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CATHOLIC CHRONICLE.

VOL. IV.

MONTREAL, FRIDAY, DECEMBER 23, 1853.

NO. 19.

PERSECUTION OF CATHOLICS IN BADEN, PIEDMONT, AND SWITZERLAND.

(From the Dublin Telegraph.)

The policy of Exeter Hall and of the Protestant Alliance, the policy of Mazzini, of Kossuth, and of Palmerston seems to make great progress abroad—for not only are the Catholics now exposed to persecution in Baden and Piedmont, but the persecution which Anglicanism fomented in Switzerland, in 1847, is on the point of being revived, with fresh venom and renewed energy, in the Calvinistic city of Geneva.

In our last number we exposed the monstrous attempt made by the Protestant Government of the Grand Duke of Baden, to interfere with the discipline of the Catholic Church in his Principality—to prohibit the Archbishop of Fribourg from issuing a pastoral unless sanctioned by Protestants!—to exercise his spiritual jurisdiction in the nomination of a priest to a vacant benefice without the sanction of a Protestant Minister!—or to correct a bad priest by his Grace's spiritual censures, unless that spiritual act was first permitted by a Protestant!!!—and lastly, the attempt on the part of a Protestant Government to take control over the religious examinations of those who were candidates for the Catholic priesthood!!!

In this mad—this desperate and diabolical course, the Protestant Government of Baden has persisted. It has not, as a matter of course, been submitted to by the Archbishop of Fribourg; and the consequence is, that the holy and venerable Archbishop is a prisoner in his own palace!—the Government has declared his spiritual functions to be suspended—that no act of his, as an Archbishop, is to be regarded as valid unless it bears the *visa* and meets the approval of the police, whilst the Protestant Government has constituted itself as the Sovereign Pontiff over its Catholic subjects in Baden!

The Archbishop is a prisoner in his palace! The Vicar-General, M. Bucheggen, has been condemned to pay a fine of 50 florins, and to suffer imprisonment for fifteen days, because it is said he had "the insolence" to remit to the Protestant Government of Baden a copy of the address of the Metropolitan Chapter to their Archbishop.

A suspended priest has been maintained by the Government in a parish, from which he had been removed by the Archbishop; whilst the priest who accepted the parish from the Archbishop has been fined by the Government for obeying his spiritual superior!

A vicar in Fribourg has been arrested and conducted to prison, because he read the excommunication of the Archbishop against those Catholics who had basely lent themselves to the persecution now waging against the Catholic Church!

Such is the state of affairs in the Grand Duchy of Baden. Not one word is said about them in the London papers! There is no denunciation in those London papers of Baden "tyrants" and Baden "despots" interfering with the rights of conscience—of the violation of "the great principles of civil and religious liberty." Ah! those hypocrites! If the Grand Duke of Baden were a Catholic, and if he, a Catholic prince, had but attempted towards his Protestant subjects one title of the evil deeds now doing in Baden, and winked at by the London Protestant papers, the streets of London would be covered with placards, and from one end of England to the other there would be an outcry against "the persecuting spirit of Popery!"

We turn from Protestant Baden to "Liberal" Piedmont. The latter is not yet Protestant; but it is saturated with Anglicanism, and it is on the high road to an open and avowed schism with Rome; for already it is at war with the clergy: its Government has issued circulars which are worthy of Mazzini, and they are as denunciative as any speech of Mr. Thomas Francis Meagher of "clerical influence," for those circulars have denounced the Catholic priests as disturbers of the public peace—as preaching sedition—as inciting their flocks to rebellion. The "Liberal" Piedmontese Administration places in every Catholic chapel a Government spy, and surrounds every altar with informers, and it also seeks to produce dissension between the clergy and their bishops. "The menaces," says an Italian paper—the *Armonia*—in reference to the infidel Government of Piedmont, "will prove as fruitless as the promises of the Ministry, and the gold of the Minister, San Martino, will be treated with the same contempt as the threatened prisons of the Count de Cavour."

The language of the *Armonia* is unfortunately, applicable to more places than to Piedmont, and, therefore, we quote it, for it will be seen to bear much on the very topic which is discussed in the article published by us this day upon Mr. Meagher's speech at New-York.

"Whoever is a priest," says the *Armonia*, "who-

ever is an ecclesiastic must bear this well in mind at the present moment, that, because he is an ecclesiastic, he must be an enemy to the revolutionists. The point is one that should be no longer slurred over. The struggle in which we are now engaged is, beyond everything else, a religious struggle—politics are no more than a mask. That which is the predominant trait in the priest is his sacerdotal character, and there will be, can be nought but hatred against him, as such, until he tramples under foot the chalice and Breviary. The *Gazetta del Popolo* let that fact be known in a manner that is unmistakable."

The infamous paper (the *Gazetta del Popolo*) referred to by the *Armonia* is one of the organs of the Piedmontese Government; and, in the name of its masters, it demands certain things to be done which it specifies. It will be seen that what it requires is in the purest spirit of Anglicanism—it is anti-Papal—it is anti-Catholic. It proposes a spoliation of Church-property—it proposes to make the Church the slave and creature of the State. This, then, is required by those who, in Piedmont, call themselves, not "Protestants," but "Liberals!"—

1. The Ministry must effect Ecclesiastical Reforms, without reference to the Holy See.

2. Ecclesiastical property must be taken from the Clergy, and transferred to the Exchequer of the State.

3. The Government alone is to name an Archbishop of Turin, in place of its true Archbishop, Monsignor Franzoni.

4. The Government must reduce the number of bishops, seize upon the property of the reduced Sees, and dispose of them as it pleases.

5. The Government must have exclusively the nomination of bishops, and parish priests, in its own hands.

6. The Jesuits must be driven out of the country.

How just are the observations of the paper; *L'Echo du Mont-Blanc*, upon the propositions we have quoted:—

Here then is a complete specimen of those liberties which a Liberal Government would bestow upon us—the liberty of property is exemplified by robbery; individual liberty by forced expulsion of innocent individuals; liberty of worship by the destruction of bishoprics, and the annihilation of Papal authority; the liberty of association, by the proscription, without trial or sentence, of men and women, who have devoted themselves to religion. And all this is perfectly, completely, and truly—"Liberal!!!"

With this observation we pass to Switzerland.

Within the last few years the spread of Catholicity in Geneva—the very citadel of Calvinism—has excited terror and dismay amongst heretics of all classes and varieties. The leaders of these heretics were mad enough to challenge the Catholic clergy to engage in controversy with them—they have been publishing papers and books justifying "the Reformation," and they have been so utterly exposed in argument, so thoroughly driven from every point on which they relied, that a revulsion took place, and, day after day, conversions to the Catholic Church were announced, whilst new Catholic institutions of charity and of education were springing up on all sides of the heretics. The heretics tried to maintain their ground in Geneva, as they have tried to retain a name in Ireland—they began on the plan of the Soupers—they sought to obtain wretches who would imitate Judas, and again sell their Saviour and their God for money. But the money could only produce a few perverses; and hence they resolved to destroy Catholicity, by having recourse to the old plan—downright persecution—persecution, as it was practised in Rome, by Nero, and, in latter days, by Mazzini—persecution with the pike and the dagger, and the hand of the robber; and for that purpose, they have sought to get the Government of Geneva into their own hands, and—they have succeeded.—On Sunday week the election took place in Geneva. The Government there was overthrown, we are informed, through the *Univers*, by means of "a coalition between Conservative Protestants and Radical Socialists."

"The six persons elected," observes the *Univers*, "are rampant heroes of the Secret Societies. It is a hatred of Catholics which has determined the result, after having engendered the coalition. The Catholic element has greatly increased in Geneva in despite of persecutions, and in despite of the apostacies of a few miserable wretches, who sold themselves for money."

"The Catholics now expect measures of persecution to be directed against them. Protestant fanaticism is terribly excited, and the new Government cannot refuse to gratify that hatred of the Reformers, which has kept Geneva in a state of civil war for twelve months. The Brothers of the Christian Doctrine are in particular menaced with persecution as well as the Sisters of Charity."

Such is the state of affairs in Baden, in Piedmont and in Switzerland. The London papers are silent as to what is passing in Baden; what occurs in Piedmont is concealed by them; but, still, as the Government in Piedmont declares itself to be "Liberal," it is lauded; whilst the result of the elections in Geneva, we may be sure, will be highly approved of.

Meanwhile Catholicity suffers persecution. Its peace is not disturbed; its confessors are prepared; its martyrs willing; its children confident in the faith; for well do they know that, as it has been, so it will be, and "the gates of hell shall never prevail against it."

THE PRESS ON THE EASTERN QUESTION.

The following able article, on the prospects and policy of Russia, is from the *Press*, the organ of D'Israeli:—

"We communicate to our readers to-day information which we have every reason to believe authentic, and the importance of which all will acknowledge, though conflicting interpretations may be placed upon its tenor. The Austrian Government has appealed to her Majesty's Government to make with it, as a service to Russia, who does not herself choose to originate the suggestion, a joint proposition for an armistice between the Turkish and Russian forces during the winter. There are some who may look upon this incident as the herald of a peaceful solution of the startling difficulties with which our foreign relations have become involved under the Coalition Ministry. If by a peaceful solution they mean an arrangement in the spirit of the Vienna Note, an arrangement which will secure to Russia all that she requires at present, and prepare for Russia all that she intends to accomplish in the future, we doubt not difficulties, to such a settlement will not arise on the part of the Court of St. Petersburg. But there will be no pacific solution which involves any substantial deviation from Russian policy, and the only result of armistices and conferences will be that Russia will gain time, and at the cost of Turkey.

It may be quite true that, when the able Ruler of Russia took his first step, he did not contemplate the war that has broken out. He might well not have contemplated it, because the assurances and representations, the opinions and the feelings, of Lord Aberdeen must have convinced him that all he at this moment required would have been obtained without force. The ulterior objects of the Emperor of Russia, when Prince Menschikoff was sent to Constantinople, were known to Lord Aberdeen, and had been long known to Lord Aberdeen. It may be very convenient, for the nonce, to deny this statement, and very easy to do so for such "organs" as those whose shameless inconsistencies have been the wonder and laughing-stock of Europe during the last six months. Those who tell us on one day that "the Russian soldiers are dying like cockroaches," and on the next that Turkey, if it presumes to resist this host of Semacherib, will be swept from the face of Europe, may, with equal audacity, and with as authentic instructions, contradict our statement; but it is true, and its truth will in due time be acknowledged, even by those who now with hysteric recklessness rush forward to repudiate it. There are other people who represent the Emperor of all the Russians at London and at Paris besides M. de Brunow and M. de Kisseleff. This may not be known to everybody, but it is at least known to Lord Aberdeen.

We repeat, then, that the course pursued by Russia at Constantinople in the spring was one long matured, had been communicated to Lord Aberdeen, had been sanctioned by his approbation, had been looked forward to as one of the contributory means to the expulsion of the Turks from Europe—which in conversation, in conference, and in writing, Lord Aberdeen, at various periods of his career, had not only approved, but encouraged. The Emperor of Russia, therefore, with Lord Aberdeen as Prime Minister, had no reason to count upon war, but, having encountered that emergency, he will not prove unequal to it.

There is a great distinction to be noted between the position of the Emperor Nicholas with reference to carrying out the imperial scheme of Peter the Great, and the positions of Catherine and Alexander in the same respect. Their means to obtain the hereditary object were simply political. Despotism was to direct colossal resources to a vast result. But the means of the present Emperor of Russia for the same end are far more complicated, and far more effective and enduring. Instead of the mere exercise of absolute will, his system of action is founded on three principles; 1st, Autocracy; 2d, Orthodoxy; 3d, Nationality. Catherine was a despot, but she affected to be an *esprit fort*. Alexan-

der was a despot, but he affected to be a Liberal; sometimes *françaisé*, like La Harpe; sometimes *illuminé*, like Adlle. de Krudener. Nicholas is a despot, with the ark of the God of the Russians carried before his host, and that host uncounted millions of a new and homogeneous race. It is to obtain this orthodoxy and this nationality that he has stricken Poland, not from the caprice of a tyrant. All has long been preparing, through the united instrumentality of the three principles, for the expansion of Moscow, for a fulfilment which will bring the God of the Russians to the shores of the same sea that washes the Vatican, and into a city which succeeded to the empire of Rome, and may repeat the same achievement.

Can this policy, which, if successful, will alter the aspect of the whole world, be baffled? And if so, by what means? Not by those practised by her Majesty's Government during the last ten months. First encouragement to Russia, then panic as to her designs; alarm, vacillation, contrary orders, contradictory instructions. Generally speaking, throughout this period Turkey has been recommended to surrender at discretion, in order to relieve the Coalition Ministry from present embarrassment. And now that Turkey has shown that she possesses elements of successful resistance, her efforts are to be paralysed, or her energies exhausted by delay. An armistice will effect the first; perhaps a Conference may secure the second.

A firm and skilful Minister might have prevented the invasion of Turkey, or delayed it for years, during which the resources of that Power might have been increased and strengthened, or the elements of a new barrier to northern aggression might have been developed and prepared. Lord Aberdeen has precipitated the convulsion, and is at the same time alike unfit and unprepared to control the storm. He has no other resource at present than, by diplomatic manoeuvres, or by influences less reputable, to induce the Porte virtually to concede the demand of Menschikoff. The affair is to be "patched up," as the octogenarian Prime Minister of France patched up the French Monarchy at the end of the last century. The Marquis de Maurepas, like Lord Aberdeen, had "one foot in the grave;" the thing "lasted his time;" but what occurred afterwards is not yet forgotten. The future of the world depends upon the conduct of England at this moment.

The following is from the *Assemblée Nationale*.—The writer evidently dreads the effects of war upon the internal affairs of the Continental government of Europe, and seems to doubt the permanence of the Anglo-French Alliance:—

"It must not be dissimulated that if between this and the spring the negotiations do not arrive at a satisfactory solution, accepted by the interested parties—if hostilities recommence, the question, already so grave, would assume one of the darkest aspects.—With the resumption of hostilities, the war in the East may in a few months become one in the West. The *Times* is right when it indicates this eventually as the inevitable consequence of the resumption of hostilities on the Danube; but it seems to us that it appreciates with less justice the situation of the two great German Powers, Austria and Prussia. When the *Times* insists on the considerations which should cause these Powers to dread the preponderance and aggrandizement of Russia—when it adds that peace can only be imposed on Russia and Turkey with the co-operation of Germany, it is perfectly right; but it deceives itself when it supposes that these considerations and these motives must end by inducing Austria and Prussia to side with England in the present crisis. Assuredly the questions of influence and political preponderance are very grave, but there is one still graver, and which predominates over them all—the question of "To be or not to be." In its reasonings and in its conjectures on what may occur in Europe the *Times* has only forgotten one thing—the revolution and the dismemberment which would be the inevitable consequence of it. The revolution! That is the enemy against which Austria and Prussia have to defend themselves before all. Now, these Powers know that, in declaring against Russia, they would not have sufficient force to combat or repress with success the revolutionary forces and spirit.—That is the sole reason of their conduct; it is at once very simple and very true. That is not all.—Those who speak in the name of England, and who offer so warmly her alliance to the continent, forget the just reasons of distrust which England gives to the German Powers. Is it not the basis of the policy of England to protect revolution everywhere—to lend it everywhere moral assistance when it does not give it a more decisive support? And yet astonishment is expressed at the German Powers not feeling the confidence they formerly did in the policy of the English Government. At present a statesman worthy

of all respect, Lord Aberdeen, counterbalances as much as he possibly can the revolutionary tendencies of his country; but who can guarantee that at the first moment he will not be constrained to retire before them? In truth, it is not difficult to understand why, in a situation so uncertain and so precarious, the cojories of England find the German Powers so cold and so reserved. It is because we are convinced that Europe would be divided if war should break out in the spring; it is because we remember the remark of Napoleon, that 'against Russia the alliance even of England and France might not suffice,' that we ardently desire to see successful negotiations put an end to general perplexities. We earnestly wish for the maintenance of peace, because it is our confident belief that war would not be good either for France or Europe. What Europe requires at present is peace. She requires it in order to strengthen social order, which is so profoundly disturbed; to cicatrize the wounds which the revolutionary spirit has inflicted on her; to watch and repress that spirit, and, in particular, not to afford it the opportunities of revolt and disorder, which it waits for with so much impatience. What Europe now requires is the maintenance of the Ottoman empire, such as it exists, consecrated by treaties—it is the *status quo*. That is what Europe must desire; and she is not prepared for anything else. It is by never losing sight of the veritable European interest that we have been able to free the question which is now being discussed at Constantinople from all its accessories, all its details, in order to see only one thing which predominates over all—the preservation of peace. Consequently, the veritable wrong of Russia, in our eyes, is, not to have raised such a pretension with respect to the Sultan, but not to have sufficiently understood that by her exigencies she might gravely compromise the general peace, and thus to have sacrificed the petty policy to the great one. Fortunately, this wrong is not irreparable. By eight months of discussion, which have ended in hostilities, Europe is warned of the dangers of the future. No illusion or blindness is henceforth possible for any one. Let, then, the prudence of Governments profit by the time which Providence still leaves them; it is a last respite—a last benefit."

IRISH INTELLIGENCE.

At a meeting of the parishioners of Dromeliff, held in the Catholic Church of Ennis, on Sunday last, the Right Rev. Dr. Vaughan in the chair, it was resolved "that it is the unanimous opinion of this meeting that it is essential to the promotion of religious education in this and the adjoining parishes, that a Convent of the Sisters of Mercy and a community of the Christian Brothers should be established in this town." His lordship subscribed £50, and the Very Rev. J. Kenny, P. P., £200 towards this object.—*Limerick Reporter*.

THE DOMINICANS IN DUBLIN.—On Sunday an exceedingly large and influential meeting was held, for the purpose of adopting prompt and earnest measures to bring to completion the magnificent new Dominican Church of the Holy Trinity, which is being erecting in Lower Dominick-street.

We have the great satisfaction of announcing that the Rev. Doctor Donnelly, the zealous and unwearied delegate of the Catholic University Committee, has forwarded a further sum of £1,000, being an additional instalment from the diocese of Philadelphia in aid of the Catholic University Fund, and an evidence of the continuous resolution of the Catholics of Philadelphia to have a large share in the accomplishment of this great undertaking.—*Tablet*.

On Sunday last a deputation on behalf of the parishioners of Dromiskin and Darver waited on the Rev. Mr. Malone, to present him with an address and a purse containing seventy sovereigns, in testimony of their earnest appreciation of the services of the Rev. gentleman during the twenty years of his ministry in these parishes. Amongst the most liberal subscribers were several of the Protestant gentry living in, or connected by property in the parishes, such as Lord Clermont (who gave £10), Thomas Lee Norman, Esq., D. L., and several others.—*Newry Examiner*.

OBITUARY.—The Rev. Cornelius O'Gorman, the respected parish priest of the parish of Kilonoe, died on Thursday, the 24th ult., after a short illness, in the 47th year of his age.

THE REV. JAMES MULCAHY, P. P., CASTLETOWNSEND.—It is our painful duty to announce the demise of the Rev. James Mulcahy, P. P., Castletownsend, which event took place last Saturday night, at his own residence, at Castletownsend, after a painful and protracted illness.—*Cork Examiner*, Nov. 29.

Mr. Michael McCarthy, of Laheran, near Cahirciveen, was received into the true Fold, on Tuesday the 22nd inst., by the Rev. W. Egan, R. C. C., Cahirciveen. The young convert's father, Mr. Noble McCarthy, claims to be the representative of The McCarthy More.

The Guardians of the Castlebar Union have again resolved that the Sisters of Mercy shall not be admitted into the workhouse.

THE QUEEN AND THE IRISH EXHIBITION.—Her Majesty the Queen has commissioned Mr. M. Angell Hayes to paint a picture for her (a small one) of the interior of the Great Exhibition. The artist had the commission direct from her Majesty.

It is said that the Dublin Exhibition Building is so constructed that portions of it can be easily applied to the formation of a Railway terminus, a strong proof, if any were wanted, of the sagacity of Mr. Dargan. We have just heard, says the *Tipperary Free Press*, that the Limerick and Waterford Railway, near the bridge of the latter city, will be erected accordingly, and consequently with despatch.

THE IRISH INSTITUTION.—The King of the Belgians has consented, "with pleasure," to permit his pictures to remain for Exhibition in the Irish Institution. All the pictures hitherto presented to the Institution will be removed to the Royal Hibernian Academy next week. The Committee of the Royal Dublin Society have formally consented to Mr. Dargan's proposed Exhibition promenade.

The panic excited by the supposed insolvency of the Irish Savings Banks, has subsided quite as rapidly as it arose.

THE ROYAL FLAX SOCIETY OF IRELAND.—The 13th annual meeting of the Royal Society for the promotion and improvement of the growth of flax in Ireland took place on Friday at Belfast. The Earl of Erne, vice president, was in the chair. The proceedings were of an interesting nature; but the details, as reported can hardly be appreciated out of the province of Ulster and of those districts where the flax and linen trades flourish. The *Northern Whig*, in its review of the proceedings, gives the following particulars:—"In 1848 there were 53,863 acres of flax under cultivation; in 1849, 60,314 acres; in 1850, 91,040 acres; in 1851, 138,619 acres; and in 1852, 136,000 acres. From a return just furnished by the census commissioners to the society, by order of the Government, it appears that in the present year there were 175,495 acres under flax in Ireland, being an increase of nearly 29 per cent over last year's crop, and of 220 per cent over that of 1848. This state of facts is very gratifying, and estimating the value of the crop at £15 an acre, on an average, we find that from £800,000, which the flax growers realised in 1848, the return this year has risen to 2,040,135. In the provinces of Leinster, Munster, and Connaught, the produce, this year, is 22 per cent, over that of last, and 436 over that of 1848, the growth having steadily advanced from 2,663 acres in 1848, to 14,279 acres in the present year. These figures show a very large amount of advantage, indeed, that has been conferred on the southern parts of Ireland, by the agency of the Flax Society.

An extraordinary discovery has been made in Wicklow within the last few weeks of sulphur ore, which is likely to lead to the most important results. It appears the yield is so enormous that it is with extreme difficulty laborers can be got to discharge the duty of taking it from the pits.

The exports of potatoes from the port of Dublin reached to 953 tons, since the demand from England.

The price of wheat at the present time is about double what it was at a corresponding period of the years 1834-5, and for the past 21 years wheat has not ranged so high at this season of the year as it does now.

GRANTS TO THE DUBLIN HOSPITALS.—An application having been made by the guardians of the South Dublin Union to the Lord Lieutenant for his influence in endeavoring to have the annual grant to one of the Dublin Lock Hospitals restored, His Excellency read to them a reply which he had received from the Lords of the treasury in reference to this matter. Their Lordships say that they would not be justified in pressing upon Parliament to increase the vote or to arrest the annual diminution of ten per cent on the estimates of the Dublin hospitals, and they at the same time express their opinion that the grants to the Dublin hospitals are exceptional in their character and objectionable on principle.

THE COAST DEFENCES.—A Galway paper states that instructions from the government have been received by the authorities of that town, setting forth that the Lords Commissioners of the Admiralty have decided on raising a force of 10,000 men for the defence of the coasts of the United Kingdom. Volunteers offering themselves for such service will be received and trained. Placards have been posted setting forth the bounty, pay, clothing, &c., to be given.

The Lord Chancellor has been pleased to appoint Francis Evans Bennett, Esq., of Bennett's Grove, to the commission of the peace for the county of Cork, on the recommendation of the Earl of Bandon.

It is understood that the office of chief magistrate of the town of Belfast for the ensuing year will be filled by Frederick H. Lewis, Esq.

THE CLONNEL ELECTION.—The Committee of Selection fixed upon Mr. John O'Connell on Friday last as their candidate, and a large public meeting accepted him on Sunday. Other meetings of a quasi-opposition nature were held, at which Messrs. Lucas, Duffy, Moore, and Gray, insisted upon Mr. John O'Connell pledging himself to act with the independent party in Parliament; and some rather unpleasant scenes occurred. Although many of the clergy were determined to support Mr. O'Connell, some influential priests wished him to be explicit, and on Tuesday last he wrote as follows:—"I declare that on the understanding that I am not called upon to pledge myself to what is known as the 'Policy of 1851,' I am ready to act with any and every party offering independent opposition to bad measures from any Government; and that I will, as I always did, most determinedly oppose such measures and the Government that proposes them, and that refuses to listen to the claims of Ireland. "By the Policy of 1851," says Mr. O'Connell's reverend friends, "Mr. John O'Connell means indiscriminate opposition to every Government. To this we conceive no reasonable man could assent." Mr. O'Connell has decided to sit on the Ministerial side of the House. Young Mr. Bianconi has formally retired. The Tenant League, having misgivings respecting Mr. O'Connell, still speak of starting a candidate. The election will take place on the 6th of December.

IRISH GENEROSITY.—For the mere purposes of emigration, there has come to the knowledge of the English Commissioners of Emigration that, from this country there was sent, in 1848, £460,000; in 1849, £540,000; in 1850, 975,000; in 1851, 997,000; nearly equal to 15,000,000 dollars.

The Electric Telegraph Company made another unsuccessful attempt to throw across their cable from the Irish to the Scotch coast.

THE LABOR MOVEMENT.—The Wine and Groceries Porters of Dublin having respectfully solicited an increase of wages from their employers, stating that their wages in the best times were barely sufficient to maintain themselves and their families, but that under the present famine prices of provisions they are totally inadequate, their employers at once conceded to the demand. The operatives have since publicly expressed their gratitude.

THE LATE RAILWAY CATASTROPHE.—It is stated this morning that there are now no hopes of the recovery of Mrs. Latham Blacker, one of the surviving sufferers from the railway collision at Straffan. The cases of McSweeney, McNally, Bateman, and Jelly, against the Great Southern and Western Railway, seeking compensation for loss of life, will be tried in the sittings after this term, and subsequently thereto the action of Mrs. Sarah Kelly v. George Birch.

The widow and family of the late Mr. Bateman have commenced proceedings against the Great Southern railway company.

We have heard that the friends of the late Mr. Jelly, of Maryborough, will claim £10,000 compensation from the Great Southern and Western Railway.

STATE OF THE COUNTRY.—The Cork magistrates in the south, ask for the withdrawal of the extra police force. The magistrates of the north are calling upon the executive for additional powers to repress crime and outrage in their district.

Here and there throughout the provinces, there are but too plainly perceptible the reviving symptoms of that Agrarian War which has already been so fruitful a source of crime and outrage in Ireland. In Monaghan, it is affirmed that all the tenants on the Bath estate (comprising some thousands of acres) have been served with notices to quit; and that ejection processes for the entire body are being prepared. In this locality, it appears, it is desirable to stock the property with more tractable electors.—*Nation*.

The fault which we find with the country at present is that, in the midst of this sentimental enthusiasm about what is called "industry," there is an alarming want of political activity. And in the North of Ireland, this is specially noticeable. We have no cohesion of parties, no unanimities of thoughts, no combination for action in any one direction. The only signs of organisation we see at all, are in the small obstructive cliques (as in some of the public boards of Belfast, and other places for instance) that always work mischievously and vigorously when the country generally is quiescent. People may talk as they please about the dangers of party, and fools may boast that they belong to none; but when great political discussions and great political parties exist in a country, it is a sign of health and vigor; when the vigor declines, parties disappear, and cliques and coteries are active, as the bodies of great animals produce insects most rapidly when they are dead and decaying.—*Ulsterman*.

"Sir," writes Daniel Mather, Esq., to the *Times*, "a report is going the round of the newspapers under Irish news, 'More Ribbonism,' that an attempt had been made to assassinate me on my property in the county of Roscommon. I cannot allow the report to pass without asking you to give it a contradiction, as being altogether unfounded."

EVICTON OF AN ENTIRE VILLAGE.—We find the following dismal story in the *Galway Vindicator* of Wednesday:—"In the year '46, the ever memorable village of Ballinlass, in this county, was the scene of a wholesale eviction by Mrs. Gerrard, which stirred the country from one extremity to the other. The village of Killahoose is situated in the neighborhood of Ballinlass. This property was lately in the Incumbered Estates Court, and was purchased in trust for Mrs. Gerrard. Her very first act of ownership is the eviction of Fifty Families, numbering 400 Human Beings. Yesterday morning, the inhabitants were startled from their usual quiet by the "pomp and circumstance" of an array of military and police, which marched into the village. Sixty men of the 33rd from Athlone, under the command of Captain Queale, assisted by a strong force of constabulary under Captain Cummins, proceeded to the scene of eviction, where they remained stationed up to the time our correspondent wrote. J. M. O'Hara, Esq., Sub-Sheriff, is also present on the lands, and not wishing, says our correspondent, to send the poor creatures adrift, in this inclement season, has given them a little time to look about in order that they might find some spot in which to make a temporary settlement. These people and their ancestors have lived here for generations, and they owe neither rent, tithe, nor taxes? We are also informed that the tenants, rather than be turned adrift from the homes and graves of their fathers, offered to pay a half-year's rent in hand, and signified their willingness to enter into any such fair arrangement for the future as would suit the wishes or the interests of Mrs. Gerrard. But no terms of arrangement or compromise would be listened to.

EVICTON IN LOUTH.—We perceive by the *Dundalk Democrat* that every tenant on the Bath estate, comprising some thousands of acres, has been served, as we are told, with a notice to quit, and that steps have been commenced to obtain ejection decrees against them.

COURAGE OF AN IRISH LADY.—Some threatening notices, with a picture of a coffin, were sent to Mr. Ross, of Bladensburg, and his wife pasted up the following placard:—"In the absence of my husband, I copy and post up to the disgrace of this parish, a letter which I received and opened, that the respectable people of this village may know whom they have among them, and purify themselves from men who dare not sign their own name, or meet publicly in the face of day. I say, moreover, that should my husband's health make it necessary for him to change climate this winter, I will remain here to fill his place, in order that a cowardly cabal, who dare not say to any honest man 'Be of us,' should not continue to disgrace this parish by such discreditable productions as the letter I now subjoin."

The tide of emigration from this locality, says the *Castlebar Star*, has been somewhat checked; this, however, we are afraid, will be only temporary, as every packet continues to bring remittances from relatives already across the Atlantic, to assist in enabling their friends and families to follow them.

THE CHOLERA.—Asiatic cholera has made its appearance in the city of Cork. Last evening an order was given by the mayor for the burial of a man named James Esmond, who was attacked on Friday and died next day. Another case occurred in Rag-lane, and we have been just informed of the occurrence of a third in a place called Mary's-square. There have also been one or two fatal cases at Belfast.

THE LATE DUKE OF WELLINGTON—CURIOUS COINCIDENCE.—From the fact of the Mornington family having been so connected by property, &c., with the parish of Trim, in which town the late Duke spent so many of his early days, and commenced his career in life by being elected, when scarcely 21 years of age, to represent the old borough of Trim, the following coincidence is worth relating. On the news of the death of the Duke reaching Trim, the Very Rev. Dean Butler caused the chime of bells to be rung in respect to his memory; and the large bell, which was considered one of the finest and sweetest in Ireland, hardly had tolled a second time for the occasion, when it suddenly broke, became mute, and ceased to send forth its notes. Whether this was to be attributed to neglect of the ringer or regret for the great man of the age, it is hard to say; but very odd as it may appear to be, on examining the bell it was found to be cast by Edmund Blood, 1769, the very year the Duke was born. Thus this fine bell commenced its career with the birth of the Duke, and ceased to sound at his death. The parish of Trim is now getting the bell re-cast, and the old metal is to be seen at Mr. Hodges, Abbey Street, Dublin.—*Meath Herald*.

FATAL AFFRAY.—We copy from the *Evening Mail* the following particulars, communicated by a correspondent, of an affray which took place near Moate last Thursday:—"Peter Kelly, a publican, who resides in Moate, holds an extensive farm from W. Magan, Esq., M.P., at a place called Gaulstown, about 3 miles from the town, a part of which poor Kelly had sublet, by consent of his landlord, to a man named Green. Kelly, during the late election, was a warm supporter and agent of Captain Magan, keeping open house for his voters and mobsmen, for which service Kelly furnished a bill of £74. This sum the captain declined to pay, but offered the half, which was refused. Kelly commenced proceedings at law against his landlord for the recovery of his claim; which, as he alleges, so enraged the latter, that he distrained Kelly's crops for the rent due the 1st of the present November, and the produce of the distress was sold on Friday, the 18th November, Captain Magan being himself the purchaser. The corn was removed to the premises of Kelly's under tenant, Green, who, it appears, is in Captain Magan's interest. So far, all went on smoothly. But Kelly having paid the rent of the whole farm, including Green's portion, distrained the corn which had formerly been his own property, and which he now found on Green's land. As if in anticipation of some such proceedings, Captain Magan came in person from Cloncarl, his residence in the King's County, on Thursday last, Nov. 17, attended by a large number of his own retainers, with horses and carls, to remove the property, whereupon Kelly raised his faction in the neighborhood to defend his 'rights.' Upwards of 500 men were assembled on both sides. At first the fight was carried on by each party threshing each other with the sheaves of the disjunct corn, till they fought knee deep in grain.—Sticks and stones succeeded; and after a prolonged battle, Captain Magan withdrew his forces, leaving a man named Moylan, who belonged to Kelly's faction, dead on the field, one of his own men being badly wounded in the head by a blow of a stone. Poor Moylan's instant death was caused by the shaft of a cart which struck him on the breast. He leaves a wife and five children. The police, having arrived in force, arrested Peter Kelly, two of his brothers, and a man named Pat Scally, and brought them to Moate, where Mr. Cronin, R.M., and William Fetherston, Esq., were sitting at petty sessions. They are detained in custody for further investigation. Captain Magan, having applied for military aid, proceeded on Friday morning, Nov. 18, to the lands, accompanied by a company of the 33rd Foot from Athlone, and about 100 policemen, who remained the whole day under arms in a deluge of rain, until the entire seizure was conveyed away en route for Cloncarl. Mr. Cronin, R.M., and the sub-inspectors of police from Moate, Mullingar, and Glasson, were on the spot, and the proceedings were completed without any disturbance. No inquest has been held on the body of Moylan. Dr. Matthews made a *post mortem* examination this morning, (Friday) after which the body was interred; but there is to be a public inquiry at the Court House of Moate on Wednesday next. The feeling of the populace is very violent against Captain Magan; he cannot show his face in public unless when guarded. Never were the sympathies of a faction so completely altered. Where are now the 'happy homes and altars free' which the tenant right members so liberally promised in the days of the election? He has shown his supporters what his notions of tenant right are, viz.,—to suffer distraint for rent four days after it has become due. He will do well now to bear in mind what his friend, Mr. Keogh, hinted about the 'long nights,' &c.

THE "SOUPERS' CALL TO THE UNCONVERTED."—We clip the following from the *Nation*. It is a sweet little Protestant hymn, sung with great unction at all evangelical tea-parties. Air—"Old Hundred":—
O, Ireland! oh, my country! wilt thou not
Take soup?
Wilt thou not dip thy ladle in the pot
Of Gospel soup?
Shall pulpits ring and English cash roll in,
And thou remain insensible to—tin?
And never see the gorgeous yellow meal,
Nor soup?
Nor feel the creature comforts converts feel?
O, soup?
Thy Popish head, and with a holy Bible zeal,
Embrace—the soup.

GREAT BRITAIN.
The Acts and Decrees of the First Synod of the Ecclesiastical Province of Westminster, held last year at St. Mary's College, Oscott, having been approved of, and ratified by the Sovereign Pontiff, are now promulgated in the different Dioceses, as part of the Ecclesiastical Law of the land.

REPORTED APPROACHING MARRIAGE OF THE PRINCESS MARY OF CAMBRIDGE.—The *Gazette di Genova* of the 19th Nov., copying from the *Parlamento di Turin*, announcing the approaching marriage of H.R.H. Princess Mary of Cambridge with Prince Napoleon, son of Prince Jerome Bonaparte. We cannot, of course, certify the correctness of this report, nor should we insert it had it not gained ground among the highest circles in London and Paris. It would, indeed, be a singular instance of the vicissitudes of fortune and the short-sighted speculations of our greatest men if a Bonaparte should be united to a "fille d'Anglaterra."—*Morning Herald*.

THE STRIKERS.—The "turn-outs" at Preston and Wigan continue with unabated obstinacy. The hands are still out at Bacup and Bury, though an accommodation is expected. At Burnley, the mill-owners open their doors next Monday, taking off the advance they had paid upon weaving, but leaving it upon spinning, and working only four days a week. At Glossop, Hyde, and Staley Bridge, an agreement is concluded to work only four days a week; at Ashton, also, the same measure is all but decided upon. The previous advance at these places is to be withdrawn.

It is said that the Secretary of War, in conjunction with the General Commanding-in-Chief, is about to propose a liberal measure, by which the soldier abroad and at home will obtain the daily rations at a fixed rate, whatever may be the market rates, and that it will probably be fixed at fourpence half-penny.

It is said that no regiments now in the Mediterranean will this season be sent to the West Indies in consequence of the disturbed state of our political relations with Russia. The regiments named as relief are virtually to be a reinforcement of the troops in Gibraltar, Malta, and the Ionian Islands.

A Manchester circular states that the cost of living has increased one third this year as compared with the two past.

The indictment against the Right Hon. William Baresford, upon which the grand jury returned true bills upon a charge of bribery, arising out of the recent election for Derby (removed by a writ of certiorari, into the Queen's Bench), will be set down for trial at the sittings after the present term, at Westminster. Sir Fredrick Thesiger and Mr. Bodkin, are retained for the defendant, it being understood that the Attorney-General will appear on the part of prosecution.

We understand that the commission now sitting for the purpose of adjudicating on all outstanding claims since the last war between America and Great Britain, have chosen as arbitrator Joshua Bates, Esq., of the eminent firm of Baring Brothers.

The popularity of Glass as a building material—arising out of Sir Joseph Paxton's crystal palace and conservatories—will cause glass to be employed in a thousand ways, to which no one dreamt it was applicable a few years ago. The Prussians have just resolved to make it serve for public monuments. A column consisting entirely of glass, placed on a pedestal of Carara marble, and surmounted by a statue of Peace, six feet high, by the celebrated sculptor, Rauch, is about to be erected in the garden of the palace at Potsdam. The shaft will be ornamented with spiral lines of blue and white.

The Times thinks that the disfranchisement of decayed and insignificant boroughs, the maintenance of the borough franchise at its present amount, and the reduction of the county franchise to an equality with that of the boroughs, "form the groundwork of what appears to us to be a safe, moderate, and practical reform bill."

THE EVICTIONS IN SCOTLAND.—Mr. Donald Ross, of Glasgow has written a letter to the *Morning Advertiser*, describing the cruelties perpetrated against, and the fearful sufferings endured by the evicted tenantry in the island of Skye. The writer states that permission was refused the miserable outcasts to erect tents to shelter them from the pitiless storm, and adds— "at last a Catholic clergyman near the scene of distress, in the most kind and generous manner possible, granted an acre of land belonging to him for the use of the poor outcasts, to erect their tents on. This was most providential, as the weather had become so severe with snow and sleet, that certain death would have been the result had the outcasts been exposed to it much longer." The description given by Mr. Ross of the miseries endured by these poor people is most heartrending—at least would be so to parties not accustomed to the sufferings inflicted on the Irish peasantry.

THE CHOLERA IN THE NORTH.—No new cases of cholera have been reported to the parochial authorities of this city since our last; but deaths from the epidemic still occur throughout Scotland. At Dalmeny there have been three fatal cases, and in Liff and Benzie three; in Glasgow two had been reported up to Wednesday; at Arbroath, it is said, the progress of the disease seems to be checked—there have been upwards of twenty cases, three-fourths of which have terminated fatally. In Dundee the disease is on the decline. At Cupar-Fife one person had been attacked, but the case does not appear to have proved fatal.—*Scotsman*.

Another fearful catastrophe has occurred at sea, the wreck of the British ship Lady Evelyn, Captain McClellan, commander, while on a voyage from Hong-Kong to San Francisco, with the loss of no fewer than 250 individuals.

INCREASE OF INTemperance.—Whatever may be the case throughout England generally, the consumption of malt in the Metropolis instead of falling off with the progress of Teetotalism, appears to be increasing much more rapidly than the population has done for the last ten years. The consumption of malt must have risen above 34 per cent during the ten years from 1843 to 1853; nearly 75 per cent more than the increase of population during the same period. It would be interesting to compare the increase in the Metropolitan consumption of "Old Tom," "cream of the valley," "mountain dew," and other forms of what the emphatic Temperance orators call "liquid damnation" but, unfortunately, there are no returns available for that purpose.—*Spectator*.

Under the heading—"Pictures of the People," the *Nation* gives the following sad catalogue of crimes in Protestant England; it cannot be concealed: vice and immorality are advancing with giant steps:—

"PICTURES OF THE PEOPLE.—At an inquest at Lincoln a few days since, upon a servant girl aged sixteen years coming to be sworn, the coroner made his usual inquiry if she knew what an oath was, to which she answered, 'No.' Coroner—"Do you ever go to church?" Answer—"No." "Do you ever go to chapel?" "No." "Do you know what the Bible is?" "No." "Do you know that there is a future state?" "No." Her master, a respectable tradesman, told the coroner he went to church. "And your servant—why does she not go?" "She may go if she likes; I have nothing to do with it."

"THE KNIFE.—In all the English towns the use of the knife in assaults has become common with the people. In Liverpool, during the last three years, there have been no fewer than 232 cases of stabbing, and attempting to stab; the number of actual cases of stabbing being 174, and of attempting to stab 59.—During the last twelve months, up to the 13th November, the number of actual stabbings was 71, and of attempting to stab 28; in all, 99."

"OUTRAGES ON WOMEN.—We select the following statement from the *London Examiner*:—"In the papers of Monday, which gave the account of Mobb's execution and the circumstances of his crime, appears no less than four cases of outrages on women, the atrocity of which is only less black than that of Mobb's, because death did not happen to ensue."—This national propensity has also been dilated upon in the *Morning Post*. Our contemporary remarks:—"An ancient proverb describes England as a paradise for women, and a hell for horses; Italy as a paradise for horses and a-hell for women." What amount of truth the adage may still retain in its reference to Italy it were needless now to inquire; but it is sad to think that, in so far as it relates to England, it is in process of gradual refutation. What either of pleasure or of dignity can there be for the wife who lives in daily expectation of being throttled by her husband, and has no other consolation in her agony but the sad thought which comforted the dying daughter of Jephtha—

"If the hand that I love lays me low,
There cannot be pain in the blow."

"Scarcely a day passes that the columns of this and other journals are not defiled with such stories of domestic butchery as sicken the sensibilities of the reader,

and would utterly transcend his belief, were they not attested on the evidence of sworn witnesses, and made the subject of judicial investigation before the tribunals of police. Sometimes, as in the case of Mobb's victim, the wife dies on the spot—her throat cut like a sheep's—but more frequently she lingers on maimed and mutilated, disfigured and discolored, a ghastly, yet mute uncomplaining witness to the merciless barbarity of the man who should have laid down his life for her. The murderous marriages of Henry VIII. are the reproach of our history, but we for our sins live in an age when the most debased and besotted of mankind renew the memory of those royal atrocities in their dark cellars and mouldering garrets."

Fourteen per cent of the births registered in the Lancaster district during the quarter ended September last were illegitimate, being one in every seven. The proportion during the last year was nine per cent; and during the seven years ended June, 1844, it was eight per cent.

In consequence of the great increase of lotteries announced to be drawn at Christmas next, and the subject having been brought under the notice of the law officers of the crown, notices will shortly be issued through the Commissioners of Police to all persons promoting such gambling, that if persevered in they will render themselves liable to prosecution.

THE LONDON "HELLS."—These places are not gambling houses—they are robbers' dens. They are generally kept by men who have been originally servants—one man has been "boots" at an inn, another a waiter at an hotel. These establishments appear to be divided into two distinct classes, the inferior being called "Silver Hells," because herein gamblers are permitted to lose silver. At the first-class establishments, of course, only gold is seen. These places are, it should be known, late places. Few men go there unless they are half intoxicated. Not even the most desperate gambler—not the man who is hoping daily to retrieve his losses—would probably ring the bell of certain houses in St. James's-street in cold blood. No; from the club, where a "certain quantity" has been taken, men wend their way hitherwards. They are generally known, and easily find admittance.—Once in the hall of the hell, they have yet some ceremonies to go through before they reach the scene of their exploits. The porter goes to an inner door of iron and rings a bell. He is answered; the door falls back, and the visitors ascend the stairs, at the top of which they find a second heavy iron door, strongly secured. They become known, and pass this and a third door, I believe and then they enter the hell.—to them it shall yield its abundant torments assuredly. Here wife and children lose their hold upon the best man's heart, and their fortunes and their fame are recklessly lost. Possibly the new group of visitors have not much money in their pockets, and this they don't care about losing. They saunter to the table, watch the game a little, and then wander into the supper-room. Here a luxuriant supper is provided for them. Here is everything they can wish, and all gratuitously. "I say, old boy," said an informant of mine a short time back, at one of those establishments, to a feverish young fellow, who had four plover's eggs before him, "I say, spare us one of those eggs?"—"Can't my boy," was the reply of the unhappy young fellow, "they have just cost me a hundred pounds each." Our new group begin to talk of their losses; they get jovial over their wine, and return to the gaming-room. Here the play is going on. The temptation is not to be resisted. They play. Perhaps they have only about £10 each in their pockets: The amount is soon lost. Then follows a dialogue with the proprietor of the establishment. He knows to a shilling the paying capacity of each of them. He has the value of their estates at his fingers' ends.—"Come, —," one will say, "I want some money." And now the process of money-advances in a "hell" proceeds. The proprietor—confiding fellow that he is—wants only a signature. The gentleman will take £50—he is determined to risk no more.—Only £50, and if he lose that, he will give the abominable play up altogether. The proprietor produces a book of printed bill forms—at a short date, I believe. The whole thing—the entire machinery is ready. It is the simplest matter in the world, and does not detain the gentleman one minute. Actively enough the gentleman accepts a bill for £50. He has cashed it. Yes, he has given the full value of it, deducting nothing for discount. But in what coin? Certainly not in that current amongst her Majesty's honest subjects. No, it is "hell" coinage, in the shape of counters, representing certain sums, according to their shape and make. It is coin current only at —'s. Therefore the gentle reader will perceive it is to be spent at —'s, rather to be lost at —'s.—Letter in the *Daily News*.

UNITED STATES.

In view of the danger to which the public peace at New York is exposed by the tub preachers, and itinerant Protestant mountebanks, His Grace the Archbishop has addressed a letter to the Catholics of his city exhorting them to take no notice of the insults of the city fanatics:—"Let every man who chooses to preach in the public streets, preach as often and as long as he will. But as for you, dear brethren, shun the space in which his voice can be heard, lest, owing to human infirmity, a reasonable and just indignation might tempt any one of you to exhibit symptoms of impatience or resentment—which would be as a signal to your enemies, in consequence of which the laws and rules of peace and good order might be adopted."

CHICAGO, Dec. 16.—A bloody riot took place yesterday at LaSalle among the laborers on the Illinois Central Railroad, owing to the reduction of wages. It began with an altercation between Story, the Contractor, and a party of Irishmen, during which; one of the latter was shot dead. Shortly after, Story's office was attacked and pillaged, and Story, who had fled to a barn, was brutally murdered, his body being shockingly mutilated. Mrs. Story was also fired at but escaped unhurt. It is reported that Dunn, Story's foreman, on the other side of the river, shot 9 laborers. The Sheriff of LaSalle has succeeded in arresting 300 of the rioters after shooting one dead and wounding two others.

PERSECUTION IN AMERICA.—We take the following extract from the *Ledger* of Tuesday. The first is from the New York correspondent of that paper.—"The second came by telegraph. It is evident that secret societies somewhat similar to the Orange Lodges of Ireland, exist in some parts of America. The extracts we give are at least an indirect evidence of such a deplorable, unconstitutional, and unchristian state of things." The New York correspondent says:—"There

is mischief brewing here, between certain classes of Roman Catholics and Protestants, which is likely to eventuate, by and by, in public disturbance. A secret society called the "Know Nothings," it is alleged, keep in their pay a street preacher, who holds out on the corners on Sundays, Gavazzi-like, against Papal influence, the Roman Catholic Priests, &c."—All this irritates the Irish Catholics, and serious rows are the occasional results.—Last evening, a general riot took place between the opposing parties, and it was only with the greatest difficulty that the Mayor could prevent bloodshed. The Catholics say the street preacher is only a stalking horse of a Native American Association, and they give warning that unless he stops his tirades, they will lynch him.—*Catholic Instructor*.

PITTSBURGH, Dec. 12.—Bedini, the Pope's Nuncio, was yesterday escorted to Church in this city, by a large procession, composed of the different Roman Catholic Societies, bearing banners with appropriate inscriptions.—Considerable excitement ensued, and after service, when the Nuncio, accompanied by Bishop O'Connor, was returning to his carriage, some ruffians stepped forward and pulled cigars into their faces. One rudely pushed Bishop O'Connor, mistaking him for the Nuncio. The ruffians were chastised on the spot.—*Id.*

AN IMPOSTOR IN THE DIOCESE OF ALBANY.—A correspondent writes us that a man, apparently a German Jew, professing to be a French priest, of the name of Lafayette, has been attempting to impose himself on the Catholics of Little France and other places in Oswego county in this State. The same person under one name or another, has been playing the rogue in Canada, Vermont, and elsewhere. The Right Rev. Bishop McCloskey, on hearing that such an one was in that region proceeding to be a Priest, sent a deputy to warn any French people against him who might be stupid enough to accept him without his producing his papers. We publish this much to warn any unsuspecting people against this man, who looks like a Jew, and is a gross impostor.—*N. Y. Freeman*.

A correspondent of the *N. Y. Freeman's Journal* writes from Honolulu—at the breaking out of small-pox, which has committed such fearful havoc amongst the native population, a deserted cattle pen was fitted up as a receptacle for the infected. The Protestant missionaries would not go near the sick; nor allow the natives to approach their luxurious dwellings. The consequence has been that great numbers of the native have become Catholics; the Catholic priests having throughout been most assiduous in their attendance upon the sick. The contrast between the heroic devotion of the one, and the pusillanimity of the other has thus been one means of opening the eyes of the simple Hawaiians as to the respective merits of Catholic and Protestant missionaries.

A NEW, BUT NOT IMPROVED, VERSION.—During a discussion at a late Church Convention in America, the Hon. Luther Bradish (late Governor of New York) spoke of new translations of the Bible lately put forth in America, and produced much amusement by quoting one of them, in which for the words, "no variableness nor shadow of turning," there is substituted, "no parallax, or tropical shadow."

THE "SPIRITS" AND THE PROTESTANTS.—The Ohio papers bring us news of a queer development of Protestantism that has just taken place in the northern part of that State. It is a law suit growing out of the disturbances of an Episcopalian meeting by the "spiritual rappings." One of the counsel engaged on behalf of "the Church," admitted that the rappings were irrespective of the will of the "medium," that they might be the operations of independent spirits—but that the "medium" had no right to come into their Church, and cause thereby a disturbance of their service.—*N. Y. Freeman*.

The old orthodox Protestantism of the puritans of Connecticut, with its dogmas, and formularies, is rapidly dying out, even by the confession of its best friends. The Rev. Edwin Hall, one of its staunchest supporters, thus writes:—"We have now a disappointed capricious irresponsible independency, which holds alike in its embrace the vilest errors and the most precious truth. Whoever, will not submit to this state of things, has no other alternative before him, but either to contend almost hopelessly for the ancient faith and order, or to withdraw. Both the faith and order of the Gospel now lie prostrate and trodden down by the dominant powers of Congregationalism in Connecticut."

The Newburyport *Herald* intimates that the number of strong minded women is on the increase in Boston. Its opinion is founded upon some dozen cases lately before the Police Court where wives gave their husbands sound thrashings.

A slaveholder of Louisville named Daniel C. Payne, who recently went to Windsor, Canada, to endeavor to induce some fugitives to return to slavery, was made by them to feel the beauties of the lash, and left for the United States as quick as possible. Accounts say that near one hundred lashes were given him with a large "bull whip."—*Boston Atlas*.

SOCIAL LIFE IN NEW YORK.—In no place probably on the habitable globe is the "almighty dollar" worshipped with such an intensity of devotion as in this great city. It is indeed the Alpha and the Omega of her citizens in the most extended sense. Wealth, wealth, wealth, is the cry and the pursuit of every one from the Battery to 100th, 150th, and 200th street, and from the extreme point of the easternmost pier of the East river to the most western pier on the Hudson, the pursuit is made by every one with an eagerness which baffles description. Waking or sleeping, walking, riding or yachting, in the street or the house, at the counter or the desk, at weddings or funerals, dinners or routs, money, money is the god of their idolatry, before which they bow with more than Eastern devotion. Colonel Hamilton of the British army, in his *Book of Travels* in this country, published some years since hit off this New York feeling very happily in describing an evening party of gentlemen to which he had been invited, where his host had something to say as to the wealth of every guest to whom he introduced him, and finally, on the entrance of a new comer, the gentleman of the house begged the colonel to allow him to present him Mr. B., who had recently made one hundred and fifty thousand dollars in tallow. The rich men are, with few exceptions, the great men of New York, and though a Hamilton or a King, a Webster or an Everett, would be fully and properly appreciated by very many in this city, still a very large majority would regard with more deference, and treat with a greater degree of respect and attention some noodle who had a million of United States six

per cent. stock standing in his name. There is also in New York a general, and it may be called a vulgar practice, to estimate or tell the cost of everything.—If you are at a ball or a soiree, if you do not hear it at the time, you are sure to learn it in the gossip of the next forty eight hours, that the natural flowers displayed in the rooms or on the supper table cost so many hundred dollars, that Weller was paid such a sum for the supper, that the hire of the extra plate and glass cost so much, and that the band had a like amount for its services, and that the whole entertainment involved an outlay perhaps of two or three thousand dollars. If it is a dinner party you are sure to learn that Weller or some other "cookery man" charged fifteen dollars for each guest for his viands, besides the ornaments and the dessert, and that the Madeira wine was \$18, and the sparkling Moselle \$6 per bottle.—*Cor. of N. Y. National Intelligencer*.

PROTESTANT DEVELOPMENTS.—We presume that many of our readers have glanced over the rules of Mormon matrimony which have been extensively published of late in the papers, with the same astonishment and disgust as ourselves. The fact is now undeniable—Polygamy is a recognised and systematic thing in one of the territories of this Union. Inasmuch says the Mormon code, "as the saint in Utah consider it moral, virtuous and Scriptural, to practice the plurality system, they should seek by every means to eradicate, not only from their own minds, but from the minds of their children, every erroneous, improper prejudice which they have formerly imbibed, by their associations with the nations of modern Christendom." And parents are urged to instruct their daughters, that it is as honorable in them to marry a "good man who is already a husband as one who is single." The sixteen "rules" which follow this introductory advice are similar to those which are given by Mahometans to their children. No. 1 requires that the man intending to marry, should first become truly religious. No. 2 advises him to select his wives, not for their beauty and grace merely, but for their virtue, modesty industry, and cleanliness.—No. 3 reminds him that his wives are the weaker vessels, and that he must, therefore, instruct and advise them in the duties of family government. No. 4 enjoins it upon him to regard the secrets of each wife as a sacred trust, by no means to be imparted to the others. No. 5 forbids him to speak of the imperfections of one wife to another. No. 6 condemns hastiness and fault finding. No. 7 commands the husband to govern his household impartially. No. 8 forbids him to encourage complaints of one wife against another. No. 9 requires him frequently to call all his wives together, and instruct them in their duties to God, to their husband, and to one another. No. 10 recommends him to pray much for heavenly wisdom, that he may govern his family aright. No. 11 commands women to submit implicitly to their husband's authority. No. 12 enjoins that wives should seek to rise in their husband's esteem by good behavior, not by disparaging the merits of his other wives. No. 13 advises wives to use gentle and persuasive language. No. 14 forbids wives to speak disrespectfully of their husband in his absence. No. 15 requires that each wife should do all in her power to help and please the other. No. 16 we will copy entire:—"Let each mother correct her own children, and see that they do not dispute and quarrel with each other, nor with any other; let her not correct the children of the others without liberty to do so, lest it give offence. The husband should see that each mother maintains a wise and proper discipline over her children, especially in their younger years; and it is his duty to see that all his children are obedient to himself and their respective mothers, and it is also his duty to see that the children of one wife are not allowed to quarrel and abuse those of the others neither to be disrespectful or impudent to any branch of his family."

Such are the matrimonial rules of Utah! Such is the code by which, in a territory of the United States, the fairer and better half of the community are reduced to Egyptian slavery, to Mahometan nonentity! And in propagating such a system, missionaries are zealously and most successfully engaged, at this moment, in nearly every civilized country on earth. Utah will be, ere long knocking at the door of the Union for admittance as a sovereign State. Will she be invited to enter? Probably not. We apprehend that a great deal of curious and striking history will be enacted in and about this Persian Utah of ours. The black cloud in the south-west, no bigger, till recently, than a man's hand, begins to assume imposing dimensions, and to utter ominous sounds.—*Home Journal*.

The *London Times* has some valuable remarks upon cholera, and its causes, which, at the present moment may not be unworthy the attention of the authorities in our Canadian cities:—"One of the first conditions of health is pure water, and, so intimately is the Cholera associated with the corruptions of this element, that it takes the place of some of those destructive demons which old superstition assigned to the current of the river, or the depths of the pool. The fiend who dragged his victim from the water's edge to its lowest depth, that lured him to the whirlpool, or wrapped him in the surge, was not more tied to his element than the Cholera. It haunts estuaries and tidal streams brooks oozing through deep gullies, stagnant pools, foul ditches, but, above all, those rivers which the barbarism of modern civilization permits to receive, without carrying away, the refuse matter of our populous cities. Water—the best in use, the worst in abuse, the purifier or the contaminator, as may be, the good servant or the tyrannous master—is the home of the Cholera. It harbors the scourge in his retirement, it conveys him in his progress, it admits him from house to house, it prepares for him in the poisoned chalice, and, wherever the art of man insinuates the ductile stream, there, intermixed with the very waters of life, is the sure seed of death. There can be no reasonable doubt that when other conditions have been equally good, or equally bad, the inferiority of the water has produced a vast preponderance of disease and death. That is the conclusion arrived at in an elaborate paper forming a supplement to the Registrar-General's last weekly report for the metropolitan districts. After describing at great length the several water companies, their sources of supply, the districts chiefly supplied by them, the populations, average elevation above Trinity high-water mark, and number of deaths from Cholera in the twelve weeks ending November 12, the writer states, as the result, his belief, 'that through nearly the whole of this table the impurity of the waters with which the inhabitants of the several districts are supplied is in nearly a direct proportion to the mortality from Cholera.'"

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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 23, 1853.

TOM-FOOLERY.

Old Samuel Johnson, with more malice than truth, defined a fishing rod, as something with a line and hook at one end, and a fool at the other. How, or in what terms, the learned Doctor would have described a circle of "Spirit Rappers," we know not; probably as a "table in the centre, and a lot of noodles on the periphery. Yet we speak with diffidence; for the surly old gentleman had, if report speaks true, a lively faith in, and a sincere respect for, the "Cock Lane Ghost;" now the "Cock Lane Ghost" was evidently a maternal ancestress of the Misses Fox.

"Spiritual Rappings"—or—"Cock-Lane-Ghostism"—one of the latest phases of modern Protestantism—have, we regret to say, made their appearance in a very striking manner in this good city of Montreal: and, if the public journals may be relied on, have found partisans, and believers, amongst men, pretending to a smattering of education, and—Oh disgrace!—calling themselves Catholics. Wonderful things are told of tables—how they give a paw—stand up on one leg, and answer the most difficult questions, in the most intelligent and amiable manner. Our very household furniture is taking up its parable against us; and we find tongues in our stools, and extract most eloquent sermons from a rush bottomed chair. Where this is to end, we know not; not until the tables are fairly laid, either for dinner, or in the Red Sea: we should prefer the former.

We do not pretend to account for the extraordinary phenomena of which we have lately read.—Whether they be the product of an impudent charlatany, or of supernatural devilry, we pause not, at present, to enquire; for in either case, they are beneath the respectful attention of the gentleman, or the Christian, whose only interest therein should be, either to expose the one, or denounce the other, as tricks—and very mischievous and dangerous tricks too—played off by cunning knaves upon silly fools; or as infernal artifices by which the devil seeks to decoy unwary souls to hell. "Spiritual Rappings" we say, with all their attendant phenomena, are either human-knavish, or superhuman-devilish; it is therefore the duty of every gentleman, of every Christian Catholic, to denounce them, and to discountenance their abettors.

When Mr. Ketter, at the Theatre Royal, displays his tricks of "Second Sight" and "Table Rappings," we may safely look on, laugh, and applaud the ingenuity and dexterity of the operator; for we all know that we are looking at that which, after all, professes to be but a trick, though a very clever, and perhaps a very simple trick. We can assist at such displays with respect for the skill of the exhibitor, and without contempt for the intelligence of the audience. But the case is very different when the same phenomena are brought forward in support of a most dangerous, and demoralising system; of a system, which has ruined the health and intellects, the souls and bodies, of thousands in the United States: and which is based upon the hypothesis that there exists a medium of communication betwixt the living and the dead. The thing becomes now too serious for laughter; it is dangerous to society, and most damnable in its consequences; and as such loudly calls for the intervention, either of a policeman with a magistrate's warrant against common cheats and hawks—or of the Catholic priest, with his prayers and exorcisms against unclean spirits. Of these two remedies, we should decidedly recommend the application of the legal one, first: and then—should the "Rappings" continue in the jail yard—or "Spiritual Manifestations" take place on the treadmill—then, and not before, should we feel inclined to call upon the assistance of the Church and her ministers. We would undertake, by means of hard labor, low diet, a convict's dress, and, in extreme cases, a timely application of the "oat," to cure the worst "medium" on the continent of America, and to put a complete stop to all "Spiritual Manifestations" for the future.

It would be necessary however to distinguish betwixt the dupers, and the duped, betwixt the knaves and fools: remembering that the latter—in all these absurd displays—invariably compose the great majority; indeed many of those who begin as the first, end by becoming the last, that is, the fools, and duped. Besides men are so easily gulled, that we can readily believe that many, very many, of the dealers in "Rappings" are in perfect good faith with the public, in what they relate. These poor creatures should be the objects of our pity, and prayerful sympathy, whether we look upon their hallucinations as proceeding from a disordered stomach, or a disordered brain, from an intellectual depravity, or demoniacal possession; we should therefore be careful not to encourage them in their folly, or worse; and to show that, over true Catholics, "Spiritual Rappings" and all the "diablerie" of the XIX century can exercise no power, and with them, obtain no credit. If of man, we laugh at them; if of the devil, we despise them, and him, and snap our fingers at him,

and all his tricks: he is a poor creature after all, and the greatest fool in creation.

One observation we would make in conclusion, to the victims of this singular delusion. Don't you think that your Spirits must be a precious set of fools, not to have discovered by this time some better, and more expeditious process of communicating their thoughts, than the stupid, tedious, and childish plan of rapping on a table? Why, man-a-live, you, though no Newton, are an angel of intelligence compared with one of those stupid louts of Spirits, for you can talk and write, and are not altogether such a fool as to spend your time playing tricks with your neighbor's furniture; even the spirit of a defunct jack-ass, of ordinary attainments, would be ashamed of such silly trifling; it at least would denote its asinine presence by a spiritual bray, and that is more than your Spirits can do. Courage man; cut your connexion with those Spirits, for their acquaintance does you no credit. Go to your duties—show yourself to the priest—make a good confession—and humbly approach the Blessed Sacrament: we warrant you that you shall never be troubled with "Rapping Spirits" again. And remember this—that bad, dishonest, and apostate Catholics have always made the best "mediums," as over such men the devil seems to have especial power; they are his own peculiar darlings, the flowers of his flock.

SUNDAYS v. HOLYDAYS.

Until the end of the XVI. century, the Christian world had ever looked upon Sundays as Holydays, or Festivals, upon which, desisting from all servile work, men might enjoy relaxation for their souls and bodies, in the service of their God, and in all innocent amusements. All Sundays were Holydays, and all Holydays were, by the Church, enjoined to be observed as Sundays; and, in like manner, to be sanctified by a complete suspension of all servile work, and by a devout attendance upon the sacred offices of religion, which, upon those days, were celebrated with more than usual magnificence. For some time after the great apostasy of the XVI. century, and until the foul spirit of Puritanism, with its pestilential breath, dispelled the last vestiges of Catholic tradition, similar views, as to the nature of Sundays and Holydays, obtained:—

"Sundays and holydays," says Hallam in his Constitutional History, "stood much on the same footing, as days on which no work except for a good cause was to be performed, the service of the Church was to be attended, and any lawful amusement might be indulged in"—c. vii.

It was not till about 1595, says the same historian, that the Puritans began to place the Sunday, or hebdomadal festival of our Lord's Resurrection, on the footing of the Jewish Sabbath:—

"Interdicting, not only the slightest action of worldly business, but even every sort of pastime and recreation; a system which, once promulgated, soon gained ground, as suiting their atrabilious humor, and affording a new theme of censure on the vices of the great"—Ibid.

The Church of England long, but ineffectually, contended against this Judaizing tendency; and, to its credit be it said, had no sympathy with what Hallam calls, the "atrabilious humor" of the Puritans, and manifested no desire to curtail the rational and innocent amusements of the people. Even to the present day, it makes no distinction, in its Rubrics, or Liturgies, betwixt Festival and Festival—betwixt "The Feast, of the Nativity of our Lord—of the Annunciation of the Blessed Virgin," and "All Sundays in the year." Sundays and Holydays are still in the letter, if not in the spirit, of the Protestant church of England, synonyms, denoting stated periods for relaxation from servile toil, and the public worship of Almighty God.

Well would it have been for the morals, and happiness of the people of England, if these views—remnants of better, and Catholic days—had been retained; if the Sunday had still been allowed to maintain its hold upon the affections, and therefore upon the reverence, of the people, as the Christian man's Holyday, and the poor man's Festival; if their May-games, their foot-ball matches, on Sunday afternoons, had not been cast aside; and the village green, with its merry groups of blythe lads, and buxom lasses, had not been abandoned for the low pot-shop, the fetid atmosphere of the brothel, and the Saturnalia of a Protestant Sabbath. Alas! for the Holydays of merry, and Catholic England—for the foul spirit of Puritanism has breathed upon them. Alas! for the morality of her people, who, in the Sunday, can no longer recognise the Christian's Holyday. With the Protestant, Sunday and Holyday are placed in irreconcilable antagonism—the one is the antithesis of the other.

We have been led to make these remarks by an article in last Saturday's Transcript—a journal from which we should have looked for better things. Christmas Day falls this year on a Sunday; and the Catholic will, at the same time, celebrate the Feast of our Lord's Nativity, and the Christian weekly Festival, knowing that the Church demands from him the same sentiments of love and devotion towards the Giver of every good and perfect gift upon the one, as upon the other; and that enjoyments, which are lawful on a Christmas Day, are lawful on all Sundays in the year. Not so with the Protestant; with him, Sunday is a day of gloom, specially set apart for the indulgence of his "atrabilious humor" in public, and his lusts in private; whilst Christmas Day is a day of undisguised, open debauchery, and unrestrained, unbridled license, both in public and in private.

"You are well aware"—says a Protestant writer, approvingly quoted by our cotemporary—"that *real Christmas Day enjoyments*, setting aside attendance at Divine worship, cannot be participated in on that day, without desecration of the Sabbath;" and the

Transcript endorses the above with the following remark of his own:—

"A holyday is deficient, or the Sabbath is profaned."

In other words, the modern Protestant Holyday stands in such a position of antagonism towards the Christian Sunday, that it is impossible to observe the one without openly desecrating the other.

What then, are these "*real Christmas Day enjoyments*," permissible on that day on which the Church celebrates the Nativity of the Redeemer, and returns thanks for that the Son of God became Man for our salvation, but which would however be intolerable and criminal of a Sunday? It is lawful to do good on a Sunday—Is it, we would ask of our cotemporary, lawful to do that which is *not* good on Christmas Day? Or will God wink at debauchery, and sensuality upon one day, and punish it if practised on another?

Be not deceived; God will not be mocked; any "*real Christmas Day enjoyment*" which is lawful on the 25th of December, is equally lawful on every other day of the year, be it Sunday, or Monday; and that which may *not* be done on Sunday, is as much sin if done on Christmas Day: On both we should, with thankful hearts, refrain from our servile works, and meet together to thank God for the mercies He has bestowed upon us; on both may we indulge ourselves in every innocent recreation and amusement, which interferes not with the stated services of the sanctuary, and which diverts not our affections from Him whom we should love, for Himself, and above all things; but on neither is excess innocent—or rioting, gluttony, wantonness, or debauchery, lawful. Christmas and Sundays are both Holydays, and should therefore both be kept holy; they are Festivals on which we should be merry, but with merriment such as becometh a Christian; abstaining from the sensuality of the libertine on the one hand, and from the "atrabilious humor" of the Puritan on the other; both being equally opposed to the true spirit of Christianity.

We trust our readers will take our remarks in good part; and believe our sincerity, when we wish them a "Merry Christmas," and none the less a "Merry" one, because it falls upon a Sunday. Nay, as we shall have on Sunday next, two Festivals, instead of one, we trust that it may be doubly "Merry;" but truly "Merry," only, if its merriment be restrained within the bounds of Christian moderation. Let us shew by our conduct that, unlike Protestants, we can keep the Festival of the Nativity of the Lord Jesus, without profaning the day of which also He proclaimed Himself the Lord—"Dominus enim est filius hominis etiam Sabbati."—*St. Matt. xii. 8.*

To our "atrabilious" friend of the Transcript we offer a very different advice. If he feels that "Christmas day enjoyments" are a profanation of the Sabbath, let him abstain from them; let him eschew roast turkey, and look not on the face of a bottle of Champagne; and, above all, let him not touch "mince-pies," lest he be grievously tormented in his bowels, and in his conscience. There is no warrant in Scripture for "mince-pies;" leave them to poor blinded bigotted Papists.

Some remarks of a correspondent of the *Quebec Gazette*, of the 10th, who, over the signature of *Marcus*, undertakes the defence of Mr. Jenkins' integrity, against our strictures, seem to call for a reply from the TRUE WITNESS.

Marcus taxes us with being unjust towards Mr. Jenkins, because we have attributed his mistranslations, and false quotations from Catholic authors, either to ignorance or bad faith; and because we have asserted that no language can be too severe towards the "deliberate falsifier and maligner of his brethren." We reiterate this assertion.

Marcus may call the wilful rendering of "*addoloratissimo*," as—"most adorable"—instead of—"most afflicted"—a trifling error if he will; but we call it by the shorter name of a—"lie"—deliberately and wilfully resorted to, for the purpose of making it appear that Catholics adore, with *supreme* worship, the body of the Blessed Virgin. If *Marcus* says that this mistranslation was an unintentional error on Mr. Jenkins' part, we tell him candidly that we do not believe him.

The same remarks do not apply to another error, of a very similar tendency, which occurs in Mr. Jenkins' pretended quotations from the "*Roman Catholic Missal* for the use of the Laity." We doubt if Mr. Jenkins has ever opened a Missal in his life, or any other Liturgical work of the Catholic Church, and therefore we give him the benefit of that doubt. Mr. Jenkins picked the quotation up, most likely, in some one of the No-popey tracts from which his lectures are compiled; and so whipt it in, as calculated to serve his purpose of making it appear that Catholics ignore, or deny, the *sole* mediatorship of Christ. Still—as the Missal is a work easily obtained—prudence, if not charity, or a love of truth, should have induced Mr. Jenkins to satisfy himself, by personal observation, whether the passage, which he quoted as an instance of the corruptions of Romanism, does, or does not occur. Had he done so, he would never have had the impudence to state at p. 208 of his lectures, that the following prayer is to be found in the service for St. Thomas of Canterbury, in the "*Roman Catholic Missal* for the use of the Laity:—

"Do thou, by the blood of St. Thomas, which he spent for us, grant that we may ascend whither he has ascended."

We assert that no such prayer occurs in the Missal, or any of the Liturgies of the Roman Catholic Church. We have carefully searched these Liturgies, and nowhere is such a form of invocation to be found; or any prayer which does not conclude with "*per Christum Dominum nostrum*,"—thus clearly

recognising that it is through Him, and His merits *alone*, that either our prayers, or the prayers and merits of the Saints, can avail for our salvation.

Marcus seems to assert that the passage, as quoted by Mr. Jenkins, does occur in the Liturgy; for he says "he has it in Latin before him." It appears to us that the most satisfactory manner of bringing the question to an issue, would be for *Marcus* to state, where, and in what service of the Liturgy—this prayer to St. Thomas of Canterbury is to be found. We have looked for it in vain.

"A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

Our controversy with Mr. Jenkins on the Eucharist, resolves itself into a simple historical question—were the Elevation, and Adoration, of the consecrated Host, generally practised in the Christian Church ere it may be said that the corruptions of the Church of Rome had commenced? For, if both, or either, of these practices can be shown to have generally obtained during any period of the Christian era, prior to the commencement of that corruption, we may be well assured that, at the same period, it was generally believed that the Host, so elevated, and exposed to the adoration of the faithful, was indeed, in virtue of the consecration, the adorable body of Our Lord Jesus Christ. If the language of the Fathers be ambiguous, there can be no doubt about the meaning of such an act as the Elevation and Adoration of the consecrated species. Of this Mr. Jenkins seems to be conscious:—

"The elevation and adoration of the Host is another thing against which Protestants remonstrate; a practice which stands or falls with the doctrine of Transubstantiation. We remark (1.) Because there is no ground for this doctrine of Transubstantiation, either in the Scriptures, or in the early fathers of the Church as was proved in the former lecture, we are therefore bound to protest against it, as both unscriptural and idolatrous. But independently of this we protest against it (2.) Because it was not the practice of the Apostles as recorded by the Word of God. If our Catholic friends say that they have warrant for it in Scripture the *onus probandi* is upon them, they must prove that it is so, and not we that it is not. We protest against against it (3.) Because it is opposed to the practice of the ancient church after the apostolic age. The first command which the Church received for the elevation and adoration of the Host was in the year 1213, the year following that in which the Lateran Council was held, when Pope Honorius ordered that the priests, at a certain part of the service of the Mass, should elevate the Host, and cause the people to prostrate themselves in worshipping it. We challenge our Roman Catholic friends to produce higher, or more ancient authority for this practice, in the Church generally, than the early part of the thirteenth century."—pp. 330, 331.

We accept Mr. Jenkins' challenge; and know not which to admire the more—the ignorance of ecclesiastical history, which it betrays on the part of him who made it; or the ignorance and blind credulity of the audience, which could patiently sit listening to such nonsense. Perhaps however, there is, after all, nothing to admire; for so gross is the ignorance of ecclesiastical history on the part, both of Protestant ministers, and Protestant congregations, that one will greedily swallow any absurdities which the other may please to utter.

To come however to facts. We assert that, from the earliest periods of the Church's history, of which we have any authentic written documents, during *some part* of the Eucharistic Sacrifice, the Host was, after consecration, publicly elevated by the officiating priest, and thus exposed to the adoration of the faithful; we conclude therefore that, that which was so elevated and adored, was believed to be really and truly the body of Christ; and that Protestantism, which has denied this belief, and rejected the practices which attested it, is not the "*Old Religion*."

To come to proofs. The Liturgies of the Church, both of the Eastern, and Western, Church—many of which are still retained by sects, cut off from the Church, long before the time of Gregory the Great,—are still extant; and we assert, that in every one of these, the Elevation of the consecrated Host, at some part of the service, is distinctly pointed out. In the Greek Church, and in most of the Oriental Liturgies, this Elevation does not take place, as with us, *immediately* after consecration, but shortly before the Communion. This fact is so clear, that Protestants themselves have been forced to admit it, and have been thus sorely puzzled to account for the similarity of practices between religious bodies so long, and so entirely separated, from one another, and from the Church of Rome. If the latter were the mother of all abominations, and the source from whence the corruptions of the Christian world have flowed, how has it happened that rival, and most hostile, sects have adopted all her idolatrous practices? Is it not more probable that these practices *generally* obtained ere the separation took place? Protestants would at once answer this latter question in the affirmative, did they not see that, by so doing, they would be affirming the antiquity of the "*Errors of Romanism*."

It is not necessary for us to cite these ancient Liturgies, because, as we said above, we have the admissions of Protestant historians as to the antiquity and universality of the practice of the Elevation of the Host; and though we reject their testimony when hostile to the Church, as that of interested and partial witnesses, their evidence is conclusive when it is in her favor. We appeal then to Neander in support of the antiquity and universality of the practice of Elevating the Host, and thus exposing it to the adoration of the Faithful during the Eucharistic Sacrifice, as celebrated in the IV. century. It must be remembered that Neander, strongly prejudiced against Catholicity, is striving to make out a case against the doctrine of Transubstantiation—and, to do this, he finds himself compelled to attribute to the early Church the equally mysterious dogma of *Consub-*

stantiation; for the language of the Liturgies, and the magical rites observed at the celebration of the Eucharist, were, at that period, perfectly incompatible with the modern Zuinglian theory adopted by Mr. Jenkins. Describing then the service of the Mass in the IV. century, Neander says:—

"In the consecration of the elements, it was considered to be essentially important that the words of the institution, according to the gospel, and according to the Apostle Paul, should be pronounced without alteration"—why, we cannot see, unless the Christians of that age believed that something was effected by these words, which would otherwise have been left undone; Neander adds—"for it was the general persuasion that when the priest uttered the words of Christ—'This is my body, my blood'—by virtue of the magical power of these words, the bread and wine were, in some miraculous way, united with the body and blood of Christ."

This, though a false exposition of the faith of the IV. century, represents the belief of the Christians of that era, respecting the Eucharistic mystery, as very different from that of Mr. Jenkins, and his co-religionists of the XIX. Neander then proceeds to describe the "magical" rites preceding, and subsequent to, the consecration. To understand them, it must be premised that, in the Eastern Church, it was the practice entirely to separate the sanctuary, or place especially set apart for the use of priests, from the body of the church which was open to the laity; this separation was effected by means of a screen perforated by three door-ways, over which, at the commencement of the Canon of the Mass, a curtain was let fall, thus completely concealing the consecrating priest from the eyes of the laity, until the dread moment had arrived when the "magical" rites being concluded, the curtains were raised, and the consecrated Host was exposed to the adoration of the faithful. We will quote presently the language of St. Chrysostom upon this imposing, and significant practice; at present, we will allow Neander to describe how—the officiating Bishop, or Priest having concluded the "magical" rites—the Elevation of the Host was made in the IV. century:—

"The curtain which hung before the altar was drawn up, and the consecrating minister now showed to the church the outward elements of the supper;—which till now had been concealed from their eyes, LIFTING THEM UP AS THE BODY AND BLOOD OF CHRIST"—Neander Church Hist., 2 Per. Sec. 3.

Neander indeed immediately denies that it can be proved from any cotemporary ecclesiastical historians "that the church fell on their knees, or prostrated themselves on the ground," before the consecrated Host, thus presented to their adoration; though he admits that "the custom, to say the least, fell in with the prevailing views and language of the Greek Church;" and he might have added, was the inevitable logical consequence of the Elevation which he describes; for, it may well be asked—for what purpose were the consecrated species "lifted up as the body and blood of Christ," except that, as that divine body and blood, they might be adored and worshipped? That it was in this light that the solemn Elevation of the Host was represented by the Church teachers, and looked upon by the people, is evident from the language of the Fathers, from whom it would be easy to cite hundreds of passages, all asserting that it was the universal practice of the Church to adore the Host, so Elevated. Our limits oblige us however to restrict ourselves in our quotations; we can therefore give but one or two of the most commonly known, beginning with St. Chrysostom, who, in sublime language, calls upon the faithful, at the moment of the Elevation, to adore Christ, the King of Kings, truly present on the altar under the species of bread and wine; but surrounded by thousands, and tens of thousands, of His holy angels, ministering and worshipping around, though invisible to mortal eyes. St. Chrysostom calls upon the faithful at that "awful moment," to fall down, and to adore Him before whose dread presence the Seraphim veil their faces with their wings, as unable to look upon His unutterable glory. It was not to a mere piece of bread from the baker's oven that St. Chrysostom called upon the people to pay these sensible marks of adoration:—

"Here when sacrifice is offered; when Christ is invoked, the victim of the Lord—as soon as you shall perceive that the veils that overhang the gates are drawn aside, then figure to yourselves that the heavens have descended from on high, and that the Angels have come down."—Hom. in Ep. ad Eph.

"Before that awful moment, be moved—nay tremble to the very soul, before you behold, as the veils are drawn aside, the angelic choir advancing."—Hom. in Ep. ad Cor.

The language of other Fathers is equally explicit. St. Cyril of Jerusalem warns the Communicant to approach:—

"Bowing down in the attitude of homage and adoration (*trōpō proskuneōs kai sebasmatos*) and saying—Amen."—Cal. Myst. V.

Theodoret, in his controversy on the two natures in Christ, having occasion to allude to the Eucharistic mystery, appeals to the fact of the adoration of the consecrated Host, as being universally practised in his time. St. Ambrose, in his treatise on Ps. 98, asserts the same thing in language which no one can complain of as ambiguous:—

"Caro Christi, quam hodie quoque in mysteriis adoramus." The flesh of Christ which at this very day we adore in our mysteries."—De Spir. Sanc. Lib. 3, c. 12.

And St. Augustin, commenting on the same Psalm, is, if possible, still more explicit:—

"De carne Mariæ, carnem accepit—et ipsam carnem nobis manducandam ad salutem dedit. Nemo autem carnem illam manducavit, nisi prius adoraverit: et non solum non peccemus adorando, sed etiam peccemus non adorando. From the flesh of Mary, He took flesh—and this same flesh He gave us to eat for our salvation. No one therefore eateth of this flesh unless first he has adored it; and not only do we not sin by adoring it, but we should sin by not adoring it."

It is unnecessary to multiply quotations. The man who, in the face of such evidence, can deny that the

consecrated Host was, from the earliest ages of Christianity, Elevated, or exposed to the adoration of the faithful, and was by them adored, is past reasoning with; we may pray for, but cannot argue with, him.

We will now notice Mr. Jenkins' assertion—that the Elevation of the Host, as at present practised in the Roman Catholic Church, is of modern origin, not dating beyond "the early part of the thirteenth century." That the Elevation which takes place immediately after consecration is a modern practice, we admit. It was not till after Berengarius, in the XI. century, had broached his heresies against the doctrine of Transubstantiation, that the Church, by way of showing her detestation of his errors, adopted it; for, till then, the Elevation had always been made towards the end of the Canon, or at what is now called the "minor," or second Elevation, as is still the custom in the Oriental Churches where, as we said before, the Elevation immediately precedes the Communion. This change in the time of making the Elevation, Mr. Jenkins, from his gross ignorance of ecclesiastical history, confounds with the introduction of a new practice; though, had he taken the trouble to enquire into the discipline of the Church, or to examine her Liturgies, he would have found that the custom of elevating the consecrated Host, and thus exposing it to the adoration of the faithful, was of immemorial antiquity, and universal adoption—a custom to which it is impossible to assign any origin subsequent to the first celebration of the Eucharist, or any author, save the author of Christianity itself.—For—would we argue—if such—comparatively speaking—an unimportant circumstance, as the mere changing of the time of the Elevation of the Host from one part of the service of the Mass to another, be so distinctly recorded in the pages of history, that even a Jenkins can detect it, how comes it that we can detect in history no trace of a first Elevation? that we can assign neither date, nor author, to such a complete revolution in the faith and worship of the whole Christian world as is implied by the exposing of the consecrated Host, for a first time, to the adoration of the faithful? If this adoration be not coeval with the establishment of Christianity, it must have originated subsequently; there must then have been some particular epoch when it was introduced for the first time—some one year, some particular day, some particular church, when, and where, Christians, for the first time, suddenly fell down, and adored that which they had never before adored—as looking upon it as bread, and nothing more. And, what is still more wonderful, all these myriads of adorers, must have been, by some magical process, brought to believe that they always had adored that which they well knew they never had adored. These, and a thousand other absurdities besides, we must be prepared to admit—if we attempt to deny that the practice of the adoration of the Host has not existed from the beginning. The doctrine of Transubstantiation, which that adoration implies, has its difficulties no doubt; but the denial of it has far greater.—The Protestant asks—How can that, which to the senses seems to be bread, be the body of Christ?—By the power of God, we answer—and can say no more, nor throw any more light upon that which is a mystery, and therefore inexplicable, though not therefore incredible. But what answer can the Protestant give to the following questions:—

How comes it that this doctrine of Transubstantiation, so unnatural according to you, so revolting to human reason, should nevertheless have been universally adopted, and by so many different religious communities—(many of them animated with the bitterest hostility to one another)—as testified by the universal adoption of the practice of the Elevation, and Adoration of the Host?

How happens it—if this practice did not exist from the beginning—that there is no trace of its origin? That no man can say when, where, or by whose authority, Christians for the first time adored, that which they had never before adored? How happens it that such a total revolution in the ideas, and practice of the whole Christian world, should have occurred, and yet have been left unrecorded; whilst the most trivial changes in the discipline and ceremonies of the Church, have been carefully noted down, together with the reasons that led to their adoption?

When Protestants shall have answered satisfactorily these questions, it will be time enough to reply seriously to their arguments against Catholicity.

On Saturday last a discharged soldier of the 71st Regiment, named James Alexander, was arrested on the charge of having murdered his wife, cut her up, and burned her in the stove. It was known that quarrels had long been of frequent occurrence betwixt the couple; and as the wife had disappeared for three or four weeks, the worst was suspected; these suspicions were not allayed by the explanations proffered by the suspected party himself, who, upon one occasion, was detected by a lodger, burning some old clothes stained with blood. Informations were laid before the police, the man was arrested and his premises searched; when there were found, a saw, a bloody cap, and a large quantity of partially calcined bones beneath the stove; these were carefully collected—brought to the police office—and after due medical inspection pronounced to be the bones of a human being. The coroner was notified, and was about to summon a jury, when, to the surprise of the whole Court, in walked the supposed victim of the husband's brutality, who most positively declared that the bones were not her bones—that she never had been murdered, cut up with a saw, or roasted—and finally, that she was alive and in good health; though she did confess to some little passage of arms betwixt herself and her husband, which had resulted in a trifling threshing to herself, and her subsequent

absconding from the conjugal roof. The Court felt perfectly satisfied with the woman's evidence, which, it must be admitted, was strongly in favor of the innocence of the prisoner, who therefore was ordered to be released.

A new weekly paper, to be called the *Citizen*, is to be started in New York, under the joint editorship of Messrs. Mitchell and Meagher. The principles it will advocate will be those of "Universal Democracy," or in other words "Red Republicanism," a pleasant Utopian form of government which will never be fully realised on this side of Hell, and which the devil alone can enjoy in perfection. We trust that, for his own sake, John Mitchell will not identify the cause of Ireland, of Catholic Ireland, with that of the Mazzinis, Gavazzis, and rascally cut throats of European demagogism; and that, for their country's sakes, Catholic Irishmen will keep aloof from those who would fain enlist their sympathies in such an unhallowed cause. That Ireland may achieve her freedom, is the prayer of every true Catholic throughout the world; but, to achieve it, she must continue to merit it. Only as Catholic Ireland can she win freedom then, for only as faithful Catholic Ireland can she deserve it, or look for God's blessing upon the efforts of her patriot sons.

We are happy to learn from the *Toronto Mirror*, that the Society of St. Vincent de Paul in that city, is rapidly extending its sphere of usefulness; and that it includes amongst its ranks the *élite* of the Catholic society of Toronto, whose ample means are ever at the service of the poor, in whom they see the suffering members of Him Who for our sakes became poor. His Lordship the Bishop of Toronto takes an especial interest in the children of St. Vincent de Paul.

The immense publishing, and printing establishment of the Messrs. Harpers, at New York, has been totally destroyed by a fire, originating in the use of camphine, and the negligence of a workman employed on the premises. The loss is stated at \$1,205,000, of which not more than \$250,000 are covered by the insurance.

LIFE OF ST. ELIZABETH OF HUNGARY. Translated from the French of Count Montalembert by Mrs. J. Sadlier. Messrs. Sadlier, Montreal and New York.

The Catholic Church has never ceased to be the fruitful mother of Saints. In all ages, in every condition of life, have children been born unto her; from amongst the rich and noble, as well as from the poor and lowly: in the palace of princes, and in the lone cell of the recluse; in the city and in the desert. Her sons have been brought to her from afar, and her daughters from the ends of the earth.—*Isaias*, 4 c. 6.

A wife, a mother, a widow, and a Queen, St. Elizabeth was, by the grace of God, enabled to sanctify herself, from her youth upwards, and under the most various circumstances. In the short space of twenty-four years, she experienced the extreme vicissitudes of fortune, and was found faithful in all. On the throne, and in the cloister, as the blooming bride, and as the exiled widow, she was still the Saint—that "dear St. Elizabeth"—whose memory is held in fondest veneration to the present day, by many a humble German peasant, though her shrine has been desecrated, and her ashes scattered to the winds, by the sacrilegious hands of one of her descendants—a true-hearted Protestant, and worthy disciple of the lecherous father of the Reformation of the XVI. century.

From the study of the life of St. Elizabeth, the Catholic may learn that, no matter what his calling, or situation in life, if he be but faithful to that calling—and diligent to improve the graces which through His Son, God freely offers to all, he too may become a saint. We are not all commanded, to withdraw from the world, but to keep ourselves unspotted from the world; and the wife and mother who faithfully does her duty in that state of life to which it has pleased God to call her, may, like St. Elizabeth, lay up an abundant store of merit on earth, and like her, have her name enrolled amongst God's chosen servants in the kingdom of heaven.

Independently of its merits as a purely Catholic work, this "Life of St. Elizabeth" possesses many attractions for the historical student, in its delineations of the manners and customs of the thirteenth century, that great age of great men, compared with whom our best and wisest seem but as intellectual pigmies. Owl-like, unable to bear its intense light, blockheads of the XIX. century have called the age of St. Bernard, of St. Francis, of St. Dominic, of St. Louis of France, of Pope Innocent III., of Philip Augustus, "a dark age," an age of error and ignorance; would to God that its errors, and its ignorance, could again be revived amongst us; and that all who read this book would strive in some degree to imitate the errors, the ignorance, and superstitions of St. Elizabeth of Hungary.

THE CROSS AND THE SHAMROCK. By a Missionary Priest. P. Donahoe, Boston. Messrs. Sadlier, Montreal.

A simple, but touching record of the trials and temptations to which, too often, the Irish Catholic is exposed on arriving in the great American Republic. But the Faith which has supported him in so many trials at home, which has been a lamp unto his feet, and as a staff in his hands, fails him not here. The Cross and the Shamrock "triumph" over the assaults of man and devil, of Protestant poormaster, and evangelical philanthropist—the latter the worse devil of the two. Of the former we have a fair specimen in Mr. Van Stiny—a Yankee Mr. Bumble—and quite a gem in his way; but our limited space forbids us to make extracts. We have much pleasure in recommending this little work to our friends.

We see by an advertisement in the *Daily Leader*, that a new weekly, to be called the *Catholic Citizen*, is to make its debut at Toronto on the 5th prox.: As its name implies, the *Citizen* will stand up for the rights of Catholics.

FLYNN'S CIRCULATING LIBRARY.

We have before us the Catalogue of this valuable Library, by which we find that it contains upwards of eight hundred volumes, among which are some of the most valuable standard works—*Historical, Theological, Poetical and Romance*.

We are well aware that, with the increasing thirst for knowledge which is happily to be found in all classes at the present day, it would be impossible for the mechanical, or laboring class, to buy for themselves one quarter of the books that they would wish to read. It is therefore with great pleasure we find that there is such a circulating library in Montreal, so as to bring the most valuable books within the reach of, we might say, the poorest amongst us; for, thank God, there are but few, who are able to earn their bread, that are not able to pay a small sum for the improvement of their minds. We therefore say to all fathers of families, who wish to spend an instructive and pleasant hour with their wives and children after the labor of the day—subscribe to the circulating library. To you young man, who wish to spend your evenings at home, avoiding company keeping, which leads to sin, and improve your mind, thereby becoming a wiser, and, we trust, a better man—subscribe to this circulating library. And to you, oh young woman,—you who would not be tempted to spend your evenings in idleness, frivolity and sin—take one hour for yourself for such wholesome recreation as will improve your mind, by reading some good and amusing book, to be obtained at Flynn's circulating library.—*Communicated*.

THE CHRISTIAN BROTHERS OF DIAMOND HARBOR, QUEBEC.

To the Editor of the True Witness.

Quebec, December 19, 1853.

DEAR SIR—As I know you are interested in whatever concerns the cause of religion, I take the liberty of sending you an account of a most interesting ceremony which I had recently the pleasure of witnessing in this new establishment of the Christian Brothers. The 6th December, being the Feast of good St. Nicholas—the *Santa Claus* of our little ones—is always celebrated with great pomp and solemnity in the Christian schools. It is the pride and pleasure of that devoted brotherhood to inspire their pupils with a love and veneration for the Saints who reign with God; and St. Nicholas being the special patron of youth, is, of course, the tutelary Saint of the schools. His day is, then, the great day—the joyous day above all others, and it is looked forward to for many weeks before with gorgeous visions of rich *pain-beni*, mountains of *candy*, and piles of pretty pictures. On this particular occasion, Mass was said by the Rev. Mr. Drolet, the worthy and respected chaplain, (or rather spiritual director), of the school; and his benign presence added no little to the happiness of the numerous pupils who all regard him as a father. It was a goodly sight to see all those bright, cheerful young faces, animated with the joyful spirit of true religion, rejoicing in the friendship and protection of a glorified servant of God, and full of the sense of their high privilege in belonging to "the Communion of Saints." It is only on such occasions as this that we are fully impressed with the services of the invaluable brotherhood founded by De La Salle. More than two hundred years have past away since the establishment of their Institute; and yet we find it identically the same as when it came from the hands of their venerable founder.—Wherever we go we find some of this patient, unpretending brotherhood toiling on from day to day—from early morning till late evening—at their arduous task of training up the children of the poor—fashioning the rough, shapeless block, until it becomes a useful and, perhaps, an ornamental portion of the great framework of society—Christian society. Happy the community whose youth is in their hands.

It is always grateful and consoling to the Christian to see the unostentatious labors of these good brothers appreciated by those for whom they toil; and we were all happy to see the encouraging reception given them by the people of Cap Blanc, when they passed through there with their pupils. Many of the houses were gaily decorated with flags and other ornaments, and as the procession approached, a general discharge of fire-arms echoed far out over the river, testifying the joy of those simple-hearted, good Christians, on receiving such a visit. And what could be more touching than this little rustic triumph prepared, by the piety of the faithful, as a mark of respect for the unpaid, yet devoted instructors of their children! It is only in Catholic countries that such charming sights are seen; for there only do faith, hope, and charity walk visibly abroad with their bright handmaids—joy and peace.

Thank God, our own beloved Ireland is not destitute of this so great blessing; and that her children are, in many localities, growing up under the auspicious guidance of De La Salle. There is hope for Ireland, while the Christian Brothers have the training of her youth.

I am, Mr. Editor, yours, &c.,
AN IRISH CATHOLIC.

The *Toronto Mirror* contains an obituary notice of the late Wm. Casey, Esq., J.P., of Fingal, Southwold, and President of the St. Thomas Catholic Institute, by whom his decease is sincerely lamented. As a tribute of well merited respect to their late President, to whose zeal the success of the Catholic Institute at St. Thomas is mainly due, a special meeting of the members was held on the 4th instant, when the following "Resolutions" were unanimously adopted:—

Resolved—That in the death of William Casey, Esq., this Institute has reason to deplore the loss of an exemplary and distinguished officer, whose character gave dignity to the society, and whose name will be ever dear to us, and to all who love and admire the excellencies of an exalted character.

Resolved—That we tender to his bereaved widow, and afflicted friends and relatives, the sincere expression of our sympathy and condolence.

Resolved—That the foregoing Resolutions be published in the *Toronto Mirror*, *True Witness*, *American Celt*, and *Boston Pilot*.

PATRICK BURKE, Chairman,
JAMES CUNNINGHAM, Secretary.

Monies received in our next.

FOREIGN INTELLIGENCE.

FRANCE.

On the 23d ult., the Minister of Foreign Affairs sent a circular to all the representatives and other agents of France in foreign countries, directing them to keep a close watch on the proceedings of the Princes of both branches of the House of Bourbon, as well as of those who are supposed to be in communication with them.

Regarding the Fusion the Paris correspondent of the *Daily News* states that it consists simply in this, that the Count de Chambord has cordially received as relations the younger branch of his family upon their renouncing dynastic claims, which he never has recognised, and never will. The Legitimists indignantly repudiate the alleged conditions, and several of them say that if it were possible to believe that the Count de Chambord, had been a party to a compact in contradiction with the whole tenor of his professed principles, they would join the Red Republicans behind barricades rather than rank as his partisans—

"I have just laid a bridge over the abyss which separated us," said the Duke de Nemours, on tendering his submission to the Count de Chambord; "that bridge will lead us back to France." Despite the frigid greeting which the fusion of the Bourbon Pretenders has received throughout Europe, Napoleon III. can ill afford to overlook a conspiracy, concocted by the wily statesmanship of M. Guizot, fostered by the astute ambition of the Czar, and tacitly approved of by the Emperor of Austria. Generals Bedeau, Changarnier, and De Lamoriciere, are said to have expressed their satisfaction at the terms of the fusion; but the alleged adhesion of the Duchess of Orleans has been contradicted again. France seems, up to this period, to have looked upon the project with immovable indifference. In the Northern departments, however, the discontent of the people at the high price of provisions is daily increasing, and no one can predict the direction in which their disaffection will give itself vent? With his habitual coolness and audacity, the Emperor has met the crisis, by ordering the formation of ten new battalions of the invincible *Chasseurs de Vincennes*, an addition amounting to nearly thirteen thousand men; and the Minister of Marine has been directed to take immediate steps for putting several new steam frigates into commission.—*Nation*.

AUSTRIA.

The *Times*' correspondent at Vienna says—"More than meets the eye is evidently going on here, but this is the affair of the diplomatic world rather than of a public correspondent. For the last three days artillery, with the necessary men, has been forwarded to Hungary at the rate of six-and-thirty guns a-day. The Direction of the Northern Railroad has received orders not to send off any goods for eight days, as all the luggage-waggons would be required to convey military stores to Hungary. What has occurred, or, more correctly speaking, what is likely to occur, is out of my power to say, but the 9th army corps, which is stationed in this neighborhood, has received orders to be in 'Beritschaf' (ready to march)."

The situation of Austria in the present European question is thus plainly stated in the Berlin *Wocheblatt*—"We have often pointed out," says that journal, "the serious embarrassments with which Austrian policy is surrounded. By the slightest movement Austria runs the double risk of being obliged either to go to war with Russia, and to see Hungary rise at the same time, or to be attacked by France, with a rising in Italy. She has consequently been compelled to abstain from any movement whatever. Having anxiously cried 'Peace at all price,' she is now reduced to endeavors to limit the conflagration which she can no longer quench, and at which she must look on without stirring. Austria is not neutral, but neutralized."

The *Frankfort Post Gazette* of the 26th Nov. states that there is no truth in the report that the Austrian Government had offered its mediation to adjust the difference which had arisen between the Archbishop of Freiburg and the Baden Government. The Archbishop of Posen, it appears, had placed a sum of 30,000f. at the disposal of the prelate. A princess has sent him 40,000f., the revenue of one of her estates. All the Austrian bishops have likewise come to his assistance. Two chaplains have been arrested for publicly reading the pastoral letter, and the glorio Pfluger for having hawked it about. The Jesuits born in Prussia intended to repair to Carlsruhe to place themselves under the protection of their Ambassador, and to protest against the decree of expulsion. Should the Government not accede to their demand, the Prince Waldburg Zoil, one of them, who has distinguished himself in the missions, intends to take up his abode at Freiburg, in the convent of his order. As a German Prince, he has a right to reside in any State of the Confederation he may select.

PERSECUTION IN BADEN.—Much agitation still prevails in the Grand Duchy of Baden, in consequence of the measures adopted by the Government towards the clergymen who publicly read from the pulpit the last pastoral letter of the Archbishop of Freiburg. We read in the *Deutsche Volksblatt*:—

"Yesterday collisions took place in the valley of the Tauber and the neighboring villages, between the inhabitants and the gendarmes, who had been sent to arrest the parish priests of Bischofsheim, Gerachshheim, Königshofen, Grunsfeld, Landa, Gissigheim and Unterbach. In several districts the people rescued the clergymen arrested; and in others they openly opposed their apprehension."

The *Gazette Universelle*, of the 24th Nov., announces that the Badenese Government spontaneously decided to put an end to rigorous measures against

the clergy. All the ecclesiastics who have been arrested will be set at liberty, and no member of the clergy will be imprisoned for the future.

We trust the above will be confirmed. It is to us quite clear that if the Regent persist in his violent measures, a revolution in Baden will be the result.—The majority, not only of the people, but of the Legislature of that Duchy are Catholics, and will not submit to the sacrilegious audacity and gross tyranny of their Protestant ruler.—*Catholic Standard*.

SPAIN.

FRACAS IN MADRID.—Private letters from Madrid speak of a curious affair which took place in that capital on the *fete* day of Ste. Eugenie. Saturday week being the *fete* day of Ste. Eugenie, the Marquis de Turgot, the French Ambassador at Madrid, gave a ball. Among the guests were the Duke of Alba, the brother-in-law of the Empress of the French; and Mr. Soule, the son of the newly appointed minister of the United States. In the course of the evening, Mr. Soule, junior, while walking through the ball-room with Mrs. Perry, the wife of the United States Secretary of Legation, overheard the Duke of Alba (who has recently been at Paris, and is therefore a judge of ladies' dress) make some contemptuous remark on the style of dress adopted by the wife of the American minister (mother of young Soule.) It appears that the lady had adopted a costume which is not quite a *la mode de Madrid*, in so far that it covered her person up to the throat; whereas the most approved fashion amongst the Madrid damsels is to exhibit as many of the graces conferred upon them by nature as come within the bounds of decency. The remark of the duke was, "There goes Mary of Burgundy." Mr. Soule, on hearing the contemptuous expression, left the lady with whom he was walking, and going up to the duke informed him *qu'il était une canaille*, and accompanied this piece of information with a—push. Great excitement ensued, and Mr. Soule's father, having interfered, took away the young man, who subsequently addressed a challenge to the duke, which has not yet been accepted, the duke having found it convenient to represent the whole affair as political—which it certainly is, if the dress of the American Minister's wife was not strictly in fashion. At all events no fighting had taken place at the period when the last despatches left; but the affair was the topic of conversation everywhere; and the feeling was that Jonathan's position in it was preferable to that of the Hidalgo.

PORTUGAL.

INSURRECTION IN PORTUGAL.—The *Chronicle's* Madrid correspondent writes on the 24th that a letter from Orense, Salicia, received on that day, says that a rising had taken place at Oporto against the regency of the King Consort, and the journal *Clamor Publico* has a letter from Badajoz, dated the 21st Nov., which states that the 13th Regiment of Infantry had risen in insurrection in the direction of the Douro, and proclaimed Don Miguel, and that Miguelities of note had already brought many recruits to their ranks.

RUSSIA AND TURKEY.

Letters from Belgrade state, that the difficulties between the Porte and Serbia are settled. The Turks are to garrison the cities on the border, and the contingent of 12,000 men will be permitted to join the army of the Danube.

The *Patrie* states, on the authority of a letter from Bucharest, that Prince Gortschakoff had caused the Catholic church in that town, which was principally frequented by foreigners belonging to the Christian religion, to be closed. This, says the *Patrie*, is one of the means of persuasion employed by the Russians to procure the triumph of the Greek orthodox creed. All the accounts from Bucharest announce that the Russians have organised a *regime* of terror in that capital. The Wallachians suspected of maintaining a correspondence with the Turks are executed after a summary trial."

The latest accounts from the Danube announce that a large body of Cossacks having passed the river above Turkuai during the night, to reconnoitre, were surprised by the Turks and cut to pieces.

It is stated upon good authority that the French government has received the answer of the Emperor Nicholas to the last of the pacific propositions which have emanated from Austria. In that answer the Czar declares that he cannot accept of any project of arrangement that does not issue direct from Turkey, and that henceforth the fate of arms must decide the question. Private letters from St. Petersburg describe the Emperor as greatly irritated by the late events in the East, and they declare, on the authority of those best acquainted with his intentions, that he will not now enter into any negotiations or listen to any propositions for a compromise.

RUSSIAN DISASTERS.—A Russian force of about 6,000 men, under Colonel Korzanoff, has been repulsed in five attacks made by them against the fort of Shefkatil, which guards the town of St. Nicolai. A sea attack, which was made against the fort at the same time by the Russians, was also unsuccessful. A Russian steamer, with 1,300 troops on board, stranded at this post—all the men were made prisoners. In addition to the steamer lost on the coast of Batoum, the Russians have met with another disaster of a similar kind in the loss of one of the finest vessels of their navy, the *Yeni Kalé*. The ship had left Odessa for Sebastopol and Yalta, and having struck on the rocks, in a few minutes filled and went down. Owing to the calmness of the weather, the crew escaped in the boats.

The *Times* gives the following, by no means flattering, accounts of the Russian army:—A gentleman who has just returned to Paris from the Danubian Provinces speaks of the Russian army of occupation by no means flatteringly. If the entire army be like

what he has seen, he thinks there is not the slightest reason for alarm at the numerous hordes the Czar is said to have under arms. The regiments he saw were, with one exception (he had not seen the Guards,) of the most wretched kind—most of them young lads, sickly looking, haggard, feeble, badly clad, and badly fed. "They may stand to be killed," he says, "but it is astonishing to me how they can kill any one." The numbers the Emperor of Russia can draw upon are, to be sure, almost unlimited, and in a service where neither the comfort of the men is cared for nor the slightest value set on their lives, there are always thousands upon thousands dragged to supply the places of those who perish by the neglect of their officers and the rapacity of their commissariat, who have more regard for brute beasts than for human beings. The corps of Cossacks are, according to the same authority, principally composed of young men about 16 or 17, whom the hope of plunder animates. Otherwise the soldiers rob in all directions; and the gentleman I refer to states an instance of a sergeant-major who was flogged by order of his commanding officer, not precisely because he robbed, but because he robbed beyond what was permitted to his rank in the army. The condition of the Wallachian peasants he describes as most deplorable, plundered as they are by Boyards as well as Russians.

INDIA AND CHINA.

EXCITEMENT IN ASIA.—It is stated in several letters from the East that the greatest agitation exists among the Afghans; that Dost Mahomed had declared to the Court of Persia that the Afghans were at war with Russia, and that if they should decide on attacking that Power, the Shah would be expected to grant them a passage through his dominions. The same letters add that in Bokhara, in consequence of a popular movement got up by the Afghans, the Shah was assassinated, and that the Grand Vizier, an Afghan Prince, had been proclaimed in his place, under the title of Iaherim Shah. It appears he is the bitter enemy of Persia and Russia.

Another war was fully expected at Burmah. There was a report that the King of Burmah had been put to death. More fighting had taken place in the Nizam's dominions.

Shanghai was still in possession of the insurgents. At Amoy there was still some fighting between the Government troops and the rebels. The country round Ningpo was in a very disturbed state. Canton was quiet.

AUSTRALIA.

Melbourne papers had been received at Singapore by the *Ignis Fatuus* to the 1st September. Considerable excitement existed at the diggings, in consequence of government having crined a determination to exact the licence fees. "Demonstration" and "indignation" meetings had taken place. At Goulburn the diggers had set the law at defiance, having rescued the prisoners in custody, with acts of violence. The most vigorous measures were adopted to uphold the supremacy of the law; troops were marched from all quarters towards Goulburn, the police performing military duties at Melbourne. At Bendigo and other diggings the most unequivocal demonstrations had been made, and the diggers were loud in their denunciations against the licence fees.

The good people of Australia seems to have as great a dread of the progress of Popery as our friends in Canada. It seems that the Legislature has been appealed to to check the evil for we read that:—

A member of the Western Australian Legislature has made a motion to prevent "the further infusion of Roman Catholic girls into the colony."

The *European Times* of the 3rd December, says that the prevalence of various alarming rumors, amongst others of a revolution having broken out in Portugal, and several from the "theatre of war," as well as an increased demand for money, has exercised a depressing effect upon monetary and commercial matters during the week. The opinion gains strength that there exists at present very little chance of success in the efforts at negotiation between Russia and Turkey by England and France; and there is little reason to doubt that the war will be prosecuted with the utmost vigor by both countries. Fears are pretty generally expressed that the effect of diplomats will be unable to ever confine the war to the Russian and Turkish dominions, but that before the present struggle is over, "all Europe will be in a flame." The money market continues very stringent, with a good demand for money, at five per cent. and upwards. First-class paper is still discounted at the minimum rate of the Bank of England, viz., five per cent.; but interior and long dates can only be negotiated at very high rates. The shipments of gold to France and Russia continue large, especially to the latter country; but latest advices from St. Petersburg states that a reaction had taken place, which would likely prove a preventative to further shipments to that quarter. From the manufacturing districts the advices report general steadiness of trade, although in some parts there was a tendency to inactivity.—The Corn markets have been rather quiet, and generally a decline has been submitted to on most articles of produce.

THE CZAR'S MODE OF PUNISHMENT.—When we returned to Sebastopol not long afterwards, we heard that the Emperor had left the military portion of the community a remittance that was calculated to produce a deep impression. He had scarcely terminated his flying visit, and the smoke of the steamer by which he returned to Odessa still hung upon the horizon, when, in a smothered whisper, one soldier confided to another that their ranks had received an addition; and when we returned to Sebastopol, it was said that the late governor, in significant white costume, was employed with the rest of the gang upon the streets he had a fortnight before rolled proudly through with all the pomp and circumstances befitting his high position. No dilatory trial had reduced him to the condition in which he now appeared before the inhabitants of his late government. The fiat had gone forth, and the general commanding became the convict sweeping.

I was very anxious to discover what crime had been deemed worthy of so severe a punishment, but upon no two occasions was the same reason assigned, so that was very clear that nobody knew; and probably no one found it more difficult than the sufferer himself to single out the particular misdemeanor for which he was disgraced. The general opinion seemed to be that the unfortunate man had been lulled into security in this remote province, and, fancying himself unnoticed in this distant corner of the empire, had neglected to practise that customary caution in the appropriation of his bribes and other perquisites, which is the first qualification of a man in an elevated position in Russia.—*The Russian Shores of the Black Sea in the Autumn of 1852*.

The language of China is understood throughout the remotest regions of the Eastern world, when written, just as the Arabic numerals are alike in all the languages of Europe. A man from the province of Foehan would not understand a word of the spoken language of Nankin; a Japanese could not make himself understood to a Chinese; and an inhabitant of Formosa could do nothing with an inhabitant of Siam; but the moment they took pen in hand and wrote the sign which conveyed the idea, they all became perfectly intelligible. Dr. Bowring, the other day, showed some friends a Chinese newspaper, which could be read by 500 millions of human beings, though not more, perhaps, than 40 millions could understand the spoken language of each other.

MR. T. F. MEAGHER AND HIS OPINIONS.—It is not easy to imagine a more shallow, egotistical, lack-brain than Mr. T. F. Meagher. The *last Nation* contains a report of one of these flimsy, flashy orations that this gentleman is in the habit of indulging in, delivered in New Jersey a few weeks ago. From this piece of ridiculous rhodomontade we learn that Mr. T. F. Meagher prides himself upon being an unchanged man. "Others may have changed—I have not. Others may have apostatised—I have not. In the minutest particular, to the smallest extent, in any one solitary instance, by any one act, or word, or gesture—I defy the keenest critic, with or without spectacles with the eye of a Cyclops, or the eye of a snake, to detect the slightest deviation." Here is a man for you. O'Connell used to say—"The wise man changes his opinions often, the fool never." Mr. Meagher never changes. He goes on—"I then maintained that political opinions, that political proceedings, should be emancipated from Ecclesiastical control—that the Minister of religion, while he should have and enjoy, and be guaranteed in their full integrity the rights of the citizen—(how very kind!)—should not be permitted to exercise in secular matters the influence derivable from and appertaining to his religious position. The same I now maintain." Ordinary men would try and give some reason for their opinions, but Mr. Meagher thinks it sufficient proof that he is right, to state he thinks now as he thought in 1848. If the man had sufficient brains to give a reason for the faith that is in him, we would ask how he could prevent a Minister of religion from exercising his influence without depriving him of the rights of a citizen. It is the right of a citizen to vote, to speak, to try and win men over to his opinions. If a Minister of religion happens to have influence over the minds of men—if he is of a pure, unstained character, known to be honest, and trusted accordingly, his words will have great weight—he will sway men's minds, and you cannot deprive him of that influence without denying him the liberty of speech, which no one will deny is a most essential "right of a citizen." How are we to account for a sagacious people like the Americans listening to and applauding the silly drivelling of such a wretched phrasemonger? The next paragraph will, perhaps, supply an answer:—"I then maintained that the difference which existed among the people on account of their different readings of the Bible, and their different forms of Divine worship, should, in the name of a common country—in the name of a common Christianity—in the name of Him who died for all men in an act of noble forgiveness, be cancelled. The same I now maintain." The Catholics of Ireland were deprived of their possessions because they stood true to the ancient Faith; they are still yearly robbed of hundreds of thousands of pounds to support a monster corporation, called "the Established Church;" the poor Catholics are tempted by food and clothing to become apostates. We demand simple equality before the law; we are denied it, and Mr. Meagher gently styles all this "differences on account of different readings of the Bible."—*Wexford People*.

KICKING A YANKEE.

A very handsome friend of ours, who, a few weeks ago, was *poked* out of a comfortable office up the river, has betaken himself to Bangor for a time, to recover from the wound inflicted upon his feelings by our "unprincipled and immolating administration."

Change of air must have had an instantaneous effect upon his spirits: for, from Galena, he writes us an amusing letter, which, among other things, tells us of a desperate quarrel that took place on board of the boat between a real live dandy tourist, and a real live Yankee settler. The latter trod on the toes of the former, whereupon the former threatened to "kick out of the cabin" the latter.

"You'll kick me out of this cabin?"
"Yes, sir, I'll kick you out of this cabin?"
"You'll kick me, Mr. Hitchcock, out of this cabin?"
"Yes, sir, I'll kick you, Mr. Hitchcock."
"Wal, I guess," said the Yankee, very coolly, after being perfectly satisfied that it was himself who stood in such imminent peril of assault—"I guess, since you talk of kicking, you've never heard me tell about old Bradley and my mare, there, to hum?"

"No, sir, nor do I wish—"
"Wal, guess it won't set you back much anyhow, as kicking's generally best to be considered on. You see old Bradley is one of these sanctimonious, long faced hypocrites who put on a religious suit every Sabbath morning, and, with a good deal of screwing, manage to keep it on till after sermon in the afternoon; and, as I was a Universalist, he alters picked me out as a subject for religious conversation, and the darned hypocrite would talk about heaven, hell, and the devil, the crucifixion and prayer, without ever winking. Wal, he had an old roan mare that would jump over any fourteen rail fence in Illinois, and open any door in my barn that hadn't a padlock on it. Tu or three times I found her in my stable, and I told Bradley about it, and he was 'very sorry'—'an nertly animal'—'would watch her,' and a hull lot of such things, all said in a very serious manner, with a face

twice as long as old Deacon Farrar's on Sacramento day. I knew all the time he was lying, and so I watched him and his old roan, tu; and for three nights regular old roan came to my stable about bed-time, and just at daylight Bradley would come, bridle her, and ride off. I then just took my old mare down to a blacksmith's shop, and had some shoes made with 'corks' about four inches long, and had 'em nailed on to her hind feet—your heels, mister, ain't nothing tu 'em. I took her home; gave her about ten feet halter, and tied her right in the centre of the stable; led her well with oats about nine o'clock; and, after taking a good smoke, went to bed—knowing that my old mare was a truth-telling animal, and that she'd give a good report of herself in the morning. I hadn't got fairly to sleep before the old 'oman hunched me, and wanted to know what on airth was the matter out at the stable. Says I, 'Go to sleep, Peggy; it is nothing but Kate: she is kicking off flies, I guess!' Party soon she hunched me again; and says she, 'Mr. Hitchcock, du get up, and see what in the world is the matter with Kate, for she is kicking most powerfully.' 'Lay still, Peggy; Kate will take care of herself, I guess.' 'Wal, the next morning, about daylight, Bradley, with bridle in hand, com to the stable, as true as the Book of Genesis. When we saw the old roan's sides, stars, and head, he cursed and swore worse than you did, mister, when I came down on your toes. After breakfast that morning, Joe Davis com to my house; and, says he, 'Bradley's old roan is nearly dead: she's cut all to pieces, and can scarcely move.' 'I want to know,' says I, 'how on airth did it happen?' Now, Joe Davis was a member of the same church with Bradley; and, whilst we were talking, up com that everlasting hypocrite, and says he, 'Mr. Hitchcock, my old roan is ruined! 'Du tell,' says I. 'She is cut all to pieces,' says he. 'Do you know whether she was in your stable, Mr. Hitchcock, last night?' 'Wal, mister, with this I let out: 'Do I know it?—(the Yankee here, in illustration, made a sudden advance upon the dandy, who made way for him unconsciously, as it were)—'Do I know it, you no sonled, shad-bellied, squash headed, old night owl, you!—you hay hookin, corn cribbin, fodder fudgin, cent-shaving, whittin-of-nothin, you!—Kate kicks like a mere dumb beast, but I've reduced the thing to a science.' The Yankee had not ceased to advance, or the dandy, in his astonishment, to retreat; and now, the motion of the latter being accelerated by an apparent demonstration on the part of the former to 'suit the action to the word,' he found himself in the 'social hall,' tumbling backwards over a pile of baggage, and tearing the knees of his pants as he scrambled up, a perfect scream of laughter stunning him from all sides. The defeat was total; a few moments afterwards he was seen dragging his own trunk ashore, while Mr. Hitchcock finished his story on the boiler deck.—*Slick's Sketches.*

THE GROANING BOARD. A STORY OF THE DAYS OF CHARLES II.

(From Notes and Queries)

The English public has ever been distinguished by an enormous amount of gullibility. Ha ha, ha ha! this world doth pass Most merrily I'll be sworn; For many an honest Indian ass Goes for an unicorn.

So sung old Thomas Weelkes in the year 1608, and so echo we in the year 1853! What with "spirit rapping," "table-moving," "Chelsea ghosts," "Aztec children," &c., we shall soon, if we go on at the same rate, get the reputation of being past all cure.

In looking over, the other day, a volume in the Museum marked MS Sloane, 958, I noticed the following hand-bill pasted on the first page:

"At the sign of the Wool-sack, in Newgate Market, is to be seen a strange and wonderful thing, which is an *elm board* being touched with a hot iron, doth express itself as if it were a man dying with groans, and trembling, to the great admiration of all hearers. It hath been presented before the king and his nobles, and hath given great satisfaction. *Viva Rex!*"

At the top of the bill is the king's arms, and the letters C.R. and in an old hand is written the date 1682. On the same page is an autograph of the original possessor of the volume, "Ex. libris Jo. Coniers, Londini Pharmacopoli, 1673."

In turning to Malcolm (*Anecdotes of the Manners and Customs of London*, 4to, 1811, p. 427), we find the following elucidation of this mysterious exhibition:

"One of the most curious and ingenious amusements ever offered to the public ear was contrived in the year 1682, when an *elm plank* was exhibited to the king and the credulous of London, which being touched by a hot iron, invariably produced a sound resembling deep groans. This sensible, and very irritable board, received numbers of noble visitors; and other boards sympathizing with their afflicted brother, demonstrated how much affected they might be by similar means. The publicans in different parts of the city immediately applied ignited metal to all the woodwork of their houses, in hopes of finding sensitive timber; but I do not perceive any were so successful as the landlord of the Bowman Tavern, in Drury Lane, who had a mantle tree so extremely prompt and loud in its response, that the sagacious observers were nearly unanimous in pronouncing it part of the same trunk which had afforded the original plank."

The following paragraph is also given by Malcolm from the *Loyal London Mercury*, Oct. 4, 1682:

"Some persons being this week drinking at the Queen's Arms Tavern, in St. Martins-le-Grand, in the kitchen, and having laid the fire fork in the fire to light their pipes, accidentally fell a discoursing of the *groaning board*, and what might be the cause of it. One in the company, having the fork in his hand to light his pipe, would needs make trial of a long dresser that stood there, which, upon the first touch, made a great noise and groaning more than ever the board that was showed did; and then they touched it three or four times, and found it far beyond the other. They all having seen it, the house is almost filled with spectators day and night, and any company calling for a glass of wine may see it; which, in the judgment of all, is far louder, and makes a longer groan than the other; which to report, unless seen, would seem incredible."

The extraordinary and long lived popularity of the "groaning board" is fully evinced by the number of contemporary allusions; a few will suffice.

Mrs. Mary Astell, in her *Essay in Defence of the Female Sex*, 1696, speaking of the character of a "coffee house politician," observes:

"He is a mighty listener after prodigies: and ne-

ver hears of a whale or a comet, but he apprehends some sudden revolution in the state, and looks up a *groaning board*, or a speaking head, as forerunners of the day of judgment."

Swift, in his *Tale of a Tub*, written in the following year, (1697) says of Jack:

"He wore a large plaster of artificial causticks on his stomach, with the fervor of which he would set himself a *groaning* like the famous *board* upon application of a red-hot iron."

Steele, in the 44th number of the *Tatler*, speaking of Powell, the "puppet showman," says:

"He has not brains enough to make even wood speak as it ought to do: and I, that have heard the *groaning board*, can despise all that his puppets shall be able to speak as long as they live."

So much for the "story" of the *groaning board*.—As to "how it was done," we leave the matter open to the reader's sagacity.

THE POOR CUSTOMER.

"How much butter?"

"One half a pound, if you please."

"And sugar?"

"Half a pound."

"And these oranges?"

"Half a dozen, sir."

"You go by the halves to-day—well, what else? Be speedy, ma'am, you're keeping better customers waiting."

"Half a peck of Indian meal, and one fine French roll," said the woman, but her lip quivered and she turned to wipe away a trickling tear.

I looked at her straw bonnet, all broken, at her faded shawl, her thin stooping form, her coarse garments—and I read poverty on all—extreme poverty. And the pallid, pinched features—the mournful but once beautiful face, told me that the luxuries were not for her.

An invalid looked out from his narrow window, whose pale lips longed for the cool, fresh orange, for whose comfort the tea, and the butter, and the fine French roll were bought, with much sacrifice. And I saw him sip the tea, and taste the dainty bread, and praise the flavor of the sweet butter, and turn with brightening eye to the golden fruit. And I heard him ask her, kneeling by the smoky hearth to taste them with him. And as she set the broken pan on edge, to bake her coarse loaf, I heard her say—"By and by, when I'm hungry." And, "by and by," when the white lids of the sufferer were closed in sleep, I saw her bend over him with a blessing in her heart. And she laid the remnants of the feast carefully by, and eat her bread unmoistened.

I started from my reverie—the grocer's hand eye was upon me.

"You're keeping better customers waiting."

Oh! I wanted to tell him how poverty and persecution—contempt and scorn, could not dim the heart's fine gold, purified by many a trial; that, that woman with her little wants and holy sacrifices, was better in the sight of God, than many a trumpet-tongued Dives, who gave that he might be known of men.—*Olive Branch.*

WHAT A SCOTCHMAN MAY BECOME.—At a meeting held in Edinburgh last week to obtain from the British Government "justice for Scotland." Sir A. Alison, historian, related the following anecdote, "to show how Scotchmen rise all the world over."—"Gentlemen one very curious thing occurred to show how Scotchmen do rise all the world over, and with this anecdote I will conclude. Marshal Keith had the command of the Austrian army, which combated the Turkish forces on the Danube, under the grand vizier, and after a long and bloody combat the two generals came to a conference together. The grand vizier came mounted on a camel with all the pomp of the eastern magnificence. The Scotch Marshal Keith, at the head of the Austrian troops, had a long conference, and, after the conference, the Turkish grand vizier said to Marshal Keith that he would like to speak a few words in private to him in his tent, and he begged that no one should accompany him. Marshal Keith accordingly went in, and the moment they entered, and when the conference in the tent was closed, the grand vizier threw off his turban, tore off his beard, and running to Marshal Keith, said, "Oo, Jonnie, hoo's a' w' ye, mon." (Loud laughter.) And he then discovered that the grand vizier of Turkey was an old school companion of his own, who had disappeared thirty years before from a parish school near Methlie. (Laughter.)

ABERNETHY AND THE IRISHMAN.—"It was on his first going through the wards after a visit to Bath, passing up between the rows of beds with an immense crowd of pupils after him—myself among the rest—the apparition of a poor Irishman, with the scantiest shirt I ever saw, jumping out of bed, and literally throwing himself on his knees at Abernethy's feet, presented itself. For moments, every body was bewildered, but the poor fellow with all his country's eloquence, poured out such a torrent of thanks, prayers and blessings, and made such pantomimic displays of his leg, that we were not long left in doubt. 'That's the leg, yer honor! Glory be to God! Yer honor's the boy to do it! May the heavens be your bed! Long life to yer honor! To the divvie with the spalpeens that said your honor would cut it off!' &c.

The man had come into the hospital about three months before, with diseased ankle, and it had been at once condemned to amputation. Something, however, induced Abernethy to try what rest and constitutional treatment would do for it, and with the happiest result. With some difficulty the patient was got into bed, and Abernethy took the opportunity of giving us a clinical lecture about diseases and their constitutional treatment. And now commenced the fun. Every sentence Abernethy uttered, Pat confirmed. "Thru, yer honor, divvie a lie in it. His honor's the great docther entirely!" While at the slightest allusion to his case, off went the bed cloths, and up went the leg, as if he were taking aim at the ceiling with it. "That's it, by gorra! and a bether leg than the villin's that wanted to cut it off." This was soon after I went to London, and I was much struck with Abernethy's manner. In the midst of the laughter stooping down to the patient, he said with much earnestness: "I am glad your leg is doing well; but never kneel except to your Maker."

LOOK HERE GIRLS!—A young man, of good moral character, inclined to piety, with \$12,000, and must inherit more—an orphan—wishes to correspond (in confidence,) with a view to marriage, with a young

Lady of respectability, intelligence, amiability, piety and wealth. Ladies possessed of the above requisites, are invited to address Oliver Omega; Broadway Post Office, City of New York.—*N. Y. Tribune.*

"OBSCENE PUBLISHERS."—Several dealers in obscene and immoral publications have of late been dealt with, pretty severely by the Court of Queen's Bench in London; the guilty parties having been sentenced to periods of imprisonment, varying from six to twenty-four months with hard labor. This should be a warning to the obscene editor of the *Montreal Gazette*, and all other dirty blackguards, who, in Canada, attempt to bring into notice the filthy, and immoral publications of Dr.

SPIRITUAL RAPPINGS.—The first incursion into Canada of an emissary of the spiritual order has had a discouraging result. The *Hamilton Journal and Express* says:—"The Mrs. Doland who professed to be a medium and in communication with the spirits of the dead, was a miserable humbug, and left a few days since, having swindled this and other officers in the city, by getting printing done, which she took good care to forget to pay. We would caution the Press against this woman, who will swindle them as she did us if they permit it."—Mrs. Doland paid a visit to Toronto; and her mission was a signal failure. She represented herself as having "been in the business three years now; and didn't know nothing of the cause it"—the spiritual manifestations. She fought hard to get her wares pulled by some of the papers; but to no purpose. She invited the Press, the Corporation, and we think the Clergy to a private exhibition of spiritualism; but the invitation came to nothing and, if we remember right, she failed to elicit a single favorable notice from any paper. We predict, from present indications and the ill success of the first missionary, that spiritual rappings and the accompanying ledgerdom are not calculated to make much noise on this side of the Lakes. On the other side, they have contributed a larger quota than any other single cause to the lunatic asylums, during the past few years.

We regret to learn that a female named Mathews, aged about 18 years, was killed on Friday last, on Salmon River Bridge, a little beyond Lennoxville, whilst imprudently attempting to cross in front of the train of the St. Lawrence and Atlantic Railway Company's cars when at full speed.

HALIFAX, Dec. 16.—The *Humboldt* has gone entirely to pieces, and nothing more can be saved, excepting on salvage. The steamer *Marion* will leave for New York on Saturday, with the saved portion of her cargo. Very little of her materials will be saved.

WHAT OUR NEIGHBORS SAY OF DR. M'LANE'S CELEBRATED LIVER PILLS.

New York, August 30, 1852.

We, the undersigned, having made trial of DR. M'LANE'S CELEBRATED LIVER PILLS, most acknowledge that they are the best medicine for SICK HEADACHE, DYSPEPSIA, and liver complaint, that we have ever used. We take pleasure in recommending them to the public; and are confident, that if those who are troubled with any of the above complaints will give them a fair trial, they will not hesitate to acknowledge their beneficial effects.

MRS. HILL, East Troy.
MRS. STEVENS, West Troy.

P. S. The above valuable remedy, also Dr. M' Lane's Celebrated Vermifuge, can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. M'LANE'S LIVER PILLS. There are other Pills, purporting to be Liver Pills, now before the public.

WM. LYMAN & Co., St. Paul Street, Wholesale Agents for Montreal.

PROMENADE CONCERT.

THE SOCIETY OF ST. VINCENT DE PAUL.

BEG to inform the Public, that, instead of their Annualazaar, they will give

A PROMENADE CONCERT, On WEDNESDAY, the 28th inst., IN THE CITY CONCERT HALL, UNDER THE PATRONAGE OF THE LADY MAYORESS,

Mrs. C. MONDELET, "PERRAULT DE LINIERE," "A. LEVESQUE," "A. LAROCQUE," "J. U. DEARBURY," "H. PELTIER," "T. DOUGER," "M. CEVILLIER," "Mrs. J. BOURET," "C. S. CHERRIER," "A. COULLARD," "P. LACOMBE," "N. DEJAN," "A. PREVOST," "J. A. BERTHELOT," "F. X. BRAZEAU."

By the kind permission of Lt. Col. HEMPHILL, the Band of the 26th Regiment will attend and play several choice pieces. Mr. LABELLE has consented to take charge of the vocal part, to be executed by Canadian Amateurs, under his direction. The proceeds of the Refreshment Table will be for the benefit of the Society. Tickets of admission can be obtained from the Members of the Society. Price, 1s. 3d. All Tickets obtained at the door on the evening of the Concert will be 5s. each. The Door will be opened at SEVEN o'clock, and the Concert will commence at EIGHT, P.M. O. LEBLANC, President of the Society, L. A. HUGNET LATOUR, Secretary.

Dec. 7.

NEW BOOKS JUST RECEIVED

BY THE SUBSCRIBERS,

PRACTICAL PIETY, by St. Francis of Sales, mus- 8 0
lin.
PERSONAL SKETCHES, by Sir Jonah Barrington 2 6
THE RISE AND FALL OF THE IRISH NATION, by 6 0
ditto
SHANDY MCGUIRE; or Tricks upon Travellers, 2 6
GAZETTEER OF IRELAND, with Maps plates, 20 0
&c., 2 vols.
HOUSEHOLD SURGERY; or, Hints on Emer- 2 6
gencies,
PONTIFICAIE ROMANUM. 3 vols.; beautifully 45 0
illustrated, and bound in Morocco. Price,
LIGOURI'S MORAL THEOLOGY (in Latin) 10 50 0
vols.,

D. & J. SADLER & Co.,
Corner of Notre Dame and
St. Francis Xavier Sts.

THE METROPOLITAN, FOR DECEMBER.

A Monthly Magazine, devoted to Religion, Literature, and General Information.

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Since the commencement of this publication, we have often had occasion to express our grateful acknowledgments to the Rev. Clergy and others, who have manifested an interest in its success, particularly by getting up clubs, and sending us lists of subscribers. That we fully appreciate their friendly co-operation, and are disposed to make a liberal return for the patronage we design to increase the contents of each number, commencing with the month of August, by adding SIXTEEN PAGES OF MATTER WITHOUT FURTHER CHARGE. This enlargement of the work will enable us also to diversify its contents in such way as to make it an interesting and instructive Magazine to the more numerous class of readers—to the clergy as well as laity, to the better educated as well as to the less enlightened. As this increase of matter, together with the introduction of original articles from able writers, will involve a considerable outlay, we appeal with confidence to the friends of Catholic literature in the United States, for their zealous co-operation in extending the circulation of the work.

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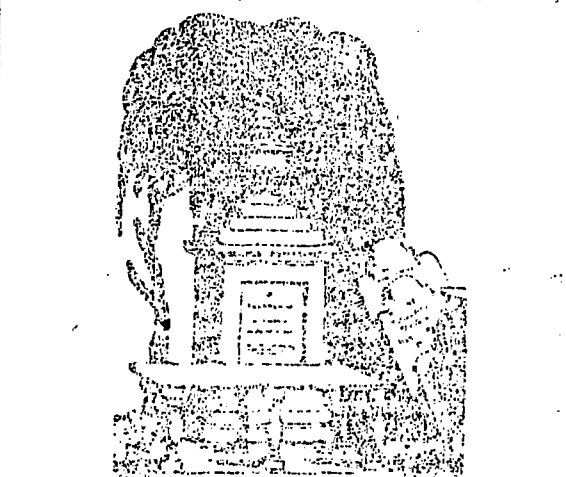
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