, in the midst of the incessant and grievous anxieties wherewith the misfortune of the times has overwhelmed us, of the precious and most abundant fruits of salvation which, by the inspiration of Divine grace, the people committed to your care have obtained through means of the Jubilee which we had granted to them. You have made known to us, in a word, that on this occasion the faithful of your diocese hastened eagerly in crowds to the churches, with an humble spirit and contrite heart, to hear the word of God, to purify their souls from all stain in the sacrament of reconciliation, to approach the holy table, and to add, according to our intentions, fervent prayers to the great and good God. The result is, that a great number, through the assistance of Divine grace, coming out of the fangs of vice and the darkness of error, in which they were miserably languishing, have entered into the paths of virtue and truth, and have begun to work out their salvation. We have been greatly consoled and rejoiced at it. We, who are always so profoundly anxious about, and so intent upon, the salvation of all confided by Divine Providence to our care—and we desire nothing with so much ardor—we demand nothing else in the petitions and prayers which, night and day, ascend from our humble heart to God, than that all people, all nations, and every family, may walk in the paths of faith—may know the Lord, and love Him every day more and more—may observe faithfully His holy law, and follow with perseverance the road which leads to life.

But if, on the one side, venerable brethren, we ought to feel great joy in learning that the faithful of your dioceses have gathered abundantly the spiritual fruits of grace from the Jubilee, on the other side it is not for us a trifling subject of grief to observe what a sad and lamentable aspect our holy religion and civil society present in these disastrous times. No one amongst you is ignorant, venerable brethren, of the perfidious artifices—the monstrous doctrine—the conspiracies of every kind—which the enemies of God and of mankind put into operation to pervert every mind, to corrupt morals, and to cause religion to disappear—if that were possible—from the face of the earth—to break down all the bonds of civil society, and to destroy it even to its foundation.—Hence the deplorable darkness which blinds so many minds—the deadly war which is waged against the Catholic religion and this apostolic chair—the implacable hatred which persecutes virtue and honesty—the most shameful vices which usurp the name of virtue—the unbridled license of thinking, doing, and daring everything—the absolute impatience of all restraint, power and authority—the derision and contempt for the most sacred things, for the holiest laws, for the most excellent institutions; hence, above all, the deplorable corruption of thoughtless youth, the poisonous inundation of bad books, pamphlets, and journals profusely circulated, and propagating every where the principles of evil; hence the deadly venom of indifference and incredulity, the seditious movements, the sacrilegious conspiracies, the mockery and outrage of all laws, human and divine. You are not ignorant either, venerable brethren, what anxiety, what uncertainty, what painful hesitation, what terror fills and agitates all minds, particularly the minds of the righteous, who believe with reason that the public and private good have to bear every misfortune when men wandering miserably from the laws of truth, justice and religion, in order to give themselves up to the detestable allurements of unbridled passions, meditate every species of crime.

In the midst of so many dangers who does not see that all our hopes ought to rest solely in God, our salvation; that to him we ought continually to raise our fervent prayers, in order that his propitious bounty may shed over all nations the riches of His mercy, that He may illuminate every mind with the heavenly light of His grace; that He may bring back into the path of justice those who are wandering; that He may vouchsafe to turn towards Him the rebellious wills of His enemies, to infuse into every heart the love and fear of His holy name, and inspire them to think always, and to do always, what is right, what is true, what is pure, what is holy; and since God is full of sweetness, mildness, and mercy—since He is bounteous towards those who call upon Him—since He regards the prayer of the humble, and loves especially to manifest His power by clemency and forgiveness, let us approach, venerable brethren, the throne of grace with confidence, in order to obtain mercy and find assistance in the time of need.

For he who asks receives, he who seeks finds, and to him who knocks it is opened. Let us, in the first place, render immortal thanksgiving to the God of goodness; in joy let our lips praise His holy name, since in many nations of the Catholic world He deigns to work the wonders of His mercy.

Let us come, then, with one mind, animated with the sincerity of the same faith—with the firmness of the same hope—with the ardour of the same charity—let us not cease a single moment to pray and supplicate God humbly and earnestly, that he may rescue His holy Church from every calamity; that every day it may increase, dilate, and be exalted amongst all people in every region of the earth; that thus it may purify the world from error, conduct men with

tenderness and generosity to the knowledge of truth and to the way of salvation; that God being propitiated may turn away the scourges of his anger, which we have deserved for our sins, may assuage this stormy ocean and restore tranquility—may give to all that peace so much desired—may save His people, and, blessing His inheritance, may direct and conduct us to our heavenly country.

And that God may be made more accessible, and give ear to our prayers, and hear our petitions, let us raise our hearts and hands to His most holy Mother, the immaculate Virgin Mary. We could not find protection more powerful or more effectual with God. She is to us the most tender of mothers, our firmest reliance, and the very spring of our hopes, since she asks nothing which she does not obtain, and her prayer is never refused. Let us also implore, in the first place, the intercession of the Prince of the Apostles, to whom Jesus Christ himself has given the keys of the Kingdom of Heaven—whom He has established as the foundation stone of His Church, against which the gates of hell will never be able to prevail. Let us then pray to Paul, the companion of his Apostleship. Let us pray to the patron of each city and country, and to all the blessed, that our most merciful Lord may shed upon us in abundance and munificence the gifts of His bounty.

Moreover, venerable brethren, while we ordain here public prayers in our holy city, we invite you by these letters that you unite yourselves and the people committed to your care with us in a community of petitions. We invoke, with all our zeal, your fervent devotion and your piety, in order that in your respective dioceses you may prescribe also public prayers with the object of imploring the Divine mercy.

And in order that the faithful may enter with greater ardour and earnestness on the prayers which you shall appoint, we have resolved to open anew the celestial treasures of the Church, under the form of a jubilee, as will be clearly indicated to you by other letters which accompany these.

We entertain this firm hope, venerable brothers, that there are angels of peace, who, holding in their hands censors of gold, will offer on the golden altar our humble prayers, and those of the whole Church, in order that the Lord himself, receiving them favorably, and hearing our petitions, yours, and those of all the faithful, will dissipate all the darkness of error, avert the menacing tempest of so many misfortunes, stretch out a succouring hand to Christian and civil society, and grant that all may have the same faith in their hearts, the same piety in their works, the same love for religion, virtue, truth, and justice, the same zeal for peace, the same attachments to the bonds of charity, and that thus, throughout the entire world, the reign of His only Son our Lord Jesus Christ, may be every day more and more augmented, strengthened, and exalted.

Finally, as an anticipatory pledge of every celestial gift, and as a testimony of our ardent love for you, receive our apostolic benediction, which, from the bottom of our heart, we give you, with love to you, venerable brethren, to all the Clergy, and to all the faithful confided to your care.

Given at Rome, at St. Peter's, the twenty-first day of November, 1851, and of our Pontificate the Sixth.

PIUS IX. Pope.

ADDRESS TO THE BISHOP OF NOTTINGHAM.—On the 2nd inst., (the day of the enthronisation of the Right Rev. Dr. Hendren, Lord Bishop of Nottingham.) an address, of which the following is a copy, was presented to his Lordship in the Presbytery:—

"To the Rt. Rev. the Lord Bishop of Nottingham.

"My Lord—We, the undersigned, in the name and on behalf of the Catholics of Nottingham, beg to approach your Lordship with all the respect and affection due to your high office and exalted character, and to bid you welcome.

"Words are wanting to express our feelings of gratitude to our Most Holy Father for the favor conferred by him upon this diocese in the selection of so illustrious a Prelate of the Church to rule over us.

"That this ancient town should be fixed upon as the see of your Lordship, in preference to any other, is to us a matter of pride and exultation, and we confidently indulge the hope that such a privilege may be the means of extending the principles of our holy Faith, and of diffusing its blessings throughout this densely peopled district.

"Permit us, my Lord, for a moment to call your attention to the fact that not more than 25 years ago we did not number 100 Catholics in Nottingham, and were actually for six months without a Pastor, while at this hour we count our communicants by the thousand, and the beauty of the Cathedral in which we have to-day paid our homage to your Lordship is, we trust, a lasting proof and a standing memorial of the sincerity of our hearts and our love for the true Faith.

"Although a stranger amongst us, my Lord, we have learnt to admire and revere in your Lordship those distinguished merits and virtues so befitting the Christian Bishop; nor are we ignorant how deeply you were venerated for your high character, how warmly you were cherished for your loving and paternal heart, by both Clergy and laity of your late diocese.

"These words, my Lord, are but a faint expression of the feelings of your spiritual children. We can only repeat the assurance of our loving and humble obedience, and from our heart of hearts pray that you may long continue amongst us, to edify and console us by your many virtues, ever employed for the honor and glory of God, and that when called away it may be to exchange this life of trouble and toil for a life of celestial bliss."

The Rev. Father Ignatius (Hon. and Rev. G. Spencer), of the Order of the Passionists, preached on the 23rd November, at the Church of Saint Louis-des-Francais, on the association of prayers which he has undertaken to form for the conversion of England. The Rev. Father speaks in French with sufficient facility, and what deficiency there may be in the correctness of the language is compensated by a great charm of *naïveté*. Thus he constantly interested his audience. He was especially touching when he related his conversion, and every one was visibly softened. Entering afterwards on his subject, he brought out with great truth the immense advantages which the conversion of the British empire would prove to the Church. In answering to the objections of those who adjourn to a still very remote epoch this happy return to unity, he traced the most consoling picture of the restoration of Catholicity, of its immense conquests, and of its legitimate hopes for a future perhaps close at hand. He then developed the thought which is the foundation of his work—viz., that we can by prayer hasten that day, and shorten the time. Recalling the remembrance of Peter the Hermit, he said that he, too, was called to preach a new crusade, but a crusade of prayers, of devotion, and of charity; that the question was to snatch from error a land heretofore fertile in confessors and kings, in order to conquer it to the truth and to the Holy Catholic Church. He recurred to the Anglican Church, recalling the circumstance that he had been a Minister in it for several years; a testimony full of the greatest benevolence. Equally tender were his words for England; "the great and mighty England," which he gloried in having for his country. It was his love, as a devoted child of this noble mother, that engaged him in the enterprise he had formed. He wishes to save this beloved country. Speaking of the religious propagandism with which England covers the world, of the immense sums it devotes to the spread of error, he made it evident what a power Catholicity will acquire on the day when this force, which rests on 100 millions of subjects, on a navy which covers all the seas, shall be placed at the service of the Catholic Church. Then, in concluding, he said, in the most graceful manner, that he begged prayers, but that he also begged alms. "Yes," he exclaimed, "I have become a beggar, and I glory in it. I beg for Jesus Christ; I beg for His Church." He reminded them that he was Superior of a house, "or rather of a field which is called a house, and a church," and this house and this church could not be built except with the aid of the alms of the Faithful. Lastly, he announced that the following week he would preach a Retreat for his countrymen in the Church of St. Agnes della piazza Navona.—*Univers.*

Mr. Manning, the celebrated ex-Archdeacon, is also at Rome. Happy Church of England, which, but just restored, can offer the world names like those of the Wisemans, the Newmans, the Mannings, the Spencers, the Talbots, that is to say, science and virtue in their noblest personification.—*Ibid.*

REV. DR. CAHILL.—The friends and admirers of this gifted orator and divine, will be gratified to hear that he is in the enjoyment of excellent health and spirits, still pursuing his course of instructions and edifying lectures through England, where so many engagements awaited him after his visit to Scotland; and that he is to return to Dublin (at least for a short time,) where they will have an opportunity of hearing him in the church of St. Michan, North Anco street, where he so often before instructed them by his thrilling eloquence and convincing arguments on gospel truths. He will preach in that church on the Feast of the Nativity of our Lord, and also on the first Sunday of the new year, in behalf of the parochial schools of that populous district.

The "Catholic University" project is making progress in a circle of the Catholic Prelates hitherto favorable to the Provincial Colleges, and in a few days adhesions will be given into Primate Cullen and the Synodical majority of Thurles, that must remove all doubt of unanimity in the episcopal bench as to this important movement in Ireland of the Court of Rome.—*Limerick Reporter.*

A Catholic Chapel is about being built at Ballinasloe, on the site of the old edifice.

NEW GERMAN CHURCH IN LONDON.—At the conclusion of a sermon delivered on Sunday at the German Catholic Chapel, Great St. Thomas Apostle, the Cardinal Archbishop of Westminster announced to the congregation that the Redemptorist Fathers, who have the care of this mission, would immediately call on them to subscribe to the erection of a new German church, which would be worthy of their religion and country. The Cardinal said that the plan was projected, but the site was not yet decided upon; however it was likely to be in Whitechapel, which contains a large German population.

The Rev. Dr. McKinnon, Parish Priest of St. Andrews, Sydney County, a native of Nova Scotia and of Scotch descent, has been appointed Bishop of Arichat. He was a distinguished student of the College of the Propaganda.—*St. John's Weekly Freeman.*

The new Catholic Cathedral in the city of New Orleans was consecrated with imposing ceremony on Sunday, 3th ult. Archbishop Blanc, Bishops Portier of Mobile, Chance of Natchez, and a large number of clergymen participated in the ceremonies of the occasion.

CONVERSION.—The *Universal Gazette* of Augsburgh, states that on the 24th of October last, the brother of Count Auguste de Platen, a celebrated poet, embraced the holy Catholic religion. He is a veteran of the Grand Army, and was a superior officer in the war against Russia. The Baron Karrer, Professor at the University of Ratibon, had also, shortly before Count de Platen, been received into the Church.—*Dublin Freeman.*

cessive Sundays both factions assembled at the church. The schoolmaster's party proving victorious by right of conquest, nailed up the door. None did or dare enter during the time. To the edification of the Faithful, the day was spent in execration instead of prayer.

I think these doings ought to be made known. The records of the police, who were obliged day after day to be there, would bear testimony to a great deal more than I have stated. It may be said that this is an exception, and that Exeter Hall is imposed on, as any body of men are liable to be. That is not the case. Captain Dallas came here expressly to effect a reconciliation. He failed, and went home in disgust, as I am perfectly aware. The same hostility still continues. The Earl of Roden came here to remove the scandal; he made things worse, because, true to his Conservative instinct, he sided with the Parsons against their subordinates. I say it emphatically, that he was ignominiously shut out of the church. Was it from this and similar displays that his lordship derived the pleasing information with which he is reported lately to have entertained the House of Lords?

From my heart I acquit Lord Roden of a deliberate falsehood, but bigotry must be a horrible nightmare to make the state of the mission in Connaught a material for such a speech from such a man, especially when he took such pains to make himself acquainted with the facts.

I confidently hope we have passed over our worse days. The attention that is now directed to our condition—the sympathy and aid that is extended to our poor—put it beyond doubt that a general good will follow from this partial evil. In bringing about that desirable consummation to none we are so deeply indebted as to the press.

With many thanks, and fervent prayers for all that have in any manner assisted us, I remain, dear Sir, sincerely yours,

MICHAEL O'DONNELL.

**ELECTION MOVEMENTS.—ANTRIM COUNTY.**—The Belfast Chronicle states that Mr. George Macartney, of Lissanore, and Sir E. McNaughten, the present member, both Conservatives, will come forward.

**BELFAST.**—Mr. Richard Davison has addressed the electors of Belfast on Conservative principles. He acknowledges the benefits resulting from free trade, but wishes to diminish all burthens which press injuriously on land. He says he is in favor of tenant right as it exists in Ulster, and of compensation for improvements. He adds—“But to the doctrines of fixity of tenure, compulsory valuation of land, and other mischievous principles, I shall offer a steady and determined opposition.”

**CLONMEL.**—Mr. T. W. Barton, a member of the Leinster bar, has addressed the electors as a supporter of the present government. Mr. Barton is for a fair adjustment of the land question, and is a humane and considerate landlord. —Evening Mail.

**QUEEN'S COUNTY.**—An announcement appears in the Leinster Express that the Hon. Thomas Vesey will not again seek the representation. The other member, Sir Charles Coote, Bart., will again come forward.

**SLIGO COUNTY.**—Mr. R. Gore Booth, M.P., has issued an address.

**TRALEE.**—A meeting of the Tralee Chamber of Commerce was held on Thursday, at which Mr. Maurice O'Connell, M.P., was present. The Tralee Chronicle says:—“The meeting, after various and prolonged ‘interpellations’ between the Rev. Mr. Mawe, with other members of the room, and Mr. O'Connell, as to that gentleman's political stewardship, eventuated in an unanimous determination to support him against ‘all comers.’”

**DROGHEDA.**—We (Dundalk Democrat) have heard that Mr. James Mathews, J.P., Mountanover, has resolved to offer himself for the representation of Drogheda.

**DUNDALK.**—Mr. M. Kelly has declined the call made upon him by Dundalk. He had received pledges of support from 110 electors, which would secure him an easy victory. —Dundalk Democrat.

**KILDARE.**—The Leinster Express says:—“There is likely to be a sharp contest for Kildare. Sir William Hort and Mr. O'Connor Henchy have addressed the electors; and a large body of the constituency, including Sir W. and Mr. Henchy, have pledged themselves to support Mr. Cogan. The statement that Mr. John Hickey, of Johnstown, Naas, intends to stand is erroneous.”

Mr. Meredith, late private secretary to Sir W. Somerville, is a candidate for Meath.

Colonel Chatterton's committee are canvassing the city of Cork for his re-election.

Mr. John Ball is a candidate for Sligo.

Mr. Bland is pursuing a canvass of the electors of the Queen's County.

**KILKENNY COUNTY.**—Mr. Serjeant Sheo has addressed the electors. The principles of the learned gentleman are already well known to our readers. He is a warm advocate of tenant right, appropriation of Church property to its original purposes, religious education, the repeal of the Titles Act, free trade, extension of the franchise, and vote by ballot.

**ENNIS.**—The election committee have adopted a resolution to the effect that, in the event of Mr. Serjeant O'Brien being elected by the people of Limerick, they will support Mr. J. D. Fitzgerald, Q.C., as a candidate for the representation of Ennis.

**CASHEL.**—In reply to the resolution of confidence in the present member, Sir T. O'Brien, adopted at a late meeting of electors, a document signed by fifty-seven electors has been published in the local papers, in which they declare their determination to hold themselves for the present unpledged to any candidate. They have also appointed a committee of twenty-one to take measures for securing the success of a candidate who, in addition to a general support of the principles of civil and religious liberty, will be prepared to advocate a thorough revision of the poor law system, an extension of government aid to railways, measures for the encouragement of Irish manufacture, and Mr. Sharman Crawford's Tenant Right Bill.

**COUNTY OF DUBLIN.**—It is said that the Hon. Mr. Preston and Mr. O'Neill Segrave will be the Liberal candidates in opposition to the present members, Col. Taylor and Mr. Hamilton. —Freeman.

The Limerick Chronicle states that Sir Mathew Barrington, in conjunction with other leading interests in the city and liberties, has signified his intention of giving his support to Mr. Francis Wm. Russell.

Sir W. Somerville has taken leave of the electors of Drogheda in an address, in which he says:—“From every inquiry which I have been able to make, I have come to the conclusion that, in the present

state of public feeling, I should not appear before you as a candidate for your suffrages with any well-grounded hopes of a successful result, and I therefore retire from the field.”

**LONGFORD COUNTY.**—A correspondent of the Freeman writes:—“Our late Solicitor-General is talked of, and upon rather good authority, as a candidate for this county. His claims will be his Catholicism and, now that he is out of office, his undying hatred to the Ecclesiastical Titles Bill! Verily, Redington's recklessness has turned the heads of the whole of the Whig brigands.”

**MR. P. R. WELCH.**—Our esteemed neighbor, P. R. Welch, Esq., of Yaxley Hall, has determined again to appeal to an Irish constituency, and we should prefer his success to that of any other reform candidate at present known to us, upon the simple ground that he would bring together two large bodies of Reformers in England and Ireland. Mr. Welch, as an Irishman, knows the necessities of his countrymen, and he has seen enough of us to know that a vast majority of the English people are for freedom—freedom to trade—freedom to vote—freedom to worship; and that they demand this for others no less than for themselves.

We believe that the terrible anomaly presented by Ireland of a rich soil and a depopulated territory can only be accounted for by the mischievous operation of its wretched tenure. This is the crying evil of that ill-fated country, and, therefore, to its removal every patriot should turn his attention earnestly and without delay. The Eastern Counties Agricultural Relief Association has nobly taken the lead in this country in advocacy of tenant right, and Mr. Welch and his Suffolk friends, who originated that association, deserve the highest credit for the devotedness they have shown to the interests of the great body of the farmers. —Norfolk News.—[Mr. Welch is an Irishman, with considerable property in the county of Kilkenny. We should be glad to hear what our Kilkenny friends say of him as a landlord and in other respects. Kilkenny is already fitted with candidates, but if Mr. Welch is unexceptionable we hope he will not be passed over. —Ed. Tablet.]

**CORK CITY.**—Colonel Chatterton, the present Tory member, has addressed the constituency, declaring his intention again to offer himself as a “strenuous advocate of Protection.”

**THE EXODUS.**—The flight across the Atlantic is again the leading theme of all the country journals in the four provinces. The quays of Dublin are crowded to repletion with the hordes of peasantry seeking their passages in the emigrant-ships lying in the river, and, to judge by present appearances, this year's exodus will be on a larger scale than any of the previous seasons. The Westmeath Guardian says, “We have witnessed the vast increase of emigration from this and some of the adjoining counties with regret. The number of emigrants conveyed to the metropolis by the Midland Great Western Railway during one week in March averaged 100 daily, and of these the majority were young and healthy—the flower of the peasantry. The public conveyances from Longford and Caran arrive here every day loaded with the more respectable class of emigrants, while every station on the line of railway to Galway contributes its numbers to swell the tide of emigration now flowing from the land. We did hope that the growing and visible signs of prosperity, now succeeding years of suffering and depression, would have inspired confidence, as affording promise of better times, and induce the people to remain in the country; but we regret to find this hope has proved fallacious; and that, whether from a want of means at home or a desire to join their relatives in America, large numbers are still leaving the country. We are, in fact, daily losing the better portion of our peasantry—the frugal and industrious small farmers—and their loss will, ere long, be felt. That they are not always successful is to be deplored, and if recent and well-authenticated accounts of the suffering which our unfortunate countrymen endure in America were made more widely known, we think many would be deterred from proceeding to that country.”

R. W. Morris, Esq., has promised to his tenants that he will give them for this year, rent free, all the ground they may plant with sugar beet. —Waterford Chronicle.

Judge Perrin fined the sheriff of Dundalk £50 for not having a dinner ready for him at the opening of the assizes.

The Nenagh Guardian announces that his Excellency has agreed to the suggestion of the Tipperary magistrates for the removal of the extra police stationed in the North and South Ridings.

There is now in Crockhaven, (says the Cork Constitution) a French fishing vessel of ‘forty-four tons’ burthen, with a crew of twenty men, who with their nets have tried the mackerel fishery on the coast of Cork. In five nights, with very indifferent weather, she has taken no less than fifty thousand fine fish, all of which are salted on board in bulk, and she is about leaving for France direct, being quite laden.

**SUBMARINE TELEGRAPH.—IRELAND.**—The communication between London and Dublin is expected to be formed by the 20th day of May. Portpatrick and Donaghadee are the points from which it is proposed to throw the wires across the Channel, as the line will then be shorter by 4½ miles than that contemplated between Kingstown and Holyhead. The company propose to lay down two distinct lines of four wires, and will be in full co-operation with the Electric Telegraph Company established in London. The connection of the government offices in Downing-street with the Irish metropolis will be an advantage of no little importance. A great benefit will be bestowed on commercial interests by the facility of communication with the frequented port of Queenstown. —Daily News.

**EXTRAORDINARY DISCOVERY IN THE PREROGATIVE COURT.**—The Freeman tells the following strange story:—“In one of the presses in a room of the Prerogative Court, which was said not to have been previously opened for many years, there was discovered a box, in which was the body of a child but slightly decomposed. The police received notice of the discovery, and the coroner waited upon a party connected with the offices. The explanation given was that the remains were those of a still-born child, of which his wife had been delivered sixteen years ago; that the body had been brought up to town, and placed in the press with the intention of its subsequent removal to a family burial-place; but that no other members of the family having since been gathered to their fathers, the burial-place had not been purchased, and the remains of the child had been allowed to lie in the press.—With this extraordinary explanation the coroner was satisfied, and the remains were removed for interment.”

## GREAT BRITAIN.

**WINCHESTER.**—On Saturday the churchwardens of the parish of St. Thomas distrained, under a warrant signed by the city magistrates, on the goods of the Rev. Ignatius Collingridge, Catholic Priest, in consequence of the non-payment of two Church rates, amounting to 25s. The articles distrained were removed to the police station, and were yesterday (Friday) sold by public auction, and realised £3 5s. There were about one hundred persons present at the sale, but no excitement prevailed. The goods were purchased by a gentleman of Mr. Collingridge's congregation, and were by him presented to his Reverence. —Winchester Journal.

**A SCENE IN A CHURCH.**—On Sunday, March 7th, an exciting scene was witnessed in St. Cuthbert's Church. The bestowment of a certain charity, it seems, is entrusted to the vicar, who distributes it in bread every Sunday for three months in each year, the fortunate recipients of which receive one four-pound loaf each, on condition that they attend regularly at church to receive it. Amongst the “objects,” as they are called, which presented themselves, was a poor woman, named Emery, who had been recommended by a gentleman, although she was a stranger at church. On being questioned on the subject, she admitted that such was the case; she was then told that she could not have the loaf, as it was never given to those who frequented Dissenting places of worship. She instantly threw down the loaf, and exclaimed, “I will go where I like; I'm not going to sell my conscience for five pennyworth of tummy; I'm not driven to that yet;” and before any one could reply to her, she was on her way home. The curate, who was confounded at such an unusual display of independence, hastened from church to the residence of the gentleman whose kind word had been the means of evoking such an awful spirit of insubordination, for the purpose of making a serious complaint against the woman; but whether or not he met with any success in that quarter we are unable to say. —Bath Journal.

**THE ENGINEERS' STRIKE.—OFFER OF COMPROMISE.**

—An attempt has been made by the Manchester Committee of the Amalgamated Society to effect a compromise with the local branch of the Employers' Association, the former agreeing to withdraw the circular of the council of 21th December, provided the association withdraw their declaration; also agreeing to work piecework on a mutual principle between employer and employed, to work overtime when necessary, and to be paid for so working at the rate of time and quarter for the first two hours, time and half for the next two hours, and double time for every hour worked afterwards. The association, however, decline to enter into any compromise. A notice has been sent from the Executive Council of the Amalgamated Society to the Employers of Operative Engineers, in which they “beg respectfully to withdraw the circular dated the 24th December, 1851, which stated ‘that they had come to a resolution to abolish piecework and overtime after the 31st December, 1851,’ and hope this will ‘induce the employers to withdraw the ‘declaration’ which workmen are called upon to sign before resuming employment.’” This may be regarded as a final confession on the part of the workmen that they can no longer carry on their opposition. —Daily News.

**BLOWING UP A WRECK IN THE THAMES.**—The wreck of the Resolution at Northfleet was blown up on Friday. The whole body of the hull was shattered, and masses of wood and beams were thrown into the air, mixed with quantities of water. When the agitation of the water subsided a large quantity of white bait, which was destroyed by the explosion, floated on the water. There were great numbers of spectators. The shock of the explosion was felt distinctly on the hill at Northfleet. The charge was something more than 500lbs. The galvanic battery used was Smees's.

An extraordinary instance of the ignorant superstition of the fishermen of Auchmilnie (the well-known Musselraig of Sir Walter Scott's “Antiquary”) took place last week. On Tuesday afternoon the body of a man—afterwards identified to be that of a weaver named Smith, belonging to Arbroath—was found by the crew of an Auchmilnie fishing boat floating about a mile and a half to the eastward of the village. Instead of lifting the body into the boat, the fishermen tied a rope round it, and dragged it through the water, behind the boat, to Auchmilnie. Their reason for perpetrating such a barbarism was the superstitious dread that if the body had been taken on board they would at no distant date suffer shipwreck.

**A CHILD STARVED TO DEATH.**—Great excitement has been caused at Southampton by a charge brought against a man and woman named Rowe, of having starved their child to death. The house of the parties was beset by a mob, and every pane of glass broken in it, the man and woman having also been maltreated.

**THREE CONVICTS FOR MURDER AT THE SUFFOLK ASSIZES.**—At the assizes for the county of Suffolk three capital convicts have been left for execution. John Mickleburgh, aged 42, was indicted before Lord Campbell, for having stabbed his servant, Mary Baker, and caused her death. The fact was fully proved.—The poor girl had gone to a village fair, by permission of her mistress, to meet a lover, of whom, it appears, her master was jealous. A defence set up on the ground of insanity having failed, the learned judge proceeded to pass sentence of death upon the prisoner. The two others were cases of poisoning. William Baldry was found guilty of attempting to poison his wife, by giving her arsenic in a glass of beer. The motive appeared to be to obtain some money, which the poor woman refused to let him have possession of before her death. Her mother suspecting foul play, secured the glass containing a sediment, from which she had drunk, and sent it to a doctor, who pronounced it arsenic. On being taken into custody, the prisoner offered the doctor a fat hog, and the policeman money, not to say anything about it. Lord Campbell, in passing sentence, held out no hope of mercy, as, on at least two occasions, he had attempted to poison the wife he had sworn to love and cherish. The third case likewise, before the Chief Justice, was that of an old man, named William Rollinson, aged eighty-three, who appeared in the dock “almost in a dying state.” He, it appears, objected to his daughter-in-law, Mrs. Rollinson, who was living with him, marrying again, and finding persuasions unavailing, four times attempted to poison her, by putting arsenic in her food, which he bought at various times under pretence of killing mice. On one occasion the sister, Ann Cornell, was with Mrs. Rollinson, and partook of some dumplings, which caused her death. A cat and dog also died after eating of the same. The case was very clear, and no hope of mercy left for the hoary murderer.

**MURDER IN OXFORD.**—Abel Ovans, 22, and Eliza Dore, aged 22, were indicted for the murder, at Newport, on the 14th of January last, of a female infant of the age of six weeks. Verdict—Guilty.

An atrocious double crime has been perpetrated at Bromley in Middlesex. The body of Sarah Ann Smith, a decent well-behaved girl of fourteen, was found in the river Lea. She had left a relative's at Mile-end, to return to her mother's house at Bow, on Friday evening; the next tidings of her was the discovery of her corpse. There were marks of brutal violence on her person, and three of her ribs had been broken before she was drowned. A Coroner's Jury has returned a verdict of “Willful murder against some person or persons unknown.”

John Hambridge, or Freeman, a young man, has been tried at Gloucester for murdering his father.—The prisoner was an illegitimate son. The old man was very good to him, and had made a will leaving him nearly all his property. John frequently behaved ill to his father, and one day, while intoxicated, he shot him dead. This was the question for the Jury—was the shot accidental or willful? The Judge favored the former view. A verdict for manslaughter only was returned; and Hambridge was ordered to be imprisoned for fourteen days.

Mr. William Hanlyu Pascoe, a surgeon or “village apothecary,” as his counsel apologetically called him, of Cuthbert, near Truro, has been convicted at Bodmin of administering a drug to make Miss Catherine Nicholls have a miscarriage. The young woman was delivered of a dead child. The sentence was ten years' transportation; the Judge remarking, that he did not think this was the culprit's first offence.

The commission for holding the assizes in the county of Somerset was opened on the 31st March. The calendar in point of crime is extremely heavy, as will be seen by the summary of the offences charged:—Murder, 3; manslaughter, 2; maliciously wounding, 3; arson, 6; assault and robbery, 7; burglary, 7; rape, 4; uttering forged notes, 1; uttering counterfeit coin, 1; stealing a post-office letter-bag, 1; sheep-stealing, 1; housebreaking, 4; bestiality, 2; assault, with intent, &c., 1; obtaining by false pretences, 1; larcenies, 39; misdemeanours, 4; total, 93.

At Liverpool assizes, on Saturday, Richard Lomas was convicted of the manslaughter of his wife, at Manchester,—the sad result of intoxication.

## UNITED STATES.

**BALTIMORE, APRIL 26TH.**—A negro belonging to an English brig has recently been thrown into prison at Charleston, and the British Consul there has determined to try the validity of the law of South Carolina, requiring the imprisonment of colored seamen, and has consequently applied for a writ of Habeas Corpus, which was refused. The case will be carried to the United States Supreme Court.

Kossuth was in Jersey city on Friday the 16th, where he addressed a large assembly. On Saturday he went to New York, on Monday set out for Boston. Was received at Springfield, and slept at Worcester that night, and made his public entry into Boston on Tuesday. Here he was attended by a military escort, and received by the Governor and Legislature of the Commonwealth. The Senate of Ohio, on the 9th instant, passed a resolution loaning to Kossuth the arms of the State. The Lower House refused to adopt it.

The Maine liquor bill was passed to be engrossed in the Massachusetts House of Representatives, by 106 majority, having been previously amended so as not to prevent the sale of wine for sacramental purposes, or the making and sale of cider for other purposes than as a beverage. The Senate, Saturday afternoon, refused to concur with the House on all of its several amendments. The amendment referring the bill to the people was reinstated by a vote of 20 to 34. —Boston Pilot.

**PURITY OF REPUBLICANISM.**—It has been lately ascertained that certain banks in the State of New York have discounted notes for certain government officials and leading politicians with an understanding that they never were to be paid up, upon condition that they should use their influence to procure for such banks deposits of the canal tolls. The newspapers of the state are discussing the subject very warmly.

A correspondent from Maryland writes that a preacher who likened himself to John the Baptist recently performed the tragedy of dipping, half-drowning and freezing a poor dupe. The proceeding is thus described:—“This poor, ignorant man, whose heart seemed to melt in the warmth of religion, was soon transported from the land. When they were on the water, sailing in a small boat, the preacher suddenly threw the penitent overboard; the poor, unfortunate wretch sank, and soon rose, half smothered, to the surface. When he arose to the surface of the water, the preacher hauled him in by the hair of the head, and thus, repeated the operation until he said he was sufficiently cleansed. He was then carried to land, and delivered to the care of some of the idolaters, who stood on the shore anxiously awaiting his arrival. To bring this to a close, it is necessary to state, that the penitent soon after died of pleurisy. —Boston Pilot.

In New York, the Newfoundland Electric Telegraph Co. has been organized, with a capital of \$500,000, and an engineer has left for Liverpool to purchase submarine wire. This line, it is supposed, will allow of the transmission of intelligence from London to Boston and New York in the short space of five days.

Another awful steamboat explosion took place at Lexington, Mo., lately. The old boilers of the Saluda collapsed, and killed about one hundred persons. The boat is said to have been crowded with Mormon emigrants, who were on their way to Salt Lake.

**MARRIAGE AT A FANCY BALL.**—A fancy dress ball was given at Syracuse on the evening of the 8th inst., when, among other incidents of the evening, the following is related by the Syracuse Standard:—“Among the most pleasing incidents of the evening was the marriage by Justice Johnson, of Mr. James Doran, who appeared in the brilliant costume of a knight of Malta, in which he appeared to good advantage, to Miss Bartlett, a dark-eyed beauty, who was elegantly attired in the dress of a Greek girl. The audience were requested to preserve order for a few moments, and to the surprise of most of those present the young, handsome and elegantly attired bride and bride-groom stepped into the middle of the room, and the marriage ceremony was performed in the midst of a gay and brilliant assembly of representatives from every quarter of the globe.—After the justice had pronounced them ‘husband and wife,’ he retired from the room, and the dance went merrily as the unmarried bells.”

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, APRIL 30, 1852.

## NEWS OF THE WEEK.

Parliament had adjourned for the Easter holidays, and was to reassemble on the 16th inst.; the political news is consequently of little or no importance. A dissolution in May or June is spoken of as possible; but the intentions of the ministry, in that respect, are not as yet positively known. In the mean time, great preparations are being made, in all parts of the United Kingdom, in anticipation of the coming elections; addresses from candidates to their constituents, breathing the most noble and patriotic sentiments, are as plentiful as blackberries. In Ireland, the great question is the Tenant League, and a pledge to support the principle of Mr. Sharman Crawford's Bill is exacted from every candidate. The *Telegraph* lays down the following instructions, for the guidance of the Catholic electors of Ireland:—

"The Irish Brigade in Parliament never ceased in their labors until they had palsied the hand that wrote the Durham letter; they never rested until the party in power that had passed the Ecclesiastical Titles Bill was driven from out the Cabinet to the Opposition benches. And now that others, foes to the Catholics, are in office, they will assail them in every way, until they also cease to be a Government." The Irish Brigade will make misgovernment for Ireland an impossibility, and an administration of the affairs of this empire, conjoined with the persecution of the Catholics, impracticable.

"Let the electors imitate, at the hustings, that which has been done in the House of Commons.

"Where the Catholics constitute, as they do in most places in Ireland, the majority of the voters, let them meet together, as they did in Belfast, and there come to the resolution to vote but as one man, for the candidate or candidates on whom they have agreed—taking care, where they have the power in their hands, not to select any one as a candidate but a declared opponent to the Whigs and Tories—a man who will pledge himself to vote against every party in office, but the party bound to put an end to all persecuting laws against the Catholics—to remove the Established Church inquiry—and to do justice to the industrial agricultural classes in Ireland. Let the Catholic electors of Ireland pursue this course, and they will, at least, have sixty members of the Irish Brigade in the next Parliament."

The contest between the operative mechanics and their employers, has at length been terminated, the former having been compelled to acquiesce to the terms of their more wealthy and powerful opponents. For the rest, the columns of the English papers are mainly taken up with the dreary records of crime, sad testimonials to the rapid spread of immorality and barbarism amongst the lower classes of English society; we read of little, but cases of mothers destroying their offspring, husbands poisoning their wives, wives poisoning their husbands—of murders, rapes, beastiality, and all abominations. As a set off to this, and in proof of the sound religious feeling of England, the conduct of Lord Cowley, the English Ambassador at Paris, is highly eulogised by the Evangelical press. It appears that the President had invited the Minister to dine with him on a Sunday, but Lord Cowley piously declined the invitation, on the plea that he did not eat public dinners on the first day of the week—upon the same principle that the true Puritan would not take a dose of castor oil on the Saturday, for fear it should work on the Sunday. Verily this is an age of cant and humbug.

The most important item of intelligence from the continent, is the death of Prince Schwartzberg; this event has created considerable excitement amongst the political circles in Paris. The re-establishment of the empire is still spoken of; many of the well informed pretend that the 5th of May is the day definitely appointed for the restoration of the Napoleonic dynasty: this event is to be accompanied by the restoration of hereditary titles of honor; already, it is rumored, patents of nobility have been issued.

There is nothing new from the Cape of Good Hope. The immense gold fields of South Australia are attracting the attention of speculators at home. Labor is high, and the tide of emigration is setting strongly in that direction.

The Franklin and Niagara Steamers have arrived; the news is unimportant. In France all continued quiet; a grand review of all the troops in Paris, to be accompanied by the distribution of the eagles, was announced for the 12th May.

## ECCLIASTICAL INTELLIGENCE.

ORDINATION.—On Sunday last, at the Cathedral of this city, his Lordship the Right Rev. Dr. Blanchet, Bishop of Nesqually, conferred the sacred Order of Deacon on Mr. R. J. Fournier, and Minors on Messrs. W. Halley and J. Quinn, all three of the diocese of Montreal.

We have much pleasure in announcing the return to Canada, of the Rev. Mr. Desautels, curé of Rigaud, and E. Frechette, curé of Chambly. These gentlemen started last autumn, on a tour of Europe, in company with Mgr. Prince, Bishop of Martyropolis, Coadjutor of the Bishop of Montreal. They arrived on board the *America*, and had a most agreeable passage.

Great distress prevails amongst the settlers in the Eastern Townships. His Lordship the Bishop of Montreal has given the sum of £23 for their relief.

## DR. BROWNSON'S LECTURES.

Dr. Brownson gave his Third Lecture on Friday evening to a full house. He said:—

In my previous Lectures I have assigned some of the reasons why I am not a Protestant; I proceed now to offer a few reasons why I am a Catholic.

But before proceeding to offer any direct proofs of Catholicity, you must permit me to remark that the reasons I have already given for not being a Protestant, are so many valid reasons for being a Catholic; for between Catholicity and Protestantism there is no middle term. I do not say that a man cannot reject one or another form of Protestantism, without asserting the truth of Catholicity; a man may, no doubt, renounce Presbyterianism, Anglicanism, Methodism, Unitarianism, Universalism, &c., without becoming a Catholic. But no one can disprove Protestantism itself—Protestantism in its essential principle—without proving Catholicity, for the essential principle of Protestantism is the denial of the Church, or a protest against her authority. If, then, I disprove that denial, or show that that protest is unwarrantable, I have the right to conclude at once the truth and authority of the Church.

Protestantism, I have shown, has in itself, no positive element; it is purely negative in its character, and leads to universal negation. There are but two orders,—the positive and the negative,—Being and Non-Being. All truth is in Being and its positive creations; all falsehood is in Non-Being, and consequently when any alleged system is proved to be purely negative, and to belong to the order of Non-Being, it is proved to be false: consequently, when it is proved to be false, the positive system which it immediately and directly contradicts, is proved to be true; for of contradictories, if one must always be false, one must always be true. Protestantism, the immediate direct contradictory of Catholicity, cannot be denied without affirming Catholicity, or that which it contradicts; for as pure negation is in itself unintelligible, no system can be set aside by a pure negation, or without opposing to it, not a negation, but a truth which contradicts it. Nothing more, then, is necessary to prove Catholicity, than to reduce Protestantism to pure negation. This I have done in my previous Lectures, and, therefore, I have the right to say I have proved Catholicity.

Protestants do not ordinarily see this, for they do not sufficiently analyze their own principles and carry them out to their last logical conclusions. They ordinarily suppose that Protestantism contains a positive element, as well as a negative, and that it asserts Christian doctrine as well as denies Catholic doctrine. Protestants—not Protestantism—no doubt, do assert some Christian doctrines, maintain some elements of Christian truth, but these doctrines, these elements, are not peculiar to them as Protestants; they are simply Catholic doctrines which they have retained from the Church. Protestants are poor logicians; they have two sets of principles, perfectly incompatible one with the other; but they do not ordinarily see it. They suppose the two sets are perfectly compatible one with the other, and that they may, without the least inconsistency, hold and contend for both. They do not distinguish them, and follow each set out to its last logical consequences, and hence, they do not feel the justice of the assertion that Protestantism is purely negative in its character.

But the positive elements, they evidently do not hold as Protestants, but in the sense in which they do not protest against the Church, and if they followed them out to their logical conclusions they would find themselves obliged to embrace Catholicity. It is only by virtue of these doctrines, always held by the Church, that they claim to be Christians, and they can never, by virtue of them, claim to be Protestants. They are Protestants, not by virtue of what they affirm in common with the Church, but by virtue of what they deny, or protest against, and consequently their Protestantism is in the negative principles, not in the positive principles, they hold. If they were accustomed to reason, and to carry out their principles logically, they would see this, and recognize their Protestantism as purely negative, and their principle, as Protestants, as necessarily involving universal negation, or the denial of all things, God, the universe, whatever is, or exists.

The fear or inability of Protestants to reason logically, is the reason why they fancy it possible to assert their Protestantism, without denying the whole of Christianity. They do not see that, in their denial of certain Catholic doctrines, they deny the principle on which alone they can assert those they profess to retain. The doctrines they profess to retain may be true, may even be contained in the Bible; but they can be deduced from the Bible only by the aid of universal Christian tradition. Take the Bible alone, interpreted by private judgment, aided only by Grammar and Lexicon, without any resort to tradition, and no man can assert that they are contained in the book. Nay, your Grammars and Lexicons cannot be constructed without the aid of tradition, which determines the usage of the language and the meaning of its words. If tradition is rejected, what reliance can you place on your lexicographers? The Hebrew of Gesenius is almost another language from the Hebrew of Buxtorf, and there can be no doubt that his definition of Hebrew words has often been influenced by his peculiar views of religion. Even language itself is meaningless without tradition, and to deny tradition is to render it useless, and to cut off all means of communication between man and man. Yet the essential principle of Protestantism is the denial of tradition, and, therefore, if Protestants did but know it—to deny the Christian doctrines they profess to retain, no less than those they avowedly reject.

All heresy involves the same logical inconsistency. No man who reasons logically, and pushes his principles to their last consequences, can ever be a heretic. Heresy, by the etymological force of the word, means choice, and consists in choosing from a number of doctrines, all resting on the same authority, some to be held, and others to be rejected. In other words, heresy is following private judgment as the rule, in distinction from objective, positive authority, and Protestants in contending as they do, for private judgment, contend for heresy in its very principle. It is in this respect that they are distinguished from the earlier sects. The oriental sectaries in the earlier times, rejected, indeed, the teachings of the Catholic Church, but, so far as I recollect, they all acknowledged a Catholic Church, and its authority to teach; they never asserted, in principle, the right of private judgment against the Church. But Protestants erect private judgment—the principle of heresy—into a rule, and hence Protestantism is not a particular heresy, or a particular form of heresy, but heresy in itself, heresy in its very principle, involving all actual, and all possible heresies.

The principle of heresy being the denial of all

authority for belief, it is incompatible with the assertion of any Christian doctrine, and, therefore, the man who chooses to be a heretic, has only to reason logically to become an infidel, in the fullest sense of the words. The principle, logically carried out, leads to universal negation, and it is only by not so carrying out their principles, that Protestants can even pretend to believe some portions of Christian truth; consequently, in examining Protestantism, and judging of its merits, we are never to take into the account the Christian elements Protestants profess to retain. The element distinctively Protestant, being only the principle of heresy, of unbelief, of denial, the alternatives presented to the mind, able and willing to reason, are, on the one hand, Catholicity, and on the other, universal negation. But universal negation is inconceivable, is the denial of all truth, and therefore the denial of itself, and therefore cannot be asserted. Therefore, Catholicity, as the contradictory, must be asserted, and its truth follows logically and undeniably.

Here then I am; I must either be a Catholic, or else remain in universal negation. This last is not possible, for I cannot deny my own existence, even if I would—I cannot then remain a Protestant; but if I desert Protestantism, where can I go, except into the Church—shall I go back to ancient Gentilism? But were I to go back to Gentilism, I should only be asserting Protestantism, in its primitive form. Gentilism was, to the ancient world, only what Protestantism is to the modern. It was the falling away of the nations from the primitive or patriarchal religion, as Protestantism is the falling away of the modern from the Catholic Church.

It is true, that some of your modern philosophers, who pretend that man began as an infant, and that the savage state is the primitive state of the race, and that religion is nothing but the outward expression of a sentiment innate in the human heart, contend that Gentilism was the earliest form of religion. They would have us believe that the original form of religion was low and disgusting Fetichism, or the worship of sticks and stones, and the lower orders of animals, and that as time went on, the religious sentiment gradually fortified itself and clothed itself with the poetical forms of Greek and Roman polytheism, whence it has advanced to pure monotheism. But this is all pure theory. The lowest forms of religion are not the earliest, but the latest, as the savage state is not that in which men began, but that in which, when abandoned to themselves, they have ended. History presents us the true religion before the false, and shows us men offering true worship to the true God, before it gives us the least hint of Gentilism.

No intelligent man can study the ancient Gentile religions, without perceiving in them the internal evidences that they are not original, primitive, but corruptions of an earlier and purer religion. They all bear internal evidence of being a departure from the patriarchal religion, which had obtained from the creation to the giving of the Jewish law. The type from which all Gentilism departs, not that which it seeks to realize, is evidently the patriarchal, and a profound study of its various forms would enable one to reproduce substantially the very religion brought to our notice in the earliest records of our race, that is, the book of Genesis. It is easy from the examination of Gentilism, to prove that it was in none of its forms an incipient religion, struggling to purify and perfect itself, but the corruption of a purer religion, once held, but now abandoned. Its very tone is that of regret for a lost truth and purity. It everywhere seems oppressed with the memory of good once possessed, now possessed no more. It is penetrated by a secret melancholy. Its very joy is sadness, and its gaiety is that of despair. Its festive songs, its frantic dances, its wild Bacchantes, its drunken Corybantes, its lascivious rites, all speak of a memory oppressed with a sense of what it has lost, seeking to drown itself in intoxication and sensual pleasures, from which, however, both the reason and the heart turn away with loathing and disgust.

Gentilism was nothing but the natural expression of our corrupt nature, left to itself. It originated in pride and conceit; men would not obey the law which God had imposed; they would not seek after God as their final cause, or Ultimate End. They would be a law unto themselves, follow their own inclinations, and seek their own pleasure. The result was the various forms of heathenism in which nearly the whole world was sunk when our Lord came to die on the cross to redeem it. Protestantism was born of the same spirit, and does but continue ancient heathenism, under the necessary forms of modern society. Men grew impatient of the authority of the Church; their natural hearts rebelled against it; they would again be a law unto themselves, and seek, not God, but their own pleasure, and as in ancient times they had broken away from the patriarchal, so now they broke away from the Catholic religion.

This is evident from the time when Protestantism was born. It was born at the precise period of what is called the Revival of Letters, the Renaissance, that is, the revival of Greek and Roman literature and philosophy,—when the systems of ancient Greece and Rome and Alexandria had taken possession of the schools, and the great literary ambition was, in poetry, to imitate the sweetness of Virgil, and in prose, the exquisite graces of Cicero. The scholars of the time looked with contempt on Christian antiquity, disdained its schools, its principles, its literature and art, and sought only to reproduce the old world, revealed to them by the Greek and Roman classics. Heathen tastes and maxims became widely prevalent, and the very men who took the lead in the Protestant movement, were those who mostly showed them, and who had the least knowledge of, and the greatest contempt for, Christian antiquity. Luther despised the schoolmen, and Henry the Eighth was a distinguished Humanist. Calvin knew little of Christian theology, but he was a good classical scholar. History proves that Protestantism originated in the paganizing tendencies of the fifteenth and sixteenth centuries.

I gain nothing, then, by going back to Gentilism; I am at best only going back from the later to the earlier form of Protestantism. Besides, I cannot go back to Gentilism—Gentilism has been tried, and found wanting. It has been refuted by the earlier Doctors and Fathers of the Church, and judgment was irrevocably pronounced against it, when the humble Christians, emerging from the catacombs, planted the cross in triumph on the capitol of the world. Paganism is no longer an open question—I must either be a Christian or nothing. The blood of millions of martyrs, the stupendous miracles of the early Saints have settled that question for ever. I have no alternative but to be a Christian.

But if I am Christian at all, I must be a Catholic. Between Catholicity and no Christianity, there is no alternative. Will you speak to me of the Greek Church,

separated from the Roman? The Greek Church was once in communion with the Roman. The Roman Church was then the true Church, and therefore true Christianity, or it was not. If it was not, the Greek Church was then a false Church, because to commune with a false Church was to be false itself. It could become the true Church only by separating from the false Church, and coming into communion with the true Church; but this last it did not do, for it came, after its separation, into communion with no other body. If the Church of Rome was the true Church, then the Greek Church is false, for to separate from the true Church is to become false; so in either case, the Greek Church is a false Church, and I cannot become a true Christian by becoming a member of its communion.

Will you refer me to some one of the ancient sects—to the Nestorians for instance? Nestorian in principle is nothing but the denial of the Incarnation and Divinity of our Lord, and the assertion of Pelagianism, or man's ability to work out his own salvation without Grace, that is, modern Unitarianism, a form of Protestantism, which I must reject in rejecting Protestantism. I shall fare no better with any other oriental sects. All sects are heresies, and all heresies are virtually included in Protestantism, which, as I have shown is, in principle, all heresy—heresy itself.

Again, then, I come round to the conclusion, if I am to be a Christian at all, I must be a Catholic. Christianity and Catholicity are identical, and the same thing. It is, then, Catholicity or no religion—if no religion, then no God—no truth—no law—no morality—no rule of life—no purpose of existence—and all that we can say is, let every one live as he listeth, give loose reins to luxury, rob every meadow of its flowers, make the most of the present moment—eat, drink, and be merry, for to-morrow we die—the last word of all heathen morality. But our hearts recoil from this, and religion we must have; we cannot live without it. Then we must be Catholics.

I did not, in my own case, even after I had determined that Protestantism was worthless and a blunder, come at once to this conclusion; I felt that religion, and even a Church, were necessary, but I was not prepared to become a Catholic—what think you I then proposed? Nothing less than to make a new Church—a Church for myself. Do not laugh too much at my sublime folly, for it was a folly I shared with greater and wiser men than myself; what I attempted is only what the whole movement party were then, and are even now, aiming at. Mazzini avows it, and the Chevalier Buisen brings forward what he calls "The Church of the Future," precisely as I had done before him; I saw clearly enough that Protestantism was nothing, and the Protestant movement was a sad blunder; but I did not see that in ceasing to be a Protestant, I must necessarily become a Catholic. I admitted that the Catholic Church had been a noble institution in its day, and had done good service to the cause of humanity; but I looked upon it as having become effete. It had expired, I held, with Leo the Tenth, and was dead and buried; I would not insult the dead, I would plant flowers on its grave, and drop a tear to its memory; but I would not hope for its resurrection.

The Church being dead and buried, and Protestantism being purely destructive in its mission, and negative in its character, nothing remained but to attempt the construction of a new Church. I did not suppose myself inspired, or specially commissioned by Almighty God to be the founder of a Church; I simply proposed, by the exercise of my own reason, to select from all past religions the portion of truth contained in each, separated from the error heretofore combined with it, and to mould the several partial truths, thus collected, into one complete and harmonious body of doctrine. I would go forth and preach this doctrine, deposit it in the minds and hearts of men, and it would make to itself hands, and with these hands erect the temple—construct the new Church, which should be as much in advance of the old Church as the nineteenth century is in advance of the first.

To this work of obtaining a new Church, I devoted ten years of my life, but I found, at length, that man is a poor Church-builder, and that a Church to be worth anything, must descend from above, not ascend from below. I wished a Church that should elevate man above his present condition, give him new strength, and enable him to live a truer and a diviner life; but I found that a man could not well lift himself by his own waistband; that to elevate him, I must have a whereon to stand, outside of him, and that no weight applied to the lever can raise a body on which the fulcrum rests for its support. From man, do my best, I could get only man, and a Church made by man, could give me only the expression of what he already is, and therefore, nothing above him, or able to raise him above himself. It was, therefore, idle to attempt to make a new Church; either God must construct a Church for us, or there could be no Church for us worth having.

As yet, however, I retained my old prejudice, that the Catholic Church was dead; I had not investigated the question; my attention was first directed to the examination of her character and claims in the Winter of 1840-41. I was invited to give in New York, Philadelphia and Boston, a course of Lectures on Modern Civilization. I was then an advocate for the modern absurd doctrine of progress, and held that there had been continuous progress of man and Society from the first. I wished to trace in my Lectures, this progress in modern history; I wished, especially, to trace the influence of Christianity in the improvement of social institutions, especially in ameliorating the condition of the poorer and more numerous classes. To my astonishment, I found that, starting with the fall of the Western Empire, or from the beginning of the sixth century, and coming down to the beginning of the sixteenth, through a period of one thousand years, I could trace a most wonderful progress of Society, but no further. From the latter epoch, down through the last three centuries—which ought in my own theory, to have been centuries of progress, and which were, by all my Protestant friends, boasted of as such—I not only could not trace any progress, but I found undeniable marks of deterioration. This, I said, cannot be; I must have made some mistake; I reviewed the history, I consulted all the monuments and records within my reach, but this only served to confirm the astounding fact. Under the old Catholic Church the nations had advanced, Society had been ameliorated, and civilization promoted; but after the birth of Protestantism, there had been an evident decline, and a decided tendency, especially in Protestant nations, towards barbarism.

I am not proposing this as an argument for Catholicity, but as a fact which induced me to examine the character and claims of the Church, and the degree of

credit to be given to the charges which the Reformers had preferred against her. I found these charges, upon examination, to be wholly unfounded, to be sheer fabrications, and that Luther had good reason to write to his friend Melancthon, "Let us hasten and make peace, that we may have time to atone for the lies we have told." This led me to examine the whole question of religion anew. I found that from the beginning of the world there had been, historically, a true religion in the world, a religion which had come down to us through the Patriarchs, the Synagogue, and the Catholic Church. There had always been a continuous and uninterrupted religious order in the world, and all that right reason pronounces true, good, or great, had always been found in this order. By the side of this order there has, indeed, been always another—Gentilism, under its various forms in the old world, and the various heretical sects formed in the Church in the modern. These anathematized by the Church in the modern. These two orders, the two cities of St. Augustine, have existed side by side in mutual opposition from the first, reproducing on the scene of the world, the struggle which goes on in the interior of every individual—of which goes on in the interior of every individual—of the flesh against the spirit, and of the spirit against the flesh. Protestantism does not lie in the religious order, and continue for us the Synagogue under the Christian form, as the Synagogue continued the Patriarchal religion. It is of another line, and comes down to us, since the substitution of the Church for the Synagogue, through the sects. This is even the boast of Protestants themselves, and they make it their glory, that they can trace their lineage from sect to sect, back to the early Apostolic age. They need not stop there; they are entitled to a higher antiquity, and might easily trace their line through the Gentile world, back to the call of Abraham, back thence, to the time of Noe, and thence, through the descendants of Cain, the first murderer, to Lucifer, who first rebelled against God, and must be regarded as the first Protestant.

Between these two orders it is not difficult to decide which is to be preferred. The one proceeds from God and returns to God, as its beginning, and as its last end; the other proceeds from the father of lies, and leads to him. All truth and all worth lie on the side of the former; from the latter have come all the errors, the false systems, the wars and fightings, the vices and crimes, the impurities and abominations, which render the history of our race so sad and afflicting. The Patriarchs were at the summit of the civilization of their time; the Jewish nation were the great and enlightened nation of the old world. They knew and worshipped the true God, and practised the heroic virtues, when all the nations of the earth besides, were sunk in ignorance, in superstition, idolatry, and the most fearful barbarism. If any where in the old world I find full-grown men, sublime thought, heroic sanctity, it is in the line of the Patriarchs and the Synagogue. The poets and philosophers of the heathen world owe all their excellences to what they have borrowed, or retained from the same line.

In the modern world all true greatness, truth and worth, are in the line of the Church. The Fathers of the first four centuries, the Justins, the Clements, the Gregories, the Basils, the Jeromes, the Augustines, were the great men, the master minds of their epoch, to whom the greatest of contemporary heathens, Celsus, Plotinus, Julian, Præclus, Porphyrius, were but mere children. The Saints have been found only in the Church, and Protestants even acknowledge it, and having no Saints themselves, they would fain persuade us that the veneration which we pay to Saints is idolatry.

Men may say what they will; it is historically certain, that the Catholic Church continues the religious order in the world, and that she has succeeded to the Synagogue, as that succeeded to the Patriarchs. This is her claim, and this is the fact, and this too, every Protestant in his secret consciousness feels, and shows, too, by his sympathies, which are always with those who sympathise least with the religious order. Hence, then, if I would find myself in the religious order, be a religious man, a Christian, I must become a Catholic, a member of the Catholic Church.

I know the Church has been opposed; I know that the outer outside of her, and which she does and must condemn, has, from the first, warred against her, but this does not move me; or rather, the opposition of the world moves me to believe and to love her. The unbelieving and carnal Jew attempted to strangle her in her very cradle, but she survived, and he saw his nation fall, and himself become a hissing and a proverb in all the earth. The proud Pagan tried to destroy her: Pagan Rome—the mightiest empire of which we have any record, and which astonishes, even in her ruins—in the height of her greatness and the zenith of her glory, brought all her power to bear against her—tried all that political force, all that political wisdom and craft—all that human strength and majesty—that diabolical cunning and cruelty could do or attain, to blot out her existence, but in vain. Her children were slaughtered by millions, but in being slaughtered conquered the world.

From the ashes of Pagan Rome sprung the Arian, a new enemy no less formidable. To the Arian succeeded the Northern Barbarian, with his ferocious passions and cruel superstitions; to the Northern Barbarian, succeeded the Southern, the Saracenic hosts from the deserts, the Koran in one hand, and the Scimitar in the other, exclaiming "God is God, and Mahomet is His Prophet." To the Saracenic succeeded the Eastern and the Western schismatic, and the struggle for independence of religion against lawless power. To these succeeded Luther, who, like the Apocalyptic dragon, with his tail swept after him a third part of the stars of heaven. To Luther succeeded the infidelity of the last century, which arms itself against her, and pursues her on the Tiber, the Nile, the burning sands of Syria, on the Danube, the plains of Poland, and amid the snows of Moscow—but all in vain. The armed soldier goes to die of a broken heart on a desolate island of the Atlantic Ocean, and the Holy Father he had held imprisoned, returns in triumph to the Vatican, and dies in peace in his bed. She has been attacked in turn by Jew, Arian, Barbarian, Saracenic, Schismatic, Heretic, and Infidel, and yet no weapon forged against her has succeeded; she has survived every attack—has seen every enemy fall and expire at her feet. For eighteen hundred years she has withstood all the storms of time, all the wrath of man, and all the rage of hell; and yet does she stand before us to-day, as young, as blooming, as fresh, as vigorous, as beautiful, as when she went forth from that upper chamber in Jerusalem, to the conquest of the world, or when she ascended the throne of the Caesars, and bound her brows with the imperial diadem.

Tell me not, with Ranke and Macaulay, that she is

a master-piece of human wisdom, and that it is by human skill and power that she has survived, that she has outlived the ablest dynasties, and triumphed over the mightiest powers of earth. It is not so. Look to your Protestantism—you have had the advantage of all past experience; you claim to be the more enlightened and advanced portion of the human race; you have had wealth, power, wit, learning, genius and craft, on your side, and yet your walls are so weak that if a fox but go up thereon they fall; your institutions are but of yesterday, and yet are they old and crumbling into ruins. If human wisdom and contrivance have founded and sustained the Church, which has subsisted for eighteen hundred years, in spite of every conceivable opposition, why have human wisdom and contrivance been able to found nothing durable in your own case?

The simple historical existence of the Church—the fact that she exists to-day, in all her loveliness and strength, notwithstanding all the opposition she has encountered, is conclusive proof that she is God's Church. Had she been human, she would have fallen long ago, and disappeared from the earth. Her continued existence is the most stupendous miracle ever recorded. She is one standing miracle—then she is God's Church—if God's Church, she is what she professes to be, for God cannot sanction or miraculously sustain an impostor—if what she professes to be, she has authority to teach what God requires us to believe and do—and then, what she teaches is infallibly true, for God cannot authorise the teaching of error. Then, to know the way of salvation, and to secure salvation, I must enter her communion, believe what she teaches, and do what she commands—I must be a Catholic.

I want no other evidence of the truth and infallibility of the Church, than this grand fact of her having existed in spite of all the arms directed against her for eighteen hundred years; and no other reason for being a Catholic than the fact that the Catholic Church is God's Church, and miraculously sustained by Him. Here are some of the reasons why I am a Catholic; some additional reasons I hope to give you in my concluding lecture.

Dr. Brownson's fourth lecture in our next.

On Tuesday evening, Dr. Brownson gave the concluding lecture of the course—"Why am I a Catholic?" On Thursday, the learned gentleman delivered his lecture on Louis Napoleon, to a crowded audience in the Hall of the Bonsecours Market. Reports of both these lectures will be given in our succeeding issues: the Doctor leaves Montreal for Boston to-day.

#### THE MAYNOOTH GRANT.

The Earl of Derby in the House of Lords, and Mr. D'Israeli in the House of Commons, in reply to questions put to them, stated, that it was not the intention of her Majesty's Government to meddle with the Maynooth grant during the present session of Parliament, but at the same time, without pledging themselves to any positive line of conduct for the future. The vagueness of the reply, seems to indicate their more than willingness to leave the question an open question, and their readiness to yield to the application of a little, a very little pressure from without; they only require a little moderate squeezing, and they will be found willing to join in the No-Popery howl, with the noisiest and vilest curs in the pack. The abolition of the Maynooth Grant will, no doubt, be one of the rallying cries at the coming elections, especially in Scotland, where a promise to vote against all endowments, and encouragement to Popery, is rigidly exacted from every candidate; we look upon it, therefore, as not at all unlikely, that the days of the Maynooth Grant are numbered.

We cannot say that the prospect of the reversal of the conciliatory policy of the late Sir Robert Peel, excites any very profound sentiments of grief within us: we don't think we could get up a tear for the occasion, if we were paid for it; on the contrary, we are inclined to look upon the proposed measure for the abolition of the Maynooth Grant, with something more like hope than despondency. The loss of a few thousand pounds, will be no great loss to the Church after all, and that will be the whole amount of the loss: the amount of gain is almost incalculable; for by the repeal of that government grant, the Church in Ireland will be delivered from the only danger that threatens her existence. Protestant governments are only to be feared when they fawn and flatter, when they speak smooth words, and pretend to hold out the olive branch of peace; when they persecute, when they rob, when they enact penal laws—they may be odious, they may be contemptible, but they are not dangerous. Thus, in Ireland, the danger to the Church proceeds, not from the avowed hostility of the government to the Church, but from the treacherous friendship of the Protestant government, and from its efforts, hitherto, thank God, unsuccessful, to obtain a voice in the management of her affairs, in the appointment of her prelates, and in the education of her children. Long years of oppression have shown that the prelates and clergy of that Church are superior to persecution, but it remains yet to be seen if they will always remain equally inaccessible to corruption, and if the Protestant government may not succeed in polluting, with its professions of peace and friendship, the souls of the gallant soldiers of the cross, whom it has in vain tried to intimidate by its brutality. Now the repeal of the Maynooth Grant will sever the only tie that connects the Catholic Church with the State. Sever that tie, and the Church will at once assume the proper, the only position towards a Protestant government, that the Catholic Church can, or ought to assume, towards a Protestant government; the Catholics of Ireland will be furnished with irresistible arguments, for the repeal of all State endowments for religious or educational purposes—for the abolition of the *Regium Donum*, and the monster curse of their unhappy country—the bloated Protestant Church establishment. Nor will the repeal of the Maynooth Grant fail to inspire fresh zeal into the hearts of Catholic Irishmen, and to urge them to proceed with courage and redoubled vigor, in the prosecution of the noble enterprise of a Catholic University, by

the success of which, the system of national, or mixed education, will be for ever destroyed, and the hopes of its originators for the perversion of the children of the Church, will be confounded. So far then from regretting the abolition of the Maynooth Grant, we should rejoice at it; we rejoice already at the prospect of its repeal, and pray to God that He will blind the eyes of the enemies of our religion, and put it into their hearts to revile and persecute the Catholic Church yet more and more; for the persecution of the Church by the State, is the only interference by which the State can benefit the Church, and in this instance, we may be sure that the downfall of the Maynooth Grant, will be the triumph of Ultramontaniam. Amen.

Nor is the settlement of this Maynooth question without interest to us in Canada, for by its settlement a principle, and a most important one, will be settled also. Our readers are aware that the Clergy Reserves of this country, and the Maynooth endowment, are held, in both cases, by precisely the same tenure; the titles in both cases being derived from an Act of the Legislature, and nothing more. Now if an Act of Parliament can undo an Act of Parliament on one side of the Atlantic, it is clear that it must have the same power on the other, and that any argument that is good for the repeal of the Maynooth Grant, is equally valid, when urged in favor of the secularisation of the Clergy Reserves. We are no advocates of the spoliation of our Protestant brethren; we see not why their rights to their property in the Clergy Reserves should not be respected; but unfortunately for themselves, they furnish their adversaries with the strongest arguments against these rights. When we see a Protestant Bishop of London petitioning the House of Lords, to repeal an Act of the Legislature in favor of a Catholic University in Ireland, we cannot but laugh when we hear a Protestant Bishop of Toronto, protesting against the sacrilege of dealing in a similar manner with an Act of the Legislature in favor of the Protestant ministers in Canada. If spoliation is just on one side of the Atlantic, it is equally just on the other, and our Protestant friends of the Church of England may rest assured, that if they succeed in effecting the abolition of the Maynooth Grant, they will have made a rod for their own backs, by furnishing an unanswerable precedent for the secularisation of the Canada Clergy Reserves.

#### ACHILLI AND DR. NEWMAN.

Our readers must remember the case of the famous Protestant champion, Dr. Achilli, who, having been convicted of a long series of beastly offences, was thrust out of the Catholic Church, and thereupon, was received immediately, with open arms, by the evangelicals of the United Kingdom, ever on the look out for, and ever eager to pick up, the weeds that the Pope throws over his garden wall. In the *Dublin Review*, some two years ago, appeared an article, which was generally attributed to the pen of his Eminence the Cardinal Archbishop of Westminster, in which a sketch of Achilli's life and conduct, whilst in the Catholic Church, and the reasons why he was degraded, and expelled from the sacred ministry, were given at length. At the time when this article appeared, it was well known that its author was fully prepared to make good every one of its statements, if challenged, in a court of law; Achilli therefore tamely pocketed the affront, and though by so doing he disgusted all amongst his old allies, who had any regard for their characters as honest men, still he found a few friends and supporters, amongst the baser and more evangelical portion of the Protestant public. Last winter, however, Dr. Newman, in a series of public lectures, reproduced some of the charges of the *Dublin Review*, which Achilli had so long allowed to circulate uncontradicted; but this time the Protestant doctor thought he had got his adversary on the hip, and that Dr. Newman had not taken the precaution of the original author of the damaging exposure, to have all the evidences at hand; he knew that these evidences would have to be collected from many, and distant parts of Europe—from Italy, from Malta, and the Ionian Islands—and that they were for the most part difficult of access, as being contained in the records of the police courts, and criminal tribunals, before which he (the complainant) had often figured, not very creditably. Thus, Achilli hoped, that by threatening and hurrying on a criminal prosecution against Dr. Newman, before the defendant should have the time to procure the necessary documents from the continent, he might, from the well known, and indeed undisguised partiality of Protestant judges, and Protestant juries, be enabled to obtain a verdict in his favor, and thus, in part, purge his character from the stains left upon it by the cruel article of the *Dublin Review*.

In this expectation the complainant has been disappointed. Dr. Newman's friends have been active, and more successful than Achilli anticipated, in collecting from all parts of the continent, undeniable proofs of the saintly man's guilt. Hence it has come to pass, that the famous Doctor Achilli, the great gun of Exeter Hall, the exemplary servant of God, the captive of the Inquisition, and the martyr to the holy Protestant faith, who, in December last, was so loud in his declarations of his integrity, and inveteration of his detractors—who, strong in conscious innocence, paraded the courts of law, breathing out fire and slaughter against his traducer—now that his opponent has declared his perfect readiness to meet him, sneaks away like a guilty thing, like a whipt cur with his tail between his legs. Dr. Newman is ready—his evidence is ready—he himself, and his friends, loudly proclaim their readiness, to test the issue; but Achilli, the champion of pure religion, the David who was to slay the Popish Goliath—the maligning innocent—where is he? Where is he? he, who was to confound the Archbishop of Westminster,

and before the brightness of whose coming Dr. Newman was to be consumed? Alas for the conventicle! *non est inventus*—he can't be found; there is no drawing him out of his hole, no getting him to stand up and show fight. In vain do the Catholic journals defy him; Achilli will not accept their defiance, for he dares not go before a jury—not even a Protestant jury, and Lord knows what kind of juries they are in questions betwix Catholics and Protestants, and how little they care about a perjury or two, for the Protestant cause—as witness the case of the evangelical prostitute Miss Adams, and the Sisters of the Hammersmith Convent. No—Achilli dare not stand a trial. "Where is this Doctor?" asks the *Tablet*—

"Why does he not come out and show cause, and put his traducer to flight? The field is open, and the adverse party challenge him to the trial—let him show himself, and face the enemy. What has the good Doctor to fear that he should demur, and demur again; he has thrown down his glove, and it has been taken up, then up, and then down? Surely, Dr. Achilli is not ashamed, is not afraid, to meet any comer, even though it be from Viterbo, Corfu, or Malta? If he be what he says he is, an innocent man, unguilted and persecuted, let him come out from his seclusion, and put all this before the world clearly, and show it. Everything waits for the Doctor—the lawyers are prepared, and the witnesses are here, and the public is on tip-toe for the trial. He mistakes John Bull egregiously; he is showing the white feather; he wants pluck. Come out! Come, Dr. Achilli, are you afraid?—don't be the coward; serve up your courage, and make a dash at them; for if you do not, down you will go, and all England will turn from you with disgust. Don't show anything like cowardice here, or you are undone for ever in this bull-dog country. Every possible favor and indulgence will be shown to the Doctor by judge and jury; here there can be no second opinion; nothing will be put down against him but what is clearly proven; no hearsays; no doubtful hesitating witnesses; nothing but what is clear, and above-board, and well-sifted, and scrutinized by the microscope glasses of the gentlemen with the white wigs, will stand against him. Justice will be awarded to him without any doubt, and should there be a dust of bias, which we will not allow can be in the balance of justice in this country, it will be all in his favor. Dr. Achilli, come forth—never beat a retreat—turn your back and you are ruined—come out at once and show yourself to be a man, before Englishmen. Depend on it, the next worst thing for you in this country to a retreat is your present demurring to meet in open court your accusers—Here we are—where are you! We challenge you to the fight; come forward and let us join issue. We fear nothing; you, of course, fear less; then draw your sword and let us at it, and Heaven defend the right."

On our sixth page will be found an account of the great St. Patrick's Ball at Quebec, on the evening of the 18th instant.

Mrs. Bostwick's Grand Concerts are to come off on Monday and Wednesday next. See Advertisement.

#### REMITTANCES RECEIVED.

Alymer, J. Doyle, £1 15s; Berthier, P. Kerrigan, 6s 3d; Howick, J. Garry, 5s; Pakenham, J. Mantle, 6s 3d; N. Lancaster, J. A. McGillis, 6s 3d; California, T. Moore, 6s 3d; Burwick, J. P. Foley, 6s 3d; Fitzroy Harbor, John Kirby, 12s 6d; James Wade, 12s 6d; Prescott, B. White, £1 5s; Wellington, A. M'Phaul, £1 5s; St. Anne de la Pointe, Rev. L. A. Bourret, 12s 6d; Lochiel, O. Quigly, 10s; Port Hope, J. M'Carthy, 6s 3d; Galion, Ohio, P. J. O'Hare, 15s; Bytown, E. Burke, £1 5s; Cobden, P. M'Peak, 12s 6d; Tignish, P. E. L. Roy, P. McIntyre, £2 10s; Colbourg, M. Doyle, 10s; Quebec, M. Earhart, £5; Norwood, Rev. B. Higgins, £1 15s; Peterboro, T. M'Case, £5 5s; I'Orignal, Rev. Mr. Tabaret, 10s; Oshawa, Rev. Mr. Froux, £3 15s.

#### CANADA NEWS.

The steamers *Quebec*, *Jonny Lind*, *Nicholien*, *Jacques Cartier*, and *Birefy*, have arrived in port. The *Roundell Hill* left on Wednesday afternoon, at 4 o'clock, and the *Quebec* left yesterday at twelve o'clock noon, for Quebec.

The convict *Merrille* has received a respite for a fortnight, and will, in all probability, have his sentence commuted to imprisonment for his lifetime in the Provincial Penitentiary.—*Transcript*.

FIRE.—On Saturday evening, at about half past nine, a fire broke out in the blacksmith shop in rear of, and attached to, the St. Mary's Foundry, and it was entirely consumed. The wharves of a new steamer which were being completed, were also destroyed. The lumber in the adjoining yard and the saw and planing mill, &c., belonging to Messrs. Sims & Coleman were in great danger, but were saved by the exertions of the fire brigade.—*Montreal Gazette*.

FIRE.—A fire broke out on Wednesday morning at one o'clock, in one of those stone houses in St. Lewis Street (Durham Place). Not a drop of water could be procured, and the house was destroyed. How comes it that the city is thus left without water! Had a fire broke out yesterday morning in some portions of our city, where the houses are built of wood, half the city might have been destroyed. Who will look into this matter?—*Herald*.

LAKE ST. PETER.—The works on this Lake are to be immediately recommenced. The Commissioners have purchased two additional steamers, and an additional steam-dredge, in order to prosecute them with vigor.—*Id.*

MURDER IN THE EASTERN TOWNSHIPS.—On Friday night last, two men, named Kenneth McDonald and Kenneth McKenzie, laborers on the Railroad, were returning from Richmond, and were attacked by some three or four men. McDonald was knocked down, but subsequently made his escape, leaving McKenzie to his fate, whose cap, with a broken blood-goon, were found on the spot immediately after. The body of McKenzie is supposed to have been thrown into the river, which runs near the road. Four men have since been arrested on suspicion, and an investigation is now going on at Melbourn, before Major Johnson.—*Id.*

Cole, charged with the murder of Wilson, in Compton, some time since, was brought to Sherbrooke, from the United States, by high Constable Clarke, on Thursday night last, and lodged in jail.—*Sherbrooke Gazette*, 21st.

An odd affair has occurred in Toronto; Mr. Lyons, a tobaccoist, had some claim against the Officers, or an Officer of the garrison, for cigars. He went to the barracks and made his demand; and was ordered out with little or no ceremony.—Thereafter he took a whip and assaulted Captain Orde of the 71st in the street, and the latter summoned the assaulter before the Police Court. The plea on one side was great provocation from ignominious expulsion from the barracks; on the other, that the party had impudently intruded into a private apartment. The Magistrate sentenced Mr. Lyons to a fine of £2 10s.—*Montreal Transcript*.

The body of a child of premature birth was found to-day in the College Avenue, at the rear part of Elmsley House, the late residence of the Governor General. It was found by the laborers in a deal box, covered by about three inches of snow. It is supposed to have been buried only yesterday.—*Toronto Colonist*, April 23.

#### Married.

In this city, on Monday, the 26th instant, by the Rev. Mr. Connelly, at the Parish Church, Mr. John Charles Henry Delisle, to Miss Margaret Elizabeth McDonald, daughter of the late Andrew Skeine McDonald, Esq.

#### Died.

At New Glasgow, on the 17th instant, Bridget Fenning, the beloved wife of Philip Shovlin, Esq., aged 56.

FOREIGN INTELLIGENCE.

PRESENTATION OF THE CARDINAL'S HAT TO THE ARCHBISHOP OF BORDEAUX.—The Prince-President received on Sunday morning Monsignor Flavio Chigi, who remitted to him letters from the Pope, accrediting him as Apostolic Alegate for presenting the Cardinal's hat to Monsignor Donnet, the Archbishop of Bordeaux.

A Mass followed in the chapel of the Tuilleries, which was sumptuously decorated for the occasion, at the end of which, the Cardinal Archbishop of Bordeaux and the Alegate were introduced into the chapel by Count Bacciochi, la Feuillet de Conches, and an orderly officer; and the Prince-President placed the red hat on the Cardinal's head.

The Prince and the rest of the court then left the chapel, and proceeded to the old throne-room. Then the Cardinal, habited in the purple, was conducted into the presence of the Prince, and addressed to him a speech in which he thanked him at considerable length for the services he had rendered to the cause of religion.

The Prince replied as follows:—

"I did not, Monsieur le Cardinal, expect a speech so eloquent and so nobly developed; you will excuse my only briefly replying to it. Your Eminence cannot doubt the value which I attach to that particular prerogative of my position which permits me, as a layman, to place on the head of one of the Princes of the Church the insignia of the elevated rank he is about to hold. This ceremony is not a vain formality; it is the emblem of the union which should exist between the spiritual and the temporal power, the concord and harmony of which so powerfully contribute to the peace and happiness of the world. I am happy to be able to crown, by so striking a dignity, a career so honorably run; and I am grateful for the kind manner in which your Eminence appreciates my efforts for the prosperity of France, and for the triumph of religion."

Several presentations then took place, and the ceremonies terminated.

SWEARING IN OF THE JUDGES.—On Monday, the 6th inst., the judges of the superior courts took the oath of allegiance at the Elysée. M. Abbattucci, the Minister of Justice, on presenting them to the President, made a short speech, in which he stated that it was to the Prince that the magistracy owed the preservation of that strong organisation which was given to it by the emperor, and that the presence of its highest representatives attested that they would themselves respect, and cause to be respected by others, that constitution which had been proclaimed by the voice of the nation. The Minister afterwards said that the magistracy well knew that it was to the courageous initiative of the Prince that they owed the defeat of demagogy and the re-establishment of order, and that their well-known loyalty was a guarantee for their full adhesion to his government. The Prince replied as follows:—

"Messieurs les Magistrats.—Although I receive your oath with pleasure, the obligation imposed on all the constituted bodies to take it appears to me less necessary on the part of those of whom the noble mission is to make the right dominant and respected. The more authority reposes on an incontestable base, the more it ought naturally to be defended by you. Since the day on which the doctrine of the sovereignty of the people replaced that of Divine right, it may be affirmed with truth that no government has been as legitimate as mine. In 1804, 4,000,000 of votes, in proclaiming the power to be hereditary in my family, designated me as heir to the empire. In 1848, nearly 6,000,000 called me the head of the Republic. In 1851 nearly 8,000,000 maintained me there. Consequently, in taking the oath to me, it is not merely to a man that you swear to be faithful, but to a principle, to a cause, to the national will itself."

The Minister of Justice then read the form of the oath, and called over the names, beginning by the Court of Cassation and the Court of Accounts. Each member, in answer to his name, replied by holding up his hand, and saying, "Je le jure!" When the oath had been administered to all present, the Prince bowed to them and retired.

Orders have been given for the removal of the obstructions which still encumber the Place du Carrousel, and for the complete levelling of that immense space by the 5th of next month. It is said that on that day—the anniversary of the death of the Emperor—a review of the army of the garrison of Paris and the newly-organised National Guard will be held by the President. It is quite possible that the Imperial régime may commence with that date, and the new chief raised on the shields of his soldiers and saluted Caesar. This is as yet surmise, but much more unlikely things have come to pass. While the eagle is thus spreading his wings, and preparing for a new ascent, the secret societies, we are informed, are trying to again bind together their broken links in Paris. Some joints of that tail, which lately was so mighty, have been got together, we are told, and an attempt is made to re-connect them. The propagandism is once more attempted, and funds are raised for the purpose. From the information which has reached us, we should not be surprised if an arrest were made, to-day or to-morrow, of a person whose movements have been watched for some time past, and whose arrival in Paris from Belgium has been daily expected.

THE QUESTION OF PROTECTION.—Louis Napoleon, now that free trade is jeopardised in England, has revived the old duty of twelve francs on foreign sugar. The protection of the beet root sugar manufacture is one of his *Idees Napoléoniennes*.

We read in the *Presse*:—

"We think we are well informed in stating that the attention of the government is seriously occupied with important modifications in our military régime.

The question is not to diminish the effective strength of our army, but to substitute voluntary for compulsory enrolment. If we are well informed, the arrangements for this change are well advanced."

Out of the 255 members of which the legislative body is at present composed, 104 have titles of nobility or high rank in the army.

SPAIN.

Our accounts from Madrid are of the 27th ult. The report of the interesting position of Queen Isabella appears to be confirmed. Her Majesty was to proceed to the royal chapel of Atocha to place on the heads of the statues of the Virgin Mary and Infant Jesus the precious crowns made with the jewels she wore on the 2nd of February, the day of the attempt against her life.

A royal decree, countersigned by Senor Gonzalez Romero, Minister of Grace and Justice, directs that daily pensions of four reals each shall be given to all Nuns who entered on their novitiate before the decree of April, 1834, and brought dotations with them, whether they have recently professed, or may do so in future; and those who are in the above case, and may now profess, will not be required to bring new dotations. It is stated that the question of the circumscription of the dioceses in Spain is rapidly proceeding with at the Nunciatura, and that the "Canara Ecclesiastica" is occupied with labors relative to the parochial Clergy.

The *Gazette* contains a further list of sixty-two converts, situated in the dioceses of Avila, Cuenca, Leon, Oriedo, and Placencia, which are authorised to receive noviciates under the Concordat. The maximum number of Nuns to be contained in the whole of these convents is 1,107.

AUSTRIA.

DEATH OF PRINCE SCHWARZENBERG.—Prince Schwarzenberg died suddenly at Vienna on Monday last, the 5th instant, of a stroke of apoplexy.

DENMARK.

The amnesty for the Duchies of Schleswig and Holstein has been published. Of the thirty-three natives of Schleswig excepted from the amnesty of the 10th of May, 1851, eighteen are included in the present one; but the following persons remain excepted—the Duke of Augustenburg and his family; Prince Emil Augustus of Schleswig-Sonderburg and his family; M. Beseler, one of the chiefs of the Provisional Government; Count Reventlow-Wittenberg; M. Francke, Minister of Foreign Affairs under the Provisional Government, and several others.

*Fædrelandet* still agitates the question of the succession to the Danish crown, and considers the resignation of Prince Frederick of Hesse-Cassel, the next heir after the Crown-Prince Ferdinand, as decisive of all the direct claims, and that, therefore, nothing remains, according to the *Grundgesetz* of Denmark, but an election of a successor, for which it advocates the choice of an English Prince.

TURKEY.

According to a telegraphic despatch of the 20th of March, received at Vienna from Constantinople, the Sultan wrote under the Egyptian note demanding a modification in the *Tanzimat*, "This request I neither can, ought, nor will grant."

AUSTRALIA.

THE AUSTRALIAN GOLD MINES.—The precious metal arrives in daily increasing quantities, and the estimated export has risen from £1,000,000 to £3,000,000 per annum. There is no end to the gold; and as far as we have been able to ascertain from personal communication with diggers of various degree, the labor is by no means so tremendous as some would make it out.

In reference to the Victoria Gold Fields, the *Melbourne Morning Herald* of December 10th says—"Letters were received in town yesterday from the police magistrate at Gipps Land, stating that the whole dividing range between Sydney and Victoria, and known as the Snowy Mountains, for 200 miles in extent, is one vast gold field. There was upwards of a ton and a half of gold in Mr. Commissioner Powlett's tent, waiting for the escort, up to Saturday last, and it is expected that to-day's escort from the Mount will not be able to bring down one half the quantity offered. It is intended to increase the military force here to 100 men."

ST. PATRICK'S BALL—QUEBEC.

The St. Patrick's Society, following up the move of last year, celebrated their anniversary by a Ball and Supper upon a considerable scale, on Monday night last, (April 19.) at the great room attached to the Russell Hotel. About 600 persons were present. The room was most tastefully decorated, and two military bands discoursed most exquisite music throughout the evening, to which the nimble feet of the Terpsichorean votaries beat excellent time.

His Excellency the Governor General, attended by his suite and Lieutenant-Colonel the Hon. R. Bruce, and Mrs. Bruce, entered the Ball Room at 10, p.m., and were greeted as usual, with the national anthem, the dancers suspending their operations the while.—The Honbles Messrs. Caron, Taché, Rolph, and Ross, were present. Mr. Morin, from indisposition, was unable to attend. The Hon. Mr. Killaly, the heads of the departments of the Government, the Commandant of the garrison, and Colonels of regiments, were also among the numerous guests invited; and a large array of military, in their gay uniforms, attended the Ball on their own account.

At about half-past twelve, His Excellency led the wife of the Mayor to the supper table, which was amply spread with substantial and delicacies, with wines of various kinds, and with the merry champagne, of a rare vintage, in an inexhaustible supply. The liberality, as well as taste, of the entertainers, was indeed conspicuous in all the arrangements of the evening.

After a certain time spent in feeding the hungry,

Mr. Maguire, President of the Society, proposed the first toast. "The health of our beloved Sovereign," he said, "which I propose to you as a toast, needs no comment from my lips to recommend it to your willing adoption. Her name commands the homage of all, and will not fail to receive an enthusiastic welcome."

The company did not belie the forecast of the President, but greeted the toast with several rounds of enthusiastic cheering.

Mr. Maguire, in offering the next toast, said: "For the first time in this city is the St. Patrick's Society honored by the presence of the Representative of our Sovereign at the celebration of its anniversary. This honor we owe to His Excellency the Earl of Elgin and Kincardine, a nobleman justly honored for the exalted office he holds, for his name connected with an illustrious ancestry, respected for the great qualities of mind and disposition by which he is distinguished, and cherished for his many virtues. His Excellency mingles with us in our social meetings and pastimes, as a kind parent with the children in whose welfare and happiness he takes a deep interest, adding to our enjoyment of the occasion by the pleasure which he seems to derive from it. In His Excellency's residence among the free, and happy, and enlightened people of Canada, a Garneau, or other equally impartial and gifted historian, will discover the materials which will supply the brightest page in the recorded annals of this country. His Excellency's presence here this night will be treasured up as an agreeable souvenir, and form an epoch in the history of our Society. I have the distinguished honor to propose the health of the Governor General."

The speaker was frequently applauded, and the toast was enthusiastically drunk.

The Governor General replied as follows: "Many things have been said of me by your honorable President, which I feel to be above my deserts, but in one particular he has done me no more than justice, that is, in stating that I have always felt happy to meet the sons and daughters of Erin; (cheers) and in this I am not singular, for I find that a close connection has always existed between the Scotch and the Irish; in early times the former had even the good sense to resolve upon taking none other than Irish wives, (laughter) and the annals tell us of the period when Scotland was called *Scotia Minor*, which meant nothing more or less than Young Ireland.—(Cheers and laughter.) The wheel of fortune has given me some changes in Canada, but I have never been without Irishmen in my government; (cheers); indeed I should scarcely know the Council Chamber, if I did not hear a little of the Milesian accent in it.—(Cheers and loud laughter.) There is no portion of the children of St. Patrick of which he has more reason to be proud than of those in Canada; here they fill high offices in Church and State, and discharge their several duties with honor to themselves and advantage to the country.—(Loud cheers.)

His Excellency then proposed: "The day and all who honor it."

Mr. Maguire—The next toast on our list is, "the day we celebrate," but as His Excellency has kindly anticipated that toast by the one he has proposed, I shall leave it, and pass to the next, which is the kindred toast of "our sister societies." It is scarcely necessary I should state that these societies are instituted for the beneficial purpose of dispensing charity to the poor of their respective origins, and to assist by good counsel and advice the emigrant newly arrived in this country, the land of his adoption. The little nationalities we celebrate on these occasions, exist only for the day which gives to them a separate birth. That day's innocent business of commemoration and social enjoyment terminated, the distinction of nationality is instantly forgotten, and all again unite in the bonds of fraternity with their fellow subjects of Canada, engaging with them in the one common object of advancing on the highway of prosperity this young but vast country to the high destiny which we all believe awaits it."

The toast of "our sister societies" was then drunk with the honors.

The Honble. Mr. Caron responded in his usual happy strain for St. Jean Baptiste Society. The older race of this land had tendered freely and with delight a welcome hand to the strangers, whom they rejoiced much to see rising up and thriving around them, in institutions like that under whose auspices, and as whose guests they were now enjoying themselves.—In conclusion, he proposed the health of Mrs. Maguire, which was drunk with hearty applause, and every demonstration of respect.

Mr. Poston handsomely acknowledged the compliment paid to the Society of St. George.

Mr. Gillespie, Vice-President of St. Andrew, in the absence from illness of Mr. Primrose, returned thanks, and complimented Mr. Maguire for the successful exertions he had made to substitute the more pleasing and rational enjoyment of an evening's entertainment like the present, for the dull formality of the dinner table.

Mr. Maguire, in proposing the health of the Countess of Elgin and her family, observed that it was one of the failings of human nature that, whatever good reason we had to be satisfied with what we possessed, we were still wanting something more to complete our happiness. Thus it was on the present occasion.—Gratified as they were by the attendance of His Excellency, they could not help wishing that the august consort of their honored guest had been able to grace, with her presence, their festivities.

The toast was drunk with fervent applause.

The Earl of Elgin assured the President and company that nothing less potential than the summons of St. Patrick could have brought him over such roads as lay between his residence and where he then stood—and that cause and indisposition had operated in preventing Lady Elgin from accompanying him. As for his sons, whom, he supposed, he must call *Scotia Minores*, he could undertake to respond for them: when at age, no roads would hereafter deter them from coming to a St. Patrick's invitation, if honored with a call.

Mr. Noel Bowen proposed, in a complimentary speech, the health of Colonel Gordon Higgins, who was about to leave the country, to the regret of all who had known him in it.

Colonel Higgins returned thanks, and stated that his countrymen would be at all times ready to assist in promoting the prosperity of Canada.

After supper, dancing was renewed, and it was nearly four o'clock before the last revellers left the scene of gaiety.—*Quebec Gazette*.

Mrs. SWISSHELM ON DANCING.—The following remarks are from the piquant pen of Mrs. Swisshelm: "One curious fact we have observed with regard to dancing. This is, the more deeply a church or individual professor is steeped in the spirit of money-grabbing, or intemperance, the greater their abhorrence of dancing. This appears to be a kind of convenient scapegoat on which the sins of the congregation are laid; that they may be borne in the wilderness. Let the preacher at any time submit to a gag which shall, on some special occasion, forbid his opening his mouth for the dumb, or reproving a wealthy distiller, or fat usurer, who grinds the poor to pay pew rent, and forthwith we get a fresh anathema on dancing. Show us a wealthy deacon's wife, who will haggle with a widow to get washing done for twelve and a half cents a dozen, and then pay her in trade, or give two dimes and four coppers for twenty-five cents, and we will show you one who will take a spasm over the iniquities of a cotillion. We never knew the rule to fail, and have watched its workings so long that whenever any one begins a lecture on dancing we suspect him or her to be a worshipper of mammon. Oh! Christian in his long journey danced for joy, but the man with the muck rake was too busy."

WARNING TO FREE MASONS.

THE CHURCH vs. MASONRY.

To the Editor of the Catholic Standard.

Sir—The Church has once more spoken out, decidedly and clearly, by the mouth of her Bishops, in condemnation of the Ancient Society of Freemasons. There can be no further doubt or hesitation as to the course that all Catholics, who have unfortunately enrolled themselves in the ranks of this mystic association, must now adopt. "Hear the Church" is a Divine command, and all personal interest and private opinions and predilections must be promptly and meekly sacrificed on the altar of obedience.

For myself, I can only say, that I was a Freemason for many long years before I was a Catholic, and until quite lately I was not aware that to be so was contrary to the command of the Church. I was formerly an active and zealous member of the craft, and ever since I became a convert I have often been on the very point of once more actively joining the society; but, from what I then considered accidental circumstances, and what I now perceive with thankfulness, to have been providential interpositions, I have never actually done so; and I can truly say, that since I became a Catholic I have never set my foot within the door of a Masonic lodge.

The simple command of the Church ought to be sufficient in itself to satisfy all the Faithful of the evil and danger of secret societies: and I find upon inquiry that Clement XII., in 1731; Benedict XIV., in 1751; Pious VII., in 1812; and Leo XII., in 1826; as also the Synod of Thurles, in 1850, have all spoken plainly in condemnation of, and published anathemas against all secret societies without any exception in favor of Freemasonry. The Church sets her face against the system, because all vows taken in ignorance of the obligations to be entered into must constitute and come under the head of Rash Vows, which are in themselves of necessity dangerous and sinful; and though I feel sure that no human power can absolve a Mason from the fearful vows of secrecy which he has taken, yet I am of opinion that, as a Catholic, each one would, in his heart, be glad to unlearn, if it were possible, those secrets with which he must now ever remain burdened. Independent of the commands of the Church, I can see many objections to Masonry. Though doubtless founded on a beautiful system of benevolence and charity, my own experience of Masonry is, that it is not a society that a sincere and earnest Catholic can be benefited or improved by entering into or frequenting.

In the first place, should he have been so foolish, to call it by no harsher name, as to have joined Masonry after his admission into the Catholic Church, he entails upon himself one of two mortal sins. Either he must totally abstain from the Sacrament of Penance, or else he must make a Sacrilegious, because imperfect, confession; for should he acknowledge to his spiritual adviser, as he is in duty bound to do, the fact of his having joined a secret society, he could not obtain absolution until he had withdrawn himself again therefrom; and, as it generally takes a more or less lengthened period of time to arrive at the higher grades in the craft, the Catholics must, during that interval, have been guilty of one or other of the above-mentioned mortal offences. Then, again, it must ever be offensive and grating to the feelings of a Catholic to find none but Anglican Parsons officiating in a Masonic lodge in a religious capacity. A Catholic Priest cannot, of course, by possibility, be present at these secret meetings, and none of the other heretical sects are ever found (at least within my experience) acting as Masonic Chaplains.

As to the business part of Masonry, I have no complaints or objections to make; but I must say that when this portion of the affair is over, and the brethren are called from labor to refreshment, I fear my pen must record the fact, that there is then far more zeal for champagne than charity; far more devotion to Bacchus than benevolence. And in many lodges where "fast young men" are amongst the members, I have known them linger in the banquet-hall until the "oldsters" have departed to their homes, and then kept up the affair until very far into the "small hours" of morning. Then might be witnessed vile scenes of drunkenness and debauchery; obscene language, ribald songs, and every variety of licentiousness then became the order of the night, and the watch-house or a brothel too often proved the wretched finale! How, then, can this be a place for one to frequent who is taught daily to pray to God not "to lead him into temptation?" I speak advisedly in this matter, for I have personally attended many lodges of Masons in different places, and the above orgies are but of too common occurrence, so much so, that I have known many sober-minded Protestants, who, though subscribing members of a lodge, have either totally absented themselves from the place so soon as the work of the evening was concluded. There is only one class of Freemasons whose case I commiserate, and it is those persons who were initiated into the society previous to becoming Catholics, and who, through ignorance, have continued to be members, until, in their old age, have by poverty and misfortune become fitting objects of the society's pecuniary assistance, must, now that the voice of the Church has sounded so loudly in their ears, refuse any longer to receive this much-needed provision for their wants, or else expose their immortal souls to the awful anathemas of our Holy Church. Nevertheless, the plunge must be taken, the link must be severed without hesitation or

gration society"—to which he had the honor of belonging; he remarked, that when he saw the report of the donations to the funds of the Society his surprise was unbounded; "for," said he, "what sum do you think the United States—the whole United States—the great United States donated to the relief of the poor Saints! Why the enormous, the egregious sum of one hundred dollars; damn them!" he shouted, in a great rage, "we don't want it; we won't have it. But now they come to us, and want a million for their great Washington Monument. Damn their nasty stinking souls, brethren, if this be swearing, I can't help it." Then, in a low voice, and with a look of great cunning, he added: "But I won't talk this way when I get into the United States. Oh, no!"

"What," said Governor Young, laughing, and by the tone of his voice evidently approving the contemplated deceit, "you will act hypocritically, will you?" "Well," answered Elder Snow, "I will not be so much of a hypocrite as you may suppose, unless (turning reverentially to that gentleman,) brother Brigham tells me so." And then continued—"Brethren, I have two wives; and whose business is it?" His remarks were received with smiles from the women and loud applause from the men who composed the congregation.

The same paper continues: The plurality wife system is in full vogue here. Governor Young is said to have as many as ninety wives. He drove along the streets, a few days since, with sixteen of them in a long carriage—fourteen of them having each an infant at their bosoms. It is said that Heber C. Kimball, one of the Triune Council, and the second person in the Trinity, has almost an equal number; amongst them, a mother and her two daughters. Each man can have as many wives as he can maintain, that is, after the women have been picked and culled by the head men. The Judges and Secretary of State have had the honor of being introduced by his excellency, the Governor, to several of his wives; and also by Heber C. Kimball, to several of his. Will the American people, can they tolerate such a blot upon the fair fame of their beloved country?

NEW DEVELOPMENTS OF ANGLICANISM.  
(From the Tablet.)

Anglicanism from time to time discovers new methods of prolonging its miserable life. Sometimes it becomes enthusiastic on the subject of building churches; then, when that excitement has ceased, it takes up with building schools. Again, it becomes frantic about Scripture Readers and lay agents; then it invents a new theory of the diaconate—missions to the heathen, the Africans in particular, and missions to parrot the poor Catholics of this country. At another time it becomes great on the distribution of Bibles in Syria, where the natives use the books given them for cartridge paper. Colporteurs are sent through France, and Mr. Borrow distributes Bibles in Spain. All these means are useful in their day; they make people think they are doing great things, and it serves to keep up the pleasing illusion that England is the most religious, the most moral, and the most benevolent country on the face of the whole earth.

The last discovery in this way has been made at Leeds, and one of the chief inventors is the renowned Dr. Hook, the man who is famous for discovering a ninth Vesper in the Breviary, and that the Post Communion and Compline are one and the same thing with two names. Dr. Hook and his colleagues, or co-discoverers, propose to celebrate their Communion in the afternoon, not only after breakfast, but after the luncheon of the upper classes and the dinner of the others. They are doubtless disposed to make it a supper in earnest. They hope by this means to allure more people to their table, and certainly no means could be more to the purpose. Even those who think they ought to receive the Sacrament fasting will now abandon their scruples, for it is out of the question to expect them to fast till four or five o'clock in the afternoon.

The new means of improvement are all of this eminently easy and practical character, but only on paper. It is always light matter to draw up a constitution, though somehow or other the theory does not result in the logical issues of the promises. There is one Anglican institution which has hitherto failed to recommend itself theoretically, though, in practice, few or none disapprove of it. The Leeds theologians have solved the difficulty, and are now prepared to justify on the ground of reason, that which in its origin flowed only from passion and the necessary absence of grace. The marriage of the Clergy is favorably regarded at last by the chief doctor of Anglicanism. We do not mean to insinuate that they even disliked it; but it is perfectly certain that they have been at all times rather slow to defend it.

In the new improvements "the Clergyman's wife" is to find a fitting place and honorable occupation. In virtue of her position she has, it seems, ordinary facilities for hearing the confessions of young women, the Pastor's assistance only called in when more especially needed. This is the Leeds way of expressing reserved cases, for which the wife's faculties are not intended. We have heard of institutions for training young ladies who are to become the wives of Clergymen; these are, no doubt, theological seminaries, and we see here what this training is to aim at. People "open their griefs" to the Clergymen, and such as are women are to open them to the Clergyman's wife. Most admirable contrivance, and most perfect justification of the Clerical married life.

Our London contemporary, the *English Churchman*, has been thrown into a state of rapture by this announcement at Leeds. It feels "convinced that the suggestion that young women, should systematically take council of the clergyman's wife, or some other duly qualified lady, is a good one; and the consciousness that such an office had to be fulfilled, in so important a matter, would," he believes, "form a strong inducement to such ladies to qualify themselves for, and solemnly devote themselves to that and other kindred duties. The more the wife of a Priest realises before God and man the fact that she is the wife of a Priest—the help mate of one who is a minister, and steward of the mysteries of God—the more manifest will be the spiritual improvement in his parish. She can do many things which he cannot do. She, like him, is a beacon set upon a hill, which cannot be hid. The example which she sets in her own person and conversation, in her children, her house, and her servants, will be followed more or less, and be quoted by all who know anything of her. In her especially the Christian matron should be seen, in all that she says and does, in all that she influences, controls, or

sanctions. She should be a standing, visible justification and vindication of the marriage of the Clergy."

It is not an unfair inference from our contemporary's words that we are about to express—namely, that hitherto the marriage of the Clergy required some vindication. Such a condition cannot be justified upon grounds of reason, it seems, but we are to seek for its proper defence in the practical advantages that result from it. If the "Clergyman's wife" is to be all that our contemporary requires in her, and, according to him, nothing short of it can excuse her position, we feel rather nervous as to the marriage of the Clergy in future. Where is the young woman of twenty who will undertake so solemn a responsibility as to justify in her own person a state of life which is tolerated in no "portion of the Church," for the Greeks themselves never marry after they have been ordained.

This is the remedy for the moral disorders of England, just propounded by the learned physicians of Leeds; and by it they are going to fight against "new forms of infidelity" on the one hand, and, on the other, "a resuscitated superstition," by which terms these pundits designate the Catholic Church. The superstition in question is, however, not likely to be put down by communions after dinner, and a Clergyman's wife hearing the confessions of young ladies.

PROTESTANT CHARITY.

We, who profess to be a Christian people, do not take thought enough for the poor. We have not much consideration for a poor man unless he has "a vote" somewhere; and even then we are quit for the five-pound note with which we induce him through Messrs. Coppock and Edwards, to spend in guzzling. We are indeed wise in our generation, and know better than to omit all notice of the poor; but then our care for that class is of a perverted and professedly revolting order. We take care that the poor man shall not annoy us; nay, we take thought for him—but in the prohibitory line. We will not allow him "to put an enemy into his mouth," &c., under pain of fine or of lock-up "in default." We will not allow him to lose his independence, under pain of workhouse imprisonment; but we make even that as "repulsive" as possible, to strengthen his moral constitution. We will not allow him to be turbulent in his hunger. And if at last, in his despair, he attempt suicide, we bring him before Sir Peter Laurie, bent on "putting down" that offence.

Quite in accordance with that rule, and also in strict performance of its duty, the Board of Health recently issued a notice calling attention to the act prohibiting the letting of "cellars" to poor residents: they must not live in fever-breeding holes. But where can they live? By the utmost exertion, Lord Shaftesbury, who is with the Board of Health in spirit, obtained his act to encourage improved lodging-houses, to be built by municipal bodies; but that just provision is quite recent; and we know that the excellent examples set here and there are not followed in anything like the proportion of people unhoused. Statistics do not reach the facts. But there is another fact most untoward. The building trade, following the general corruption of trades, is advancing in a practice of erecting showy "cottages" which tumble to pieces as soon as they begin to dry. We could point to many such buildings in the suburbs of London: they are sold and let, and then the tenant finds dividing walls, wet floors, and at times no drain, but only the delusive pretence of one! And these are not for the poorest. Meanwhile, what are the municipalities about under Lord Shaftesbury's Act?

The poor suffer in winter for lack of food, of clothing, of fuel; and we admit the evil, by various contrivances in the way of blanket societies, soup kitchens, coal associations, and so forth. Ill-contrived are they, ineffective, and blundering. We have indeed an objection to handing over such duties to public officers, on the score of establishing aids that may undermine self-reliance; and we say that such aids had better be left to "private charity," "individual benevolence," and so on. But we don't administer the aid individually or privately—they are given by proxy, publicly, in large towns mostly through the instrumentality of some organized association. This association is only the substitution of a dilettante irresponsible "board," for a responsible body.

We preach self-reliance to the poor, and reproach them with not providing for the hard season, at the same time that we promote the very influences that render them helpless. We buy shirts—at least many of us do, who "can't afford to disregard economy"—at houses where the making of shirts is a simple half-way to the grave of starvation. We boast that laws regulating combinations are equal for masters and workmen; but we administer them so that the master, in the sacred name of "capital," is kept free, and the workman is sent to prison. We send the pauper to the work-house for being out of work; but (as we saw lately in a case at Hammersmith) we keep him in the workhouse for six weeks together, without any charge against him, and without the permission to go out and seek work.

It would be idle to enumerate all the cases in which the reproach should justly be directed against others rather than the poor; it would also be tedious—and we have too much deference for the comfort of our readers to be tedious, especially as it is the thing most disliked. That which is troublesome is bad, that which is tiresome worse. The poor now, being kept from suicide by Sir Peter Laurie instead of their own religious convictions, and being an ill-educated class of persons, are very troublesome and very tiresome; and perhaps that is the reason why we prefer to let winter come round, year after year, without having arranged these things better.

But since they know they shall need something for the rainy day, cannot they put into the savings-bank? To be sure, Government has imitated the Yankee repudiation in that matter. Well, then, cannot they do something else? why bother us about the poor? To be sure, something is said, somewhere, about almsgiving; but do we ever put "less" than half-a-crown into the collection on Sunday; and out of chereh, who but a Low Church parson, or a Dissenting minister, or a District visitor?—*Spectator*.

(From the London Spectator.)

The comments of the daily papers upon the speeches at the meeting of the Protestant Alliance leave us little to add to the remarks made last week. The speeches were less effective than usual on such occasions; they betrayed, though seemingly to the entire unconsciousness of the speakers, the untenable ground of their agitation, and the inconsistency of the princi-

ples avowed with the objects professed. The seditious character of the Irish priesthood, and the failure of the Maynooth grant to conciliate their gratitude or awaken their loyalty, were prominently put forward by the chairman; who also denounced, with singular forgetfulness of existing facts, the monstrous absurdity of having two established churches in one island! The Bible, and the Bible alone the religion of Protestants, was of course a favorable topic; but no one ventured to meet the retort, that, with this motto on its standard, Protestantism had, as an historical fact, split into a variety of sects, which from Luther's time till now have displayed unceasing hostility to each other, scarcely if at all less acrimonious than they have all of them exhibited towards Rome. One reverend gentleman, a rector of the Established Church of England, had the cool effrontery to stigmatize the Roman Catholic Establishment of France for its wealth and its interference in politics; and, in the warmth of his Protestant zeal, so far forgot his Christian charity and the decencies of his profession, as to regret that the feuilletons of the Paris newspapers were no longer adorned with such attacks upon the Jesuits as M. Eugène Sue's notorious *Juif Errant*. A Scotch clergyman of Free Church took a three-per-cent view of the question, and with characteristic nationality calculated that thirty thousand a year was the interest of a million sterling. And so on through the whole series. Never once was the real problem proposed for solution—on what grounds are we to apply to an empire made up of people of different religions, a male and spirit of legislation inherited from and only adapted for an empire where but one faith is held by the people and tolerated by the state? We are happy to see that no statesman of eminence, no political man of any note except Lord Shaftesbury himself, attended the meeting; and Lord Shaftesbury's reputation stands far higher for philanthropic intentions and practical benevolence than for political ability or wisdom. That portion of the press which succumbed to the popular indignation against the irritating aggression of last year, has unequivocally expressed itself against this sort of retaliation. So that in fact, the only parties to the agitation are those extreme Protestants who, if they were consistent, would refuse to be members of a state which admitted Roman Catholics to the citizenship, and those Dissenters who are opposed to all religious endowments by the State.

THE "WORLD" NEWSPAPER AND LORD CLARENDON.

*Birch v. Sir Wm. M. Somerville.*

On Friday last the remarkable case of Birch, proprietor of the *World* newspaper, against Sir William Somerville was commenced in Dublin, before the Lord Chief Justice and a Special Jury. The interest excited by this State trial was manifested by the great crowd of persons who sought admission to the Court. Shortly after ten o'clock the doors were thrown open, and, in a few minutes afterwards, the bar and the galleries were completely occupied. General Lord Gough and Lord Monck were accommodated with seats upon the bench. The Lord Lieutenant arrived shortly after ten o'clock, and was ushered into one of the Judge's chambers, to remain until he was called on to be examined, having been subpoenaed by the plaintiff.

Mr. O'Driscoll opened the pleadings. In this case James Birch was plaintiff, and the Right Hon. Sir Wm. Meredith Somerville, Bart., was defendant, and the action was brought to recover the sum of £7000. The declaration contained a count for work and labor—a count for goods sold and delivered and a count for an account stated. The damages were laid at £7000, and the defendant pleaded the general issue.

Mr. Whiteside, M.P., stated the plaintiff's case.—The learned gentleman sketched the vast importance of the services he rendered to the Government by his writing in the *World* newspaper, by his counsel and advice at the period of the threatened rebellion of '43, and for some time afterwards, and he contended that the sum named in the declaration was a moderate demand. The learned counsel thus concluded—Gentlemen of the Jury, the question is, whether Sir Wm. Somerville, as Secretary of State, entered into this arrangement, and if he did, has he paid the plaintiff.—You will not be misled by anything that can be said upon the part of the Noble Viceroy, when that noble and distinguished personage gives his testimony before you. It is a plain and simple case, it rests upon the evidence of the defendant, the letters given, the acts done, the payments made, and the testimony of the plaintiff. They have admitted his ability, and appealed to his political knowledge and experience. It may be said that the Government did not require the services of a newspaper, but we must speak of the Government as of the age in which we live. Some say that the art of government is a science, some say it is a cheat; but the press has great influence. The statesmen of other times might have relied upon the greatness of their actions to vindicate their motives, and prove to the world their genius; they did not require the aid of the press to trumpet forth their fame; they established their characters by their own actions, which have made them immortal. In the age in which we live those great characters appear no longer; and plain men make use of plain means to advance their objects. The existing Administration have availed themselves of the talents and the time of a literary man; he comes before a jury, bottoming his case, upon services, substantial services, and he seeks at your hands that amount of compensation to which he has proved himself eminently entitled.

Mr. Birch was the first witness examined. He deposed to a variety of delicate affairs in which he had been engaged on behalf of the government of Lord Clarendon—how he wrote articles at the suggestion of his Excellency, his Secretary, and their Secretaries, which were calculated to act on public opinion, and he doubted not did operate upon it to such an extent as to save the Government and the country from ruin. In the course of his cross-examination he admitted having received no less than £3700 for services during the three years he was employed in writing up the Government and down its opponents.

The Earl of Clarendon's evidence was to the effect that there was no charge against Sir William Somerville who had acted as his agent in this affair—that he accepted the preferred services of Mr. Birch at a period of great public commotion; that all the money that personage received, namely, £3700 was paid him from money applicable to special purposes, and part was out of his own private pocket. The part which was from the money applicable to special services was advanced at his request, and on his own responsibility; and was repaid by himself long ago, and that not one farthing was from Sir Wm. Somerville, and that he (Lord Clarendon) was entirely responsible for all the

money paid Birch. In answer to a question from the plaintiff's counsel, his Excellency said that Birch introduced himself to him, and that he never heard of him or his paper until he wrote.

Mr. Meredith, the private Secretary to Sir William Somerville, and Mr. Corry, who had acted in a similar capacity to Lord Clarendon, were examined with a view to prove the contract, which the plaintiff alleged had been entered into between the defendant and himself, no special agreement as to any definite amount of remuneration was alleged or proved.

The case for the plaintiff having closed at four o'clock the Court adjourned till next day.

On Saturday the Court again met, when Mr. Brewster addressed the Court for the defendant; and Mr. Keogh, Q. C., having replied, the jury returned a verdict for the defendant, with 6d costs.

HOAXING LEARNED BODIES.—The broadest and most laughable attempt of this kind we ever heard of, is related by the venerable Mathew Carey of Judge Breckenridge the elder. The Judge, it seems, had a mortal antipathy to philosophical societies, which was the more remarkable from his being a scientific and well read man. But he at length explained the mystery, by stating that he had been rejected by the American Philosophical Society, of which he was a candidate for membership, in revenge for a democratic vote he had given in the Legislature of Pennsylvania against what was termed the "province money." And he resolved to be revenged in return. He not only wrote his satirical work called *Modern Chivalry*, but he palmed off upon that body some most ridiculous deceptions. Among other things, he took his grandmother's fan, and having ingeniously twisted, gummed and painted and prepared it, sent it to the Society as the wing of a bat! Mathew Carey says, "It was received with due solemnity, and a vote of thanks was passed to the donor. A debate arose as to the species of bat to which it belonged, and a committee of seven was appointed to ascertain whether it was the wing of a Madagascar or a Canada bat. The Committee sat three weeks, and after consulting Buffon's Natural History, and Goldsmith's *Animals*, Nature, they reported that it must have belonged to a Madagascar bat. It was pronounced the greatest curiosity in the Museum, except a large sheet of brown paper which hung in the chimney and disguised with soot and dirt, and palmed upon the society as a part of a Brahmin's shirt!

DEATH OF PRIESSNITZ.—Priessnitz, the celebrated founder of hydropathy, died at Griesenberg, on the 25th of November, at the age of fifty-two. In the morning of that day Priessnitz was up and stirring at an early hour, but complained of the cold, and had wood brought in to make a large fire. His friends had for some time believed him to be suffering from decay on the chest, and at their earnest entreaty he consented to take a little medicine, exclaiming at the while "it is of no use." He would see no physician, but remained to the last true to his profession. About four o'clock in the afternoon of the 26th he asked to be carried to bed, and, upon being laid down, he expired.

THE FOURTH ANNUAL CHARITABLE  
SOIREE  
OF THE  
YOUNG MEN'S ST. PATRICK'S ASSOCIATION,  
UNDER THE PATRONAGE OF THE  
LADY MAYORESS,  
AND OF  
MADAME VALLIERES DE ST. REAL,  
AND THE LADIES OF THE  
ST. PATRICK'S CHARITABLE SOCIETY,  
WILL BE HELD, AT THE  
HAYS' HOUSE,  
ON TUESDAY EVENING, 20th JANUARY.

The Proceeds are to be devoted to the Funds of the ST. PATRICK'S HOSPITAL, and the IRISH ORPHAN ASYLUM.

His Honor the MAYOR, who has kindly consented to preside, will take the Chair at EIGHT o'clock. MAFFRE'S QUADRILLE BAND will be in attendance. The REFRESHMENTS will be provided by Mr. G. F. Pope.

Gentlemen's Tickets, 6s. 3d.; Ladies Tickets, 3s. 9d.; may be procured from any of the above Ladies, from the Members of the Committee, or from the Book and Music Stores, and the principal Hotels in the city. Montreal, January 7, 1852.

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