

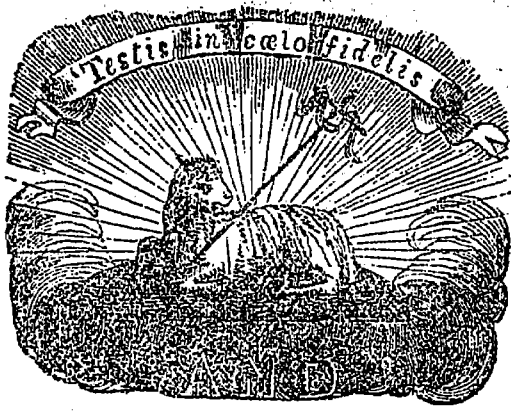
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# CATHOLIC CHRONICLE.

VOL. II.

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NO. 19.

## TRACTS FOR THE MILLION.

### THE BENEDICTION OF THE MOST HOLY SACRAMENT; OR, WHAT CATHOLICS DO WHEN THE CANDLES ARE LIGHTED.

It is evening, and the church is full of people. Vespers are just over, but the congregation do not depart; on the contrary, they seem composing themselves more devoutly to prayer. Already many are on their knees, and all eyes are looking one way. Lights are breaking forth on the altar, amidst the flowers, like stars coming out in the heavens on a clear night. Soon it will be one blaze of splendor.

The Priest appears in his vestments with his attendants; he goes up to the altar; an increase of awe and happiness is visible on the countenances of the people; he opens the door of the tabernacle, and instantly sinks upon his knees; then rising, he descends the altar-steps, and again kneels, and bows himself almost to the ground. And see, upon the altar is a bright object, shining in gold and precious stones; the priest is reverently swinging the censers towards it, and the sweet clouds of incense rise, and envelop every thing around, and float into the body of the church. Meanwhile the organ is playing, and the people, as with one accord, are singing, and as they sing they keep their eyes intently fixed on the bright object before them. It would seem as if they could not pay it honor enough; for now the Priest has taken the holy thing, and solemnly placed it on high above the altar; and there it stands, like a king enthroned to receive the homage of his people.

But the music changes, and the notes become sweeter and more joyous; the people continue singing and praying, and seem to be addressing some one whom they love very much, and who they are sure is listening to them. And again, the music changes, and then follows a more subdued and solemn song. When this is finished, the Priest stands up, sings a prayer, and then a veil is put over his shoulders, and he ascends the altar-steps, and reaches up and takes the glittering object in his hands from amidst the candlesticks; and all is hushed, save the silvery sound of a little bell, and the people bow their heads, he holds up the holy thing, and makes with it the sign of the cross over the kneeling multitudes. Then there bursts forth a hymn of thanks and praise, and all is over.

Now what—who is this that has been the object of such fervent adoration? Why were the people so still, and why did they bow their heads, and what took place during that solemn silence?

My friend, you have been present at the Benediction of the Most Holy Sacrament. Jesus Christ Himself has been lifted up and set on high to be worshipped and adored; and during that solemn silence, when the sign of the cross was made over us, it was He that blessed us. We prayed that He would bless us, and He did. Benediction is but another name for blessing; and the Object on which every eye, and (we will hope) every heart was fixed, was the Most Holy Sacrament,—Jesus Himself present in His Most Holy Sacrament; Jesus under the form of bread. He was in the centre of that golden vessel, and to Him, not to it, our prayers and homage were directed. The lights, and the flowers, and the incense, and the vestments, and the music, and the singing, were all in His honor. It is true that we called upon the Blessed Virgin\* to pray and intercede with her Divine Son, whom she beholds in His glory, while we see nothing but the sacramental signs; but He was the one object of our worship; we look to Him; we never took our eyes off Him; while we begged Him, by the love He bears His holy Mother, to cast a gracious eye upon us.

You will not say that what you saw was mere form and empty ceremony; there was something in it too much like reality for that. You will not say it was idolatry; you saw enough to feel that they who worshipped were worshippers in spirit and truth. Their very looks and postures, their very voices, showed that God was in their hearts, and almost, as if were, before their eyes. And, indeed, how can they be idolaters who believe that Christ is present, and therefore worship Him? But will you say, it is so hard to believe that Jesus Christ is really present? Surely not, if you believe that Jesus Christ is really God incarnate—God made man. If you believe that Jesus Christ is really God; that he was really God when He lay for nine months in Mary's womb, hidden from the world; or when He lay a helpless infant in Mary's lap; or when He was seized by the soldiers, and scourged, and crowned with thorns, and nailed to a cross, and was left to hang and to die thereon in agony; surely, I say, if you believe all

this—if you believe that God so humbled Himself as to become a little child, and be crucified as a malefactor,—it cannot be difficult to believe that He should so humble Himself as to take upon Himself the appearance of bread in the Most Holy Sacrament. Yes, take this fact of Christ's humiliation and dwell upon:—God becoming man; God a little child; God a boy of twelve years old, asking questions of the doctors in the Temple; God walking among men unknown; looking like other men, treated like other men; crucified, raised aloft upon a cross at the top of a hill, in the face of all the world; denied, despised, laughed to scorn; surely after this, there is nothing strange in His humbling Himself, and hiding Himself, and remaining hidden from the world's eyes in the Blessed Sacrament; nothing strange in His being still denied, despised, and laughed to scorn of men.

Or take the simple fact of the Incarnation, and see whether it does not imply a further mystery. That the great God of heaven and earth should become man, and live three-and-thirty years on earth, and then go away into heaven, and never visit us again for hundreds and thousands of years, and remain at as remote a distance from us as if He had never taken our nature upon Him,—this indeed it would be difficult to believe, unless He told us so. But so far from being difficult to believe, it seems to follow as a necessary consequence, that having once become man, having once dwelt among men, and having so loved us as to die for us, He should never cease to be present with us in some real way, though still, as before, a hidden way. We should in a manner expect that, as He is still clothed with our nature, as He is still man, and will never cease to be through all eternity, so in His Almighty power, He would contrive some way by which, while reigning in heaven, adored by all His Saints, He might continue nevertheless to dwell with us, and be adored by us, His brethren, still living on earth.

Or again; can you suppose that God would be less present to us Christians than to the Jews under the old law? And yet, in some mysterious way, He dwelt with them. We read of His going before the Israelites in their departure from Egypt (Exodus, xiii. 21) of His coming down on Mount Sinai and talking with Moses, and of His glory dwelling upon the mountain (xv. 16); and again, repeatedly, of His glory filling the tabernacle, and of all the people falling down and worshipping (Levit. ix. 24; Num. xvi. 19.) And afterwards, on occasion of the dedication of the Temple by King Solomon, we read of the Lord coming to take possession of his dwelling; and of a cloud of glory appearing and filling the house of the Lord, so that the Priests could not stand to minister (1 Kings, viii. 10, 11.) Can you suppose that we Christians are less favored than were the Jews?—we to whom heaven has been opened by the resurrection and ascension of our Incarnate Lord; for whom He sent down the Holy Ghost, the third Person of the eternal Trinity, on the day of Pentecost (Acts, ii.) that He might abide with us for ever in His Church? (John, xiv. 16, 17.) No; our blessed Lord promised never to leave us; He said He would come again and dwell with us (John, xiv. 18, xvi. 22;) and St. Paul assures us (Heb. xii. 22-4) that all that the Jews had in figure we enjoy in reality.

But if you still doubt, and find it hard to believe so blessed a truth, let us go together to the stable of Bethlehem, and behold the wonder that has come to pass; and then see whether you will not find it easier to believe in this other great mystery of love. You sleeping infant, lying so still, and seemingly so careless of us, is the eternal Son of God, by whom the worlds were made; He is the very wisdom and power of God; he knows all things, and can do all things. Around Him, kneeling and absorbed in prayer and adoration to Him, are Mary His mother, Joseph His foster-father, and the shepherds. And now, if your faith in Him is a true faith—if you really believe not only that He is the infant you see He is, but also, that He is the God you cannot see He is, but know He is, you will also sink on your knees, and humbly adore Him, and pray to Him. And should He wake and smile upon you, or stretch out His little hand as if to welcome you, with what delight would you regard Him, and how blessed you would feel it to be noticed by Him! But suppose, while your heart was thus full of love and joy, an unbelieving Jew were to come into the stable, and instead of kneeling down, or making any sign of reverence, were rather to take pains to show that he looked upon you as a foolish idolater for worshipping a child, and one too so meanly housed, and so poorly attended, how should you feel towards him, and what would you do? Would you not deeply pity the man who had not the consolations of your faith, and whose reason was so proud that he would not humble it to acknowledge as his God one who, so far as he could see, was only a

little child? Would you not take him aside, and in the fullness of your heart tell him of the love of God in taking our nature upon Him; that the Infant he beheld was really God made manifest in the flesh; that although he could not see His godhead,—although His godhead was disguised, hidden under His human nature, yet there it really was; and so would try to teach him that the very humiliation which had excited his scorn deserved his deepest love and gratitude?

And now, my friend, whatever you would have said to the Jew who would not worship our infant Saviour, I now say in all earnest affection to you.—You have been told what Benediction is; you have seen how Catholics worship Jesus in the Blessed Sacrament; how fervently they pray to Him, how humbly they bow down before Him, and adore Him, and pay Him all the honor that they can. You have been told, as Mary and Joseph and the Shepherds might have told you, that, though you knew it not at the time, Jesus Christ, the eternal Son of God, was as truly present on the altar in the church as He was in the manger of the stable at Bethlehem. He that lay in the stable, He that hung upon the cross, was our Saviour and our God, although the Jew would not believe it; and so now He is truly in the Sacrament of the Altar, although you may not believe it. It required faith to know that Jesus the little child was God, and Jesus hanging on the cross was God; and so now it requires faith to know that the Blessed Sacrament is not what it appears, but is Jesus Christ our Saviour and our God. This is no less true because you do not believe it; but great indeed will be your loss if, now that you have the means of learning the truth, you still continue in your unbelief.

Come, dear reader, if you have listened to me thus far, you must let me tell you that you are responsible to Almighty God for what I have said to you; for one of the questions you will be asked at the judgment-day will be why you did not believe in the real presence of Jesus in the Blessed Sacrament. If you say, that you do not understand how it can be; I reply, that you are not required to understand it; but neither do you understand how Jesus could be at once both God and man, and yet you believe that so it is. If you say, that you cannot see Jesus present under the form of bread, and therefore cannot believe that He is present, I ask you whether you do not believe that He is in heaven, because you cannot lift up your eyes and, like St. Stephen, behold Him there; and whether you have forgotten that Jesus Himself said, "Blessed are they that have not seen and have believed?" (John, xx. 29.) We cannot tell how Jesus, whole and entire, could pass through His rocky sepulchre at His resurrection, or could enter the room where His disciples were assembled when the doors were shut; neither can we tell how He is present, whole and entire, in each particle of the Blessed Sacrament. But as surely as God cannot lie, so surely shall we not be deceived in believing both these mysteries. Could Jesus have spoken more plainly than He has spoken? "This is My Body." "This is My Blood" (Matt. xxvi. 26, &c.) "I am the Living Bread which came down from heaven. If any man eat of this Bread, he shall live for ever: and the Bread that I will give, is My flesh for the life of the world" (John, vi. 51.) And when the Jews, like Protestants now-a-days, "strove among themselves, saying, How can this man give us His flesh to eat?" He did but repeat what He said in plainer words: "Amen, amen, I say unto you, Except you eat the flesh of the Son of Man and drink His Blood, you shall not have life in you" (ver. 54.) He did not answer the question of the Jews, How is it so? but repeated once more His divine doctrine, that it is so.

Oh, be not you of the number of those who cry, "This saying is hard, and who can hear it?" (ver. 61), lest Jesus include you also among the unbelievers. "There are some of you," He said, "that believe not" (ver. 65). Go not back, as did many of those who heard His words (ver. 67); but hasten on to know the truth more and more, now that you have learnt this little about it. Why will you not believe? Why will you not join those happy worshippers whom you have seen to-night? Many of them, perhaps, were once as ignorant as you, but God has enlightened them. Now they know that which they adore (John, iv. 22). They have the infallible testimony of the Church of Christ to the truth of their belief. The Church of Christ, from the very first, believed this blessed doctrine. All England believed it three hundred years ago, and had believed it ever since it became a Christian nation. The Catholic Church all over the world believes it to this day. Jesus will also teach you the true faith, if you will ask Him. Oh, then, before you leave this holy place, beg Him to give you grace to know His will and to do it.

### ADDRESS OF THE REV. FATHER TELLIER, DELIVERED BEFORE THE CATHOLIC INSTITUTE OF TORONTO.

(Abridged from the Mirror.)

LADIES AND GENTLEMEN,—Education and Schools—Schools and Education—these are the watchwords of the day: this the rallying cry, which flies from mouth to mouth, from country to country, as quick and ardent as the electric fluid along the wires of our dear telegraphic lines. As one day a good-natured king, the father of his people, said he would feel at the height of his wishes, could he see every house in his kingdom boiling its fowl upon Sunday; so now every sensible man says he would feel quite happy and rejoiced, could he see read in every house some weekly popular useful paper; could he see circulated abroad periodicals, pamphlets, practical manuals on domestic economy, on agriculture, on social, religious principles and the like. When I consider the whole generation so greedy of learning, and especially the leading men of every opinion, accelerating the movement, I cannot help remembering the beautiful imagery of an Italian poet, the delight of my younger days (Metastasio): "The aromatic plant discloses on the hill its gracious and fragrant cup. The snake and the bee soon approach, and both suck over and over therein. But the snake imbibes bitter poison, the bee luscious honey." Education likewise must needs turn into a blessing or into a curse.

Your platform, gentlemen of the Catholic Institute, is this: "Not only shall the Catholics of Upper Canada have their own separate schools, when deemed necessary, but they must be authorised by law to have their own board of examiners, such as the Protestants of Lower Canada have, and to receive their proper share of the taxes levied for the purpose, to aid them in building School-houses and furnishing them with the necessary apparatus." So I read in one of the many able articles emanating weekly from your, I would suppose, semi-official organ, the *Toronto Mirror*, (Sept. 18, 1851.) This same resolution you gave as a partial standard in your *Address to the Catholic Electors*, bearing date November 24th. So that if I mistake not, you claim 1st, separate Boards of Education; 2nd, separate Schools, when deemed necessary or possible; 3rd—non-interference in the religious belief of the pupils attending the common schools; 4th—Your proper share of the school-fund, according to the principle of equal right. And you claim these four points, because the minority of Catholics in the Upper Province must be on the same footing with the minority of Protestants in the Lower Province. That's it, I think. Well, gentlemen, if after having done me the honor of calling on me to address this highly intelligent and select audience, you are so kind as to depend upon me, and not to decline my offer, I will cheerfully enter the list on behalf of your principles, but on condition that I shall fight with raised visor, or rather that I shall play a fair play, and if I may judge by the nature of the subject and the readiness of your dispositions, I confidently hope it will not be an unsuccessful one.

In debating such a question as this, you must take a view of your ground. Countries may differ one from another in geographical position and industrial pursuits and natural staples, as well as in ethnographic, and political, and social condition. We heard a few weeks ago of a solemn concordat passed between the Queen of Spain and the Holy See. (*New York Freeman's Journal*, Oct. 25, 1851.) "Provision has been made," says the immortal Pius the IX. to the Cardinals, (5th day of Sept.) "provision has been made that the system of discipline and instruction in all Universities, Colleges, and Seminaries, and in public and private Schools, shall plainly agree with the doctrine of the Catholic religion: and the Bishops and other Diocesan Prelates, who, by the duty of their ministerial office, are bound to apply themselves with all their might, to maintain and propagate the purity of the Catholic doctrine, and to secure the Christian education of youth, shall never be hindered by any impediment whatever from jealously watching over even the public schools, and from freely exercising over them the duties of their pastoral office." And look at the end contemplated by the Vicar of Christ, responsible, as it is evident, to the Eternal High Priest, whose vicarship he bears on earth. "Therefore, says he, you will perceive that the Catholic religion, with all its rights which it enjoys by its divine institution, and the sanction of the sacred canons, is so singly as heretofore to flourish and be dominant in that kingdom, that every other worship is altogether removed and interdicted." It will be long, I am afraid, before such a concordat may take place between the Holy See and the "Defender of the Faith," our most gracious Queen of England. Spain is a land of the ancient faith, over which truth alone is to sway: a land, over which the clouds of error have

\* The Litany of the Blessed Virgin is commonly, though not always sung at Benediction.

been carried by an evil spirit of proselytism, but from which the spirit of an ardent charity will surely dispel them. Spain is an *exclusive* country. With us the case is not the same, we are a *mixed* country. Not only my Lord John Russell and my Lord Viscount Palmerston, and my Lord Truro would not trouble their happy brains with suggesting to the Crown such a concordat as the one mentioned before; but even the worthy Primate, Paul of Armagh, and John of Tuam, and the eminent Nicholas of Westminster, would shrink at the fanciful dream.

We are not an exclusive, but a mixed country. We are a colony constitutionally dependant on the Imperial, and administered by the Provincial Government. Both the Imperial and the Provincial Government professedly admit and protect by law the free opinions, the equal rights of each one of the social, political, religious elements, which compose our mixed country. All the great powers of the State are intended and must concur to secure to each of the component elements the constitutional enjoyment of its free opinions and equal rights. Education is one of the great powers of the State. Therefore, education, not to speak of the rest, must secure to you, as well as to others, the real, constitutional enjoyment of your free opinions, of your equal rights. The principles laid down in your platform are the only ones, by which your free opinions, and equal rights may be secured. Therefore, you must conquer them. To deny them to you would be to avow either oppression, or at least proselytism. Therefore, Gentlemen of the Catholic Institute, you are right in your platform. You are entitled, as any other section of our mixed community are in accordance with their opinions and rights, you are entitled to use every constitutional means in your power, to obtain the realisation of your platform. You are entitled to claim separate Boards of Education, separate Schools, non-interference with the religious tenets of your children, your fair share in the School-fund. Oh yes! every honest man may cheer lustily at the Herculean blow of such a logical club! We are a colony composed of distinct elements, in each of which the law acknowledges free opinions and equal rights. The great powers of the State ought to secure the constitutional enjoyment of these opinions and rights to every one; and Education is one of these great powers. Education therefore is to secure your opinions and rights. But Education such as it is substantiated in your platform is the only security, the only safeguard you are entitled to: therefore in honor and in conscience you ought imperatively, and as one man claim Separate Boards of Education, Separate Schools, when deemed necessary or possible, non-interference with the religious belief of the Catholic pupils attending Common Schools, your fair share in the School fund, according to the principle of equal right. And you ought to claim these four points, because the minority of Catholics in the Upper Province must be on the same footing with the minority of Protestants in the Lower Province. I say more: if the present legislation on this vital matter of Education does not fully secure the free opinions and the equal rights of the majorities or of the minorities in either province, be ready to claim a better, a more local legislation. The much more so, because, as far as I understand, the good sense of the public opinion and the equity of a liberal administration raise the tide in favor of such a just and sacred claim.

I could not dissimulate that against that platform there are, if not substantial, at least very plausible objections. All the conflicting opinions and rights, some one may say, are held sacred in the present system, and it was just to meet them that Common Schools, Colleges, Universities were resorted to. Physical, intellectual, and moral education is common to all sections, and is secured in the actual system. If any one looks, as it is quite reasonable, for some specific religious tenets, each denomination is allowed, and even encouraged, to attend at proper places, days and hours, their own flocks; and the whole system goes on smoothly and plainly with the general approbation. I know very well that some Catholics would not altogether disagree with that scheme. They have not at hand other means of getting their children instructed; and for them something is better than nothing. They perceive in several instances no improper results; and if there are any, by domestic influence they counter-balance them; and satisfied in their own sphere, they do not mind the working of the system abroad. Let us be just, gentlemen. I could not feel justified in assuming that a formal sectarian or proselytising principle has brought forth the system of Common Schools or other like institutions—because in theory every interest is provided for. However, I hold, and do assert, that in reality, in a material point of view, whatever may be the intention of the inventors, the result for the Catholic body amounts to the very same, as if an anti-Catholic proselytism had framed and was wielding the system: and indeed it must be so. Taking in the whole, the branch of instruction and discipline, books, masters, pupils, exercises, by-laws, and regulations, you, Catholics, you are entitled to require that nothing in all that should be contrary to your tenets, but you cannot expect any thing positive in your favor. So that the best you may hope for is the negative ground; that if there is nothing for you, at least nothing should be there against you. Now, to counter-balance that large negation, you have only the parents and the priest's intervention. The fact is, that that proves to be inadequate, for two very sound reasons: the first is, because Catholicity is before and above all dogmatic and practical, which is not provided for sufficiently by a system mostly negative.—The second is, because the concern is with boys and girls, with youth, and under circumstances in which men could hardly stand their ground. Hence it is, that after a few generations, the pure Catholicity of the forefathers degenerates into indifference, protestantism, infidelity,—as a pure spring of limpid water becomes tainted with mud, as it successively receives the turbid tincture of other streams. But let us suppose that the present system of Common Schools accidentally does not prove prejudicial to the sacred principles of any section of the community. Even in that case every section of the community might object to the system; because it does not afford any sufficient guarantee for the preservation of its free

opinions and religious tenets. And such will be always the case, unless a providential course of events, or the spontaneous giving up of concerned parties may with time confer on a privileged one a legal and lawful exclusiveness.

But such a new scheme would increase the number of the officers and other persons in the Department—it may be; it must be. Is not the Educational Department, as well as the others, to be supplied with a number of officers and persons such as is required for the fair management of business, and by the exigencies of the parties concerned? After all, let us not exaggerate—let the head man of the Department be surrounded by a council of a few persons, each of whom should represent and protect the opinions and rights of his own section, such as Episcopalian, Catholic, Presbyterian, Methodist, and the like; and let each counsellor be the chairman of his Board with all the sequel for the Schools, the Institutions, the Colleges, the University of his own section: the whole according to a fair and impartial legislation. I don't see here more machinery, more persons than in other branches, than for instance in the Custom Department.

But the fund-question also would be altered. I understand that the Province may boast of more than one very able financier; that some of our financial men could, almost playing with the business, manage kingdoms and empires. I am sure they will be puzzled much less than I should be in framing an easy and equitable system. The "Retrenchment" theories, I should suppose, will not bring us so far as to eat our dry bread. And even some additional increase of taxation would be; I am sure, cheerfully met by every sectional body to secure their own views.

After all, gentlemen, what is all that, but the intrinsic conditions, the necessary consequences of a mixed country with free opinions and equal rights?—We must all submit, or throw overboard some section. I am not aware that any one is ready to say: I give up the contest; take me up and cast me into the deep!

But some one perhaps may be tempted to grumble at me. Why, you object to-day to the system of Common Schools, which system is nothing but fusion, you who not six months ago highly advocated fusion, and met for that with the warmest sympathy of the whole Province? Fusion, gentlemen, is not confusion. I did consider with impartiality the four races, which are the four chief component elements of our mixed population. Without entering the burning and moving field of politics, but strictly confining myself to social and religious avowed principles, I did acknowledge the constitutional sacredness of their free opinions and equal rights. I did call them to a kind of compromise under the august shield of religion. I set up my flag with the anti-Socialist motto:—"Union cemented by religion is the only safe support of human society."—I earnestly prayed that such a vivifying union should always be the soul of our laws, of our administrations, of our education, of our commerce, industry, agriculture, of our institutions. While advocating in favor of every salutary progress, such as may be suitable to the age and to the colony. I did deprecate with all the energy of my mind and heart, as every patriotic and religious man ought to do, the dissolving elements of Communism and Socialism. Could it be considered as a true progress to break down the sacred right of property, and to lay open the hereditary dominion of a corporate body or of a private family before unmasked or masked brigands, who would indulge on the barbarous fancy of seizing upon them, either as levelling communists, or as legislating economists? (Audizio, Mel. Rel., 14th Nov., 1851.) A breach of justice, the encroachment on a property, on a right, is not, and cannot be a progress: never, never! Since in this colony there is no more question of a homogeneous element, "a well understood amalgamation of heterogeneous elements," said I, can produce a perfectly compact whole of good, and even of better, of the best alloy." I considered this perfectly compact whole composed of heterogeneous elements, as screened by the great powers of the State, and I offered up fervent prayer to have these same powers duly influenced by religion! Well! Gentlemen, what I said and thought then of the great powers of the State in general, now consistent with myself I do assert of one of them in particular, of the great Educational Power. Such a harmonious system is to be adopted, in which the free opinions and the equal rights of each section should be constitutionally secured. And this is your principle, Gentlemen of the Catholic Institute, this your want, your demand, your *conditio sine qua non*, our common platform. We are *four in one*, four elements in one colony, carrying on our combined action. If there is a fair, a plain understanding amongst us, we will be sensible that each of the four ought to be under the same reins quite easy, free and strong in its movements, and then, if I may use the simile, as four vigorous horses, as two pair of generous and noble steeds we shall carry on triumphantly the chariot of the colonial government.

### CATHOLIC INTELLIGENCE.

**IRISH CATHOLIC UNIVERSITY.**—The Rev. Dr. Peyton, parish priest of Blarney, and the Rev. Robert Mullen, of Clonmellon, who were appointed as additional collectors in America for the Catholic University, sailed on Wednesday morning, at 11 o'clock, from Liverpool for New York, in the transatlantic steamer, Pacific. These energetic and patriotic missionaries in the cause of education and Catholicity will, on their arrival, enter into communication with his Grace the Archbishop of New York, and enter at once actively on the onerous work they have undertaken.—*Dublin Freeman*.

Mr. Wilberforce the distinguished English convert to Catholicity, and brother to the Bishop of Oxford, who lately lectured in Limerick on the "facility with which the Catholic Church adapted itself to the changing circumstance of the different ages through which it passed, whilst itself remained unchanged," having visited Kilkenny within the past week, delivered one or two lectures in the chapel of that elegant watering place to a large congregation, who were highly delighted and edified. On Monday evening last, this pious and amiable gentleman lectured in the chapel of Kilmish, to the instruction and edification also of a large congregation.—*Limerick Examiner*.

**DIocese of Newport—PONTYPOOL.**—On Sunday last, the 23rd instant, the Right Rev. the Bishop

of Newport administered the Sacrament of Confirmation in the Catholic Church of this town. There were seventy-five persons admitted to the Sacrament on the occasion. As the ceremony was one of unusual occurrence, there was a great deal of anxiety manifested not only by Catholics, but also by Protestants, to be present at the service.—*Tablet*.

**DIocese of ARICHAU.**—There are letters in town from Rome, of a very recent date, which announce that His Holiness Pope Pius IX. had determined to appoint, without delay, a successor to the Right Rev. Dr. Fraser to the Episcopal See of Arichau. From the tenor of those letters, it is extremely probable that the Bulls for the consecration of the new Bishop have been issued before now. It is also mentioned that the Holy See is earnestly engaged in the selection of a Bishop for the neighboring Diocese of Fredericton, which has been vacant since the demise of the Right Rev. Dr. Dollard.—*Acadian Recorder*.

**ORDINATION.**—On Wednesday last, the Feast of St. Francis Xavier, Apostle of the Indies, an Ordination was held by the Right Rev. Dr. Walsh, Bishop of Halifax, when the Rev. William Hannigan received the Holy Order of Priesthood. The Rev. Mr. Hannigan, the newly-ordained Priest, studied during six years in the Irish College at Rome, for the Diocese of Halifax, principally under the care of His Grace the Most Rev. Dr. Cullen, now Primate of Ireland. Mr. Hannigan received the Minor, and some of the Holy Orders, in the Eternal City, where he was ordained Deacon last Pentecost. He is the fourth young Priest ordained this year for the Diocese of Halifax.—*Ibid*.

**ARRIVAL.**—The Rt. Rev. F. X. Gartland, Bishop of Savannah, arrived at New York on Sunday, the 7th inst., in the steamer America, and reached this city on Monday. The Rev. Mr. Sheridan of St. Paul's in this city, came over in the same vessel.—*Philadelphia Catholic Herald*.

**RELIGIOUS PROFESSION.**—On the morning of the 27th ult., at the Chapel of the Visitation in this city, Sister Mary Teresa, (Miss Caroline T. Roberts) was admitted to the Holy Profession. The Very Rev. E. J. Sourin, who officiated on the occasion, assisted by the Rev. H. Balfie and Rev. Mr. Berry, O. D., received her vows and delivered a very eloquent and appropriate discourse.—*Ibid*.

**CONVERSIONS.**—Lieut. Ernest Nightingale, of the Revenue Police, youngest son of Sir Charles Ethelstone Nightingale, Bart., and nephew of the late Hon. C. E. Law, Recorder of London, residing at Ducarry-bridge, county Donegal, was baptised and received into the Catholic Church, by the Rev. J. O'Donnell, P.P., on Friday, the 7th Nov.—*Nation*.

We are delighted to say that Mr. Aubry de Vere, of Curraghmore, county Limerick, was received into the Catholic Church on the 15th of this month, at Avignon, by the Rev. Mr. Manning, himself a distinguished convert. Mr. De Vere is the author of "Travels in Greece," "English Misrule," and "Irish Misdeeds," and those remarkable papers which have appeared in the *Edinburgh Review*, on Jeremy Taylor, Tennyson, and other modern poets.—*Munster News*.

The Rev. James Scratten, late M. A. of St. John's College, Cambridge, for two years and a half Curate of the parishes of Sillingbourne and Tweede, and afterwards, for a short time, Curate of Emanuel Church, Bolton-le-Moors, Lancashire, was publicly received into the Catholic Church, in the Chapel of All Souls, by the Rev. Dr. Pius Melia, in the presence of a full congregation.—*Tablet*.

### IRISH INTELLIGENCE.

**PUBLIC BANQUET TO GEORGE HENRY MOORE, Esq., M. P., AND OUSELEY HIGGINS, Esq., M. P.**—The honorable members for Mayo, George H. Moore, Esq., and Ouseley Higgins, Esq., were entertained at a public banquet in Ballina, on Tuesday evening, by their constituents, as a mark of warm approval of the upright, able, and zealous manner in which they discharged their parliamentary duties. The demonstration was alike creditable to the constituents and to their representatives whom they assembled to honor and reward. The presence of the illustrious Archbishop of Tuam, of the Right Rev. Bishop of Killala, and of a large number of the Catholic Clergy of the county, affords the best testimony of the estimation in which their representatives are held. Several of the Irish representatives who have distinguished themselves in defence of religious liberty were invited as guests, and some of them attended, while others were unavoidably absent.—*Tablet*.

**FATHER MATHEW.**—The ocean steamer "Pacific" reached Liverpool on Thursday, bearing home, after his two years' mission in America, the Venerable Apostle of Temperance. We are glad to welcome home our good countryman, safe and sound, after all his arduous labors for the race of which he was born, and for mankind.—*Nation*.

Father Mathew left Liverpool on Wednesday evening for Dublin. His worthy and excellent secretary, C. R. Mahony, Esq., of Dublin, left on Tuesday evening. Both appeared in good health. The Irish Catholic Club have taken the Concert Hall, Lord Nelson-street, for the Rev. Dr. Cahill, who will commence a course of six lectures on Astronomy, on the 9th December. Tickets of admission to the course have been eagerly sought after, as the Rev. gentleman is very popular with all classes in this town.—*Liverpool Correspondent of the Tablet*.

**THE LORD MAYOR OF LONDON.**—THE ARCHBISHOP OF TUAM.—A card of invitation was sent to the Archbishop of Tuam, requesting the honor of his Grace's company at the inaugural banquet of the Lord Mayor Elect of London, given at Guildhall. An unavoidable press of business alone prevented his Grace's acceptance of the invitation.—*Tuam Herald*.

**REPRESENTATION OF DROGHEDA.**—We understand that a meeting of the electors of Drogheda will take place in a few days, for the purpose of selecting an honest man to represent the town in the place of Sir Wm. Somerville.—*Dundalk Democrat*.

**THE REPRESENTATION OF LISBURN.**—It is stated confidently, and by those who should know best, that

Mr. Isaac Butt, Q.C., will succeed the late Sir H. Seymour. It is unnecessary to say that Mr. Butt is a Protectionist and Protestant.—*Morning Herald*.

**REPRESENTATION OF ARMAGH CITY.**—We (*Daily Express*) are informed, upon good authority, that the constituency of Armagh are in a position, whenever the opportunity presents itself, to enable them to relieve their present member, Colonel Rawdon, from any further trouble on their behalf in the House of Commons, and to return as their representative a distinguished and eloquent gentleman of Conservative principles.

**DINNER TO MR. CRAWFORD, M. P.**—At a meeting of the Reform Committee in Rochdale held on Wednesday last, it was resolved that the farewell dinner to Mr. Sharman Crawford, M. P., shall take place on Friday the 5th of December. The dinner will be given in the Public-hall. Mr. Bright, M. P., Mr. Cobden, M. P., and other members of the House of Commons, will, it is expected, attend.

**MR. MOORE O'FERRALL, M. P., AND THE GOVERNMENT.**—We have heard from a party, on whom reliance may be placed, that not long since the government offered Mr. O'Ferrall the order and ribbon of a Knight Commander of the Bath. This, we presume, was in consideration of the Right Hon. gentleman's services as Governor of Malta. We believe his successor to that post had a similar distinction conferred upon him when going out to assume the governorship. The authority upon which we have had this information also enables us to state that Mr. O'Ferrall declined the proffered favor upon grounds, and accompanied by reasons which reflect the highest honor upon him as a Catholic and an Irishman,—he refused to accept it from the hands of an anti-Catholic administration. We can all but vouch the accuracy of this statement. If it be according to the fact—and we ourselves not only do not doubt but implicitly believe it to be so—this example of high public spirit forms a noble contrast to the conduct of other Catholics by whom honors similar to that rejected by Mr. O'Ferrall, were received, if not solicited, from the Whigs, when these Whigs were in full cry against Catholic Ireland.—*Freeman*.

**DINNER TO THE MARQUIS OF DOWNSHIRE.**—On Thursday evening a dinner was given by the Down tenantry to their noble landlord, as one, perhaps, the most indulgent proprietors that the county can boast of. In the course of his address, in returning thanks, Lord Downshire said—I am much honored by the Clergymen of various denominations. I am most happy to hold out the right hand of fellowship to them all. (Cheers.) I lately made a statement in the south that I should make no distinction between my tenantry on account of their religious belief. On that occasion I particularly alluded to my Roman Catholic tenantry there, who constitute nine-tenths of the whole. I told them my agent had very strict instructions to treat them with as much kindness as the other portion of the tenants. Here it so happens that no such instructions are necessary, but, as I wish to guard myself against the least misconception, I now repeat, and Mr. Filgate will bear me out when I say it, that on no part of my property shall any Roman Catholic have reason to say that he has not had full justice from me.

A corn-broker of Limerick, named Holland, has received £320 from his son at California, the first fruit of his "diggings."

**THE POTATO CROP.—COUNTY OF MEATH.**—We are informed, on good authority, that three-fourths of the potato crop in the county of Meath are safe. The Cork and Galway papers also report that the crop is in a much more healthy state than was anticipated.—*Evening Packet*.

**IRISH GREEN CROPS AT THE LONDON CATTLE SHOW.**—We are happy to find that, through the kindness of his Excellency the Lord Lieutenant, arrangements have been made for the reception of Irish-grown roots, &c., at the approaching great agricultural show in London. Exhibitors have been applied to to furnish fresh specimens; and for their own credit, as well as that of the country, we trust they will not fail to do so.—*Farmers' Gazette*.

**SUGAR.—FLAX.**—Lord Clancarty intends sowing 50 acres of sugar beet the ensuing season, and it is probable that a manufactory will be established here for the production of sugar. The introduction of flax machinery would be also of great value.—*Ballinacree Star*.

**STATE OF THE COUNTRY.**—Never was it so wretched; Landlords dragging and driving; bailiffs on the *qui vive!* skull-cracking and maiming; impossible rents exacted with a Shyluck precision which has never been surpassed; those who can gather up the means flying from our shores in fear and horror, and with but little hope of amelioration in any event. Political parties broken up, disjointed, without an idea of honest amalgamation for the public good—poverty seizing all classes in its cold and unrelenting grasp—the highland the humble discontented—poor rates, grand jury cess, taxation of every kind accumulating, and a total disruption of society menacing every condition. Such is the country just now.—*Tipperary Vindicator*.

**THE ADVANCES TO IRISH UNIONS.**—At the meeting of the guardians of the Clare union last week, Sir Lucius O'Brien, M.P., brought forward a memorial to government praying for a remission of the annuities on the ground of the distressed condition of the union. The memorial stated that the gross amount of the consolidated charges is £783,607 3s 6d, or nearly four years' purchase of the country at its present valuation; that the result of the famine had been to reduce the population of Clare from 286,394 in 1841 to 212,720 in 1851, the numbers being still rapidly decreasing; and that the numbers in the work-houses of the several unions of the county in this year are estimated by the commissioners as likely to exceed 19,198, which, at a cost of £5 for each individual, would give an expenditure of £95,920.

**THE PROSELYTISING DELUSION.**—On Sunday, the 16th November, an edifying scene took place at the chapel of Maam, when one of those persons called Jumpers, named Patt Malley, schoolmaster and bible reader, returned to the bosom of the Catholic church. The Rev. Mr. Mylott announced at the altar that such a person was to make a public declaration after mass in presence of the flock, and addressed the congregation, both in English and Irish, dwelling at great length on the awful nature of apostasy, and showing how vain and fruitless are the efforts of those who take advantage of the poverty of the people to endeavor to withdraw them from the faith in which they were reared. Immediately after the rev. gentleman took off his vestments in the sacristy he came out to the foot of the altar, where Malley was waiting for him, and where the latter, with every mark of sorrow, made a solemn renunciation of his error and an open profession of the Catholic doctrine, reading from a paper, which he held

in his hand. He also begged pardon of the flock for the scandal he had given, and asked their prayers in his behalf. As an appropriate sequel to the above we take the following from the *Limerick Reporter*:—"Last week two of the distinguished and learned converts to the Catholic faith, the Rev. Messrs. Marshall and Montgomery, proceeded to Oughterd, the very focus of Protestantism, and severally addressed the unfortunate victims of the Exeter Hall conspiracy. Such was the earnestness of the appeal that the whole lot of temporary Protestants, with tears in their eyes, threw themselves before the eloquent preachers, and promised to abandon their hypocritical course, imploring their re-admission to the church of their affections, and stating their resolve to meet death rather than again fall into the tempter's power. The utmost excitement prevailed in the town and vicinity, and it is now certain that a continuance of such zealous labors in poor, victimised Connemara would regain the whole number of the seduced from their captors. Our informant passed through Oughterd on the morning after the result above stated, and was induced by curiosity to enter the school, where 110 persons were taught the previous week, and he found only nine left! A similar proportion disappeared from the school at Ross. These facts should not be without fruit; and we trust that the zeal of the holy men, by which this desirable victory was obtained, will be followed up by practical results, and that some measures will be taken to prevent famine again from aiding the apostate kidnappers in that locality in their base and characterless avocation."

Some few days since, the *Times* asserted, as a proof of the want of influence on the part of the Catholic Clergy of Ireland, over their flocks, that there was no instance of the peasantry taking their clergy with them across the Atlantic. The fact may be true, and yet prove nothing; for, up to this, there has been no emigration of the people in a body; and ten or twenty people from a plowland or a parish, do not yet require to take a priest with them, as there are priests in every part of the United States where there is an Irish congregation. But, curiously enough, we have an instance which gives the lie direct to the *Times*. We were informed, no later than yesterday, even on the authority of the clergyman himself, that several thousands of the people of an extensive district, within ten or twelve miles of this city, have expressed their determination to quit the country, and have earnestly implored their Parish Priest to lead them to a new habitation. If he will consent to go with them, they will march in a body, with all the property which they possess, money, or stock, or labor, as the case may be, and build for themselves a town in some country where the rights of industry are held as sacred as the rights of property are in this. Indeed we need have no delicacy in mentioning the name of the parish and the clergyman. The parish is that known as Tracton, which is composed of as many as seven small parishes; and the clergyman is the Rev. Mr. Corkran, a distinguished member of the Tenant League, and most eloquent advocate of the claims of the tillers of the soil. The cry in that district is—"Pay up, pay up!"—*Cork Examiner*.

**THE JUMPERS DONE.**—A rather ludicrous incident occurred in this town about a week since to the Rev. Roger Ryder, of Craughwell celebrity. It appears that Roger arrived on the day in question, at the railway terminus, carrying with him a large quantity of clothing material—chiefly flannels—for the use and benefit of the Connemara proselytes. Being in quest of a person to convey the packages to Clifden, it so happened that he fell in with a person named Corbett, from that town, a carman who was just after depositing a lot of emigrants upon our quay, and to him Roger forthwith applied. After some higgling, a bargain was made for the transit of the goods; and the quondam priest having effected his immediate object, thought the occasion a proper one for administering a few words of spiritual advice to the Connemara man, whose heart had been somewhat softened by the application of a glass or two of old malt. Accordingly his admonitions appeared to operate with wonderful effect upon the interesting neophyte, who promised upon his return to Zion, "to call upon his reverence for one of the little books, and the makin's of a pair of drawers." Everything having been thus satisfactorily arranged, the packages were confided to the care of the carman, and Roger proceeded—we cannot say where—in the full confidence that he had secured the speedy and cheap conveyance of his flannels, and gathered another stray sheep to the fold. When the coast was clear, Corbett, instead of retracing his steps to Clifden, directed his course to one of the pawn offices, where he pledged the flannels for the sum of £8. He next disposed of the duplicate for £1 10s., bade farewell to Galway and the jumpers, and took his seat in a third class carriage for Dublin. We understand the last intelligence that Roger received of his faithless proselyte was that he had sailed from Liverpool for the "Land of Liberty."—*Galway Mercury*.

**CHARGE OF ROBBERY AGAINST A PROTESTANT CLERGYMAN.**—At the Head Police-office, Dublin, on Tuesday, the Rev. Mr. Loyd, a Clergyman of the Church of England, was brought up before the magistrates, under the following very serious charge:—"Mr. John Neil, who stated that he was a woollen draper from Lillesandra, in the county of Cavan, deposed that having come to town on affairs connected with his business, he was lodging at No. 5, Lower Bridge-street, and that during his absence on Monday morning some person entered his room, and abstracted from his travelling-bag the sum of £17 in bank notes. It appeared that the prisoner, who occasionally came to lodge in that house, was occupying a room immediately opposite that in which witness stopped, and that as he disappeared at the same time as the money suspicion rested on him. Search was accordingly made for him by the police, and on the evening of the same day he was taken into custody at the Northumberland Rooms, by Constable C 71. On being searched, the prisoner was found to have in his possession £12 in notes, together with the sum of 7s 9d, and as the notes were all issued by the Clones Bank, and privately marked by witness, they were identified and sworn to by him. The travelling-bag must have been opened by a false key, and locked again when the money was taken. The prisoner was committed for trial."—*Tablet*.

A prisoner, named Michael Molony, who had been sentenced to twelve months imprisonment at the Tulla quarter sessions, hanged himself with his bed rug in the gaol of Ennis, on Sunday morning last.—*Tablet*.

**LOCAL JUSTICE!**—At the Dunganon Quarter Sessions, four girls were sentenced to seven years' transportation, for selling work they got out to flower. The gentleman who was convicted at Petty Sessions of buying the goods knowing them to be stolen, was fined

£10. He was a respectable person; the girls may have been very poor; he was fined; they transported. Hurrah for the British constitution!—*Anglo Celt*.

GREAT BRITAIN.

The returns of the Board of Trade, for the first ten months of 1851, are chiefly interesting as illustrative of the commercial importance of our Colonies and Dependencies. The value of the produce and manufactures of this country exported during the ten months to India and the Colonies is upwards of eighteen millions, or more than one-fourth of the aggregate value of all the goods exported during that period. Deduct the eight millions exported to India, and add to the remainder the nearly fifteen millions exported to the United States, and we have upwards of twenty-five millions, or more than one-third of our whole exports. This amount is taken off our hands by communities which have been called into existence in less than two centuries and a half by British colonization. The necessary tendency of colonizing, by creating new markets, to enable the mother-country itself to support a greater number of people at home, could hardly be placed in a stronger light. Judicious emigration is like the pruning of a tree, that makes it grow with greater luxuriance. From the same returns it appears, that while the general total of exports to all countries has increased £2 per cent in the first ten months of 1851, as compared with the corresponding period of 1849, the exports to the Colonies have increased 19 per cent, and to America 25 per cent. The Colonial trade augments more rapidly than that of Europe, and the trade of those old colonies which have emancipated themselves from Colonial Office rule more rapidly still.—*Spectator*.

There was a singular irregularity in the tide of the Thames on Monday, which some suppose to have been caused by a volcanic eruption in some part of the world.

**THE CONVENT OF THE GOOD SHEPHERD, HAMMERSMITH.**—On Wednesday at the Third Court, Angeline Adams was indicted for wilful and corrupt perjury. It will be recollected that this was a wretched girl who charged one of the Nuns of Hammersmith with having forcibly cut off her hair. The magistrate Mr. Paynter, dismissed the complaint, and ordered the girl Adams, to be tried for wilful perjury. The jury after a few minutes deliberation, acquitted her.

**WOODEN SALES.**—Since the feats performed by the America in sailing to windward, some experiments have been made at Cowes, with wooden sails (veeners) the results of which have astonished all who have witnessed them.

**THE LIVERPOOL COUNTY COURT INQUIRY AT PRESTON.**—The inquiry into the conduct of Mr. Ramshay, after occupying the attention of the Earl of Carlisle, for nine days, closed on Saturday afternoon last. The proceedings of the last day were confined to the examination of Mr. Stone, the high bailiff of the court, and Mr. Monk's reply upon the case. A complete report of the proceedings, in which Mr. Monk supported the prosecution, "would extend," says the *Times*, over twelve closely printed columns of our smallest type. The reply of Serjeant Wilkins occupied two days and a half in its delivery. It is, therefore, absolutely impossible for us to give insertion to any detailed report of the investigation." Serjeant Wilkins exerted his talents to his utmost in the defence, arguing chiefly on grounds with which the public are familiar—viz., the persecution to which Mr. Ramshay is said to have been subjected by a party in Liverpool, the alleged undue liberty of the press, and the evidence of various witnesses in Mr. Ramshay's favor.

**REMOVAL OF MR. RAMSHAY.**—We understand that the Earl of Carlisle, after a full consideration of all the circumstances connected with the recent inquiry into the conduct of Mr. Ramshay the Judge of the County Court at Liverpool, has given his decision, removing that gentleman from his office.—*Evening Paper*.

**PROTESTANT RIOT AT GRAVESEND.**—We are sorry to be obliged to announce to our readers that a most disgraceful Protestant riot took place at Gravesend on Monday, Nov. 22nd. A large mob of several thousands surrounded the Catholic Church there, threatening to burn it down, and broke all the windows. They afterwards set out upon a protestant gentleman who had the hardihood to remonstrate with the ringleaders. He was obliged to rush into the first house open to escape from the fury. The mob likewise attacked one of the police in a most brutal manner; broke his arm, and otherwise grievously maimed him. The local papers take no notice of this brutal outrage.—*London Catholic Standard*.

**POISONOUS SATURATIONS UNDER TOWNS.**—As we long since remarked, there is something extraordinary and inconsistent in the fact that while a single act of individual poisoning, or even a single death by mephitic vapor, excites an outcry throughout the whole country, the clearest proofs, over and over again adduced, that thousands are annually slain by the municipal poison of ill-drained towns are heard with utter apathy, and anything like a popular and general movement towards the removal of the poison at least, if not towards the punishment of the guilty, was excited with the utmost difficulty, and is scarcely sustainable at all. The saturation of the subsoil of towns with deadly filth is a mischief which must, if allowed to continue, very shortly come to a head in some tremendous visitation of plague, by comparison with which even cholera is as nothing. The cesspool system, since its commencement, may have been a palliative hitherto, that has, so far, fenced with a repetition of the worst and most dread visitations which surface accumulations more readily induced; but only think of the horrid state of things when the subsoil of the metropolis, polluted everywhere with cesspool deposits and imperfect drainage, shall be completely saturated, as it must inevitably come to be in course now of a very comparatively short space of time—as surely, indeed, as that a single cesspool comes at length to be filled, even while spreading and saturating the subsoil in every direction. If Mr. Macaulay's New Zealander ever witness the desolation of London, no cause of its abandonment by the living of that era will equal this in probability, and all-sufficient power to turn it into a desolate Upas valley. Be it remembered that the cesspool system had its beginning at no very remote epoch, and as surely as it had a beginning, so surely must it have an ending, in one way or another, either after the recurrence of great and desolating plagues or before them.—*Builder*.

**WARNING TO SLEEPERS IN CHURCH.**—A rather uncommon incident occurred on the afternoon of the fast day. A woman who intended to perform her devotions in the South Church, Dundee, found herself more powerfully affected by the blandishments of Morpheus than the attractions of the sermon, and in consequence

resigned herself entirely to the embraces of the patron of poppies and opium. At the conclusion of the services, the congregation departed, and in due time the church doors were locked, affording an undesired asylum for the night to the disciple of Somnus. In course of the evening, she awoke, no doubt wondering where she was, and also no doubt wondering what kind of bed it was, that she was resting upon, and endeavored to procure aid by shouting lustily, but it was in vain. At length, in "the silent watches of the night," one of the watchmen thought he heard cries issue from the East Church, and procuring one of the door-keepers, whom he roused from bed, the church was examined, but no one was found within. Again, early in the morning, his attention was attracted by cries proceeding from the South Church, and upon getting the door opened, the unwitting church-lodger was found lying in one of the passages in a state of complete prostration from the combined effects of cold, fear, and hunger, wholly unable to speak from hoarseness arising from her efforts to make herself be heard. She was relieved at about five o'clock in the morning, and will, as we think, take care how she again indulges in a church nap.—*Dundee Advertiser*.

It appears from an analysis of the returns of accidents made by the Railway Commissioners that in every 100 accidents the following is the proportion of the causes which produce them:—

Accidents from collision	56
" broken wheel or axle	18
" defective rail	14
" switches	5
" impediments lying on road	3
" off rails by cattle on line	3
" bursting boiler	1
	100

It appears from this table that 56 per cent of all the accidents arise from collision; next to this comes escape from the rails by the breaking of a wheel or axle, and by defective rails, which make up 32 per cent, the cases making up but a small proportion.

Many of the railway accidents which are recorded arise from the imprudence and the rashness of the passengers themselves, by far the most frequent causes of such accidents being the getting into or out of the train while in motion, and sitting or standing in an improper place, attitude, or position.

The following analysis of the accidents occurring on railways from causes which may be avoided by proper care on the part of the passenger is taken from the work on *Railway Economy*—

ANALYSIS OF 100 ACCIDENTS PRODUCED BY IMPRUDENCE OF PASSENGERS.			
	Killed.	Injured. Total.	
Sitting or standing in improper positions	17	11	28
Getting off when train in motion	10	7	17
Getting on train in motion	8	6	14
Jumping off to recover hat or parcel	8	5	13
Crossing the line incautiously	11	1	12
Getting out on wrong side	3	3	6
Handing an article into train in motion	1	0	1
	67	33	100

The incautious railway passenger may derive a salutary lesson from this table. He will see from it that two-thirds of the accidents resulting from imprudence are fatal to life, and that nearly seven of every ten of such accidents arise from sitting or standing in an improper or unusual place or position, or from getting on or off a train while in motion. This latter circumstance should be most carefully guarded against, for it is a peculiarity of railway locomotion that the speed when not very rapid always appears to an unpractised passenger to be much less than it is. A railway train moving at the rate of a fast stage coach seems to go scarcely as fast as a person might walk.—*Times*.

UNITED STATES.

**THE IRISH EXILES.**—The movement for the release of the Irish Exiles, progresses rapidly throughout the country. The course of the Philadelphians seems to have met the general approbation of the country. That course was the Governor of the State, (who presided) and officers of the meeting to sign the petition and transmit it to the president. This course saves a great deal of trouble and expense, and, we think, equally as effective as holding meetings in various parts of the State. Let the meeting held at the principal city or town, in the State, speak the sentiments of the people of the State.

I have heard that there is to be a terrible blow up about Jajello, now Madame Tochman, who was some time ago honored in this city, and feted like Kossuth himself, as a very heroine, who had astonished both the Austrian and the Hungarian armies, by her deeds of valor. The Hungarians now say, that this is all humbug, and that she never did anything for Hungary, —that she was a paid nurse in some hospital, and that she is a very vulgar person indeed. Yet, strange to say, Governor (as he was called) Ujhazy with whom she lived, and in company with whom she was feted, connived at all the military and civil honors paid to her. The question is, whether he is not also a humbug. The Hungarians say he never was a Governor. Yet he so signified himself. He was only a commissioner of Government, which is a very different thing. He has managed to get himself snugly ensconced in the Far West. It is hard to know who are not humbugs in these days.—*N. Y. Cor. of Boston Pilot*.

The steamer *Atlantic*, which sailed on Saturday, took out despatches from Mr. Webster to Mr. Lawrence, Minister at St. James, directing him to ascertain immediately from Lord Palmerston, whether the outrage upon the Prometheus was authorised by standing or special instructions, or whether it will be disavowed by the British Government. This communication especially states that the outrage is regarded as a direct violation of the treaty of April, 1850.

Mr. Webster has declined addressing Kossuth in either house or in any official manner; thereby imitating the conduct of Lord Palmerston.

**ECCLESIASTICAL TRIAL FOR HERESY.**—The *N. Y. Express*, says that the Rev. Mr. Prescott, of Boston, (late the colleague of Rev. Dr. Croswell, of the Church of the Advent, in that city), is to have a new trial by his society, on certain charges alleged against him, for heretical opinions and Romish tendencies.

The *Portland (Me.) Advertiser* says that a despatch was received by the Mayor of that city yesterday, stating that a seizure of fifty barrels of liquor had been made at Calais, which was rescued by a gang of rowdies—but subsequently the liquor was recovered by the Marshal, with a posse of the police.

The *Cleveland Plaindealer* says that between one hundred and twenty and one hundred and fifty German residents of that city, will leave for their fatherland, to participate in the expected revolution there in May next.

**SOUTH CAROLINA.**—A report has been made in the Legislature of the Palmetto State, by a special Committee, to whom was referred the message of the Governor to the previous Legislature, covering the communications received from Mr. G. B. Mathew, the British Consul at Charleston, asking the repeal of the law of South-Carolina "to prevent free colored persons from entering the State." It will be remembered that the repeal was asked because the law subjects British colored seamen coming to that State in British vessels to imprisonment during their stay. The committee reported against repealing the law. The Committee state in their report that the law does not conflict with the treaty of commerce between Great Britain and the United States, nor any law made in pursuance thereof, and that, therefore, it is inexpedient to repeal or alter the said law;—but they request the Governor, in communicating the resolutions of the Legislature to this effect to the British Government, through its Consul, to assure it that this law is maintained because it is deemed important to the internal peace and security of the State, and not from any desire to embarrass their commerce or to offend their just pride—that the people of the State are attached to the principles of free trade, and fully appreciate the permanent importance of an unrestricted commerce with the subjects of her Britannic Majesty; but, if they are compelled to choose between a commercial interest and an essential attribute of independent sovereignty, they will unhesitatingly prefer the latter, and they believe that her choice will command the approbation and sympathy of the Government and people of Great Britain.

**HORRID AFFAIR AT SHASTER.**—It appears that there were three Germans working at the above place. Two of them went out prospecting and had sunk a hole; while one was in the hole, the other drew out his pistol and shot him in the back of the head, which caused immediate death. The murderer then went in a round about way to the camp, and as soon as he got there, drew out his pistol and shot himself above the eye; the ball glanced off and did no great injury. Finding that he had not committed the deed, he reached over to the table and seized a dull butcher knife, and commenced gashing his throat in a horrible manner. The report of the pistol called the third partner, in time it is supposed to save his life. I cannot learn the names of any of the party. It is reported that the murderer took from the body of the man he shot, one thousand dollars, which was tied around his waist.

**ABDUCTION OF NEGROES AND COLORED PEOPLE BY AN AMERICAN.**—We understand that a communication has been sent to his Excellency the Governor of the Island of Jamaica, informing him that two colored lads, named Alexander Henriques and William Edwards, were inveigled on board the American steamer *Illinois*, on her first visit to this port in August last, by an American named Ulster, who, having induced them to go on board the steamer, locked them up in his berth until the steamer was fairly at sea. On their arrival at New York they were taken to a boarding house, where there was, fortunately for them, a black man, through whose assistance their case was made known to her Majesty's Consul, who took charge of them, and by whom they were sent back to Jamaica. We also understand that several other persons of color have been abducted on board another American steamship, and sold into slavery in the United States. The whole matter will doubtless undergo judicial investigation.—*Jamaica Dispatch*.

ANGLICAN CONSISTENCY.

As the last disclaimer by Mr. Sumner of his own function—the last profession by himself of his own laymanship—has not attracted quite so much attention as it ought to have received, we subjoin it here. Mr. Sumner, it will be remembered, tried to shuffle out of the dilemma in which his letter to Mr. Gawthorn had placed him, by the wretched equivocation that he only meant to speak of foreign Protestant Ministers, and not of Dissenting Ministers at home. Sir Thomas Bloomfield and the Brighton Christians "manfully" ignore this shabby and dishonest distinction, and congratulate Mr. Sumner in the following words:—

"We, the undersigned members of the Brighton Protestant Defence Committee, being of opinion that a refusal to recognise the orders of those Protestant Ministers who, though agreeing with the Church of England in doctrine, have not been Episcopally ordained, tends to injure the great cause of Protestantism, and to weaken that Church, cannot but consider it as a matter for congratulation that your Grace should have been providentially, though by no means the most reprehensible, into an avowal of your opinion, that Episcopal ordination is not essential to the lawful vocation of a Minister in the Church of Christ."

"That Episcopal ordination is not essential!"

Such is the plain language of the address. The reply of "his Grace," Mr. Sumner, in language even shabbier than any he used before, is as follows:—

"Addington, Croydon, Oct. 13th, 1851.

"Dear Sir—I am much gratified by the address which you have sent me from the Brighton Protestant Defence Committee, on the question which has lately occasioned so much debate—the orders of foreign Protestants.

"It does not surprise me that your committee, having been accustomed to consider the means by which the arts and aggressions of Papal Rome may be most successfully resisted, has perceived that the corruption of the Roman Catholic doctrines, and the purity of our own, is the ground on which our Reformed Church should take its firmest stand.

"At the same time it would as little represent my sentiments, as it would ill become my station, if I should be suspected of undervaluing the perfect constitution of the Church of England. It is our great privilege to enjoy Apostolical discipline, together with Apostolical doctrine. But we do not disparage these advantages when we acknowledge our conviction that foreign Protestants who teach Apostolical doctrine, though not under Apostolical discipline, may yet be owned of God as faithful Ministers of His Word and Sacraments, and enjoy His blessing on their labors.—I remain, dear Sir, your faithful and obedient servant.

"J. B. CANTAUA.

"To Sir Thomas Bloomfield, Bart."

Observe that Mr. Sumner first expresses his perfect satisfaction with the address, and then deliberately falsifies it! The address broadly declares that "Episcopal ordination is not essential," and speaks of all Protestant Ministers, whether at home or abroad, as occupying the like position. Mr. Sumner falsifies it by assuming that it treats only of "the orders of Foreign Protestants."

Mr. Sumner is evidently the model man of Anglicanism—weak, foolish, and insincere.—*Tablet*.

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**THE TRUE WITNESS AND CATHOLIC CHRONICLE.**

MONTREAL, FRIDAY, DEC. 19, 1851.

**NEWS OF THE WEEK.**

The columns of the English papers are filled with long biographical notices of the late Ernest, King of Hanover, the fifth son, and the most universally disliked of all the family of George the Third. More good has been said of the deceased during the last week, than was ever thought of him during his lifetime; his character is briefly summed up as follows:—"A had British Peer—he made a fair European Sovereign; and an unpopular and traitorous English Duke, he turned out to be a good and honest German King." Few men were more hated, than was the late King during his lifetime. His virtues—for he had virtues—courage—an inflexible will, and great constancy in his attachments—were injurious only to his friends, whilst his vices proved of the highest service to the cause of his political opponents. As the great head of the Orange party, he was—through the insane project of changing the succession, and excluding her present Majesty from the throne, the instrument by which the power of that body, the oppressors and irreconcilable enemies of Ireland and Irishmen—was finally prostrated. Upon this subject, one of his biographers has the following notice:—

"The report of Mr. Hume's select committee on the Orange Conspiracy, is still within the recollection of most of our readers, and although the dispassionate consideration of time has led to a very general conviction that the Duke of Cumberland was ignorant of half the mad nonsense and treason which were talked in secret, and written in cipher in his name, and as if with his sanction and concurrence, it is still impossible to avoid believing that his own solemn denial of all knowledge of the transactions of the illegal society, of which he was the chief, was, in the spirit in which the repudiation was to be taken, untrue; and that from first to last, his conduct was unwise. Harsher words it would be indecorous now to use; but such words give but a faint idea of the hurricane of public indignation which followed the Parliamentary exposure of the extraordinary conspiracy, to which the Duke of Cumberland, contrary to all the laws which should have governed him, as a prince of the blood, and as a citizen, had lent his name. In this instance he reached the climax of his evil reputation; and his wonted audacity, in the face of the popular sentence, availed him little, for the condemnation was sanctioned and engrossed by a formal Parliamentary resolution. At one time, it will be remembered, there was a very decided inclination in the House of Commons, during the development of the insane conspiracy, to send the Duke of Cumberland, the Bishop of Salisbury, (who was the Chaplain to the association,) Lord Kenyon, Colonel Fairman, and others, before the Central Criminal Court, to take their trials for a criminal offence, and had the documents been forthcoming, which were supposed to be in existence, and of the full purport of which the Duke had probably not been aware, the results might have been more serious than they were. As it was, the Duke of Cumberland escaped with an indirect censure from the House of Commons. He withdrew from the society; the society was suppressed, and Orangeism, in its dangerous shape, became a matter of history."

The general impression seems now to be, that the Duke was, from first to last, as much a gull as a traitor—a tool in the hands of the disloyal Orangemen, rather than an active conspirator. The late king is succeeded by his only surviving child, George Frederick, a Prince of amiable dispositions, but, unfortunately, completely blind. His father, in consequence, left directions that twelve counsellors be sworn to attend perpetually, in rotation of twos, for reading over to him, slowly and audibly, every state document, and for attesting his signature.

A change in the present formation of the Cabinet is spoken of as probable. According to this rumor, for as yet, it is nothing more, Sir James Graham is to succeed Sir George Grey in the Home Office; the Duke of Newcastle is to take the place of the Marquis of Lansdowne, as President of the Council; and the Right Hon. Fox Maule is to retire from the office of Secretary at War, in favor of the Right Hon. Sydney Herbert.

Dr. Newman's application to have the trial, in the case of the Queen v. Newman, postponed, until the first day of Easter term, in order to enable the defendant to procure the necessary witnesses from the continent, has been refused. There is a determination, on the part of the judges, that the Reverend gentleman shall be condemned, and that Achilli shall be pronounced guiltless of the crimes laid to his charge. The surest way of effecting this, is to prevent the witnesses, who could testify to the guilt of the complainant, from appearing in court to give their evidence; and accordingly, the trial is, contrary to every principle of justice and common sense, thus indecently hurried on. It is not difficult to anticipate what kind of a verdict and sentence will be delivered by Protestant jurors, and Protestant judges, who have already prejudged the case. From sad experience, Catholics know how little justice can be expected in Protestant courts of law, whenever a

case of Protestant v. Catholic, comes before them for adjudication; were any additional proofs of this melancholy fact necessary, they would be found in the case of the unjustly condemned Mr. Weale, and in that of the Evangelical prostitute—Miss Adams—the Hammersmith heroine, who has just been acquitted by a Protestant jury, of the crime of perjury, though her guilt was as clear as the sun at noon-day. "We would as soon think of looking for wool on a hog's back," says the *Tablet*, "as impartial justice from Lord Campbell, in a case in which his worst and foulest passions are so deeply engaged." He might have added, that, corrupt as the Neapolitan tribunals are said to be, there is more of honesty in their composition, and far less gross prostitution in their administration of justice, than there is in the courts of law of Protestant England; nor do we think, that he would, by so doing, have paid a very high compliment to the purity and integrity of Neapolitan judges.

The prospects of the Irish Catholic University are most cheering. We read in the *Tablet*, that in less than three months, with a very imperfectly organized system of collection, and with all the difficulties attending the commencement of such a work, the gross sum remitted from America amounts to £2,014 11s 4d. The collection for the next three months is expected to be more than treble the amount; New York alone will send from fifteen to twenty thousand dollars.

The long expected returns, moved for during the last Session of Parliament, and most reluctantly accorded by our precious No-Popery government—relative to the mortality in those infernal charnels—the Protestant poor-houses of Ireland—have been at length published. "Never," says S. G. Osborne, "never has it fallen to my lot to read so awful an exposure of suffering, death, and gross neglect of the commonest decencies of humanity."

From the returns, it appears that for the year ending March 1851, the number of deaths in the Kilrush Union houses was 1,642—and in those of Ennistimon 1,326, or 3,028 in these two unions alone—being at the rate of nearly nine a-day. "Were this mortality not a fact," says the *Times*, "it would be incredible. Unfortunately, it is too natural a consequence, from the miserable food, and other accommodation, inflicted by the cruelty, or the neglect of the guardians, on their miserable charges." How thankful should not the Irish be for the blessing of a paternal and truly Protestant government!

But fearful as is the above dreary scroll of mortality, it is far from giving a true picture of the horrors of a Protestant poor-house. "It being certain," according to Mr. Osborne, "that numbers have entered the Union-houses of Kilrush, of whose exit, dead or alive, no trace can be found; who perished in the crowd, were thrust out unperceived, or disappeared like poisoned rats, nobody knows where"—for which mercies, the true evangelical Protestant will lick his lips, and devoutly thank God, that the famine has done its work upon Papists, and paupers. It seems that the real amount of the mortality was not known, even to the officials, and that the calculations founded on the number of coffins daily required for these troublesome paupers, cannot be relied upon. For the last six months, the expenses for the dead paupers, for coffins, and cartage of corpses, in the Kilrush Union alone, came to £128 16s 1d, or about 14s 2d a-day; whilst during the same period, the expenses of feeding and clothing the living wretches, amounted to barely 1 1/2d per day, per head; so that really, leaving all questions of humanity out of sight, as perfectly unsuited to the atmosphere of a Protestant poor-house, it would have been cheaper to have fed and clothed the paupers properly, than to starve them on three halfpence a day. Oatmeal would have proved, in the long run, less expensive than coffins; but then, certainly, there was this advantage, attendant upon the government system, that by feeding and clothing paupers on Protestant poor-house principles, they were soon got rid of; and as the *Times* truly observes, "the death of a pauper is a saving to the public."

The visit of Lola Montes to the United States has been sadly mistimed. She should have arrived some months sooner, or else waited until the Kossuth-mania had subsided. As it is, she has created no sensation at all; the patriot has it all his own way, whilst the *ballet-dancer* is clean forgotten. The ex-Governor of Hungary has thrown the ex-favorite of Bavaria into the shade, and the long harangues and flowing periods of Kossuth prove "metal more attractive" than the short petticoats, and well turned ankles of the *figurante*.

If the world can be saved by speaking, Kossuth is the man that will do it—for he speaks much, and plausibly; if he is not a great statesman, he is a voluminous orator; and whatever doubts may exist as to his claims as a patriot, no one can charge him with too much modesty, or with underrating his merits, and the important part which he is called upon to play, in the great European social and political drama, of which the second act is about to commence. For Kossuth must speak, and speak good of himself; it is the necessity of his position; an incontinence of words is his besetting sin, which nothing can overcome; not even sea-sickness, which subdueth all things else.

After a fortnight's tossing on the Atlantic, and with his giddy brains still turning round as in a whirlpool, he is still able to whisper confidentially in the ears of the great American people, that "he thinks no small beer of himself," and to let them know "that he, a plain, poor penniless exile, has become almost a centre of hope and confidence to the most different nations." They, triumphing over nausea, this "centre of hope" assured his hearers that, "Humble as he was," (and a very pattern of humility he is, surely,) "God Almighty had selected him to represent the

cause of humanity before them;" though from what we have seen of landmen, after a fortnight's knocking about in a gale of wind, with a heavy head-sea, we suspect he must have been, at the moment, a rather seedy representative of the cause of humanity. The "centre of hope" next described himself as one out of whom "the Almighty has been pleased to make yet another opportunity for a thing, which may prove a happy turning point in the destinies of the world;" and then, as if conscious that he had said enough about himself, commenced a confession of his political principles, which seem to consist in—becoming all things to all men. As the Red Republican of Marseilles, and the well beloved of Louis Blanc, was suddenly metamorphosed into a Constitutional Monarchist by the magic grasp of a Mayor's hand at Southampton; so it seems that he has undergone another change upon his arrival at New York—for he proclaimed himself a "Republican," which, to his hearers, signified the enemy of an hereditary executive; at least such is the meaning generally attached to the word "Republican," in the XIX. century. As a Republican, he represented himself as the advocate of non-intervention, and, by way of a corollary from this principle, endeavored to show how it was the duty and interest of the United States Government, forcibly to interfere with the internal affairs of Russia and Austria, and to encourage a gigantic Cuban Expedition against the Continental powers of Europe. He concluded a long speech, by becoming suddenly tender again, protesting that his heart throbbled at the idea of reviewing the civic militia, and putting the sacred cause of freedom, and the independence of Hungary, under the protection of the citizens of New York.

Thus Kossuth plainly tells his hearers that it is not merely their sympathy that he demands—that it is not only hospitality and an asylum that he requires at their hands—but their active interference with the Czar, should he again interfere to put down the insurrection, which Kossuth, pretty distinctly, intimates it is his intention to excite. At this announcement, a singular scene of confusion ensued at the Castle Garden meeting, which we find thus portrayed in the *Christian Inquirer*:—

"At this moment, strange to relate, numbers on either sides made for the doors. The trampling of feet, cries of 'order!' 'shame!' 'hats off!' 'go on!' drowned the voice of the speaker. He paused—recoiled—looked upon the confusion with a sort of patient indignation, while a gentleman whom we took for the Chief of Police endeavored, with an agony of effort, to prevail upon the crowd to command themselves. It was in vain; the rush to the doors continued, and among those who allowed themselves to offer this apparent insult to the nation's guest, we were sorry to observe some of our first citizens."

Mr. Seward's resolution, to the effect—"that Congress, in the name of the people of the United States, give to Louis Kossuth a cordial welcome to the capital and to the country, and that a copy of this resolution be transmitted to him by the President of the United States," has passed the Senate by a considerable majority; the votes being 33 to 6.

**THE SORROWS OF ANGLICANISM.**

The events of the last twelve months have been most disastrous to the Anglo-Catholic theory, or, as it is otherwise termed, High Churchism. We have seen the best, and bravest of its defenders, slowly and sadly, one by one, abandoning it as no longer tenable. Dr. Sumner has borne witness against, and Johnny Russell has reviled it—the Privy Council has sat in judgment upon it, and condemned it—the divinities of the Treasury have hardened their faces against it—little boys in the streets have wagged their heads at it, and testified against it, in their handwritings upon the walls of the metropolis—Exeter Hall has taken up its parable against it; the passions of the filthiest of all rabbles, a No-Popery mob, have been summoned to aid in the work of its destruction; and the storm of bigotry, evoked by the restoration of the Catholic Hierarchy of England, which passed harmless and unheeded over the Archbishop of Westminster, and the Primate of Ireland, has burst in all its fury upon the devoted heads of the Tractarian party, levelling them with the dust. It has been assailed by foes from without, and by traitors from within—by Catholics and by Protestants; but it was reserved for the *Edinburgh Review*, terrible as of yore in blue and buff, to deal the *coup de grace*, and put an end to the poor creature's agonised convulsions.

We have already given some extracts from the cruelly clever article to which we allude, headed—"The Anglo-Catholic Theory," and published in the October number of the *Edinburgh Review*; to-day we purpose giving a short analysis of its contents. The object of the writer is to prove, that it is impossible for the Anglican to admit the premises of the Catholic, and to protest against his conclusions—that in religion, a man must either be a Catholic, and admit authority—or a Protestant, and reject authority entirely—that every one must either take his stand upon Protestant principles, or take refuge in an infallible Church—that neither the laws of Christ, nor those of the human understanding, admit of any third alternative; and that there is no *via media* between absolute submission to the authoritative teaching of an infallible teacher, and the assertion of the absolute right of private judgment, with all its absurdities, and extravagances. Unintentionally the writer has rendered good service to the cause of truth and the Church; his logic, as directed against the *via media* of Anglicanism, is unanswerable; nor against Anglicanism alone; it tells as strongly against all forms of heresy or Protestantism, except in its last, and only legitimate development—Atheism, or Absolute Negation; his arguments are as powerful against the authority of the conventicle, as against that of the Church of England; and are as fatal to the impudent dogmatism of the orthodox Mr. Siggins on his tub, as to the more

gentlemanly expressed, but equally groundless pretensions of the Protestant Bishop of Oxford: they boldly proclaim the right of every man to believe just what he thinks fit, or else the duty of all to submit to Rome. His thesis is simply this—Between Ultra-Protestantism—that is, Nihilism,—and Popery, there is "no third alternative."

But the Anglo-Catholic theory, or High Churchism, professes to have discovered a "third alternative,"—a middle ground whereon to rest; claiming the right of private judgment as against Rome, with truly Protestant inconsistency, it asserts the duty of submission to authority as against the Dissenters: avowing the church to be fallible, it sets it up as a guide, and teacher—and demands us to yield obedience and reverence to it as pure, because it professes itself to have been once grossly corrupt.

"In other words, Tractarianism"—or High Churchism, for the terms are synonymous,—"developed the Anglo-Catholic theory of Church Principles; and then its best men pronounced it untenable within the Church of England. Most painful was the struggle; every resource which genius, learning, ability, and deep love could command, was vigorously used to obtain stability of intellectual conviction, and quietness of conscience within the church of their birth; slowly, reluctantly, in not a few instances amidst intense anguish, they came to the conclusion that the Church of England could not stand the test of Church Principles. They saw at last that, if Church Principles were true, no honest seeker for a Church founded on those principles could consistently remain within the Church of England. The competency of these men to try, and judge this great question no one can gainsay. Loving sons of their first mother, reverential, and even passionate admirors of her services, and her doctrine, creators of an organised party which expounded and defended the Anglo-Catholic theory with an energy and dialectical talent, perhaps unrivalled since the days of Plato, cheered by the enthusiastic support of an ever-increasing host of disciples, successful, to the astonishment of all the world, against the strongest tendencies of our age, and rapidly becoming the chiefs morally, if not hierarchically, of the English clergy—Newman and his fellow seceders had every human motive for continuing in that Church in which they were so great, and every qualification for carrying out Anglo-Catholicism to victory and triumph,

Si Pergama dextra defendi possent, etiam hac defensa fuissent."

No other cause can be conceived for abandoning a position so dear to natural and religious feeling, except utter despair of reconciling their principles with those of the Church of England. The more profoundly they felt the spirit of those principles, the more irresistibly were they impelled to abandon a church which contradicted them. Upon Church Principles they judged that the Church of England was not the Church of Christ; we re-echo the judgement, and we say that they judged rightly; and that the authority of the sentence thus pronounced binds every logical, and consistent Anglo-Catholic to give up his principles, or, to follow them out to Rome. This is so indisputable, that, instead of wondering that so many of the English clergy who have embraced this theory of the Church, pass into the Church of Rome, our wonder is, that any should have stopped upon the road; for there is in truth no half-wayhouse."

Nothing indeed can be more certain—that, if Christ did establish a Church, in the sense of Catholics, and Anglicans—the Church of England is not, and that the Church in communion with the See of Rome is, the Church so established—that, if we must submit to authority in matters of religion, it cannot be to the authority of a church, created by Act of Parliament, and "appointed by Law." Well and truly does the *Reviewer* remark, that predilections in favor of any particular set of doctrines, have nothing to do with conversions to Catholicity: that both by the Catholic, and the High Churchman, assent to dogmas is demanded, in the name of, and on the authority of the Church alone, independently of any insight of the understanding into their truth. That, "theological dogma neither attracts, nor repels the minds which are agitated by this movement,"—that is, by an ardent desire to know—a profound sense of the insufficiency of the human intellect to discover—and the consequent conviction of the absolute necessity of an infallible teacher to teach—the truth. Such a teacher the Anglican, as well as the Catholic, looks for in the Church, knowing that the True Church, must always teach the truth, and knowing likewise, that without such an infallible teacher, it is impossible to know what is true, and what false, in the supernatural order. But, as the *Reviewer* goes on to show, no Church can claim to be considered the *Ecclesia docens*, appointed by Christ Himself, with the promise of His ever-abiding presence, which does not also claim the attribute of infallibility, as to what it teaches; and as High Churchism does not claim infallibility for its Church of England, it follows that that Church is not the body appointed by Christ to teach all nations, until the consummation of all things.

The *Reviewer* then goes on to show, from history, from the Statute book, that the Church of England had nothing to do with the framing of its doctrines, its liturgies, or its rubrics: that these are but so many Acts of Parliament, commencing with 31, Henry VIII., and continued through succeeding reigns, to which, not even the consent of the degraded Prelates of the government church was requested. He shows that the Reformation was forced upon the church of England, against the will of its bishops—in spite of their opposition, and in defiance of their convictions. That the terrors of a *præmonstratio* alone coerced them into the admission of the Protestant principle—that the King's Majesty is Supreme Head and Governor of the Church of England—and that, lastly and decisively, "when the Church of England was formally constituted, by the Act of Uniformity, the whole Episcopate, save ONE, refused to recognize that church, and preferred to lose their sees, rather than authorise her (the Queen's) legitimacy and faith." Next, the Anglican theory of the independence of national churches, is dissected, and shown to be irre-

concilably at variance with the fundamental idea of a Catholic Church—

"A nation is a purely secular division, determined by geographical and political limits, and neither geographically nor the state can, upon Church Principles, decompose the unity of the episcopate into organic parts of the Church. Church Principles tell us that Christ's kingdom is not of this world; that the Church is a spiritual power, and her title derived from heaven. She owns no earthly superior within her own sphere; her constitution is divine. How then can political and her combinations furnish the Catholic Churchman with a basis for parceling out the spiritual power into organic elements, each element being endowed with the full prerogatives of the whole body? How can a perfectly foreign and heterogeneous principle—the division of the world into States—take the one Catholic Church to pieces, divide its rulers into separate groups, and establish the law, that the government of this one Church, and the determination of its faith, are the prerogatives of each group, each severally for itself? All limitations which emanate from the State, have the State for their ground and principle; the State, and nothing else, is their authority."

Protestantism claims for National Churches, as societies of Christian men, the right of self-government; Rome recognises National Churches as subordinate organs of administration; the Anglo-Catholic alone can assign no legitimate place to a National Church—though without a satisfactory theory of National Churches, he has neither authority for his faith, nor any Church at all. Upon the Anglo-Catholic doctrine, there is not, and cannot be an organic Church of England."

Such is a short, and necessarily a very imperfect sketch, of the contents of this famous article, which may, not unreasonably, be supposed to speak the sentiments of the great majority of the Protestants of the British empire; its appearance, at the present moment, is an index of the state of the public mind towards Anglicanism, Tractarianism, or High Churchism—pretty plainly intimates, what may be expected from some future, but not far distant, Session of Parliament. It is a warning to Anglican Bishops, "to set their houses in order,"—to such of them at least as have not already done so,—for, let us be just, they are a prudent body of men, who can read the signs of the times, and have, for the most part, stoutly and boldly repudiated their former Anglo-Catholicism, in compliance with the clamors of the rabble. Yes, they have rightly read the signs of the times—they see that the attack will be directed, not so much against their incomes, or their dignities, as against the Episcopate itself; wisely, therefore, have they acted, in casting overboard their religion, to save their self: the Protestantism of the nation will still tolerate Bishops, if they will only consent not to act, or speak like Bishops; they will be allowed to retain their titles, and their salaries, and their aprons, if they will only sacrifice their principles; still will they be allowed a seat in the legislature, and a part in the state pageants, if, only like their chief, Dr. Sumner, they will consent to vote Apostolic Succession a hoax, Episcopal Ordination a humbug, and the Church over which they preside—an almighty sham.

The Liturgy too, will have to be revised. Joe Hume, and Cobden, and Bright, are all longing to be at it; all passages which seem to favor the idea of a Priesthood, or of an *opus operatum* in the Sacraments, will be expunged; the office for the *Communion of the sick*, as containing the doctrines of Auricular Confession, and Priestly Absolution, is particularly obnoxious; it will, most probably, be struck out altogether; so with the Athanasian Creed. The Nicene will, most probably, merely be revised and corrected, so as to bring it more in accordance with the views of the constituencies of the large towns, and manufacturing districts; and with the prospect of a considerably extended right of suffrage before us, we may be sure that the general demand, for the Reduction of the Army Estimates—the Abolition of the Doctrine of the Trinity—Chancery Reform—Improved Sewerage—and Universal Salvation—will soon swell into a cry too powerful for any ministry to resist. Nor do we anticipate much opposition to this remodelling of the Church of England; greater changes than these, have been effected in it, by the mere caprice of the sovereign—what may not be expected from the voice of the people, speaking through their representatives? The honest and high-minded—the learned and devout, of the Church of England—have already, for the most part, been driven forth; there will remain only the lowest of low church-men—men to whom servility has become a habit, and vileness a second nature. Why should they resist the will of the nation, and thereby run the risk of losing the loaves and fishes? Were the temporalities of the church threatened—were it seriously proposed to curtail the bishop's salaries, or to increase their work—to compel the residence of the inferior clergy, or to deprive them of their title pigs—we should indeed expect to hear the powers of heaven and of earth invoked, in aid of the "Church in danger." But no such enormities are meditated. The property of the church will not be assailed; no bishop will be called upon to sacrifice a penny of his revenues—no parson to relinquish even the smallest of his parsons. All that will be expected of them, will be to renounce some of the fundamental articles of Christianity, and, perhaps, to deny the divinity of their Lord and Master. Good, sound Protestants, and low church-men, will, surely, never make a fuss about consenting to such a trifle as this.

**ECCLESIASTICAL CORPORATIONS.**

We willingly comply with a request contained in the last issue of the *Montreal Witness*—to the effect that Catholic Journals would take notice that he, the editor of the paper aforesaid, is opposed to all ecclesiastical corporations.—"the question being, not a doctrinal, but a social one." We do this the more readily, because it gives us an opportunity of making our confession of faith upon the same subject, which is directly opposed to that of our evangelical, and

liberal cotemporary. We firmly believe that it is only a bare act of justice, to allow all members of all denominations—whether Catholics or Protestants, Jews or Christians—to give just as much, or just as little of their substance, as the individuals themselves think fit, for the support of their clergy, ministers, churches, and charitable institutions; that, as no one should be compelled by law to pay for the support of the religious, educational, or charitable establishments to which he is conscientiously opposed, so, no one should be prevented from giving what he thinks proper, in support of such religious, educational, and charitable establishments as he approves of; that property so given, is as sacred as the property of any private individual, and that the sole duty of the Legislature with regard to it, is to protect it from the encroachments of others. In a word, we contend for the Voluntary principle, and the right, *as before the State*, of every man to do what he will with his own.

This right, of doing what one thinks fit with one's own, has but one legitimate limitation, and that is—that no one shall be permitted to exercise it, so as to interfere with the rights of others. It is therefore, according to this principle, incumbent upon the declaimers against the right of ecclesiastical, and charitable corporations to hold property—or, in other words, against the right of the members of the different religious denominations, to give what they think fit, of their own, in support of their respective ecclesiastical, and charitable establishments—to prove, that thereby, they—the remonstrants—are, or will be debarred from the full and free exercise of their rights; that they are, or will be, thereby, prevented from doing some thing which they have a right to do, or compelled to do some thing, which they have a right not to do—the *onus probandi* rests with them, they must make good their case—show when, where, and how, their rights are encroached upon, and tell us plainly what it is they are deprived of—what it is that they are unjustly debarred from doing, or unjustly compelled to do: mere empty declamation will not suffice. We demand proofs, not assertions—facts and not phrases.

Now, all restrictions upon ecclesiastical corporations, are, in reality, but so many restrictions upon the individual, and limitations of his right of disposing as he will, of his own—and as we are not liberals, all such restrictions must appear odious in our eyes.—Doubtless, it seems hard to the liberal Mr. Ebenezer Maw-worm, and that singularly favored vessel, Jabez Buster, that they are not allowed to put their *veto* upon the donations which Catholics and Anglicans think fit to make to their clergy. "What good is there in liberty,"—Ebenezer and Jabez aforesaid naturally ask—"if we cannot impose restrictions upon others—what use is there in freedom, if we may not wallop our own niggers?"—for liberty and freedom, with modern liberals, mean only the power of coercion, and the privilege of trampling upon the rights of all who differ from them in opinion.

If these men would come out, boldly and openly, if, with Proudhon they would exclaim, "*La propriété, c'est le vol*," we should understand them—they would be free from the charge of inconsistency at least; they would then be able to argue, that as no man has a right to possess—so no man has the right to dispose of the good things of this world—that all being the common property of all, and no one having the right to say—"this is mine," so, no one has the right to say "I will give this to whom I will;" but, unless they adopt the premises of the Socialist, they cannot arrive at his conclusions; and if they apply the arguments of Proudhon to the property of the Church, they will soon find, to their cost, that the same arguments will be applied—and with irresistible logic—to their own, to their barns and warehouses, to their stores and dwellings. There is no argument can be brought forward against the right of ecclesiastical corporations to hold property, which can not be made use of, as against the rights of the individual. The one has no more right to hold property, than the other. We recommend, therefore, to the attention of our opponents, the old proverb—"What is sauce for the goose, is sauce for the gander." The villainy they meditate against us,—against the Catholic and Anglican corporations, will, if successful, ere long, be executed against them, by the logical and consistent Socialist, and it will go hard, but the latter, "will better the instruction."

**ST. PATRICK'S HOSPITAL.**

On Tuesday evening last, pursuant to notice, a numerously attended meeting, for the purpose of establishing an Irish Catholic Hospital, was held in the rooms of the St. Patrick's House. The Chair was taken by his Honor the Mayor of Montreal.

After a few words in explanation of the objects of the meeting, and of the necessity for the establishment of a Catholic Hospital, in which the destitute Irish Catholics might receive such assistance as their bodily wants required, without being exposed to the arts of the proselytiser, and compelled to behold the priests of their Church insulted, and the most holy offices of their religion turned into mockery, it was moved by Mr. G. E. Clerk, and seconded by Mr. Isidora Malton:—

"That a Catholic Hospital be established in Montreal, to be called the St. Patrick's Hospital, and that the management thereof shall be under the control of his Lordship the Bishop of Montreal."—*Carried unanimously.*

The second resolution was proposed by Mons. Laroque, and seconded by Mr. Curran:—

"That the St. Patrick's Hospital Society shall be composed of Catholics, who having paid an entrance fee of five pounds, in advance, shall be annual subscribers to the amount of one pound to the funds of the Society. And that the members of the said Society shall annually elect seven of their number, to act as a

Lay Committee of Management, whose services shall be placed at the disposal of his Lordship the Bishop of Montreal."—*Carried unanimously.*

Mr. Mahony, seconded by Mr. McShane, proposed the third resolution, as follows:—

"That the members of the St. Patrick's Hospital Society do meet on Monday evening next, at 7 p.m., in the St. Patrick's House, for the purpose of proceeding to the election of a Lay Committee of Management, and for the dispatch of business."—*Carried unanimously.*

It was then moved by Mons. Bertholet, and seconded by Mr. Sadtler:—

"That the collection for defraying the expenses of the St. Patrick's Hospital be now continued, and that Mr. J. Collins be requested to act as Treasurer, and to take charge of the sum so collected."—*Carried unanimously.*

The Hon. Chairman then called upon those who desired to become members of the St. Patrick's Hospital Society, to come forward with their subscriptions. A subscription list was opened, and the appeal was liberally responded to. In a few minutes, the Chairman declaring that the sum of £210 had been subscribed, of which upwards of £125 had been paid down in hard cash.

After a vote of thanks to his Honor the Mayor, for his very dignified conduct in the chair, the meeting separated, every body well pleased that the St. Patrick's Hospital had been so happily commenced.

Subscriptions will be received at the book store of Messrs. Sadtler & Co., Notre Dame Street, and at the City and District Savings Bank, St. Francis Xavier Street, and the names of the subscribers will be inscribed in a book to be kept for that purpose. The members of the St. Patrick's Hospital Society, are requested to bear in mind the Meeting of Monday next.

**REMITTANCES RECEIVED.**

Quebec, M. Enright, £5; Pike River, P. L. Johnson, 12s 6d; St. Johns, Rev. C. Laroque, £1 11s 3d; Perth, J. Doran, 18s 9d; St. Hyacinthe, F. Rolland, 6s 3d; Pakenham, D. McGillis, 6s 3d; St. Scholastique, J. Murphy, 7s 6d; St. Columban, J. Power, 6s 3d; Norwood, Rev. Mr. Higgins, £1 5s; New Glasgow, C. O'Connor, 12s 6d.

**IMPORTANT MEETING OF THE INHABITANTS OF LONDON, C. W., TO PETITION THE QUEEN FOR THE RELEASE OF THE IRISH EXILES.**

(From the *Toronto Mirror*.)

Pursuant to a requisition to the Mayor of the Town of London, requesting him to convene a meeting of the inhabitants of the Town at his earliest convenience, a Public Meeting was held in the Town Hall on Friday, the 5th instant, at 11 o'clock in the forenoon.

The requisition was signed by the Sheriff of the County of Middlesex, by several magistrates of both town and county, by all the leading professional men of the place, by the merchants, traders and shopkeepers,—in fine, by the representatives of the wealth, intelligence and respectability of the Town of London and the County of Middlesex. Every party and every creed added their influence, in order to exhibit their zeal for the laudable object in view. The Orangemen, the Catholics, the Tories and Radicals, were all unanimous on the subject.

At shortly after 11 o'clock, the worthy Mayor of London, Simeon Morrill, Esq., was called to preside over the Meeting, by a burst of hearty acclamation. L. C. Kearney, Esq., was called upon to act as Secretary. His Worship called the meeting to order, and briefly returned his sincere thanks for the high honor paid him in calling him to preside on so important an occasion and over so respectable an assemblage. He adverted to the high standing of the gentlemen who had been deprived of their homes and of their freedom for having loved Ireland, "not wisely but too well," and hoped that by the simultaneous exertions now being made on their behalf, they would, before the lapse of many months, "tread the land that bore them," as freemen. They sacrificed everything in their mistaken attempt to mitigate the suffering of the people of Ireland. They failed, and have suffered the punishment awarded to criminals of the worst description. Their crime did not call forth the exercise of harsh treatment, for it was committed under the conviction that the cause they were engaged in was free, patriotic and praiseworthy (applause).

The Mayor having resumed his seat, James Daniell, Esq., Barrister at Law, rose to move the first Resolution, and in an eloquent speech, called the attention of the meeting to the misery and wrongs of the country for whose sake the noble Smith O'Brien and his companions were now suffering pain and penalties at the antipodes. In penal colonies where rogues and vagabonds, murderers and robbers, were confined, the representative of the ancient Irish princes and monarchs, in the person of O'Brien; the representatives of the talent, energy, and manhood of Ireland in the persons of Meagher, Mitchell, and the other patriots were obliged to spend their days in the most debasing slavery among the outcasts of society. He deeply felt for their woes, and regretted that Ireland, the noble, beloved, and formerly distinguished land of his ancestors, should be reduced to a state of misery which called forth the warm aspirations and exertions of such noble minded men as Smith O'Brien and his fellow Exiles. After delivering a powerful speech, which was cordially responded to, he concluded by moving the following resolution:—

"That we deeply sympathize with the sufferings of William Smith O'Brien, Thos. Francis Meagher, John Martin, Keven Izod O'Dogherty, John Mitchell and Patrick O'Donohoe, who are now confined in the Penal Colonies for political offences, believing that their object was not to subvert the British Government, but to ameliorate the unhappy condition of Ireland."

John McDonnell, Esq., said that he felt great satisfaction in seconding the resolution. It was then put from the chair and carried unanimously.

The second resolution was moved by John Wilson, Esq., late member for the town of London, and present Reform Candidate. In his usual happy and graceful style, he portrayed the calamities endured by the Irish people during the past few years, and the distracted state of Europe at the time when O'Brien and his followers were convicted of the crimes with which they were charged. He felt deep sympathy for these men, and hoped, without a shadow of doubt, on his

mind, that Her Majesty will, in accordance with the wishes of her beloved and loyal Canadian subjects, grant them a full pardon of their offences. This was the sooner to be expected in consequence of the laudable efforts now being made in the United States, for the purpose of addressing the British Government, through the President of the States. The Resolution, which was as follows, having been seconded by Daniel Murphy, Esq., merchant, was unanimously adopted:—

"That those parties having now suffered punishment in a Penal Colony for upwards of two years, we earnestly hope that by the will of our Gracious Sovereign they may be restored to freedom—believing, as we do, that no future act of theirs will endanger the peace of the Empire."

The draft of a petition was then read and submitted to the meeting.

John Wilson, Esq., moved and the Rev. Mr. Bailey, Methodist Minister, seconded the annexed resolution, which was cordially approved of by the meeting.

"That this Meeting do name a Committee of six to consider the draft of the petition submitted, and that they have it engrossed for the Mayor's signature, the Committee to consist of the following gentlemen:—James Daniell, John Wilson, D. Murphy, and G. E. Magee, Esquires; Dr. Balfo and the Rev. Matthew Magill."

When the first resolution was about being submitted to the meeting, T. C. Dixon, Esq., proposed an amendment (that the names of the English Chartists should be included. This was strongly objected to by the Chairman, and Mr. Wilson and others, in consequence of which Mr. Dixon very agreeably consented to withdraw the amendment.

The Chairman stated that he was obliged to leave on other business of importance, and the business of the meeting having been harmoniously and agreeably gone through, he declared it adjourned.

A vote of thanks was then moved, seconded and enthusiastically passed to his Worship the Mayor, for his able, dignified and patriotic conduct in the chair.

**CANADA NEWS.**

It is rumored that Mr. Wilson, our present worthy Mayor, is to be called to the Legislative Council, for his exertions in preserving the peace of the city at the late elections. If so, the appointment will be, for once, properly bestowed, as an acknowledgment for valuable public services rendered.—*Herald.*

We learn from various parts of the country that the cold, on Wednesday night and Thursday, was most intensely felt. We are informed that a little girl, the daughter of a person employed on the works of the St. Lawrence and Atlantic Railroad near Richmond, being sent on a message to a neighboring house, her protracted absence created alarm, and she was found insensible in the snow. Every effort was made to recover her; but she died shortly after being discovered.—*Herald of Tuesday.*

COUNTY OF BEAUCHAMPEL.—The official result of the votes polled is as follows:—

LeBlanc	1328
Parsons	1161
DeWitt	1125

We are reliably informed, by intelligence received from the County, that the *rouge* party made every exertion to elect Mr. DeWitt, and notwithstanding, of all the candidates, that gentlemen received the fewest votes. We understand that a melancholy event occurred at this election, of which we shall speak more at large when we receive more positive information.—*Pilot.*

On Monday afternoon, a person of respectable appearance, who had attended at the forenoon service in the English Church, St. John's, C. E., on Sunday, called on the Rev. C. Bancroft, who not being in at the time, the stranger was shown into the parlour. In a few minutes, he stepped across the hall, and drew out a drawer in a small apartment, from which he took from 9 to 12 silver table spoons, and 6 forks of the same quality. On the articles being missed, which, as it fortunately happened, soon were, pursuit was made, and the fellow arrested, by the efficiency of the Local Constables. He was brought before R. B. McGinnes and J. B. Jobson, Esqrs., and committed to jail for the offence on his own confession. He called himself Mr. J. Porter, from Boston, Mass.—*Herald.*

MIRACULOUS ESCAPE FROM GOING OVER THE FALLS OF NIAGARA.—Buffalo, December 2.—Yesterday, an Englishman, named Bainbridge, while going over the foot bridge to the Tower, near the Horse Shoes Falls, at Niagara, slipped on the ice and fell into the rapids, and was carried near the great falls when he managed to catch hold of a rock, which he clung to for half an hour, when he was fortunately seen by a party passing round Goat Island. Two guides, named H. Browster and J. Davy took the ruins from some horses, tied them together, and threw them to Mr. Bainbridge, who had just strength enough left to tie them around his body, when he was drawn on shore in a very exhausted state.

SHIPWRECK AND LOSS OF LIFE.—It is our melancholy duty to record another shipwreck below, attended with the loss of seventeen lives. The new ship *Tydenaga*, Rudolf, master, cleared from Quebec, on the 8th ultimo, for London. She sailed from the Brandy Potts on the 19th November, with a fresh westerly breeze. On the morning of the 22nd at 2 a. m., she went ashore at Caribon Island, on the north shore of the St. Lawrence, during a violent snow storm, and sad to relate 17 of her hands perished—12 having been thrown overboard by the fall of the main-mast, and the other 5 either killed or drowned by the fall of the fore-topmast. The Captain, mate, second mate, and three of the seamen were saved by lashing themselves in the rigging, where they remained till about 6 o'clock in the evening,—having been 17 hours on the wreck, the sea washing over them all the time—when seeing a fire on the shore, and it being low water, they jumped overboard and were hove ashore, in the surf, where they were met by two Indians, who took them to their house and rendered them all the assistance possible. On the 24th the schooner *Ste. Helene*, Bernier, master, came down to their rescue, took them on board and landed them safe at Cap St. Ignace, from which place they came up by land and arrived here yesterday morning. Capt. Rudolf reports that the ship went to pieces before they left. Eight of the bodies of the unfortunate seamen were picked up on shore and buried at that place.—*Pilot.*

**Births.**

At Alexandria Farm, near Portage Du Fort, on the 7th inst., the lady of Saml. McDonnell, Esq., of a son. In this city, on the 11th instant, Mrs. Wm. Mccoy, of a daughter.

FOREIGN INTELLIGENCE.

FRANCE.

The division in the National Assembly, when the Government measure for the repeal of the electoral law of May 31 was thrown out by a bare majority, instead of by a majority of 100 or 150, as we expected, seems to have thrown the so-called party of order into a real or affected panic. In his letter of Saturday, the Paris correspondent of the *Times* writes:—"I mentioned yesterday the fact of a certain number of representatives remaining the greater part of the night in the apartment of M. Baze, the questor of the Assembly, who is lodged in the palace itself. I have been informed, but could scarcely believe the fact, that it was a sort of panic that kept them there. I was slow to believe that men occasionally so bold, and even so reckless of consequences, should have been all at once paralysed by terror. Such, however, appears to have been the case. It is stated that when the result of the division was announced to M. Mole, that a gentleman was so overcome by his feelings as to have nearly fainted. The appearance of M. Thiers, if we may credit those who saw him at the moment, was pitiable; he was seen in the Salle des Conférences with his face livid, and his frame trembling all over. He earnestly urged General Changarnier not to quit the asylum offered to them all by M. Baze; and the general is said to have replied that he was not afraid to go home, as he had four or five men armed at his house.

The number that really accepted the refuge offered them by the questor is not accurately known, and the subject is too delicate to make inquiries about, or to hope for a satisfactory answer. Some fix it at only 20 or 28, others make it reach 100. The only thing certain is that the panic must be great indeed which prevented them from returning home, as hundreds of their colleagues did the same night. The questors, moreover, are said to have demanded that the guard of the Assembly should be reinforced. Whether the panic so exhibited was real or affected, it is difficult to say; but the cause assigned was the fear lest the President of the Republic might make a *coup d'état* after the result of the division was known; and that the first victims would be those who had put themselves most prominently forward. In the agony of suspense it is stated that entreaties were addressed to some of the Mountain, and appeals made to their self-love, or their humanity, to protect the members of the Assembly, for the sake of the Assembly itself, against the wrath of a vindictive despot.

The Montagnards are said to have laughed, and they went on their way. The directors of one or two journals, the most inexorable in their hostility to the Government and to the person of Louis Napoleon, were sent for, perhaps to furnish bulletins of the nocturnal battle of which the Assembly was momentarily expecting to be the scene. The said directors, whose civil courage is not to be doubted, obeyed the summons. Fortunately, no combat took place, and the night passed off without witnessing the anticipated massacre of the Innocents. Not a murmur was heard, except the rolling of the river; and the only sounds reported by the honorable members posted alternately on the summit of the building, like Sister Anne in the nursery tale, were the barking of stray dogs or the sobbing of the night wind among the trees of the quays. Some are said to have left at one o'clock in the morning; others to have lingered until near daybreak. Though this was certainly no laughing matter to the parties concerned, and, if the panic were real, the night must have been one of anguish, yet all Paris is to-day laughing at the story.

On Saturday, November 26, the President delivered in the Cirque National des Champs Elyse, crosses and medals to the successful French exhibitors in the London Exhibition, and delivered a speech on the occasion, which was likely to make him popular with the moderate republican party. The speech was the first he had uttered in which any mention was made of the Republic.

Cavaignac had declared that they would support the President as the only means of saving the Republic.

THE COMMUNAL ELECTORAL BILL.

In the sitting of the Assembly on Thursday the debate on the Communal Electoral Bill was resumed. M. de Larcy proposed, in the name of the committee, an amendment reducing the term of domicile for citizens not born in the commune, nor having satisfied therein the law of recruitment, from three years to two. M. de Larochejacquelin moved a still further reduction to eighteen months. The latter term was rejected. The term of two years was combated with energy by M. Leon Faucher, as a concession on the part of the Conservative majority, which betokened its abasement, and as a desertion of the law of May 31.

M. Odillon Barrot conjured the Assembly to occupy itself less with extreme councils, and not to forget the country, thus placed between two opposite perils.

M. de Kerdrén opposed the amendment on the same ground as M. Faucher.

Several voices called out for the expression of the government's opinion. But complete silence was observed by the bench of ministers.

The amendment in favor of two years was then put to the vote, and carried by 344 against 218.

The articles from 10 to 14 inclusively, which relate to the modes of attesting to domicile, were successively voted without raising any debate of importance.

This debate and the division (says the *Times* correspondent) have given the *coup de grace* to the

electoral law of the 31st of May. It had been rudely assailed by the President's message, but the concession made by the committee with reference to the term of residence gave it the finishing stroke. Were any other proof wanting, we have the authority of M. Leon Faucher, the reporter of that law, who declared that if once the three years' residence were given up, the electoral law of the 31st of May no longer existed. The famous law of the 31st of May, proclaimed by the "party of order" as the *palladium* of society, denounced by the revolutionists, and regarded by many moderate men as a certain cause of civil war, is now not only dead in fact but officially so, and is interred by the hands of him who, after having been its reporter, took upon himself to pronounce its funeral oration. He had rocked the cradle of the unhealthy offspring of the "Burgraves," and he has followed it, as chief mourner, to its grave. The law was believed by some to be a snare, laid in the way of the President of the Republic, by others, and in all sincerity, to be a last effort for the salvation of society; its efficacy has never yet been tested on any important occasion. It was execrated by many, praised for a time by some, and is at length despatched at the hands of those who made it, and the deed is done but eight short days after the vote which was meant to ratify and consecrate it for ever. And, stranger than all, its fiercest enemies had little or no part in its destruction, the men of the Mountain having "abstained" from taking part in the votes. Under such circumstances it may be lamented that a spirit of conciliation was not manifested at the period of the President's message, and before the banner round which the adversaries rallied was thus torn to pieces by themselves.

THE RESPONSIBILITY BILL.

It is expected that another battle, similar to that on the proposition of the Questors, will have to be fought on the law on the responsibility of the President and ministers when brought before the Assembly. The following is the first and most important article of the bill, as drawn up by the Council of State:—

CHAP. I.—ON THE RESPONSIBILITY OF THE PRESIDENT OF THE REPUBLIC.

"Art. 1.—The President of the Republic in the exercise of the government delegated to him, can only be accused in the following cases:—

"1. If he be guilty of a plot against the safety of the state of which the object may be to destroy or change the form of government, or to suspend the empire of the constitution and the laws. 2. If he be guilty of exciting to the violation of Art. 45 of the constitution. 3. If he be guilty of violation of the constitution, by taking in person the command of the armed force, by ceding a portion of the territory, by undertaking a war without the consent of the National Assembly; by according an amnesty without the intervention of the law; by exercising the right of grace in the case of a minister, or any other person condemned by the High Court of Justice, by quitting the territory of the Republic without being authorised by the law.

"2. In the cases mentioned in the preceding article, the President of the Republic is responsible, notwithstanding his acts may have received the signature of a minister.

"3. In the case of high treason, provided for by Art. 68 of the constitution, or if there be an attack or plot, the highest penalty fixed by the law for political offences shall be applied. In all other cases the punishment shall be banishment.

"4. Whoever executes or causes to be executed an order of the President of the Republic not countersigned by a minister, renders himself personally responsible for such execution, and may be punished by the same penalty as for high treason, if he be a functionary, or by the penalties set forth in Art. 258 of the Penal Code, if he be not a functionary, without prejudice in any case to the graver penalties which may be incurred."

ITALY.

The Tiber has re-entered its banks, after having inundated a great part of the surrounding country and many portions of Rome. A few days of sunshine have, however, been succeeded by renewed storms, so that fresh disasters seem impending. The accounts from every part of the Peninsula are full of detailed accounts of the damage occasioned by the floods.

The Marquis de Sambuy, Sardinian Ambassador to the Court of Rome, in the place of the Marquis Spinola, arrived at Rome on Nov. 12th. Count Calobiana has left Naples *en congé*.

SARDINIA.—The Piedmontese parliament reassembled for the first time after the recess, on the 19th instant, President Pinelli in the chair. Signor Brofferio called upon the cabinet to appoint a day on which they might be able to answer certain questions of his:—1st, on the state of the relation of Piedmont with Rome; 2ndly, on certain recent innovations in public instruction. The ministers having declared their readiness to answer, the questions were fixed for the sitting of the following day. In the sitting of the 20th of the Chamber of Deputies at Turin, Signor Brofferio addressed the questions to the ministers, of which he had given notice the day before. But in order to save time, it was agreed that each question should be separately discussed. Signor Brofferio first attacked the government on the nomination of Signor Farini (whose book was translated by Mr. Gladstone) to the portfolio of Public Instruction, on the ground that he was not a Piedmontese, and on the late Papal Brief against the writings of Professor Nuytz. As to the first objection, Count Cavour took the defence of his colleague, who had occupied the post of Under Secretary of State at Rome, under the constitutional régime introduced by the Pope in 1848, and had, moreover, been sent as Envoy Extraordinary to the camp of Charles Albert.

Count Cavour spoke highly of the literary productions of his colleague, and vindicated the conduct of the government in making such a choice. Signor Farini then ascended the tribune, and spoke in defence of certain measures he had taken with respect to the universities, and which had been attacked by Brofferio. As to the matter of the Papal Brief, Signor DeForesta, Minister of Justice, declared that the government would oppose any discussion on the Brief, that being a document officially unknown to the government, and having no legal existence in the kingdom so long as it was not declared executory in the kingdom. The remaining questions of less general interest were adjourned to the following sitting.

SPAIN.

At the solicitation of Lord Howden, the English Minister at Madrid, the government of her Catholic Majesty have granted a free pardon to twenty-three misguided English subjects who were induced, by assurances (the falsehood of which was admitted by so many of the unhappy victims themselves,) to take part in the expedition of General Lopez. "I know from undoubted authority," says the Paris correspondent of the *Times*, "that nothing could be more humane, or more kind, than the treatment those deluded men have met with from Capt.-General Concha."

AUSTRIA.

The Hungarian, Count Potoki, has been arrested by the Military authorities of Rendsburg. He had arrived from London by way of Paris, under a false name. In his possession were found proclamations inciting the soldiers to revolt, and printed copies of Kossuth's last speeches in England.

Haynau was recently nearly burned to death at his residence in Hungary,—an incendiary having set his house on fire.

PRUSSIA.

Lieut. Pim, in company with a Cabinet messenger, arrived at Berlin, en route for Siberia, on Sunday, Nov. 23. He was introduced by Baron Humboldt to the King, who gave him letters to the Emperor of Russia, who will no doubt cause him to receive assistance in the search for the long lost Sir John Franklin.

HANOVER.

The body of the late King was to lie in state till the 26th. The Lein Strasse before the palace is closed by a black barrier, but the passage for foot passengers is not stopped. A crowd of spectators passes daily through the throne room, in which the body lies. The hall is decorated with scarlet and gold, the daylight is excluded, and the apartment lit by the gigantic chandelier and numerous branches along the walls. The officers of the staff stand around the couch, on which the royal remains repose, in a semi-circle. The body is clothed, and will be interred in the King's uniform of an English field-marshal.

It has caused some surprise in Hanover that the patent of accession issued by the new King styles the new monarch George V., as George IV. [III.] of England was the first King of Hanover; the first, second, and third of the name were only Electors. According to the style adopted in Prussia in similar circumstances, the Electors of Brandenburg are not included in the lists of Kings of Prussia, though of the same name as their successors. The present Sovereigns are reckoned only from the first monarch, Frederick I., 1701. The Electors of Hanover were at the same time Kings of Hanover, but it was not expected that the order of succession of the English Sovereigns would be continued as to names in Hanover. The Berlin journals, in announcing the death of the late King, styled the present monarch George II., following the Prussian precedent.

THE SANDWICH ISLANDS AND THEIR MISSIONARIES.

(To the Editor of the *New York Freeman's Journal*.)  
At the present time, when the affairs of the Sandwich Islands occupy such a considerable portion of public attention, both in this country and in Europe, I deem it not amiss to bring forward a few observations, made in a personal visit thereto in the years 1850 and '51. As many persons, and among others the President of the United States, have thought fit to eulogise the missionaries for the moral influence which they have diffused through those islands, and to descant on the monstrous exertions which they have made to lead the inhabitants into the paths of religion and civilisation, I venture to break from the universal chorus, and give my views of the matter—after which I would ask you to "look on this picture and on that."

My first visit to the islands was in April, 1850, and then it was that I commenced my observations. Without bringing forward any statistics, I presume everybody is acquainted with the immense amount annually contributed by the different Protestant denominations in the United States, for the nominal support of those missions, and for the purpose of supplying them with tracts, bibles, testaments, &c., which they innocently suppose to be applied to their legitimate uses, and, consequently, as innocently continue to contribute thereto,—therefore I will at once proceed to detail the true facts of the case; premising, at the same time, that, without individualising any, my remarks are applicable to all the missionaries stationed "in those distant seas."

With regard to the moral influence which is credited to their exertions, I confess my utter inability to discover it, and cannot find even a peg to hang their claims on. This influence must be confined to their immediate family circles, certainly it is not among the native population, as any one will affirm, who has ever witnessed the total absence of virtue among them, and of their utter disregard for the

most common rules of civilised life. True, they have learned to chant a few Methodist hymns in their native language, and a portion of them have learned the rudiments of education; but in opposition to these, see the immense majority who live in a state of utter barbarism—so much so, that it is only because they are compelled, and not from any instilled principle of propriety, that they conform themselves to robe in any other than nature's vestings. It is sad to see the licentiousness which universally prevails amongst them, and no false delicacy shall prevail on me to veil the truth. As a single instance of the "moral influence" exerted, I will briefly allude to that cursed vice of prostitution, and though, in touching upon it, I feel that I tread on delicate ground, yet truth demands a hearing. Now, the *lads* (those laws being framed by, and subject to the action of the missionaries) denounce the system, and punish the women with a fine of thirty dollars, or imprisonment for one hundred and twenty days; and yet, in the face of those very laws, in the town of Honolulu, not more than seventy-five houses can be found which are not brothels; and these are, for the most part, the dwellings of resident foreigners. And why? methinks I hear you ask. Why, simply because those moral engines abate their power, so far as to hood-wink the crime, for the sake of the golden stream which it pours into their coffers. True, they inflict the punishment provided by the law; but by permitting, in the very prisons, the same abominable traffic, they enable the delinquents to pay their fines, and thus emerge to "run their races over again."

Another instance of moral influence is to be obtained in their singing. While with one breath they chant the sublime "I'm bound for the land of Canaan," (translated, of course, into their jargon,) with another they labor through the notes of the "Hoolah-hoolah," a sort of monotonous song, replete with everything that is licentious in word and action! Customs like these prevail with them from the cradle to the grave; and yet we are called upon to return thanks for the moral influences, of which these are the only discernible effects.

What a picture is here presented for the contemplation of those who are accustomed from year to year, to pay tribute for the support of men who, amid the fragrance of orange groves, and surrounded by all the luxuries of oriental life, forget that souls are to be redeemed, and that to them is entrusted the redemption of the benighted ones from the dark shades of idolatry. Even were they redeemed, their condition would be but little better, in a Catholic point of view—yet this does not exonerate them from their obligations, so long as they receive funds for the purpose, and appropriate them—to what? The answer is already given.

It is hardly consistent with the true spirit of missionaries to choose always for their abode "a land of milk and honey," where everything which nature and art has furnished for the comfort of man is at hand, where they can live in princely mansions, and have willing slaves to do their bidding. No, the true preacher of the Gospel will penetrate with equal willingness into the wilderness, cope with the savages, undergo privation, hunger and fatigue; in short, he will do as the Redeemer did, and have, as his only reward in this life, the happiness of restoring man to his God, and in the next a crown of eternal glory.—Only in one instance, among the many islands of the Pacific which I visited, have I seen this, and that was in the case of a poor French Catholic missionary in one of the Feejee Islands, where he had lived, its sole white inhabitant for 14 years, in continual danger of his life, and having for his only temple a rude bamboo hut, reared by his own hands.

The influence which they could exert, did they wish, may be discerned in the fact that they make the natives do all their work, and pay tithes, in fruits and provisions, for their support. I have actually seen the wives and daughters of missionaries drawn in sedan chairs through the streets and fields, up hill and over dale, by the poor natives,—while others held parasols over them to protect their delicate features from the bronzing effects of the broiling sun,—as if that same sun were not as scorching to the poor creatures as to them. If the wish of saving souls is their only object in crossing the seas, why not also go a little farther, and preach the gospel to the thousands of inhabitants of the Arctic regions, now wandering in the ways of sin and darkness? The facilities for passage to and from there are unbounded—why not avail themselves of them? Simply because their creature comforts would not be promoted by the change—and charity, they say, "begins at home." It would not do to preach amid ice and snow, where comforts are but few and danger rife;—the love of God freezes in their hearts at the mere thought, and they recoil from the idea of substituting the chilling North, for the balmy breath of the Equator. "Oh! consistency, thou art a jewel."

This is merely a prelude to a series of articles on these subjects which, with your permission, I intend to publish—therefore I draw the present to a close.

JAMES SULLIVAN.

New York, Dec. 10, 1851.

DIET OF THE HUNGARIANS.

An intelligent correspondent of the *Independent*, giving an account of his observations in Hungary, speaks of the uniformly strong and athletic appearance of the inhabitants. He goes on to speak of their habits of eating, as follows:—

I took considerable pains in Hungary to notice the diet and habits of eating of the people, as connected with this remarkable vigor of the race, hoping some useful hints might be derived for America on the subject. This seemed more desirable, as there is no country of Europe so resembling our own, or at least the Middle States of our own, in climate. The same extremities of heat and cold; the same sudden, violent changes of temperature; the same clear, stimulating atmosphere, which mark the American climate, and

distinguish it from the usual European. There are districts in Hungary which produce the most delicious grapes and melons and peaches in the summer, which are buried in snow in winter. And in travelling countries some years in New York. And in travelling over the best part of the land, I might have thought, as far as productions were concerned, I was journeying through the plains of inner New York or Pennsylvania; the only exception being the wine, for the want of which in America I am disposed to think the cause is not to be sought in the climate.

In respect to the habits of the people, the great peculiarity seemed to be their temperance in eating and drinking, and at the same time their making of their meals a pleasant social occasion, and not merely a means of filling up the stomach. When I say they are temperate, I mean they indulge in no excess; as in respect to wine-drinking, there is scarcely a man in the land who does not drink the light wine at his dinner and supper. But with the Hungarians the meal-time is a time for social intercourse, when friends meet, or when the children and relatives all gather with the parents, and have almost their only merry, familiar conversations during the day. They sit a great while at table, and taste of a great variety of dishes, at least among the better classes. Still, they are not by any means as hearty eaters as the Americans or English. Indeed, to a traveller with a keen appetite, or to one accustomed to the vigorous exploits of the English at the table, the Hungarians seem really abstemious. They make much more use of fruits, and salads, and curious puddings, and the light, pure wines, than we of the Anglo-Saxon race. Indeed, an Hungarian would consider himself in danger of becoming a sot, if he should drink every day the strong brandied wines which every Englishman has on his table. The English in Hungary say it is impossible, in that clear oxygenated climate, to keep up their habit of beef-eating and drinking.

The first meal among the Hungarians is taken at seven or eight in the morning, and consists only of a glass of coffee with rich milk, and some meagre cuttings of cold toast broken up and eaten in the coffee. This is the universal breakfast for all classes except the poorest bauer. Between this and the dinner at one or two, nothing is usually eaten or drunk. The dinner, as I have said, is long, with a great variety of dishes, not essentially differing from our own, except that it is lighter, and a greater use is made of light wines. This meal is always followed by a cup of coffee. The only other meal is the supper at eight o'clock in the evening—a long meal again, with soup, fish, pudding, and wine. Tea is very little drunk in the land; sugar and sweetened articles, too, are seldom used.

What especial theory of diet to draw from all this, I am at a loss to determine. Still, the facts may be useful to some who are investigating the matter. The principal things worthy of imitation seem to be the moderation and sociability of the meals, and the distance of time at which they are separated—the last being, no doubt, very conducive to health. The principal cause of their vigorous health and well-formed bodies must be found, without doubt, in their open-air pursuits and manly exercises, to which they are ardently attached. They are a nation of herdsmen and farmers, and are enjoying the benefits of their pursuits.

No account of their habits would be complete, without stating that the whole population, from the nobleman and the clergyman down to the lower bauer on the Pusztá, smoke incessantly, from morn till night.

THE LAW OF DOMESTIC STORMS.

Whilst scientific men are very laudably devoting themselves to the study of storms in general, we propose investigating that particular branch of the subject which is applicable to every-day life; for a knowledge of the theory and causes of domestic storms must be useful to all classes of the community. It was on contemplating the ruin caused by a domestic hurricane, in the midst of China, that the writer first conceived the idea of giving his head to a subject about which his head had been broken more than once, though he had never before thought of collecting together the results of his experience. He had observed that the various domestic storms he had encountered, as mate of a very troublesome craft, though sometimes sudden and furious, had generally some determined cause, and frequently took the same direction, by concentrating towards himself all their violence. He resolved, therefore, on keeping a log, or journal, in which he noted down, from hour to hour, the state of the craft to which he acted as a mate—with the nominal rank of commander. He described her condition under a slight breeze, her behavior in rough weather, the effect produced upon her by all sorts of airs; and, in fact, he collected such information, that he thought any judicious mate, attached to a similar craft, would find little difficulty in her management.

One of the curiosities of this domestic experience, is the fact, that the same hurricanes prevail at about the same periods of the year; and it is remarkable, that though the wind seems to be raised with immense difficulty about Christmas time, domestic storms are most prevalent at that period.

These storms are not felt to operate severely on those who are provided with a heavy balance, which prevents the agitating influence of those fearful ups and downs which are met with at the time alluded to. Those who are protected by the shelter of a bank are comparatively safe in these storms; though the less substantial craft, unable to meet an unusually heavy draft, will frequently be found incapable of keeping the head above water.

It is a singular fact, that domestic, like other storms, prevail in circles; and, indeed there is no circle in which they are not to be found; for they visit the family circle, the higher circles, and the lower circles, with almost equal regularity. A thorough understanding of the domestic hurricane is, of course, invaluable to a master having the charge of one of the weaker vessels, for it enables him to perceive the storm coming on, and to pass out of it. A domestic storm is generally preceded by a great deal of puffing and blowing, which leads more or less gradually to a regular blow up; and the craft will frequently begin to heave in every direction. Some masters endeavor to meet the storm by heaving to; but this often doubles, without subduing, its violence. The damage done during a domestic storm of this nature, is always very great, and a family wreck is not unfrequently the sad consequence. The numerous different airs that prevail, and form, as it were, the elements of a domestic storm, would form a long and lamentable chapter of themselves;

but we give the heads of a few of the principal. Sometimes a storm begins with trifling airs, but these often increase suddenly to a squall of the most alarming character. Sometimes a storm commences with vapors, which by degrees dissolve into moisture, and a squall springs up, accompanied by torrents of tears rushing down the face of nature, or of ill-nature, with fearful fury. A storm of this kind passes over more quickly than some of the other sorts, though the craft often goes right over on her beam-ends; and, under these circumstances, if allowed to lay-to for a time, she will most probably right herself, without the mate or master taking any trouble. If he is timid, he will probably begin to try and bring the craft round, by taking her out of stays, cutting away her rigging, or some other desperate process; but the best way is to leave her alone, though it is sometimes justifiable to dip her jib well into the water, for the purpose of keeping her steady. If the domestic storm threatens to be disagreeably durable, and the squall continues, it may be advisable to lower the gaff, by reefing the throat-rope or cap-string under the jaws, and make all taut and quiet. This process is termed, in nautical phraseology, bending a spanker; and there is no doubt that the most formidable spanker may be bent by a firm adoption of the plan suggested. If she labors much, you can ease the throat-rope, so as to give room for everything to work fairly aloft; but if you see a squall getting up, clew her down immediately.—*Punch*.

THE PRINCE IN THE EAST.

It is a consolatory and satisfactory sign of the stability of our institutions—a sign of hope peculiarly needed at the present day. Our ordinary political reliances have failed us signally. Political parties have broken up so thoroughly that there is not a wreck left. Traditions, prestiges, authorities—all have yielded to the overwhelming tide of time; all have been swallowed up by indifference. Public men we have none to trust—at least none in particular. The newest idea is that the "special constable" is the true guardian of the British constitution; but we all know that "the 10th of April" was a sort of farce, and we wince under these boasts about the redoubted special constable, which recall certain ideas that associate his chivalry with that of John Gilpin and Major Sturgeon. No—there is no real ruler amongst us, save the Momentum: our system is so vast, so complicated, so huge in scale, so multitudinous in details, that it must go on. A revolution could not stop it. Robbers and passengers are equally overwhelmed by an avalanche. Momentum is not the most discriminating of governors, but at any rate he is powerful.

Thus we are able to do virtually without a Ministry, or with a Ministry that is but tender and piercer to that great self-acting machine. Ministers retain no authority: why should they? it needs no statesman to make the world come round on its axis. You need nothing more than a few beads to keep the little boys from getting in the way of the world and being run over and crushed; and our Cabinet beads do very well. Even when they quarrel among themselves, as beads and pew-opener and sexton will, the world still wags on, and Wednesday succeeds Tuesday with more than official regularity.

Parliament, too, has exploded. We all had our doubts about it. Reform was said to have made it as good as new, or better,—as a bone is all the stronger where it has been broken. But, by ill luck, we have discovered that the most reformed half of Parliament, the borough half, is in great part elected by the Coppock and Edwards tribe: and how can a nation put its trust in Coppock and Edwards? We used to "thank God there is a House of Lords;" but the House of Lords is evidently bent on being forgotten, and last year it made great progress in that direction.

There is indeed something awful, drifting on as we are towards a tremendous future—at least, so they say—in being left thus forlorn. We have had storms before, but then we could always have "a pilot to weather the storm." Perhaps it will all come right. If Europe should be convulsed, we can at least try the special constable. But the most alarming part of the prospect is, that Ministers, they say, are brewing a special storm of their own—are getting up a new "Reform Bill agitation!" The Reform Bill was carried by Birmingham,—whom Ministers of that day all but invited to London; and a curious series of signs may be noted in reference to the coming storm. A distinguished insurgent arrives in London; an official physician waits upon him to recruit his health; he goes to Birmingham, and the pageant which attends him there is graced by an old commemorable flag—the banner of the old Birmingham Political Union, victor in the Reform campaign! It is with these portents that we approach the Reform campaign, for which Lord John has selected the tremendous year 1852. And who is to be the pilot to weather that storm? Lord John? Are we to put Boreas at the helm? Are we to put our trust in St. Alban's as the savior of the constitution, or hail Coppock as the Licinius Stolo of the day? Are the Lords to save us?—*Spectator*.

REPOSE IN THE BOSOM OF THE ROMISH CHURCH.

"We sometimes hear it said of a sceptic, an ultra-rationalist, one who has literally run rationalism into the ground, he has sought repose in the bosom of the Romish Church." Inquiry into the evidences of the Christian Revelation has led to painful doubts about its authority, to perplexing questions about inspiration, and miracles, and prophecy, &c., until the soul, well nigh famished upon the lean diet, which is all that remains after such a dealing with the rich gospel feast, betakes itself in desperation to 'oudi Ecclesiam.' Implicitly receive what the Church of Rome, the only consistent and respectable ecclesiastical authority teaches about Scripture and its contents." It is true, in many instances, especially in England and in Germany, that the ranks of the Romanists have been reinforced from the most rational, or perhaps, we should say, the least rational of the rationalists. We are inclined to think that many persons entertain a vague thought that our brethren of the eldest Church have an advantage over Protestants in this respect. A very little reflection will satisfy any one that this is not so. Moreover, nothing of the kind is claimed by intelligent Romanists. The authority of the *Ecclesia docens*, the 'teaching Church' rests upon the Scriptures, 'Go ye into all the earth and preach the gospel to every creature,' and the like. And, of course, before we can allow the commission of this Church, we must have faith in the Gospels, one of them, at least, from which it is derived, and this faith is to be gained through the exercise of private judgment. Up

to this point, Protestants and Catholics must engage in precisely the same investigation, and use in the necessary process of inquiry, the very same means.—We say nothing, observe, of the advantage which the Romanist has or claims to have in filling out the Canon, and in interpretation of Scripture, we refer only to the great first step, without which the second is impossible, to the issue between the Rationalist and the Supernaturalist, Deist and the Christian, which after all, rather than any question between the various denominations, is the great question of the day. We were much struck, not long since, in reading Cardinal Wiseman's admirable lectures upon the great doctrines of his Church—to observe how entirely he followed, up to the point which we have indicated, the line of thought familiar to Protestants. We asked ourselves then, as we had before, what comfort can the sceptic about the claims of Christianity find here, which a Protestant could not afford him? Here is he to be comforted by a church, whose authority ultimately rests upon Evangelists, whose authority again he cannot see reason to acknowledge. We wish that we had the book at hand, that we might give the passage at length. But we are confident that we have entirely comprehended its drift. The sceptic must cease to be a sceptic before the Romish Church can do anything for him.—*Christian Register*.

In another article we have referred to the *Christian Register* as shewing an unusual spirit of candor in reference to Catholics. It is a Protestant that has drifted so far down the stream that it forgets the commotions attendant on the first bursting from the fountain. It represents the Socinians who protested against the Trithemists of Andover, who protested against the Calvinistic Puritans, who protested against the Calvinistic Presbyterians, who protested against the Episcopalian, who protested against the Lutherans, who protested against the Church of Christ! So, as Noah was the seventh generation from the beginning of the world, and in his time the deluge came, so the Socinians represented by the *Register* are degenerated seven degrees from the Catholic faith, and, having no ark, it is no wonder they feel the abyss swallowing them up.

But we must say we are astonished how the editors of a paper making pretensions to intellectual character, and published in the city of Boston can, in good faith,—for the good faith of the writer does not seem questionable,—fall into so egregious an error respecting the grounds of the Catholic polemic. No, dear sir, be assured the Catholic Church can no more refer to the Bible as the source of its authority than a sane man can go to the memoranda-books of his college days for proof that he is the same personal identity as he was in the days of his youth. The same man may refer to things he has written and published in his youth in proof that he has not changed his principles, and so the Catholic Church may and can refer back from one age to another, even to the first, for proof that her doctrines and her faith have been ever unchanged and the same. We earnestly advise the editor of the Boston *Christian Register* to get Cardinal Wiseman's Lectures on the Church, (they can be readily procured,) and to correct his impressions as to their doctrine. Cardinal Wiseman may, we know not whether he does, use the Scriptures as an admitted authority with the Episcopalian, and it is this domination that the Cardinal has chiefly to do with. But as a ground upon which to establish the primary fact of the Christian Revelation and the establishment of the Catholic Church the Scriptures would never be used unless with such as already admitted them as inspired truth.—*New York Freeman's Journal*.

RIGHTS AND WRONGS OF WOMEN.

About the silliest of all the movements now in progress is this outcry about the wrongs of women. It would really seem that some females suppose that they are oppressed and depressed, wronged and degraded by the tyranny of the horrible men, and they are delivering lectures, writing books and tracts, holding conventions and adopting resolutions, all to vindicate their rights. A convention of women had just been held in Worcester to discuss the subject. There were several hundred females present, and the proceedings were unusually spirited. Mrs. Pauline L. Wright presided and opened the meeting with a strong address. A large number of letters were read from distinguished men and women, most of them expressing sympathy with the movement, and urging more decided action in its behalf.

But what sort of action does these masculine convention females demand? The writer in the *New York Observer*, whose words we cite, remarks:—

They propose that woman should assume equal labors and responsibilities with man; that she should enter the same walks of business, encounter the same conflicts, shoulder the same burdens, and share the responsibilities of the sterner sex. And what would she gain. Instead of being any longer the petted lady, she would become the drudge; degraded to the level of the laborer of the other sex, she would cease to be the idol of a man's regard, but would soon be the object of competition, rivalry, and strife. Her position would be a hundred per cent. lower than it is now. We see the effects of the change in the case of those few women who unsex themselves, and become traders. If necessity compels them to do business, we pity them; if they trade from choice, they get contempt.—Who would respect a woman on Change? Who would wish his wife or daughter to "shin it" in Wall street? How long would the purity and refinement of the sex, the charm of society, be retained, if they were to make themselves common in the daily avocations of this sordid world of ours? Yet the principles of Mrs. Oakes Smith and the Worcester Women's Convention would thus degrade the whole sex.

We say, then, there is no call for this clamor in behalf of women. They are now where they should be, and in this country of all others, they may say: We seek no change, and least of all such change as these pretended friends would bring us.

At the Worcester Convention, William H. Channing proceeded to deliver a report from the Committee on Social Relations, of which he is Chairman. The main points of the Report were as follows:—  
First: Single life, its privileges, dignities, duties, and dangers, which were ably discussed.

Secondly: Marriage—evils of the present system. Under this head Mr. Channing considered the subject of Divorce.

Thirdly: Abuses of Women—Nature—Licentiousness. Under this head Mr. Channing gave a table of most startling and appalling facts and statistics of the cities of New York, Philadelphia, and Boston. In conclusion, he advocated the establishment of an order of women—a sisterhood, who should be called "The

Sisters of Honor," or by some other appropriate name. This sisterhood, he thought, might establish an institution in each of the States—a sort of College or University for Women, endowed by the gifts and earnings of women who have acquired property, and when they die would gladly bequeath it to such an institution, to be sustained by the co-operative industry of its inmates. It should be a high-school of womanhood, and a home, a refuge from the world for those of our sisters who would free themselves from false, uncongenial, and inconsiderate alliances in marriage, which, under a previous head, Mr. Channing had pronounced adulterous and offensive in the sight of God. This could be done quietly, without publicity of a trial for divorce. He took strong ground, also, on the sacredness of marriage. This mode of relief he proposed as substitute for the present law of divorce which he declared to be wholly inadequate and evil. He gave a glowing picture of the beautiful domain on which such an institution might be established, and the happy life of sympathy, attractive industry and content of those who might choose such a retreat from the world.

Dr. Harriet R. Hunts of Boston, followed Mr. Channing, with an able address on Female Medical Education. She commenced by expressing the obligations of American women to Mr. Channing. She was thankful that there was a man pure enough to present the subject he had brought before them, without raising the blush of modesty to the cheek of any one.—Grateful are we that he had a mother to impress upon him such an organization and such principles that he can speak to us so seriously as to command our solemn attention. She showed how much a medical education is needed by woman, that she may attend upon her sisters in those times of sickness and trial when she needs the advice and counsel of a friend.

Mr. Channing proposes the Fourier doctrines of marriage as a remedy for the wrongs of woman, and Dr. Harriet Hunt is thankful that Mr. Channing had a mother to impress on him such an organization as to make such a man of him! If these reformers did not become so silly in their folly it would be well to follow them with arguments and facts. But who can seriously reason against nonsense like this of Channing and Miss Doctor Harriet Hunt?

The Dublin *Evening Mail* states that the Spanish Government has made a concession of two hundred and fifty square miles of country on the banks of the Guadalquivir, in Andalusia and Estramadura, for colonization by Irish settlers. The settlers are to have "exemption from taxes for twenty-five years; admission of their furniture, clothing, and agricultural implements, free of duty; privilege of felling timber for building in the royal forests; power to appoint their own municipal authorities." It is explained that the land is in a district which was unpeopled by the expulsion of the Moors, and has never since been fully occupied.

JUST PUBLISHED, A GIFT BOOK FOR CATHOLICS.

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

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- The Dying Banker, Death Beds of the Poor,
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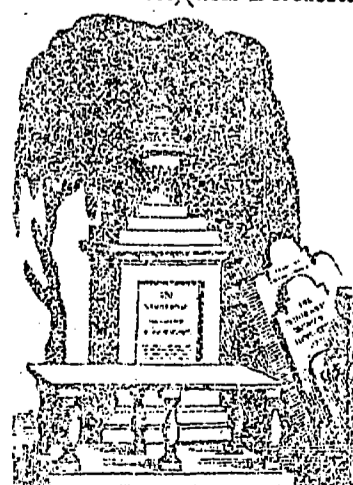
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M. P. RYAN.

Montreal, 5th September, 1850.

Printed by JOHN GILLIES, for the Proprietors.—Greenoak

E. CLERK, Editor.