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CONTROVERSIAL SERMON BY THE VERY REV. DR. CAHILL IN LIVERPOOL.

(From the Tablet.)

"The Bible, as interpreted by private judgment, is as false as a rule of Faith."

One of the most powerful and interesting discourses perhaps ever enunciated by this eloquent Divine, was delivered on Sunday last, at St. Peter's Catholic Church, Seel-street, Liverpool, on the above important subject. Long before eleven o'clock, the hour announced for the discourse, the sacred edifice was crowded to excess, and several well-known Clergymen belonging to the Protestant Church, and a large number of their flocks, were present. A considerable number of persons, who came at the time appointed, had to return, as they could not procure places, and many others were content to stand outside the doors, and hear as well as they could under the circumstances. The Rev. gentleman came before the altar habited in his surplice and stole; he was accommodated with a seat. The most profound attention was observable throughout his brilliant discourse, which lasted nearly an hour and a half. It was, indeed, a master-piece of eloquence. He said that he hoped to prove, by the clearest evidence, that the Bible, as interpreted by private judgment, was false as a rule of Faith, and he then proceeded to show that from the creation of the world up to the time of Moses, that there was no written work in existence whereby true believers could have been directed or governed by; and yet, after all, Faith was preserved and handed down pure from generation to generation, from father to son, and so on. There was no law written as regarded Faith; so that at least for a period of twenty-six hundred years after the creation of Adam, man had no written book to guide him as a rule of Faith, and yet God was worshipped by man, and the true Faith preserved all that time without a written book, and God's law was obeyed. The law was imparted by God to the Patriarchs, and by them it was handed down from one generation to another; so that, according to the doctrine that the Bible was a rule of Faith, how could man have been saved in the Old Law until the coming of Christ? When Christ came on earth, and died for the redemption of the world, He descended into Hell—Limbo—to preach the glad tidings of redemption to the souls who were there, not by a book, but with the authority of His word. He had there to tell them that the Faith which they had held from the creation of the world—which had been handed down from father to son—had been accomplished in His death. The Patriarchs were not governed nor guided by any written law, but by the authority which they had received from the beginning, and which they imparted from one to the other, from generation to generation. There was, therefore, no written book from the commencement, but the Faith was communicated by word of mouth, and by living authority, and he (the Very Rev. preacher) would submit that was a very strong point. For twenty-six hundred years the Church of God was governed, not by written works, but by the true living authority communicated to her by God himself. He would now come to the New Law, as established by Christ—for up to the time when He made His appearance on earth, salvation was obtained, not from books, but from the living authority which existed without any book. Coming, therefore, to the New Law, he wanted to know where it was written, or ordered to be written, as an authority to be guided by? It was not written, but it was spoken law. If it had been necessary for Christ to have written a book on the subject, He would have done so, or He would have commanded one to have been written; but the fact was that Christ never, during His life on this earth, wrote a book, nor did he speak about having a book written. He said to His Apostles that He would send the Holy Ghost, who would teach them all things, and bring to their minds whatever He had told them, and whatever He had told them He commanded them to do. He did not say to them "write a book," but He commanded them to go and preach the Gospel all over the world—not by writing, but by teaching by word of mouth. When, then, did the sanction of the first book appear on the subject after the death of Christ? Not for three hundred and seventy-five years after the death of Christ. It was that time before the stamp of the Church was put upon any book—not but that the Scriptures were written and in possession of the Church before it, but they had not been stamped with the seal of authority up to that period. The Old Testament had been written by Moses—the New Testament had been written, and was in the possession of the Church; but, as he before observed, they were not stamped with the authority of the Church for nearly four centuries after the Gospel was preached—not written—by Christ and His Apostles. No book was used during that time; but

the Gospel existed, and salvation was obtained through the Church, speaking by the living authority alone. There were twelve Apostles, and out of those only five wrote books. He would ask if it were necessary, why did not the remainder write? The four Evangelists wrote three works, not as general, to the Church, but at the special request of individuals. Matthew wrote at the solicitation of the people of Palestine; St. Mark at that of the people of Rome; St. Luke to an individual; and St. John wrote to put down a heresy that had arisen amongst some early Christians. The writings were not general, but written locally, and for local purposes, not as the guidance or rule of Faith. Suppose that Queen Victoria had occasion to write to an individual in Liverpool relative to some local act of parliament, did any one think she would sit down and write the code of laws by which England is governed to that individual? So it was with the Scriptures. If they were written for the government and law of the whole Church it would be clearly so stated and set forth; but they were not; they were written for local and special purposes, without reference to the general government of the Church, which was preserved in the Church itself from the beginning. The Rev. preacher then stated in detail to whom and for what purpose the Gospels, the Acts, the Epistles, and the Apocalypse were written, and stated that the Church, as the depository of all truth, had by her authority set her seal on the Scriptures, but that it was not until nearly four hundred years after Christ that she thus collected and set apart the sacred volume we now possess. Yet the Christian Faith existed before that. Christ did not say to His Apostles, "Go and write to all nations in my name," but he said, "Go and teach, and preach to all nations;" and St. Paul expressly states that Faith comes by hearing alone. Now, hearing must come from one living man to another living man, who, by speaking, communicates the Faith to him—that Faith having come down from the earliest times to its possessor, through the authority of the Church. A man cannot hear with his mouth or his eyes, but with his ears he can hear what the mouth utters to him. Christ was a living man, and he spoke to living authorities, who, in their turn, spoke also to living authorities in the Catholic Church; and thus the Faith was preserved pure and spotless down to the present time, and would ever continue so to the end of time. It was clear, therefore, that Faith came by hearing, that Faith being spoken by the authority of the Church, and that was the Faith and the belief given by Christ to His Church on this earth. His first point was therefore proved; and his second fact was equally strong. It was avowedly admitted that for nearly four hundred years after Christ there was no book stamped with the authority of the Church. If the rule of Faith of the Catholic Church was confined to books of Scripture, many of those were lost; but notwithstanding that, the Faith was fully and entirely preserved in the Church, for he had received his Faith from his spiritual Fathers in the Church, as pure and spotless as the stole he wore. He was the legitimate descendant of that Faith, and would not part with it but with his life, nor would any other Catholic in the world. Suppose the Scriptures were the rule of Faith why they ought to have the whole Scriptures; but they had not the whole, as it was well known that nearly the half of the books were lost; but yet the Catholic Church preserved the Faith whole and entire. If a man kill another, he violates the Fifth Commandment, and although he did not violate any of the other ten, yet he could not be reconciled to God until he returned to grace and repentance; and, in the same manner, if a man violated one of the dogmas of Faith, he could not preserve a part thereof: so that if the Scriptures were a rule of Faith, man should have the whole, and not a part, of what he founded his Faith upon. Catholic Priests were reviled, and charged with not reading the Scriptures; and they were further charged with preventing the people from reading them. Now, he would tell such parties that every Priest at his ordination was obliged before the Bishop, with his body prostrate on the ground, and his hands stretched out, to take one of the most solemn oaths that man could take, that for the remainder of his life he would devote at least one hour and a quarter every day reading the Scriptures. So that any one who asserted that Priests did not read the Scriptures told a falsehood. They say also that Priests prevent the people from reading the Scriptures—that is another falsehood. Also, let any man go into any shop in England where books were sold, and he would get the Scriptures to purchase if he had money to pay for them. In fact, that was a matter of mercantile speculation; but see how easy it was to choke two such bold lies as were constantly uttered against Catholic Priests and Catholics. But he would ask, how could the whole Scriptures be read? Where were the lost books to be found?

He would now come to that point, and show how many books were lost: and this he would prove from the books that remained of the Scriptures. In the Book of Numbers, xxi., 14, there is the following passage:—"Wherefore it is said in the Book of the wars of the Lord." Now, where was that book? It was not to be found—it was lost. In the Third Book of Kings it is stated that Solomon wrote 3,000 proverbs; there was not more than 1,500 to be found—the rest are lost; and in the same book it stated that he wrote 105 canticles—there is not the half of that number to be found in the present Bible; they are lost. Then, there it is stated that there was the Book of Nathan the Prophet—there is no such book now; it is lost. In the Book of Chronicles it is stated that the acts of David are written in the Book of Samuel the Seer, and Nathan the Prophet—no such books are to be found: they are lost. There was an Epistle of St. Paul to the Colossians lost. St. Paul wrote five Epistles to the Corinthians, but we have only two of these. There were altogether twenty-three books belonging to the Bible lost—twenty from the Old Testament, and three from the New; so that if the Bible was to be a rule of Faith, how could it be proved that the whole Bible existed? If a man made his will, and left his son his property, and that in the course of time twelve men, on their oaths, came to decide on that will, and found only the half of it in existence, would they, or could they, as honest men, say that it was the man's will? It was manifest, therefore, that there was a time when there was no Bible; yet Faith existed, and it was equally manifest that the Bible, as interpreted by private judgment, was false as a rule of Faith. Catholics respected the Bible, but they did not make it a rule of their Faith; but they respected and believed it because the Church had sanctioned it—that Church which was unchanged and unchangeable. How was that portion of the Bible preserved? Why, from the fall of the Roman empire in 475, for nearly nine centuries, every country in Europe was in a constant state of revolution, confusion, and civil war: and where was religion, piety, literature, Faith, and morals preserved all that time? In the faithful repository and bosom of the Catholic Church. That was known all over the world—history records it. And how was such preserved? By teaching the doctrine which was confided to the Church by Christ and His Apostles—the living authority being in the Church. It follows that those who made the Bible the sole rule of Faith ought to have the whole Bible, which they had not, and if they had not, why they must be in doubt every moment about their Faith. They could not be certain of the truth or of the Faith, and therefore they must be in the dark, and to be in doubt on such a matter was to be always in a state of unhappiness. Moses wrote a portion of the Old Testament, but it was admitted on all hands that for twenty-six hundred years before he wrote that no book of the law existed, yet the Faith was preserved all that time by the Patriarchs, who handed it down one from another. Christ said to His Apostles, when speaking of the Scribes and Pharisees, not to do as they did, but to observe what they said, for they spoke the law with their lips, but their hearts were unsound—do not as they do, but do what they say. They taught the law of Moses, who was dead fourteen hundred years before that time. The command of Christ was in the imperative mood—do not what they do, but what they say—so that here again Faith came by hearing. He would ask those who followed their private judgment, and made the Bible the rule of Faith, if they understood Hebrew, for the Old Testament was written in the Hebrew and then translated into Syro-Chaldaic, and the New Testament was written in Greek—he would ask a man depending on private judgment, then, do you know Hebrew? He would answer no. Then how could such a man say that he founded his Faith on the Bible, when he did not know whether it was truly translated or not? The same thing must be said in reference to the New Testament, and in both cases such a man, after all his boasting, was depending, not on his own judgment, but on the judgment of others, of whom he could know nothing, not even their names. Now, would it not be better for such parties as he alluded to to depend on the Pope and the Bishops whom they did know than to depend on parties whose names he was even ignorant of? He would ask such persons—"Is there any person in your Church who cannot read?" He would be answered yes. Then how do you teach persons to form their Faith by private judgment?—By teaching them the Catechism. Yes, but where do you get that Catechism?—From other authority. Then where is your private judgment? You don't get it from your private judgment, but from authority, as you call it, of which you are totally ignorant. The Protestant Clergy were obliged to swear to the truth of the Thirty-nine Articles, and where did these Articles come from? They came to them on the

authority of an act of parliament, and yet such Clergymen were obliged to swear before God to the truth of such Articles. Acts of parliament were made by the House of Commons and the House of Lords, which comprised about 1,000 persons, including old Bishops, all differing in religion, and many having no religion at all, and yet these were the persons upon whom Protestant Clergymen and Protestants were to rely for their rule of Faith—whose judgment they were obliged to obey in swearing to the Thirty-nine Articles. He would ask—If the Pope and the Bishops of the Catholic Church who had preserved the Faith for so many hundred years, pure and spotless, were not better authority than such men as he alluded to? He then alluded to the acts of parliament made by Cranmer in the reign of Edward VI., and contrasted such acts with the conduct of the Popes and Bishops who governed the Catholic Church, and who preserved the Faith of Christ as it had been given to them by Him and the Apostles. Up to the time of Luther in 1517, the authority of the Popes and Bishops was acknowledged all over the world—Purgatory, prayers for the dead, invocation of Saints, and satisfaction for sins—all were acknowledged; but when Luther threw off the authority of the Church, he flung aside those dogmas, because if he retained them he must obey the authority of the Pope, and from that time to the present his followers had been gradually getting rid of everything they thought proper—all on private judgment, of course. He alluded to the Gorham case and the decision thereon. In the same manner the Protestant Church got rid of the Sacraments; and he would ask what belief had they now? There were the Unitarians—many of whom he knew to be learned men, and by the same process of private judgment they denied the Divinity of Christ; in the same manner the Greeks denied the personality of the Holy Ghost. The Protestants first began to take the stones off the house, then they took away the roof, next the pillars, and lastly, they carried away the walls and left nothing behind—all from private judgment, of which they confessed themselves to be totally ignorant, for they depended not on their own, but on the opinion and judgment of others, of whom they knew nothing whatever. Such was their Faith. He then referred to the acts of parliament made on the subject of Church of England government and Lord John Russell's opinions, which governed such acts, and concluded by stating that persons who were depending on the Bible as a rule of Faith, as interpreted by private judgment, were the most inconsistent in the world, and that they stood alone in the world in the midst of the most frightful doubt and perplexity, which nothing could remove from their minds. They should therefore have recourse to the only true and infallible test of Faith which lay alone in the bosom of the Catholic Church from the earliest time, and would continue so to the end of the world. After resuming his argument he concluded by passing a well-merited compliment on the Christian Brothers who had charge of the schools, whose cause he advocated, and showed all the good they had done. In the evening the Rev. gentleman preached a second sermon in the same church, which was thronged as fully as in the morning. The subject was the Real Presence in the Blessed Sacrament, which he proved in the most convincing manner to all who heard him.

The collection for the very meritorious charity, which he advocated, was liberal.

The Very Rev. Divine has won golden opinions from all parties in this town, by his moderation and the inoffensive manner in which he puts forth the powerful truths on both subjects.

A POPULAR RELIGION.

We learn from the *Weekly Jubilee*, a new paper, just started in this city, that the members of the "Episcopal Methodist Church" have commenced a movement in favor of appointing lay delegations to take a part in all future conferences of that church. The editor of the *Jubilee*, who seems to have taken the Methodist Episcopal Church under his special protection, says, in his article introducing the meeting:—

"The fires of freedom are burning in Church as well as in State, and they must burn till the last vestige of Priestcraft and Sectarian intolerance dies. The Bible! the Bible alone, and an enlightened private judgment as its interpreter must prevail over dead formalism, and authoritative dictation. The sovereignty of the people must and shall triumph in Church as well as in State. The old doctrine, that preachers are the servants of God, in an exclusive sense, must give way to that higher doctrine, that preachers are the servants of the people, that they have no power other than that delegated to them by the people."

We cannot blame the Methodist Episcopalians. They but carry out the principles of Protestantism. Their preachers have no mission from God—they are, as the editor says, "the servants of the people—they have no power other than that delegated by the

people." After this candid admission it is to be hoped that the Methodist Episcopalians will not be called on again to contribute to the "Foreign Missions." They should allow to others the liberty they claim for themselves. Assuredly if preachers are the "servants" of the people, the Catholics and the Hindoos, the New Zealanders and the Japanese, have as substantial a right as the Philadelphians to choose their own 'servants.' To take money, then, for the Foreign Protestant Missions, is either a swindle upon the donors or an usurpation of the natural rights of the natives of foreign lands.

For our own part, poor benighted "Papists" as we are, we are content to hear those who are the servants of God exclusively, and not of man—those who have received their commission from Him to preach His doctrines, and with whom He promised to remain, are quite good enough for us. But ours is not the popular religion, for we are submissive to authority—the authority derived from God.—*Philadelphia Catholic Instructor.*

CATHOLIC INTELLIGENCE.

Died, on the 18th instant, at the residence of his devoted friend, the Very Rev. Eugene O'Reilly, V.G., Archdeacon of Meath and P.P. of Navan, the Rev. C. J. Conolly, aged 46 years. For a length of time before his lamented demise he suffered, with the most patient resignation to the Divine will, under a complication of diseases contracted in the performance of clerical duties on the mission established by his uncle, the late Right Rev. Dr. Conolly, Bishop of New York. The Rev. Mr. Conolly was universally esteemed and respected for his zeal and piety, the gentleness and amiability of his manners and his extensive scientific and literary acquirements. His death is deeply deplored, and his memory will ever remain dear to his numerous friends. After a solemn office and high mass, at which a number of clergymen attended, his remains were deposited in the cemetery attached to the parish chapel of Navan.—R.T.P.

DEATH OF THE REV. JAMES O'CONNOR, P.P.—On Sunday, the 21st ult., at the residence of his beloved sister, Mrs. Asper, Carrick-on-Suir, the Rev. James O'Connor, the respected parish priest of the united parishes of Ardman and Granga, in this neighborhood. Some of the happiest years of the Rev. Mr. O'Connor's life were spent on his mission in Carrick-on-Suir, and when our good bishop rewarded his piety and zeal by elevating him to a pastor's responsibility, the generous inhabitants of Carrick substantially testified their high appreciation of the sterling worth of this virtuous and patriotic Irishman.—*Tipperary Free Press.*

ORDINATION.—The general ordination for the archdiocese of Westminster and diocese of Southwark took place at St. Edmund's College, Old Hall, on Saturday last, on which occasion His Eminence the Cardinal Archbishop of Westminster promoted twelve gentlemen of that establishment to the sacred orders of Sub-Deacon and Deacon. There were no Priests ordained.

ORDINATION AT RATCLIFFE COLLEGE IN LOUGH-BRO.—Saturday, the 20th of December, the Right Rev. Doctor Hendren, Bishop of Nottingham, conferred the order of Deaconship on one, and minor orders on four members of the Institute of Charity, in the chapel adjoining the college.—*Correspondent of Tablet.*

RAMSGATE.—The Bishop of Southwark lately visited this watering place, and administered the Sacrament of Confirmation in the beautiful church of St. Augustine on the Cliff. Among those confirmed were several converts.—*Ibid.*

Christmas Day in London was celebrated this year with all the becoming splendor and joyous exultation which this great festival excites in the Faithful. His Eminence the Cardinal Archbishop of Westminster assisted at the High Mass at St. Mary's, Moorfields, and delivered a discourse on the Nativity of our Lord from the text—"For unto us a Child is born, a Son is given," &c. The church was crowded, and a large assemblage awaited in the streets round the church to witness the arrival of his Eminence, who was received by the Clergy vested at the great door. Sheriff Swift and family attended High Mass at St. Mary's. At Southwark Cathedral the Lord Bishop sung High Mass and preached.—The performance of a full orchestra in the organ loft greatly added to the musical accompaniments of the Mass.

MOUNT ST. BERNARD.—The following letter reflects little credit on our English tourists:—"The Abbot of Mount St. Bernard presents his compliments to the editor of the *Nottingham Mercury*, and begs, through him, to inform the public that there will be no more admissions to see the abbey. He is very sorry to have to state that some have abused the kindness shown them by not behaving with that respect to which the establishment was entitled. The Abbot regrets, at the same time, to be obliged to cause any privation to others who have conducted themselves with propriety. The only exceptions in future will be those who have business, or particular introductions.—St. Bernard's Abbey, Dec. 17th, 1851."

FULHAM.—On Monday the festival of St. Thomas of Canterbury was solemnised with particular devotion, in the presence of the Cardinal Archbishop of Westminster. The Bishop of Southwark preached a panegyric of the Saint. On this occasion a relic of St. Thomas, for several centuries in the possession of the Knights of Malta in their island church, was exposed to the veneration of the Faithful in a richly-wrought shrine of Maltese manufacture.

DIocese of NEWPORT.—The failure of the Monmouthshire and Glamorgan Bank having placed the reverend Bishop of that diocese in an embarrassing financial position, a subscription has been opened

on his behalf, in which Catholic charity will doubtless be deeply interested.

CONVENT OF OUR LADY OF THE ORPHANS, NORWOOD.—We have peculiar pleasure in being able to relate, in connection with the above institution, an incident illustrative of the great sympathy of France for the sufferings of Irish Catholics.—About the latter end of last month a man, dressed in a blouse, called at the parent establishment of this convent, in France, and requested to see the Mother Superior, as he desired to speak to her about the orphans of Norwood. He told her that he sympathized very much with the poor orphans, especially Irish ones, who were so very destitute, and that he had brought a small donation which he desired might be applied towards taking a little Irish orphan. The Rev. Mother was very much surprised when he presented to her so large a sum as 1,500 francs (about £62) as, from his appearance, she could not have expected more than about ten francs. What a noble example to the Catholics of England and Ireland.—*Correspondent of the Tablet.*

ST. GEORGE'S CATHEDRAL, SOUTHWARK.—On Sunday last, after Vespers, His Eminence the Cardinal Archbishop of Westminster ascended the pulpit and delivered a magnificent discourse (of which we present a very brief outline) from the 89th Psalm, v. 4—"A thousand years in thy sight are as yesterday which is past." His Eminence remarked that the close of another year was a fit time to look back upon the past, and to think over the changes of men and things—wonderful and strange to us, but all clearly visible to the Almighty eye. And as He beheld all these changes, did He behold anything which had not changed? Yes; His Church. Let us carry our thoughts back to the period of the text a thousand years ago—and, taking two great examples of holy men in this country, behold the Church in her quiescent and conflicting condition. The first he would take from the north—a learned scholar and holy man, who had lived long in a religious community of Monks (were there such men as Monks in England a thousand years ago?); but he was now on his death bed, and besought his companions to say Masses for the repose of his soul (did that superstitious practice prevail in this country a thousand years ago?), and begs them to anoint him with holy oils (the same as the Irish pauper in our days so ardently desires?) and at length Venerable Bede, for he it is, dies, and Masses are said for him both at home and abroad. Now, if such was Christianity in this land in the eyes of God a thousand years ago, surely the same must be now, for a thousand years are in His sight as yesterday. Imagine that venerable man restored to life. He would turn in sorrow and disgust from the places he knew when on earth, and seek for the first Catholic chapel, and there say his Mass in the same way in which he was wont while on earth. A few centuries later the great Saint whose festival commences this evening, St. Thomas of Canterbury, lived, and fought, and died for the liberty of the Church—the champion of the spiritual rights of Bishops against the tyranny and despotism of the state. Was his spirit dead in the Church? No; thanks be to God, it still exists, and has but to be evoked that the Prelates of the Catholic Church may show they are his descendants in spirit and truth. But a few years ago did a noble instance occur of an Archbishop laying down his life to secure the safety and salvation of his flock. Now, we had seen what the Church was a thousand years ago; let us imagine what she would be if the world lasted a thousand years hence. We could have no hesitation in saying she would be the same. Could this be said of any other institution calling itself a Church? Did the members of the Anglican Establishment even hope or expect as much? No; its warmest adherents were contending for changes; for the revival of its prerogatives; while others of its members were demanding for the abolition of its formularies, and spoke derogatory of its doctrines, both feeling convinced that changes were necessary for its continuance as an efficient representative of the religious feelings of the country. One party sought to widen, another to narrow, its basis. While thus contending among themselves for changes in the matter and form of their religion, they bear testimony to the unchanging nature of Catholicity. "Rome does not change; she is the same at all times and everywhere—in Spain, France, and Italy, as in England." Yes, most consoling testimony! the Church of God being the reflection of His own Divine person on earth, cannot change. He has placed it on a rock, and said the gates of hell shall not prevail against it. She will go on, then, in her godlike course, and whatever may be her vicissitudes at particular times and places, she will ever keep firm the Faith once delivered to the Saints.

DEDICATION OF ST. PATRICK'S CHURCH, HARTFORD, CONNECTICUT.—The services attending upon this solemnity took place on the 14th Dec. A very large number of persons were in attendance, the body of the church being filled.—Bishop O'Reilly of this diocese and Bishop Fitzpatrick of Boston, with a number of clergymen were present, and took part in the exercises.—*Catholic Telegraph.*

CONSECRATION OF THE NEW CHURCH OF ST. THOMAS AQUINAS, ZANESVILLE, OHIO.—On Sunday, Dec. 14, this beautiful edifice was solemnly dedicated and opened for the celebration of divine worship.—*Ibid.*

DEATH OF THE BISHOP OF CURIUM.—Died on Nov. 13th, at his chateau of Duin Zist, near Leyden, the venerable Baron de Wibersbooth, Bishop of Curium. He was born at Haarlem on May 28th, 1785; ordained Priest at Paderborn in 1811; nominated Bishop of Curium in 1832; consecrated at Munster in 1833. He has rendered up his soul to God after a life full of good works. He has left a great part of his immense fortune to the poor of his

country and to the foreign missions. The recollection of his virtues adds a new splendor to the ancient and well-merited honors of his family.—*Ami de la Religion.*

IRISH INTELLIGENCE.

LETTER OF HIS GRACE THE PRIMATE.

Dublin, December 19, 1851.

Gentlemen—The effects of a severe illness deprived me of the advantage of being present at the late meeting of the committee of the Catholic Defence Association. I regret this the more, inasmuch as I lost by my absence an opportunity of expressing personally my sincere acknowledgments to you for the zeal and ability with which you have discharged the duties of honorary secretaries during the past month.

While availing myself of this occasion of tendering to you the expression of my sentiments of thankfulness, I cannot conceal from you the feelings of deep disappointment which I have experienced at learning that a misunderstanding has grown out of the proceedings of the committee which terminated in the election of Mr. Wilberforce to the office of secretary. From the first formation of the society I understood the feeling to be universally entertained that all Catholics of the United Kingdom were to constitute one body, and to be in all respects upon a perfect equality, without distinction of province or country. This, as far as I could judge, was deemed a vital principle, and the one best calculated to advance the interests of our holy religion. Charity, and truth, and union among all Catholics of the empire appeared to be the basis upon which our proceedings and combined efforts were to rest. Bearing with me the impression of this avowed principle, strengthened as it has been by an intercourse with several members, both lay and clerical of the association, I was not prepared, I must confess, for the exception which has been taken to the selection of so distinguished a person as Mr. Wilberforce, to the office which was to be filled. Were the association founded for local, or merely political purposes, I would subscribe to the justice of the exception. When, however, it is borne in mind that its objects are religious and Catholic, every question arising should be decided upon religious and Catholic grounds. If an association were established for purely political purposes, I would earnestly desire for it the fullest measures of success in the pursuit of every legitimate and patriotic object; but my peculiar sphere and spiritual associations would not allow me to take any active part in it. If I have taken a small share in the proceedings of the Defence Association, I have done so because I considered that I was concurring directly to promote the spiritual interest, and next the temporal welfare of the people.

My persuasion was founded upon the words of our divine Redeemer—"Seek ye first the Kingdom of God and His justice, and all these things will be added to you."

Trusting still that the same spirit of charity, and generous toleration of difference of opinion which has hitherto characterised our proceedings, may continue to guide our future steps, I have the honor to be,

With sincere esteem,

Your faithful and obedient servant,

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

John Reynolds, Esq., M.P.; William Keogh, Esq., M.P.; J. Sadler, Esq., M.P.; Honorary Secretaries, &c.

PROSELYTISM.—FURTHER PROGRESS OF BIBLICALISM IN TUAM.

Dec. 22.—Several cases of arrest for shouting came on for trial at the Petty Sessions Court this day, and, after a patient investigation before a respectable and highly-intelligent bench of magistrates, the evidence failed to establish even the semblance of a riot, or any act of violation of the peace of the town. The wonder of all parties is the great forbearance of the inhabitants. Placards and letters of a most insulting kind are being circulated about the town, addressed to the Catholic people, signed by the Rev. Mr. Seymour, the rector of Tuam. One of these, or portions of it, were read in the public court to-day by the able solicitor, Mr. Higgins, to show the systematic course of provocation to which the feelings of this Catholic town is being subjected. Any one may imagine the annoyance of this course of proceeding is exciting. Coupling these insulting placards with the subsidised missionary and intrusive visits of Bible-readers with their skull-crackers in their pockets, it is not difficult to infer the amount of irritation produced in the minds of even the most peaceable Catholic inhabitants. Several of the magistrates and cesspayers feel very indignant at the course adopted by the executive in sending down an extra force of constabulary, as if it were to guarantee a free stage for these missionary operations. It was admitted in evidence upon the trial to-day by one of the police-reserve force sent down here that the former and usual number of the constabulary were more than enough to preserve order in the town. The same witness deposed that, in his opinion, two policemen would be quite sufficient to preserve the peace in Tuam. Such being the facts elicited upon oath, I leave your readers to draw their own conclusion regarding the conduct of those parties, whoever they are, who have represented Tuam as in a state of such disorder as to require an extra constabulary force. Another case came on to-day, which tends to show how the Protestant rector, and his household, are resolved to trample us under foot. The magistrates to-day were the same who were in attendance on the last day of the trial. Mr. Higgins, the member for Mayo, was present on this occasion. His motive was, I am told, to be able to state as the result of his own evidence the state of the town, in the event of these unconstitutional modes of propagating the gospel, coming before parliament. It will be rather a telling case against the continuance of the established church in this province, when it is stated that in a town and parish of some eight or nine thousand inhabitants, ninety-nine per cent. of whom are Catholic, the Protestant rector, with a few others, are found to be the occasion of causing such confusion. Have they not their churches and legalised places of public worship to instruct such as may choose to get them for instruction? But instead of this legal as well as honorable course, the bishop and his rector think right to introduce here skull-cracking Bible-readers, whose salaries are not paid out of their own ample revenues, amounting as these do to some eight or ten thousand a-year, but by some "society" in Dublin. We do think the executive ought to have paused before they lent a police force to aid in carrying out this unworthy system.

From several instances of daily occurrence it would seem to be the object of these men to irritate and intensify the indignation of the people to such a pitch as to force them to violate the public peace. Thanks to the salutary teachings of the Catholic clergy, the poor people, with their usual patient submission, have not gratified the agitators in this point, nor will they do so. A public meeting of the inhabitants is, I am told, about to be convened to-morrow to protest against the continuance of the reserve police force in the town, and the expense attendant upon their stay being saddled upon the cess-payers.

I am told that the member for Mayo intends forwarding to his Excellency copies of the inflammatory controversial documents, which are being circulated amongst the people. A general rumor here is that it was the Bishop of Tuam, who is a member of the Privy Council, that caused the military to be sent down here. If on inquiry this turns out to be the fact, it will place the assault of this new Hannibal upon Rome in rather an awkward light. It will serve to shed a curious light upon the mode adopted by the law church and the executive for the conversion of Connaught.—*Correspondent of Freeman.*

IRISH LAW APPOINTMENTS.—The Hon. David Plunket, son of Lord Plunket, is about to retire from the office of Master of the Court of Common Pleas, to be succeeded by Mr. Granby Burke, brother of Sir Thomas Burke, Bart., one of the representatives for the county of Galway. Mr. Plunket retires upon a superannuation of £1500 Irish currency—his full salary as Prothonotary, the designation of the office before Masters, had been established in the law courts at a salary of £1000. Mr. Burke is to have the latter-sum as his annual stipend. Mr. Sausse, Q. C., who is one of the Crown prosecutors on the Leinster Circuit, is to succeed Mr. Anthony Wills as assistant Barrister of the county of Wexford. The salary is £1000 per annum.

THE PROVOSTSHIP OF TRINITY COLLEGE.—Dr. Longfield, one of the Encumbered Estates Commissioners, is likely to be appointed Provost of Trinity College.

THE THURLES DECREES.—A more explicit abstract of the Thurles decrees has been published by the *Catholic Reporter*. Two chapters are now described which have not before been known to exist:—There is also a chapter about the National Schools; but they are not interlined with, except as regards the teaching of history, which is no longer to be taught to Catholic youth, unless by a Catholic. There is also a wish expressed, that as the greater portion of the youth attending the schools are Catholic, a more just proportion of Catholics should be appointed on the Board than there has hitherto been; and the Archbishops are desired to make a request to that effect to the Government, in the name of the Synod. The last chapter of all, the object of which is to prevent for the future any thing like a want of unanimity among ecclesiastics, decrees that any law made or proposed by the Government regarding the education of Catholics or the rights of the Church, before it can be received, will have to be examined by a council of the Bishops, and received by them. Should they disagree, Rome is to be appealed to; and of course the decision of Rome will be final.

Edward Goiding, Esq., has been appointed to the agency of Lord Templeton's property in the county of Monaghan, vacant by the melancholy death of Mr. Bateson.

The Duke of Cambridge retires from the command of the Dublin district on the 31st March next being appointed Inspecting Field Officer of the Cavalry in England.

The brother of the Earl Donraven is promoted to a lieutenancy in the 13th Light Dragoons.

The following infantry regiments stationed in Ireland are first on the roster for foreign service, viz:—71st Highland light infantry, 1st battalion; 59th, 39th, 14th, 9th, 62nd, 17th, 52nd light infantry, 63rd, 81st, 35th, 27th (Inniskilling) 90th light infantry, and 91st, 1st battalion. Regiments in Ireland for service in Mediterranean:—40th, 31st, 57th.

Field-Marshal Count Nugent, a native of Ireland, but forty years in the service of Austria, is now on a visit to his native country.—He is an honorary Knight of the Bath; a Knight of the Golden Fleece; and a Knight of all the great orders of the Sovereigns of Europe.

CULTIVATION OF FLAX IN THE WEST.—The *Connaught Watchman* has the following gratifying statement:—"There are a good many hands now employed in the manufacture of this plant throughout Connaught, the principal factories are, we believe, those of Sir R. O'Donnell at Newport, and of Messrs. Hay and Messrs. Rollo and Holliday, at Ballina, all of them doing well, and thus affording the best practical proof that its cultivation and manufacture can be made remunerative here as well as in the North. Indeed, the loss of the rent in the west, affords an additional advantage which must soon determine English speculators to this part of the country."

DECREASE OF THE POPULATION.—A return just issued from the Census-office shows a fearful decrease of the population in the several town lands of the Ballina Union in the years 1841 and 1851 respectively. At the former period the numbers were 52,167; at the latter they had declined to 33,611; the deficiency being no less than 18,556. From the returns furnished to the Belfast board of guardians it appears that there is a total increase of population in the Belfast Union since 1841 of close upon 25,000 souls. One fact in connexion with these returns, however, is remarkable; while there has been an undoubted increase in all the manufacturing divisions of the Union, those dependent upon agricultural pursuits have in every case, with perhaps a solitary exception, decreased in population. The population in 1841 was 100,595; in 1851, 124,491.—*Dublin Freeman.*

HINT TO EMIGRANTS.—We have been favored with the perusal of a letter from a clergyman to his friends in this county, from which we make the following extract:—"I would feel obliged if you tell my friends that the best place to face to is Peru, in South America, because the people are all Catholics—because the climate is wholesome—because the soil is fertile—because good wages and constant work for a long time is guaranteed—because a free passage and an outfit are given to a land where all are wealthy and desirous of rescuing the people of Ireland from the fangs of the oppressor, and affording them an asylum in their own country—Peru. The agents in Ireland are Kennedy & Co. of Cork. As laborers, the emigrants can be happy, and let them not dream of any other kind of a situation. If they want to be clerks to bankers, merchants, &c., let them stay at home—laborers, and laborers only, must they expect to be.—*Tipperary Free Press.*

GREAT BRITAIN.

The British Artillery is to be increased by three battalions. Five additional recruiting parties left Woolwich on Friday. Limerick Chronicle. Twenty-two English Militia regiments are to be raised after the meeting of parliament. In addition to the Rifle Brigade, now under orders for the Cape of Good Hope, it is said that the 85th Foot will also be sent. At present there are, exclusive of the local force, eight regiments of the line and one of Lancers in that colony, and the 43d was shortly expected. The Cape Corps will, in all probability, be converted into a white regiment. Rumor has it that Lord Harris will shortly proceed to the Cape, to supersede Sir Harry Smith in the civil government. The choice of such a man as Lord Harris would, it is believed, be popular in the colony.—Daily News.

CHILD MURDER AT MANSFIELD WOODHOUSE NOTTS.—An old man, upwards of 60 years of age, and Frances Elliott, a young woman of about 20 (the latter highly respectable connected), were on Saturday last, highly respectively committed by the Mansfield bench of magistrates to the Marsh assizes for Notts on a charge of wilful murder. The inquiry into this case had been adjourned from the previous Tuesday, and the hitherto respectable position in society of the female prisoner, together with the age of the male delinquent, gave additional interest to the case. The magistrates assembled at 11 o'clock, and shortly after that time, both the prisoners were brought to the bar. The principal witness was a woman named Berry, of Sutton-in-Ashfield, whose evidence went to show that a year and a half ago she resided with the prisoner Dellah at Mansfield Woodhouse. He was known in the neighborhood as a sort of quack doctor. About that time Miss Elliott came to Dellah's house. The young woman was then pregnant. She stayed with them four days, during which time she was delivered of a child, which was alive when born. The infant cried, but was afterwards put out of the way. It appears that Berry and Dellah had previously cohabited together, a disagreement had ensued, and, to be "revengeful" upon him, she had divulged the murder to the police. Miss Elliott, upon being apprehended on Friday week, immediately confessed to the crime.—Her family reside at Heanor, in Derbyshire. Dellah was apprehended the next day (Saturday), and his deposition at the time and subsequent admission of certain facts immediately satisfied the authorities as to his participation in the crime. After the investigation the magistrates were fully satisfied with the evidence offered, it being in the most minute degree substantial, and this, added to the confession of the female prisoner, at once determined them to commit both the prisoners on a charge of wilful murder to the Nottingham assizes.—Times.

A CHILD STARVED TO DEATH BY ITS PARENTS.—A shocking case of cruelty and neglect of an infant by its dissolute parents has been under investigation at Bath, before the coroner, Mr. English. The name of the deceased child was Charles Hughes, and it was proved in evidence, before the coroner, that the father and mother of the child were in the frequent habit of leaving the infant at home while they were out drinking at public-houses; that the deceased had been frequently so neglected for a week together, during which time the parents were in a state of almost continued intoxication, and that the neighbors of the drunken parents had been frequently in the habit of going into the house and feeding the neglected child. The deceased was the youngest of four children, the eldest being seven years of age. Mrs. Britton, one of the witnesses examined on the inquest, deposed that, hearing the child cry on Wednesday week, she went upstairs, and found it lying by the side of its mother, who was drunk; the witness gave the child some food, which it devoured eagerly, and appeared as if it would eat the spoon with which it was fed. When sober, the mother would feed the child, both at the breast and by hand, but she was very often drunk. She was drunk from the Saturday until the Wednesday before the child's death, and, when in that state, she was unable to feed it. Early on Thursday morning, Mrs. Britton was called up, and then found the child dead in its father's arms. Two surgeons deposed to the emaciation of the child, and both attributed its death to the want of sufficient nourishment. Under these circumstances, the jury found a verdict of "Man-slaughter" against the parents, who were committed under the coroner's warrant for trial at the next Somerset assizes.—Times.

SUCCESSORS.—This practice once so prevalent in the Highlands, has of late revived, although many have been the detections, and many have been the warnings which the people of the glens have received. Vigilant are the officers, and not few the captures which they make, but yet in far and lonely glens there are "smoke stills" in regular working operation.—Inverness Courier.

THREAT TO ASSASSINATE LORD J. RUSSELL.—On Saturday, at Bow street Police Court, a middle aged, wild looking man, named Frederick Mundell, residing at Portman-square, was charged with writing and sending to Lord John Russell a letter containing threats of personal violence. The prisoner was apprehended upon a warrant issued at the instance of the Solicitor to the Treasury. Mr. William Law, private secretary to Lord John Russell, was called to prove the receipt of the letter, when the prisoner, in a loud tone of voice, protested against the case being heard in the absence of his Lordship; he was not guilty, and if Lord John Russell was not present he knew he would have no chance of escape. Mr. Henry explained to the prisoner that in cases of this description the presence of the person threatened was not required. Mr. Law said that on Tuesday last he received a letter, directed from No. 4 King street, Portman-square, and bearing the prisoner's signature. The letter was of a most violent character, asking justice for a supposed wrong, and concluded by stating that "no trilling concession would appease him if his demands were refused." A razor was found upon the prisoner, which he had stated would do for Lord John Russell whenever he pleased. This the prisoner denied. Mr. Henry said the charge was fully proved, and he should bind the prisoner over to keep the peace for 12 months in the sum of £200, and two sureties in the sum of £100 each, on 48 hours' notice. The prisoner was removed, protesting against the legality of the proceedings.

THREATENED TURN-OUT OF MECHANICS AND ENGINEERS.—The numerous and exceedingly well-paid body of workmen, known as mechanics, mill-wrights, and engineers, and principally employed in the construction of machinery, have entered into a combination, which is understood to extend almost, or entirely, over the kingdom; the objects of which, or

such of them at least as it is considered expedient to avow, were set forth in an address, purporting to be from "the members of the Amalgamated Society of Engineers, Machinists, &c., to their employers." In that address the workmen are represented as demanding that, for the future, no men shall work overtime, except in cases of accident, and then to be paid double wages; and that piece-work shall be entirely discontinued; which, of course, would have the effect of putting the idle and the industrious—the skilful and the unskilful—on the same footing. It is by no means intended that the workmen shall be individually left at liberty to follow their own inclinations in these respects; and, no doubt, the usual means of coercion and intimidation will be resorted to in order to influence their conduct. A meeting of the representatives of the principal engineering firms was held at the London Coffee-house, Ludgate Hill, London, on Wednesday evening last, to take into consideration the demands of the men. The meeting was numerously attended. Resolutions were agreed to, affirming that the demands referred to were an attempt to ignore the right of every British subject to dispose of his labor or capital according to his individual views of his own interest; that it was advisable that the threats held out of dictation to employers and tyranny over the employed should be promptly and peremptorily resisted; that if the threats were carried into effect, vast numbers of skilful workmen would be thrown out of engagements on account of the employers being compelled to close their establishments until the vacancies can be supplied. It was also determined that, as a measure of self-defence, the employers would, in the event of the hands of any establishment going out on strike on the 31st of December, or at any subsequent period, entirely close their establishments on the 10th of January, 1852, or within one week after such other period respectively, until the causes which have rendered this step necessary shall have been removed, to the satisfaction of the employers.

EXTRAORDINARY FOSSILS FOUND IN THE NORTH OF SCOTLAND.—At the meeting of the London Geological Society on Wednesday, Dr. Mantell exhibited a fossil lizard about six inches long, which had been sent to him to examine and describe by Mr. Patrick Duff, who discovered it near Elgin. In the same strata Captain Birchenden found a track of twenty footprints of a chelonian or turtle; and in the lower beds of the Devonian, in Forfarshire, fossil eggs of frogs and aquatic salamanders have been discovered, specimens of which were placed before the Society. The great interest of these discoveries is the fact, that previously no vestiges of any reptiles whatever had been found in the old red formation. Dr. Mantell has named the reptile Telepterion Elginense, to indicate its remote antiquity, and the place where it was obtained.

PROTESTANT BLASPHEMY.

We consider it to be really a fortunate circumstance, that there is at least one daily paper which is conducted by individuals whose sagacity is so inferior to their wish to do harm, as to leave them at the mercy of their passions which hurry them, blindly and stupidly, into the gravest violations of decency, good taste, and common sense. If, for instance, there was no Morning Herald, we should not have learned—through, under the circumstances, so unquestionable a source—the particulars so disgraceful to Protestantism detailed in the following paragraph:—

"ANTI-PAPAL AGGRESSION.

"The parishes of Lea, Lewisham, and the neighborhood of Blackheath, were on Monday thrown into a state of great excitement by an announcement of the intended opening of the new Catholic Chapel on Croom's Hill, dedicated to St. Mary the Star of the Sea, by the Cardinal Archbishop and other mis-called bishops, which is to take place in the ensuing week.

"An advertisement having appeared that the Archbishop of Westminster, the Bishop of Southwark, and several other dignitaries of the Church of Rome, would consecrate the above chapel for the diffusion of the pernicious doctrines of the Romish Church, the inhabitants of the district, feeling indignant at the supineness or disinclination of the members of the Government to carry out the Act passed in the last session of Parliament, were determined again to express their feelings on the subject by a demonstration of hatred of the assumed domination of assumption of Papal power in this kingdom. To express this feeling, nearly the whole of the respectable inhabitants entered into a subscription, which was cheerfully responded to by the public, and which amounted to a large sum.

"The result appeared on Monday in the following PROCESSION:—

- Torch Bearers. Eight men on horseback, two and two. Guards with Banners. No Popery. Traitor Beware. Van drawn by four white horses, containing a Brass Band, A Car, bearing Britannia, drawn by four iron-grey ponies, mounted by boys BANNERS, CHURCH & STATE. Banners. God save the Queen—The Queen's supremacy. Large Banners THE ROYAL ARMS. Van bearing members of Inquisition. Guards on Horseback. Muffled Drums. Van drawn by four splendid greys, bearing the Pope and Cardinal Wiseman. A body of Monks, three abreast. Van drawn by two horses, bearing Martyrs at the Stake, with Priests administering Absolution. Van bearing Figures and Banner, with Key affixed. Inscription, Our Blessed Lady the Star of the Sea, and the Key of St. Peter. Guards. Guards. Horse and Foot. Horse and Foot.

"At ten o'clock in the morning, the above formed on Blackheath, and having perambulated the different towns in the neighborhood, returned to Blackheath at seven o'clock in the evening, where materials for a large fire having been prepared, and stakes erected, His Holiness and His Eminence were speedily affixed to the same, which being ignited, a shout of applause burst forth from the assembled multitude, amounting to at least 10,000, amongst which were many gentlemen's carriages with their families. "While the procession was marching to the fire, the band played the 'Dead March in Saul,' and upon

the effigies being affixed, and the fire kindled, 'God save the Queen' and 'Rule Britannia,' whilst the remaining procession marched in slow time, amidst a display of fire works around it. The fire continued burning when we left, at half-past ten o'clock. The whole was conducted with the greatest decorum, not a single breach of the peace having taken place the whole of the time. The police attended, but their services were not required.

"We understand the management was committed to Mr. Wright, livery-stable keeper, of Blackheath, to whom most of the horses belonged, and it did him great credit for the manner in which it was carried out."

"We are obliged to the Morning Herald for the preceding report of the proceedings that are not, certainly, calculated to degrade Catholics of this empire, however much they tend to have that effect upon the parties concerned and the cause they think such conduct likely to serve. We also assure our readers, that the concluding paragraph is not of our manufacture. It is the Low-Church Herald and not the Catholic Standard, which represents the Protestant gentry of Blackheath, and their wives and daughters, as marching in the train of an hostler, and giving *adieu* to the wretched trick of a low cañil who has hit upon the expedient of parading, very probably, an assumed bigotry, for the purpose of attracting custom for his musty cushions and spavined posters. The regions of Clapham and Greenwich are famous for exhibitions of this sort; for in these localities the vulgar Tartuffes of Cockayne, who cheat their customers and draw stupid hymns, delight to revel in all the pride of prim "willars" and suburban finery. There abound the Hobbes and Dobses, the Figgineses and Wiggineses—sneaking eringers behind their counters—but mighty folks at Laurel Lodge, Orange Cottage, Wealdstone "Willar," the district church and Salem Chapel; and thereby there abounds stolid, stupid, brutal bigotry. None of the malignants who marched in this staidman's procession that is not, we warrant, a great lip-admirer of civil and religious liberty; and that would not, nevertheless, more gladly have roasted a living Pope, a Cardinal, may, the Mother of God Herself—than a stuffed effigy, if they only had the power. Nero tortured flies and worms, before he had the power to give vent to his foul passions upon man. And these Blackheath miscreants would not have wasted their day in parading and burning an effigy, if they could tie a flesh-and-bone Catholic to the stake and set fire to the faggots—yet they are friends of religious liberty—and Protestant protectors of private judgment.

Since the foregoing was put in type, we have been assured upon the authority of a most respectable inhabitant of the neighborhood, thus disgraced by its denizens, that the Herald's report is not so ample as it might have been. The truth has been told, but not the whole truth. The blackguardism has been reported, but the blasphemy has been suppressed. Will it be believed—can it be credited, that in this country, which is said to constitute a portion of the Christian world, there could be found men who profess to be Christians, and women—ladies, if you please, who read the Bible and parade their Sabbath piety three times at Church or Chapel on Sunday—and yet so hardened in infidelity—so frenzied by the demoniac passion of religious animosity, so fiendishly disposed as to drag the sacred symbol of man's redemption through the mire, and to consign the Crucifix! and the effigies of the Holy Mother! and of the Eternal Son! to the flames amid blasphemous taunts and hellish laughter of a brutal rabble of well-dressed unbelievers! Great God—how can such things be! The very narration freezes the blood in our veins—and the reader will assuredly shudder on perusing it. What worse could be done in Hindostan or Trebizond? How like, too, to the awful atrocities that were perpetrated by the carnal Jews on the day of salvation! But we must forsake the loathsome subject; it is too hideous to be contemplated—and we beseech a merciful God to avert from our country the wrath of this infidel scene, this infernal profanation, is so calculated to call down.—Catholic Standard.

UNITED STATES.

SACRILEGE IN WILLIAMSBURG.—St. Peter and St. Paul's Roman Catholic Church, in Second street, was last night entered by some burglar, and robbed. The altar was completely stripped, and several gold and silver articles, used for church purposes, were taken. In addition to this, the burglar maliciously broke the large candlesticks standing on the back part of the altar, and defaced or mutilated what he did not think worth taking away with him. The loss is very great, as no expense had been spared by this congregation in beautifying and adorning the altar with materials of the most costly character.—Williamsburgh Daily Gazette.

Kossuth is shortly to proceed to Harrisburgh, thence to Pittsburg, Kentucky, Cincinnati, Charleston, &c.; thence returns to New York, from whence he will proceed to Albany, Buffalo, the Falls, Boston, and thence to England.—Boston Pilot.

KOSSUTH INVITED TO MASSACHUSETTS.—In the Massachusetts Legislature, the following resolution passed to be engrossed, in both branches, Judge Warren, Senator from Boston, being the only one who voted in the negative:—Resolved, That His Excellency the Governor, be authorized and empowered, in the name and behalf of the people of this Commonwealth, to invite Louis Kossuth to visit the Capital during the present session of the Legislature.—Ib.

Letters from Washington state that Kossuth does not deem it necessary for him to immediately return to Europe, now that he is convinced his mission to this country has proved a failure. Perhaps Louis Napoleon's *coup d'etat* has assisted him in arriving at this conclusion. It is said that he now contemplates a visit to the West. After once seeing the fertile land in that region, it is not at all unlikely that he will be disposed to settle quietly down there, and pass the remainder of his days in agricultural pursuits. Possibly, he may yet be a member of Congress from one of the Western States.—Ib.

A regular flare up took place, a few days ago, between Lola Montes and Willis, (the brother of N. P. Willis,) who has been one of her agents for a few months past. It seems his accounts were not satisfactory to the noble Countess, and she, with the assistance of a generous fire-eater from the South, dismissed him at "one fell swoop." It is expected that the flare up will yet come before the police—and if so, it will disclose something rich, respecting the Home Journal, Morris & Willis, the great Barnum, &c. In the mean time, the Countess has appointed as her agent in money affairs, the Rev. Joseph C. Scoville, formerly

the private secretary of the late John C. Calhoun, and now editor of the New York Picaune.—Ib.

In the Assembly of New York State, a preamble and resolutions were introduced by Mr. Underwood, calling upon the government at Washington to protest against the right of any European nation to interfere with the concerns of another. This was of course intended that the United States should "intervene to prevent intervention." The affair was laid over for the present.—Ib.

COINAGE OF THE U. S. MINT IN 1851.—The total coinage of the United States Mint at Philadelphia for the past year amounts to fifty-two million six hundred and eighty-nine thousand eight hundred and seventy-eight dollars—while the coinage for the month of December, which has just gone by, amounts to six million six hundred and thirty-three thousand and four hundred dollars. This, we believe, is the largest amount that was ever coined in a single month. The entire coinage for the year was in gold, \$52,143,446; silver, \$4,678,797; copper, \$99,635.—Ib.

THE PROMETHEUS OUBRAGE.—Despatches have been received from Lord Palmerston, disavowing the firing into the Prometheus by the British brig Express, and gave such assurance of the feeling of his government as apparently precludes the possibility of any misunderstanding between the two governments. It is stated that Palmerston will at once give practical effect to the Clayton and Bulwer treaty by withdrawing from the Musquito protectorate.—Ib.

A CURIOUS TRIAL AT ST. LOUIS.—A trial has been brought before the Circuit Court, at St. Louis, by "His Royal Highness," Frederick Wilhelm, King of Prussia, to recover the sum of 7,100 German dollars, of the value of 69 cents each, United States Currency, from Felix Coste, a poor German. It appears that one Frederick Wilhelm Kupper, alias Muller, was the servant and post officer of His Majesty, previous to April 10, 1849, at Mermelskeeden, and that he absconded with the sum claimed, and came to St. Louis, where he died in 1849; and that letters of administration were granted to Coste. The King, therefore, prays that Coste be compelled to pay over to him all moneys belonging to Kupper. How "His Royal Highness" could condescend to sue in the Courts of a Republican State surpasses the comprehension of common people. But who knows how long before his majesty's own dominions may be converted into a republic.

THE IRISH STATE PRISONERS.—The Eastern Argus (Me.) publishes a letter from Hon. Mr. Appleton, addressed to Mr. Webster, with the proceedings of a meeting held at Portland, asking the influence of our Government with that of Great Britain, for the release of the Irish State prisoners. Mr. Webster says that he has already addressed a letter to the American Minister in England, and hopes for success. Gov. Johnston, of Pennsylvania, has addressed a letter to the President on the same subject, asking for an official appeal for their release.

THE IRISH EXILES.—A large and respectable number of citizens of Defiance, Ohio, and vicinity, met on an early hour at the Court House on December 1st. The meeting was called to order by E. H. Leland, Esq., upon whose motion, the Hon. Geo. B. Way was called to the chair, and Hon. John Taylor appointed as Secretary. The chairman then stated the object of the meeting, when on motion of Dr. F. A. Fuller, the chairman appointed F. A. Fuller, E. H. Leland, and Wm. Sheffield a committee to draft a memorial to move the Executive of the United States in behalf of the Irish exiles—Smith O'Brien and others—who are now confined in Australia by the Government of Great Britain. The committee reported the memorial adopted by the citizens of Boston, which was read by Dr. Fuller and adopted.

A large meeting was gathered at the Temple, (New Haven, Ct.) January 5th, for the purpose of taking suitable measures for securing the friendly offices of the government of the United States with the British government, with a view to the liberation of the Irish Patriots, now prisoners in Van Dieman's Land. The meeting was called to order by William Dawnes, who, on behalf of the committee, then submitted the following preamble and resolution:

Whereas, Wm. Smith O'Brien, John Mitchell, Thos. F. Meagher, John Martin, Patrick O'Donoghue, and Kevin Ized O'Doherty, are now suffering in bondage in Van Dieman's Land, for endeavoring to establish principles, such as those on which our government is founded, and whereas we believe them to have been moved by patriotic motives and to have been guilty of no crime against humanity which ought to deprive them of the sympathy, or longer exclude them from the society, of just and honorable men, and that they would be worthy citizens if in this country. Therefore,

Resolved, That we, as citizens of the United States, residing in New Haven, earnestly entreat the president of these United States to intercede with the government of Great Britain in their behalf, and in the name of humanity, that they may be released from their dreary exile, and be permitted to make this country their home.

The following gentlemen were called out in the order in which their names are given, and each addressed the audience amid the warmest plaudits of the enthusiastic meeting:—James F. Babcock, Jonathan Stoddard, Charles Ives, Sidney Babcock, Peter Hanly, Frederick Crosswell, and Wm. Downes. Mr. Ingersoll also made a few appropriate and spirited remarks on taking the Chair. On taking the question upon the resolution of the Committee, the audience, on motion of P. Curtis arose and adopted it with three cheers.

Charles Ives, Esq., said it would be proper that the Representatives in Congress from this district, should submit to the President of the United States, their sentiments, and he therefore offered the following resolution, which was passed standing, with three cheers:

Resolved, That the doings of this meeting be transmitted to the Hon. C. M. Ingersoll, our Representative in Congress, and that he be respectfully requested to present them to the American Government.

Bernard Riley was now called to the chair, when after the passing of a vote of thanks to the presiding officers, the meeting, after nine hearty cheers, adjourned.

Next Monday is fixed upon for the meeting in Baltimore of the delegates from the various cities where meetings have been held. They will thence proceed to Washington to urge the matter upon the attention of the government there.

Mr. McGee is the delegate from Boston. Baltimore will send some fifteen delegates, and will be ready to receive the delegates from other places on their arrival in the Monumental City.—Boston Pilot.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 23, 1852.

NEWS OF THE WEEK.

England seems destined to have her social troubles, as well as the Continental nations. Considerable agitation, which, according to the *Times*, is fast assuming formidable proportions, at present prevails in the manufacturing districts of the North of England. The last day of the year was celebrated by a gigantic "strike" of a great body of the engineers, mechanics, and millwrights. "On the first of January 1852," says the *Times*, "the greater number of those enormous industrial establishments in Lancashire, which have been the pride of Englishmen, and the astonishment of the world, will, for a time, be closed, in consequence of the suicidal folly of the associated mechanics. The great London firms have publicly announced their resolution to throw in their lot with their provincial brethren. Whatever may be the ultimate result on the manufacturing industry of the community, the first consequence will be an unexampled amount of distress amongst the mechanics themselves.

The masters have to calculate how long the operative can bear the strain of penury and starvation; the operative asks himself how soon the master will yield when he sees his forges dim, his sheds unoccupied, his orders rejected, and his fortunes verging towards bankruptcy and ruin. It is a fearful calculation on either side."

The Kafir war is costing annually the sum of £1,350,000, being four times more than the sum expended during that same period of time, in England, on art, science, and public education; such at least is the calculation of the *Edinburgh Advertiser*.

There has been a rather amusing passage at arms, at Tuam, unhappily notorious at present for the exploits of the Jumpers, betwixt the Rev. Mr. Bourke, Dean of Clonmel, and a Rev. Mr. Foley, an Apostate Priest, who, it seems, had challenged the Rev. gentleman above mentioned, to a public controversy. The reply of the Dean, was a contemptuous and sarcastic refusal of the challenge:—

"In thus refusing you an opportunity to exhibit your fancied dexterity in polemical gladiatorialship, permit me," says the Rev. Mr. Bourke, "to offer you a word of advice. You have gained something in this world by your change of religion; you have got a nice wife, with, it is said, no trifling share of the shiners; these enable you to live more comfortably and luxuriously, than was, I believe, your wont. For these animal enjoyments your structure of body and character of mind seem to fit you much better than for intellectual exercises, which require literary cultivation, and refined and deep erudition. Take counsel from me, therefore, and confine yourself to them. But if, notwithstanding this useful and well meant advice, you are still bent on exhibiting as a polemical gladiator, for the entertainment of fools and fanatics, you must search out and find a more befitting antagonist."

The *Tablet* gives a translation of those parts of the decrees of the Synod of Thurles which relate to the Godless Colleges.

The *Tablet* gives a list of the number of conversions during the past year, from which it appears that 34 clergymen—including amongst the number the names of Manning, Wilberforce, and the most eminent scholars and divines of the Anglican Establishment—and 37 laity have been received into the bosom of our holy mother, during the year 1851. Deo Gratias.

We copy the following, as containing the latest details of the result of the Presidential election:—

Yes	7,439,216
No	677,557
Total number of votes	8,116,773

PROTESTANT HISTORY.

In our last we pointed out the errors in quoting from Catholic divines, into which an *Irishman* had been betrayed by trusting too implicitly to the good faith, and honesty of Protestant controversial writers; to-day we intend to examine his logic, his history, and his chronology, and will show, that whilst in many instances his statements of facts, or his premises, are false, so also, that the inferences he would thence vain deduce are—even if the premises were true—unsound.

We have already shown that Bellarmine, a zealous supporter of, and a writer who yields to none in respect for, the Chair of Peter, asserts infallibility of such Papal decisions, only, as are propounded to the *Universal Church*, "quæ toti Ecclesie præscribuntur;" we do not consider that we are called upon to be more *Ultra-Montane* than Bellarmine, and, therefore, will, with Bellarmine admit, that in other cases, it is not absurd to say the Pope may err. Now, the thesis of *Irishman*, if indeed he have a thesis, is, that the Pope, *loquens ex Cathedra*, addressing the *Universal Church*, and deciding upon questions of faith and morals, is not infallible; he argues that Popes may err, under the circumstances above specified—Firstly, because some Popes have been bad men, and have led wicked and immoral lives;—Secondly, because some Prelates of the Catholic Church—men eminent for their sanctity, have, at different epochs in the Church's history, separated themselves from the Pope;—Thirdly, because Popes have erred in their decisions, upon questions of faith and morals, by them propounded to the *Universal Church*. Now, we frankly admit that, if *Irishman* could prove from history, that Popes have erred—speaking *ex Cathedra*—we should be obliged to admit the logical sequence—that Popes are not infallible,

but may err again, for *ab actu ad posse, valet consequutio*; but there is much virtue in this, if many have tried to prove that Popes have erred when addressing the *Universal Church ex Cathedra*; all have failed—and, as we shall have occasion to show, *Irishman* has no reason to flatter himself that he has been successful where so many have been baffled; we will examine his instances in detail presently.

But, though the conclusion of Papal fallibility would inevitably flow from the premise, that Popes would have erred, it by no means follows as a logical sequence, that, because Popes have sinned, or because Bishops have separated themselves from the See of Peter, the Pope is not infallible, when addressing the *Universal Church*, and deciding upon questions of faith and morals; because, in the first place, Infallibility does not mean Impeccability, as *Irishman* may satisfy himself by consulting the Dictionary—and because, in the second place, the fact that Bishops have separated themselves from the Pope may just as well be quoted, to prove the fallibility of individual Bishops, when separated from the centre of unity—from the See of Peter—*supra quam fundata est Ecclesia*, as to prove the fallibility of the Popes, from whom the said Bishops separated; the fact of the separation proves, that one, but is of no use in enabling us to determine which, was in the wrong.

Infallibility does not mean Impeccability, we say again; neither does it always follow, that, because a man does what is wrong, he does not know what is right. To see the better course, and still the worse pursue, is an every day occurrence, and proves, rather, the corruption of the will, than the weakness of the intellect; when we hear of a murder, or some other atrocious crime, we do not conclude that the perpetrator was ignorant of the laws of God, or the precepts of morality, but that knowing them, he *willed* to disobey them. The same principle applies to the conduct of the Pope; if he sin, it does not thence follow that he can not, unerringly, distinguish betwixt right and wrong. Thus, as Catholics, we do not argue that it is right to do all that the Pope does, or that Popes have done, but, that whatever the Pope—*"loquens ex Cathedra"* says, that we are to observe and do. Well does our Lord Himself draw this distinction—St. Matthew, xxiii., 2, 3.—*"The Scribes and the Pharisees have sitten on the chair of Moses. All, therefore, whatsoever they shall say to you, observe and do; but according to their works do ye not."* With St. Augustine, therefore, would we address *Irishman*—"Why dost thou call the Apostolic Chair the chair of pestilence? If for the men that sit therein, I ask, did our Lord Jesus Christ on account of the Pharisees, reflect upon the chair wherein they sat? Did He not commend the Chair of Moses, and, preserving the honor of the Chair, reprove them. . . . These points, if you did well consider, you would not, for the men whom you defame, blaspheme the See Apostolic, wherewith you do not hold communion."

That there have been bad Popes we admit, although both the number and the vices of the bad Popes have been grossly exaggerated by Protestant writers, who, in their anxiety to "blaspheme the See Apostolic," have generally neglected to give the causes why it happened, that during the middle ages, the Chair of Peter was sometimes filled by immoral occupants; they have not taken care to point out, from whence these scandals arose; for, long before the days of Luther—ever since the Devil seduced Eve—ever since Lucifer fell from his high estate—the spirit of Protestantism—that is of the rebellion of the temporal against the spiritual—of earth against heaven—of the creature against the Creator—has been active, developing itself now under one form, now under another. The same spirit which manifests itself at the present day, under the forms of Anglicanism, Presbyterianism, and Mormonism, manifested itself in the fourth and fifth centuries, under the form of Manicheism, and in the tenth and eleventh centuries, in the contests for supremacy betwixt the Popes and the Emperors. To the brutal interference of laymen, with things ecclesiastical—of civil rulers, with things spiritual—were the disorders which afflicted the Church in the middle ages, owing; in the same way, at all subsequent periods of her history, whenever the unhallowed hands of the laity have been laid upon the Ark of God, disorders, and corruption of morals, and pollution, have been the consequences. Yes, so long as the Emperors, or so long as king, or parliament, or civil rulers, have the slightest influence over the nomination of Bishops, or Popes, so long will they do, their best to fill the Sees, and the Apostolic Chair, with their vile creatures, and, as the Devil is strong, they may sometimes succeed in thrusting bad men into holy places; but as God is stronger than the Devil, even these bad men—wicked Bishops, and immoral Popes—will never be allowed to wound the faith of the Church. Bad as some of the Popes were (and, considering how great, before God sent the blessed Hildebrand, was the influence that the Emperors exercised upon their election, it is wonderful that they were not worse,) there is not an instance on record of one of these bad Popes propounding false doctrine, either in faith or morals, to the *Universal Church*; such, and so great was the care that God had of His own, making even the wrath of man to praise Him. Though the Emperors did their best to procure the election of bad Popes, God always took care that His Church should never have false teachers. We reply therefore to *Irishman*, that, in arguing from Peccability to Fallibility, his logic is bad; that the personal characters of the Popes can, in no wise, affect their doctrines; and that the vices of some few amongst them can no more diminish the respect of Catholics for the Chair of Peter, than can the fact that, amongst His ancestors, according to the flesh, our Lord and Saviour numbered a Manasses, as well as a David, diminish their respect for His Divine person, or their faith in His mission.

Certainly *Irishman's* logic is not good, but his history and chronology are much worse; indeed we strongly suspect him of having studied the *Comic History* published by the Apostate Priest's Protection Society, some extracts from which elicited much rapturous applause from the learned editor of the *Montreal Witness*, and a few remarks, not quite so laudatory, in our own columns. We will give a few specimens, for to expose all the absurdities and anachronisms of *Irishman*, would require a moderate sized book, instead of a newspaper.

We will first, pass in review, the instances adduced by *Irishman*, of Popes having decided erroneously, upon questions of faith and morals, when addressing the *Universal Church*, when, only, it is contended—even by Bellarmine—that the Pope is infallible; admitting, that in these instances, his logic is good—for, if a Pope *loquens ex Cathedra*, has erred, another Pope, under similar circumstances, may err again—we shall show that his premises are false, and that, therefore, his conclusions must fall to the ground: The first instance adduced by *Irishman*, is, of course, the old story of Liberius, who is accused of having "subscribed to the Arian heresy." This statement we meet with a flat denial; Liberius did no such thing. Liberius is accused of having signed the first formula of Sirmium, which is not an Arian confession, although, perhaps, some Semi-Arians might have been found willing to accept of it, as a *via media*; because, without asserting the "*Homonisation*," it condemned "*those who say that the Son existed from any creation, or substance, and not from God; or, that there was a time when he did not exist.*" Now, we are not going to discuss the question, whether Liberius did, or did not, sign this formula, because it is a question that has nothing to do, with the subject in dispute—the Infallibility of the Pope, *loquens ex cathedra*. Liberius was a prisoner in the hands of Constantius, subjected to the most infamous treatment, and therefore, not only, not a free agent, but morally unqualified from speaking to the *Universal Church, ex cathedra*; had he signed fifty Arian creeds, whilst a captive in the hands of the tyrant, or subscribed to the condemnation of fifty thousand Athanasiiuses, it would be to Catholics, in so far as the Infallibility of the Sovereign Pontiff is concerned, a matter of perfect indifference. Liberius, if he erred at all—which, we, by no means, admit—did not err, in propounding false doctrine to the *Universal Church*, and nobly redeemed the errors of his captivity, by his firm resistance to the formula of Rimini; which, had he signed, an *Irishman* might, perhaps, have truly cited, as an instance of the fallibility of a Pope; as it is, his song of triumph, is premature.

Of course, if the case of Liberius was cited as the first, that of Honorius, is cited as the second instance of Papal fallibility. "Why did the sixth general council depose Honorius?" asks *Irishman*, with the air of a man who has discovered a mare's nest. We cannot say why the sixth general council deposed Honorius, but we can give a very good reason why it did not—because death had deposed Honorius nearly half a century before the meeting of the sixth general council, Honorius having departed this life, A.D. 638, whilst the council was held A.D. 680.—This reason ought to satisfy, even an *Irishman*, to whom we recommend a little more attention to Chronology, before again writing upon Ecclesiastical History. Honorius never propounded any false doctrine, to the *Universal Church*; he was blamed for writing to Sergius, in ambiguous terms, and for not having taken effectual measures to suppress the Monothelite heresy; but, we defy *Irishman*, to prove, that Honorius, *loquens ex cathedra*, taught false doctrine, or, that he himself, held the opinions of Sergius, with regard to the *One will in Christ*.

Thirdly, *Irishman* cites Pope Vigilius, as having shown himself to be fallible, *loquens ex cathedra*, because he, in a private letter to the Empress Theodora, the lovely, but licentious and heretical wife of Justinian, "anathematised all that said, that there were two natures in Christ." To this, we answer—Firstly: that a letter from a Pope to an Empress, is not a *dictum ex cathedra*—is not a decision addressed to the *Universal Church*. Secondly: that Pope Vigilius never wrote to the Empress, a letter, in which he "anathematised all that said there were two natures in Christ." The letter, to which *Irishman* alludes, was written—if written by Vigilius at all—during the lifetime of Pope Sylvester, and when, consequently, Vigilius was no more Pope, than *Irishman* is a sound authority upon Catholic doctrine. To make this clear, we must, even at the risk of being tedious, enter a little, into the details of the reign of Justinian, and we will take the Protestant view of the conduct of Vigilius, because, not even the Protestant version of the conduct of that Pope, can, in aught, affect the question of Papal Infallibility.

Vigilius, the deacon, accompanied Pope Agapetus to Constantinople, and is said to have intrigued with Theodora, and subsequently, with Belisarius, in order to procure his elevation to the Papal See; and to have promised, in return, to restore Anthymius, Patriarch of Constantinople, who had been deposed for heresy. Agapetus was succeeded by Silvester, during whose lifetime, the intrigues of Vigilius were continued; to the Empress, herself a Eutychian, he promised the condemnation of the decrees of the council of Chalcedon; to Antonina, the haughty, but corrupt wife, of Belisarius, he is said to have promised large sums of money; in the meantime, the Roman General was closely besieged in Rome, by the Goths; the Pope Sylvester, was accused of conspiring with the Gothic Monarch, for the surrender of the city—he was dragged before the General; letters, said to be in his hand-writing, were produced; his protestations of innocence, and his demands for a fair hearing, were alike, unheeded—condemned, and carried into exile, Vigilius, through the influence of Belisarius, and the intrigues of Antonina, was proclaimed his

successor, but, did not, on that account, become so really, neither had he, the simoniacal usurper, the slightest claim to the veneration of the faithful, or his decrees to be considered the decrees of the Pope, until the death of Sylvester, which took place, in A.D. 538. "*Facinus omni execratione dignum*," says Baronius, speaking of this transaction; "Antonina served the passions of the Empress; and Theodora lavished her treasures, in the vain hope," says Gibbon, "of obtaining a Pontiff hostile, or indifferent, to the council of Chalcedon."

Vain hope, indeed! for mark the sequel. No sooner had Vigilius, by the death of Sylvester, become really Pope, than the conduct of the man entirely altered. Vigilius, the Pope, frustrated every hope which Vigilius, the Deacon, had held out. If the Deacon had promised to restore Anthymius—the Pope excommunicated him; if the Deacon had promised to reverse the decrees of the Council of Chalcedon—the Pope confirmed them, and condemned the Eutychians; if the Deacon was the favorite of Theodora, and encouraged her in her errors—the Pope was the victim of her fury, the denouncer of her heresy, and the fearless vindicator of the doctrines of the Catholic Church, in spite of the cruel persecutions, and long years of exile, and imprisonment, to which he was subjected in consequence. Such, thanks to the care which God has over His Church, was the difference betwixt the conduct of, Vigilius, the Deacon, and Vigilius, the Pope. It is unnecessary to go into the details of the famous controversy of the "Three Chapters;" what we have stated, we defy *Irishman* to refute, and is sufficient to show how little grounds, the conduct of Vigilius affords, for the argument of our opponent, that the Pope, *loquens ex cathedra*, is fallible, because Popes, so speaking—so addressing the *Universal Church*, have erred. We will now pass on to *Irishman's* third and last argument; we shall find, that he has not been more lucky here, than in his quotations, or in his previous history, chronology and logic.

It remains for us to examine, in the last place, *Irishman's* argument against the infallibility of the Pope, *loquens ex Cathedra*, deduced from the premise that some Bishops, of recognised sanctity, have separated from the See of Rome. Were the facts as stated by *Irishman*, his argument would be naught, for, as we have shown above, it does not follow as a necessary consequence, that because a Bishop separates from the Pope, that the latter is in the wrong. But absurd as is the argument, the facts adduced by *Irishman* are far more ludicrous, and tend to confirm us in the opinion, that the honest man has been studying some *Comic History* of the Lower Empire. "Why," again asks *Irishman*, "did Ignatius of Constantinople, St. Chrysostom, St. Cyprian, Firmilian, and the Bishops of Asia, separate from the Pope on the question of Easter?" We have here certainly a queer jumble of names, from Firmilian in the third, to Ignatius of Constantinople in the ninth, century; but where did *Irishman* discover that any one of these Bishops separated "from the Pope on the question of Easter?" St. Cyprian, supported, as some say, by Firmilian, though the letter of the latter to the former is apocryphal, and is by some attributed to a Donatist, at the end of the fourth century,—had a dispute with Pope Stephen, not respecting Easter, for that dispute raged during the Pontificate of Victor, at the end of the second century—but, respecting the validity of baptism conferred by heretics, in which disputes, both Firmilian and St. Cyprian, were undoubtedly in the wrong, but neither separated from the Pope. About the time of observing Easter, we never heard that they differed with the See of Rome at all. What St. Cyprian's sentiments towards the Chair of Peter really were, we may gather from the facts that—in his contests with the presbyter Novatus, and the deacon Felicissimus, and again, when he was accused of apostasy, because, at the breaking out of the Decian persecution, he withdrew, for a while, from the fury of his foes—it was to Rome that he appealed, it was to Rome that he thought it necessary to write, in vindication of his conduct.

The absurdity of making St. Chrysostom, and Ignatius of Constantinople, separatists from the Pope, is still more glaring, for the attachment of both these Prelates to the Holy See, and the good offices of the Popes—Innocent I., and Nicholas I., in their behalf, when banished and persecuted by the Emperors, are matters of history, such as we have been accustomed to read; though, perhaps overlooked in the *Comic History of Irishman*. The Easter question was definitively settled by the Council of Nice, A. D. 325; now St. Chrysostom succeeded Nectarius in the See of Constantinople, A. D. 398; he soon became odious to the court, because of the energy with which he reprov'd its vices, and declaimed against—not the time of observing Easter, but the manner of spending Good Friday, and Holy Saturday, in the sports of the circus. Banished by the Emperor Arcadius—recalled in a few days by general acclamation—again exiled through the intrigues of Eudoxia—his Chair filled by another—St. Chrysostom, appealed to the Pope, who decided in his favor, though he was unable to overcome the animosity of the Empress. Nor did the exertions of the Pope, in favor of the deposed, and exiled St. Chrysostom, cease with the life of the latter; "it was the firmness of the Roman Pontiffs" says Gibbon, "that disposed the Prelates of the East to restore the honors of his venerated name;" and yet *Irishman* tells us that St. Chrysostom separated from the Pope, on the question of Easter; he is a funny chap.

We will examine another of *Irishman's* instances, and then conclude; Ignatius of Constantinople, we are informed, also separated from the Pope on the question of Easter. Let us see. Ignatius, son of the Emperor Michael Rhangabé, succeeded Methodius in 846, but having incurred the enmity of the all-powerful Caesar Bardas, to whom the holy Bishop refused Communion on the Feast of the Epiphany

FOREIGN INTELLIGENCE.

FRANCE.

The *Constitutionnel* says that a *Te Deum* is to be sung at the Cathedral of Notre Dame for the result of the vote on the *plebiscite*, and preparations have been already commenced in the sacred edifice for the purpose. The planks and coverings of the grand entrance have been removed, and the sculptures are now exposed to view. The upper part of the front of the building is to be covered with hangings. Inside a rich dais is to be erected near the choir, and under it will be placed the prie-dieu and chair of the President of the Republic. At each side seats are to be reserved for the constitutional bodies.

A considerable number of operatives and artists are occupied in repairing and decorating the apartments of the Palace of the Tuilleries, which have until now remained in the same condition they were in immediately after the 24th February, 1848. It is stated that festivities on a large and splendid scale will be given there next month; and, as a matter of course, the President of the Republic will before long establish his residence there.

A shrewd Scotchman, who has been long settled in Paris as an extensive general merchant and chemical manufacturer, says, in a letter to a friend in this country,—"We have all great hopes for the future from the 'grand coup d'état' of the 2d, and hope it may induce you to come over next year. Trade is augmented very much, and every sort of shares has risen; and there can be no doubt of the future prosperity of France, freed as it now is from the incubus of Socialism."

STATE OF PARIS.—During the past week the streets of Paris have been crowded in all directions with promenaders, and in some parts the passages were nearly blocked up. The shopkeepers, who had been complaining for some time, now admit that a notable improvement has taken place. The manufacturers also appear in good spirits; many of them are compelled, in order to supply their numerous and increasing customers, to make their men work after hours, and, generally speaking, they all anticipate a more than usually long and profitable season.

The *Emancipation* of Brussels says:—"The French government receives numerous adhesions every day. Amongst the important men who have abandoned their old ideas to support the new government, is cited the Duke Pasquier, ex-President of the Chamber of Peers, and one of the political lights of France."

BELGIUM.

Some diplomatic notes have been exchanged between France and Belgium, and there was reason to fear at one time that the relations would cease to be friendly; but everything is again in a fair train. The French government, it seems, was offended at the too great attentions paid by M. Rogier, the Belgian minister, to M. Victor Hugo and some other refugees; but assurances have been given that no facilities shall be afforded to them to plot against the French government; and that if they should do this, or attempt by means of the press in Belgium to attack Louis Napoleon, they shall be immediately ordered out of the country. The Belgian minister in Paris has had a long interview with M. Turgot, the Minister for Foreign Affairs, and everything indicates that there will be no interruption of friendly relations with Belgium. The conduct of King Leopold has been such as to command respect. He does not attempt to conceal his sympathy for the Orleans family, but he frankly accepts the new position of things in France. It is even said that when it was intimated that M. Thiers was coming to Brussels, he expressed a hope that in the present state of things the ex-Minister would not solicit an interview.

SPAIN.

The Royal Infanta was christened on the 21st, and received the names of Isabella, Maria, Christina Dominica, &c.

ITALY.

AFFAIRS OF ROME.—Letters from Rome of Dec. 20th mention that the demagogues had placarded a revolutionary proclamation published by their clandestine press, in which they invite the brethren and friends of Rome and Italy to fly to France to succour the threatened Republic and the holy cause of liberty. They add, that Hungary and Poland are sending numerous battalions for the support of Socialism; that all "the peoples" are "solidaire," and that they must not remain with their arms folded in presence of the noble efforts of the French democrats; that would be the crime of treason against humanity. The author of this revolutionary appeal, placarded during the night, and removed early in the morning by the police, is suspected to be a certain Petrocchi, a young student at the University. He has, at all events, quitted Rome, or withdrawn himself from the search of the police. It appears that his father, the advocate Petrocchi, who was under arrest in consequence of complicity in the revolutionary plots, had also quitted his residence. This disobedience to the orders of authority renders him liable to six years of imprisonment, if he is apprehended. The police on the evening of Dec. 19th, surprised a certain number of demagogues at the *café* of the Teatro Valle. All persons found in the establishment were searched. Five individuals, who had about them revolutionary writings or compromising correspondence, were placed under arrest.

LEGHORN, Dec. 20.—Henry Stratford Canning, his brother Edward Stratford, and Lord Aldborough, have had the sentence of death commuted to ten years' imprisonment for the former, and six years for the latter. Charles Stratford has been set at liberty.

AUSTRIA.

It is said that the Austrian government intends to take advantage of the French *coup d'état* to carry

out its project of a reduction of the army to a large extent; and will thus set the example to other countries whose finances are more or less impaired by great military establishments, although not to the same extent as those of Austria. The Austrian Government hopes, by reducing its army, and by the daily-increasing resources derived from Hungary, which yields to the revenue ten times what it did four years ago, when the nobles contributed scarcely anything to the expenses of the state, to bring itself round. It has been resolved, however, to try a foreign loan—for the Rothschilds are of opinion, that, as the danger of 1852 is passed, Austria may raise money by loan abroad to meet her most pressing exigencies. One good sign in Austria is, that the depreciation of the paper-money is much less than it was a month ago.

It is rumored that the digest, which the Cabinet and the Reichsrath have been so long digesting, will soon appear, accompanied by an Imperial manifesto; but we are inclined to believe that nothing will be done until things have acquired some stability in France.

VIENNA, DEC. 24.—The *Lloyd* of to-day thus concludes an article on the French *coup d'état*:—"In a short time France and Europe at large will feel that the French President has gained a victory of which every supporter of Conservative principles on the face of the earth will be able to take advantage."

The *Times* correspondent says—"If I am not misinformed, the Emperor of Russia has unequivocally expressed his approbation of Louis Napoleon's recent conduct by sending him an order which is usually only given to Sovereigns, that of St. Andrew."

A general improvement in commercial matters seems to have taken place in France, as unusually large orders have been received from Paris and Lyons for fine wool and raw Italian silk.

PRUSSIA.

BERLIN, DEC. 26.—The *Prussian Times* states that the difference respecting the boundary lines between the duchies of Holstein and Schleswig was likely to be referred to an arbitration of some Governments not concerned in the question, and that the election will be from the three Governments of Naples, Portugal, and Spain.

The Austrian squadron is still cruising in the Adriatic. The Arch-Duke Ferdinand, the Emperor's brother, is on board the *Venus*.

SWITZERLAND.

The *St. Gallen Zeitung* states that Louis Napoleon has re-purchased the Castle of Arenenberg, in Thurgau, which was formerly the property of his mother. The sum of 200,000 francs has been paid by the President.

The *Constitutionnel* quotes the following letter, dated Berne, 22nd ult.:—

"Foreign diplomacy has been surprised by a most unexpected event. The Minister of France, Count de Reinhard, has just notified to the Federal Council, in the name of the Minister for Foreign Affairs of France, that if the Canton of Basle-county should carry into effect its threat to expel the French Israelites, France would not permit a single Swiss to remain on her territory after the 1st of January 1852. On receipt of this note the Federal Council met and resolved to send a Federal Commissioner to Leistal, to devise some means of avoiding the crisis that menaces Switzerland."

CONSTANTINOPLE.

M. de Lavalette has received instructions from the French Government not to interrupt his diplomatic communications with the Porte.

The Austrian press makes the following significant remarks:—"France has now less inclination and reason than ever to act in opposition to the wishes of Russia."

ALGERIA.

The *Constitutionnel* gives the following summary of the news from Algeria. The nomination of Gen. Randon to the distinguished post of Governor-General of Algeria has been well received. General Pellissier is about to take the military command of the province of Oran. The accounts from the Kabyle country are excellent. The recent organization of the Caid at Boghni has fully succeeded. The Lieut. Beaupetre, invested with the function of Caid, had already obtained important results. It is certain that the great confederation of the Zouaous is much shaken, and that the party in favor of submission is every day increasing. The Arabs are very calm. There is no agitation except to the south of Medeah, in the region of Sahara, into which the false Cherif Onargia, after having failed in his attempts on Tougourt and in the Zebans, has carried his intrigues and his acts of brigandage. This impostor has made two razzias on the tribes who have submitted, but there, as at Tougourt, these disturbances will be repressed by the native forces. The decree just published by the *Moniteur* will produce the best effect in Algeria. It will facilitate the payment by the debtors to the State of the amounts due for the concession of domainial land, and release certain colonists from arrears which they were unable to pay.

INDIA AND CHINA.

BOMBAY, DEC. 3.—A new riot has taken place among the Mussulmans at Bombay, but tranquility is now restored. The forces of Sir C. Campbell met with no opposition. The same is the case with the Kohat forces. The troops stationed at Mooltan had received orders to be ready for immediate service. It is reported that the reigning dynasty had abdicated the throne of China, but this rumor is considered rather premature.

LOUIS NAPOLEON AND HIS POLICY.

To the Editor of the *Times*.

Sir,—I have been mixed up with French parties and French politics. Before the fall of Louis Philippe

I foresaw and predicted a catastrophe, and the *coup d'état* of Louis Napoleon has found me equally prepared.

I am sure that for the last three years—the English public has been singularly wrong in its estimate of facts and its anticipations of the future. The dominant ideas with it and with the press were dislike of the Republic, dread and horror of the Socialists, sympathy at first, injustice afterwards, towards the majority of the Legislative Assembly, and blindness to the character, the designs, and machinations of Louis Napoleon Bonaparte. The perjury of that arch-traitor is too patent now to be denied, although there are parties who, in public and in private, from ignorance or from interest, gloss over it.

I believe that it is of the first importance to our material interests to appreciate the real nature of the present crisis, and to exert that moral force of opinion which, when justly formed and rightly exercised, is not absolutely powerless, even against half a million bayonets.

If ever a party has been hardly treated by writers of all classes in this country it is that of the modern French Republicans. They comprise a great portion of the courage and the larger part of the principle of the nation. Come what may, it will survive, and whatever dynasty or despotism is fated to rule France will always have to count with it. After the opprobrium lavished upon those Republicans, what crime have they committed? Did the revolution of 1848 massacre peaceful citizens, pour volleys of musketry and grape into the mansions of the Boulevards, shoot its prisoners in cold blood, and organize a reign of terror? It did nothing of all this, for it suffered Louis Philippe to escape—it left its worst enemy, Thiers, unharmed; it abolished the punishment of death for treason, and it held out a more cordial hand to England than we had ever grasped before, or, perhaps, are likely to grasp again. Will National Guards under the new régime be permitted to fill excursion trains to London, or will another Lord Mayor and a posse of aldermen intrust themselves to the "sabre and the vote," which now reign at the Hotel de Ville? The Republic did one other act of magnanimity—struck off the proscription of the Bonapartes, for which they have rewarded it.

I do not defend the extravagancies of Socialism, but Socialists and Republicans are not convertible terms; and be the former what they may, their errors are those of imperfect reasoning, which time, the exercise of political rights, experience, and reason itself would correct. And it must not be forgotten that a market has been made of the fears of Frenchmen, and of the ignorance of Englishmen, in the denunciation of the Socialists. Was it proposed to diminish the duties on consumption, to reduce the army, to organize anything like a tax on property, to modify the harsh bankruptcy laws, to attempt a Poor Law—to imitate, in fact, that legislation which almost all parties here approve of—and the hue and cry of "Socialism" was instantly got up against the unfortunate Republicans. Had Sir Robert Peel been in the French Legislature he would certainly have been hunted down as the worst of Socialists. Socialism, in fact, has been and is at this very moment the "raw head and bloody bones" of those in power, raised to terrify the timid and the ignorant into voting away their liberties.

I do not and cannot defend the majority of the National Assembly. Their sympathies were always against the Republic—their policy to undermine and overthrow it. Louis Napoleon and they were in partnership; and from the moment of his election they combined to crush Republican feeling, to harass and oppress the Republicans themselves, and by every artifice, calumny, and violence to render them contemptible and odious. Together they planned and executed the expedition to Rome; together they consigned to beggary and ruin the primary teachers, and committed education to the Jesuits; together they degraded the University and subjected it to those same Jesuits; together they burked universal suffrage, of which they both were born, because, disgusted with their reactionary measures, the electors of Paris had given a vote against them; together they postponed the laws on the communal organization, the municipal bodies, and the National Guard, and falsified in them the elective principle; together they practised all sorts of illegalities, sanctioning the worst abuse of preventive arrests, arbitrary imprisonments, sham plots, and police conspiracies; together they displayed the grossest partiality in allowing or prohibiting the sale of journals in the streets; together they passed the law on signatures to entrap and crush the journalists; and together they kept whole departments of France in the state of siege for nearly three years on the most flimsy of pretences. Let the majority look back and ask itself for whose profit it forgot its duties, outraged justice, and violated the constitution which it invokes in vain.

I turn to Louis Napoleon. In exile and in youth a Socialist writer—a volunteer in the patriot army of Italy—a companion of the looser section of the English aristocracy—the hero of the conspiracies of Strasbourg and Boulogne—the breaker of his word to Louis Philippe—the prescriber of the Monarchy—the recalled of the Republic—he had given, indeed, few gages to order, to honor, or his country, when he became its citizen.

The Republican constitution was framed, the respective powers of the legislative and of the executive departments were distinctly and carefully defined, the subordination of the President and the duration of the Presidency were as distinctly declared; and, knowing all this, Louis Napoleon became a candidate for the office with its obligations, was elected, and solemnly swore to observe them "in the presence of God and man." On two different occasions he volunteered to renew that sacred promise, and on a third he declared in a message to the nation that he should "set his honor" on the keeping of it. Words, oaths, and honor—where are they now?

He had scarcely passed the threshold of the Elysee when he commenced his game. That game was to madden the Republicans by outrages, and to make their excesses, real or pretended, the bugbear of the timid and the servile; to hold up the Socialism that he goaded into violence in *terrorem* over the majority, and to lead it to commit itself irrevocably with the nation in its reactionary course; to make that majority believe he was indispensable to it, and France that he was equally indispensable to her. His calculation was, that in spite of the constitution he had sworn to, his re-election would be got by the majority's connivance.

But never from the first was that re-election the term of his ambition. Like his uncle, he, too, had his star, and that assured him empire. At the very time that he was practising on the credulity and fears

of the Majority, he was sapping the respect for Parliamentary government by the ignominious dismissal of the Barrot Ministry, his contemptuous messages, his announcement that France desired to feel his "hand and will," and by bounding on the journals in his pay against all parties but himself. His progress in the departments, his bearing, his addresses were those of an Imperial Pretender—his Society of the 10th of December, an organized band of hired ruffians, were instructed to cry wherever the opportunity was possible, "Vive l'Empereur!" and his intrigues with the army took a definite shape. Men of all opinions in the National Assembly became seriously alarmed, but were paralyzed by their mutual distrust of each other, and opposed no material resistance to him.—They imagined that legality was a surer shield than it has proved.

The banquets to the sub-officers, the champagne, the toasts, and the reviews, disclosed a continuity of purpose and a determination to debauch the soldiery that opened the eyes of all. Still men could scarcely bring themselves to think that he would dare the last extremity of perjury and treason, or that the chivalry of France could be purchased by cigars and sausages. The discipline of General Nieuwmeier probably prevented his return as Emperor from the plains of Satory.

Changarnier and his lieutenant were dismissed, and a heavy blow was struck at the Assembly. The Republicans dreaded the majority and their captain almost as much as Bonaparte, and the military power of the Parliament was annihilated.

The illegal revision of the constitution would have served the turn of Louis Napoleon, because the prolongation of the Presidency would have given him time and opportunity. The prefects did all that force and fraud could do to further the petition movement, while the bulk of the majority itself joined in it. We know their fear of Louis Napoleon's designs, and it is impossible to imagine, unless they were indeed the veriest of dolts, that this co-operation was sincere.—Either they dreamt that the revision might be turned to the profit of the Monarchy, or, knowing that the minority could legally prevent it, they hoped that they might safely conciliate the President. However that might be, it is the height of impudence to state, and of ignorance to believe, that the bulk of those who signed the petitions were Bonapartists. The movement was, in the main, monarchial.

Revision failed, and from that moment Napoleon's mind was made up. It is impossible to exaggerate the caution and the cunning which marked each step. Ministerial crises distracted the Assembly, and were meant to render it contemptible. Members in the journals of the Government defied it; reports of *coups d'états* never intended to be realized were spread, to lull into a false security, and to mask the real one when it arrived; well affected regiments were kept in Paris or were drawn to it, while those that were suspected were draughted to the provinces. Bonapartist generals and colonels made the most invidious appeals against the people to the troops under their orders; change after change in the Ministry of War and in the command of the army of Paris conducted a lance to the right instruments—reckless men, of as desperate fortunes as those of the Elysee itself; and when all was prepared, came the long expected appeal to the democracy in the bill for the restoration of universal suffrage. In spite of all warning and all entreaties, the insane leadership of Berryer and Thiers induced the majority to throw it out, though only by two doubtful votes. This decision would have been speedily reversed had Napoleon really desired it.—The rejection was his stock-in-trade of popularity, and he hastened to make the most of it. The last affront and fatal injury was done to the Assembly by tearing down from the barrack walls the declaration of right which the constitution gave it of demanding directly military force for its defence. The Questors' bill, defining this right was thrown out by the Republicans, who, placed between two enemies, decided for the moment Changarnier and the majority the most. Even now it is difficult to say what their conduct should have been, for, though the passing of the measure would have hurried on the combat, and might have prevented the surprise, it would have given a more colorable pretext for violence.

The Responsibility Bill (one of strict right and necessity) was sent down by the Council of State. It was too late. Napoleon saw that the decisive moment had arrived. If that bill was law his instruments might quail before the penalties of treason. The troops, distinctly apprised of their duties, might hesitate when the order came to violate them, and the Assembly would be too well prepared to fall before a *coup de main*. His plan was laid with consummate cunning. Absorbing rumours of *coups d'état* fell thick as hail on Paris, till men scarce knew whether to dread or laugh at them; the insults of the Government journals were redoubled, and the day was fixed for the election of a representative. Before that day arrived despatches were sent to all the prefects to be prepared for a Socialist outbreak in the capital on the occasion of the declaration of the poll. Fresh regiments were concentrated in its neighborhood under the same pretence; the garrison was ordered under arms, and the military movements were on such a scale that the *Nation* inquired on the morning of the 1st "What dark intentions lurked behind them?"

No Socialists appeared, or had ever been expected: the day was one of profound calm; the majority congratulated itself on the triumph of order in the person of M. Devincq; night came, and Paris slept, and before it awoke on the 2d of December the *coup d'état* was struck.

I shall say nothing of its details, nor of the horrors that have followed. They are written in blood on the memory of France. But can any man doubt, who knows her history for the last three years, that Louis Napoleon has never for one instant, ceased to conspire since the Republic admitted him a citizen—that he marched with the majority while the majority could be made his tools and might become his instruments—that he broke with it as soon as it saw through his designs, and lyingly appealed to the suffrage he had mutilated—that his Presidential reign was one long juggle with the fears of one class by goading another to despair—that he has systematically debauched the army, and effected a treacherous and bloody Revolution by paid Praetorian bands—that he has violated the most solemn, reiterated, and voluntary oaths taken to "God and man," and that he has compassed, a military despotism more debasing and debased, more universal, and more ruthless than France has ever groaned under.

Can this endure? I am not an atheist, and I answer No! The wrath of Heaven does not blast in our days Annanias with the lie upon his lips. The Christian

world does not defy Nemesis, but she still exists, and still, perhaps, is lame. The logic of Crime is Retribution. The perjurer traitor who now rules France butions by terror only. The sanction of that treason by universal suffrage is too gross a sham to need expostulation, and too bitter a mockery even for desecration. He sits, and for the army, and the power that made govern by one shout unmake him. He bought with hard cash his bayonets and its votes—he must still continue to buy. The donatives of the lower Empire have commenced already. The Butchers of the Bourgeoisie on war allowance. The officers have got promotion and gratuities—no man knows how much. Martial Law of France have been created, and a Council of Fire is "in the air."

But this military tyrant is not himself a soldier. He

"Never set a squadron in the field,
"Nor the divisions of a battle knows
"More than a spinstress."

Conwell and the first Napoleon were the great captains of their age; their lieutenants had served, their armies had been formed under them, and both were bound to them by a common glory—not, as to this man, by a common crime. He is dependent wholly on his generals; the state of siege compels the concentration of enormous forces in the several military divisions of France under some half-dozen chiefs. Who is to answer for their fidelity and for their accord? When jealousies spring up, as they certainly will, can the puppet of the Elysee appease them? "Give, give," will be the cry; and woe to him when he refuses. Can the rotten financial system of France sustain the inevitable prodigality? Whence will the money come? From the people? I dare him to increase taxation. Socialist that he was, madman and impostor that I believe him to be, he talks of shifting and lightening it. The abolition of the octrois and the wine-tax is possible on one condition—the reduction of the army. The Republic might do that—he cannot. Will he borrow? Will you capitalists of England lend? Is the experience of Spain, of Portugal, of Austria lost upon you? You cannot be such idiots as to pitch your incursions in the gulf of this despot's necessities, and of a sure repudiation of a future France. Will you rush to war? For what? That matters not. Any pretext is enough for him who launches at truth and oaths. But he cannot assail the military despots of the continent. They are his natural allies, and their tyrannies prop his own. The old Republic conquered to the cry of liberty, and Napoleon but completed, under the flag of despotism, what that cry had commenced. Did the modern Republic march its battalions into Germany with "Liberation of the people" on its banners, the issue might be fearful for the houses of Hohenzollern and of Hapsburg. But no shout of freedom can be raised by this man's Janissaries, and they must face the hatred of the German people as well as the discipline of German hosts.

It is England that he dreads, and on England he must war, if he war at all. But war has its special perils for him. If he fail, he is damned past saving; if he succeed, it must be by the hands of others. Will some new "hero of a hundred fights" be content to work for him? Why should he? The usurpation of Napoleon is a school and a lesson for usurpers. War with England has its peculiar dangers. If steam has done much for France, it has done more for us; the sad alliance with America looms larger and newer; and, as it is to think of such strife, I believe that ere many campaigns were past the commerce of our enemy would be extinguished—his ports would be blockaded, his mercantile marine laid up, or prizes in the British harbors—his fleet sunk, burnt, or captured, and his naval power a tradition.

The struggle, however, is probable—perhaps imminent. We may confide in God and our right, but we may not be supine. We have to deal with duplicity, faithlessness, and daring, reckless professions, stealthy preparations, and a sudden blow. The lover of peace must be ready for war, and Mr. Cobden, cannot now recommend us to disarm. Our house must be put in order; no more quarrels with our colonies; a speedy end to Caffre campaigns; concentration at home of disposable troops, an efficient maritime force in the Channel and in the harbors most accessible to France; wise concessions to public opinion, and consequent combination of all classes.

Men are too apt to forget the past and to take counsel of their passions. Charles X. fell because he attempted despotism, Louis Philippe because he refused reform, and Louis Napoleon has triumphed to the cry of universal suffrage. If such a bait could hook democratic journalists here, can we wonder if French workmen and soldiers should have swallowed it? Time will undeceive them, and the moral is to come.

If there be a man who is not to be envied, that man is Louis Napoleon. A self-convicted perjurer, an attainted traitor, a conspirator successful by the foulest treachery, the purchase of the soldiery and the butcherery of thousands, he must, if not cut short in his career, go all the lengths of tyranny. For him there is no halt, for his system no element of either stability or progress. It is a hopeless and absolute anachronism. The Presidential chair or the Imperial throne is set upon a crater—the soil is volcanic, undermined, and trembling—the steps are slippery with blood—and the darkening steam of smouldering hatred, conspiracy, and vengeance is exhaling round it. Each party can furnish its contingents for tyrannicide; the assassin dogs him in the street, and even at the balls or banquets of the Elysee he may find the fate of Gensler. He who has been false to all must only look for falsehood, and is doomed to daily and to nightly fears of mutinies, insurrections, and revenge. Conscience cannot be altogether stifled, and will sometimes obtrude, in her horrible phantasmagoria, the ghastly corpses of the Bonapartes.

But, where is the national party in his favor, of which we heard so much? I see no sign of it. The army has been corrupted and inflamed by appeals to its basest and bloodiest instincts,—the Jesuits are enlisted by the earnest, and the promise of spiritual and material plunder,—the timid are terrified by the past, the present, and the future,—the servile, of the Baroque class, are crawling, belly in the dust, to place and pension—and the foul herd of sycophants and parasites that suck the strength and blood of power in France, the roué, the gambler, and the desperate in character and fortune, choke the doorways of the Elysee. If Napoleon has a party at all in the country, it is among those Socialist workmen whom he has seduced with hopes and has begun to bribe with largesses. The peasantry may be on his side, but three years' experience has cooled, if it has not worn out, their enthusiasm, and the fiercest resistance to his

usurpation has been encountered in the rural districts. He is playing his old game of bamboozling the Legitimists, as well as some chiefs of the Orleanists.—They must be fools indeed to help to consolidate his tyranny.

If this man's reign is destined to continue, even for a brief duration, the world will witness the most heterogeneous jumble of despotism and of demagoguery, of Socialism and corruption, that history has ever chronicled. The bribery of Walpole, the theories of labor of Louis Blanc, the stockjobbing of the worst days of Louis Philippe, the deportations of the Czar, the razzias of Algeria, will all meet in one marvellous system of anarchy that will be called Imperial Government. Its great aim and object are to gag the country and to "rig" the market; and under this patent of tranquillity and order France will be one vast military hell, with Louis Napoleon for its crozier.

AN ENGLISHMAN.

A LETTER TO THE RIGHT HON. W. E. GLADSTONE, M. P.—By JULES GORDON. London: Dolman; Dublin: Bellw.—In all the accounts that reach us from Italy through the London press, there is something which compels us to hesitate ere we yield our credence to them. We cannot help remembering that they come to us through a distorting medium in which a fanatical hatred of Catholicity is ever at hand to bias the pen, and if not to invent, at least to torture facts by exaggeration or extenuation, so that the truth can scarcely be even guessed at. The abhorrence of Pope and Popery is the magic mirror which gives the peculiar aspect to all Italian affairs as viewed by the bigoted London newspapers; while unfortunately, the prejudice is not confined to the daily or weekly press, but pervades the more matured and durable productions of English writers on the subject.—If an Italian insurrection breaks out it is sure to be lauded, and, if possible, supported; but it does not follow that this is done from any innate love of popular principle. In the same way, Italian absolutism is painted in black and hideous colors, not because absolutism itself is looked upon as so very bad a thing; but it is hated in this instance because it happens to stand on friendly terms with the Court of Rome; and in the same way insurrection is encouraged with the hope that Catholicity may be injured through its means. Even infidelity itself, and vice, or no matter what kind is taken by the hand by your regular religious scribes, provided it be against the religion of Rome that it is more immediately engaged in contest.

Those who recollect Mr. Gladstone's memorable speeches on the Whig penal law of last session, will not easily believe that in writing his recent pamphlet on the affairs of Naples, he suffered his mind to be directly swayed by this low spirit of fanaticism; but it will be difficult, nevertheless, to give him credit for having been perfectly independent of its effects; and the effect of Mr. Gordon's pamphlet would be to show that although Mr. Gladstone did not himself invent calumnies against the Neapolitan laws and government, he has been induced to sanction with his name the statements of others who were less scrupulous.

Mr. Gordon's elaborate answer to Mr. Gladstone's letter to Lord Aberdeen, appeared originally in the shape of a series of articles in the *Unitarian*, of which he is the able and talented editor. These were subsequently published in a collected form; and the answer has now been given to the English public in their own language, with some additional matter prepared for the English edition. The following extract from Mr. Gordon's recapitulation, will show many of the points with which he meets the statements of Mr. Gladstone:—

"You speak of twenty or thirty thousand political prisoners, according to general belief, avowing, at the same time, that there can be no certainty on the point. You then divide this belief, because persons, whom you designate as respectable and intelligent, consider it correct, admitting, in the same breath, that the assertion is grounded on opinion, reasonable opinion according to your belief, but still an opinion only. I have proved to you that the number of political prisoners does not exceed eighteen hundred.

"The four or five hundred prisoners of whom you speak as implicated in the affair of the 15th of May are reduced, by the bill of indictment, to forty-six. You pretend, on the strength of what you have been told, that confiscations and sequestrations are of frequent occurrence. Not a single confiscation has taken place.

"You accuse the government, on the strength of a simple 'it is said,' of paying a pension to the assassin Polso; whereas he received nothing more or less than the blood money paid by all governments under similar circumstances.

"The Neapolitan magistrates are slaves and monsters in your opinion, because they are removable, and the best paid amongst them receive only 4,000 ducats a-year; but they happen to be irremovable; and 4,000 ducats a-year in Naples are as valuable as £1,200 a-year in Paris, or £3,000 a-year in London.

"The men in power at Naples attach 'little or no value to human life,' and the reason you give thereof is, that they repressed an insurrection of galley-slaves, whom you confound in your letter to Lord Aberdeen with political prisoners.

"You speak of a condemned prisoner, saying, 'that there may be some reason to fear' that he is subject to physical torture, which torture you specify from 'a respectable, but by no means certain authority.'

"You say that 'you have been assured' that the custom of chaining prisoners in couples was adopted expressly for the political prisoners in question—whereas the custom has existed at Naples, as well as elsewhere, from time immemorial.

"You insinuate that the prisoners are attached to their informers, or to assassins—whereas, it is quite the contrary that exists.

"You maintain that the secret society of Italian Unity is imaginary—whereas I have produced its statutes, its rules, its principles, and proceedings.

"You pretend that the Unitarians are the most pure, loyal, and intelligent men in the kingdom—whereas the judicial documents prove them to have been guilty of a crime, which in England as well as in other countries, is denominated high treason.

"You pronounce the Neapolitan police arbitrary and brutal, whereas, like the police in London, they only do their duty in arresting robbers and assassins, and preventing plans of conspiracy and insurrection.

"The courage and independence of the Neapolitan magistrates, whose firmness was never shaken by the menaces of the accused, are the only grounds on which you charge them with undue subservience to the state; while it required from them no more than strict impartiality.

"You complain of the filthiness of the prisons and of the non-observance of prison rules, forgetting that prisoners in all parts complain of their gaolers.

"The prison diet appears to you detestable, nevertheless 'the bread that you saw and tasted was good.' You saw nothing really bad but the soup, which you did not taste, but which was, 'as you were assured,' nutritious.

"You describe dungeons according to what was told to you, as situated 20 feet below the level of the sea; whereas you neither visited nor saw them; and the description you give thereof fully authorises the belief, that they are not deeper than those of the Conciergerie of Paris, situate on the first floor!

"Your blood rises at the sight of the chains and clothing of Neapolitan prisoners—whereas they are absolutely the same as in all European hulks—the same even as those of Botany Bay.

"Of all that you point out as having been seen by you, I do not find any thing that does not exist in French or other prisons; but the serious and revolting facts with which you arm yourself to reproach the government of Naples with cruelty, barbarity, and ferocity, are precisely those which you have not seen, and of which you speak to Lord Aberdeen upon 'on dit'—I hear—I am told—I am given to understand!"

AN INDIAN PET.

The ichneumon, called in India the neulah, beetle or mungoos, is known all over that country. I have seen it on the banks of the Ganges, and among the walls of Jaunpore, Sirhind, and at Ludianah; for like others of the wasel kind, this little animal deluges in places where it can lurk and peep—such as heaps of stones and ruins; and there is no lack of these in old Indian cities.

That the neulah is a fierce, terrible, blood-thirsty, destructive little creature, I experienced to my cost; but notwithstanding all the provocation I received, I was led to become his friend and protector, and so finding him out to be the most charming and amiable pet in the world.

In my military career, (for I was a long time attached to the army,) I was stationed at Jaunpore, and having a house with many conveniences, I took pleasure in rearing poultry; but scarcely a single chicken could be magnified to a hen; the rapacious neulahs, fond of tender meat, waylaying all my young broods, sucking their blood, and feasting on their brains. But such devastations could not be allowed to pass with impunity; so we watched the enemy, and succeeded in shooting several of the offenders, prowling among the hen-houses or mchendy hedges, where the clucking hens used to repose in the shade, surrounded by their progeny.

After one of these *hullucos*, my little daughter happened to go to the fowl-house in the evening in search of eggs, and was greatly startled by a melancholy squeaking, which seemed to proceed from an old rat hole in one corner. Upon proper investigation this was suspected to be the nest of one of the neulahs, which had suffered the last sentence of the law; but how to get at the young we did not know, unless by digging up the floor, and of this I did not approve. No the little young ones would have perished but for a childish freak of my young daughter. She seated herself before the nest, and imitated the cry of the famished little animals so well, that three wee hairless blind creatures crept out, like newly-born rabbits, but with long tails, in the hope of meeting with their lost mamma.

Our hearts immediately warmed towards the little helpless ones, and no one wished to wreck the sins of the parents upon the orphans; and knowing that neulahs were reared as pets, I proposed to my daughter that she should select one for herself, and give the others to two of my servants.

My daughter's protegee, however, was the only one that survived under its new regime; and Jummie, as she called her nursing, thrived well, and soon attained its full size, knowing its name, and endeavoring itself to every body by its gambols and tricks. She was like the most blithesome of little kittens, and played with our fingers, and frolicked on the sofas, sleeping occasionally behind one of the cushions, and at other times coiling herself up in her own little flannel bed.

In the course of time, however, Jummie grew up to maturity, being one year old, and forming an attachment for one of her own race—a wild, roving bandit of a neulah, who committed such deeds of atrocity in the fowl house, as to compel us to take up arms again.—It she had only made her mistress the confidante of her love—but alas! little did we suspect our neulah of a companionship with thieves and assassins; and so leaving her, we thought to her customary frolics, we marched upon the stronghold of the enemy. Two neulahs appeared, we fired, and one fell, the other running off unscathed. We all hastened to the wounded and bleeding victim, and my little daughter first of all; but how shall I describe her grief when she saw her little Jummie writhing at her feet in the agonies of death! If I had had the least idea of Jummie's having formed such an attachment, I should have spared the guilty, for the sake of the innocent, and Jummie might have long lived a favorite pet; but the deed was done.

The neulahs, like others of the wasel kind—and like some animals I know of loftier species—are very rapacious, slaying without reference to their wants; and Jummie, although fond of milk, used to delight in livers and brains of fowls, which she relished even after they were dressed for our table.

The natives of India never molest the neulah. They like to see it about their dwellings, on account of its snake and rat killing propensities, and on a similar account it must have been that this creature was deified by the Egyptians, whose country abounded with reptiles, and would have been absolutely alive with crocodiles, but for the havoc it made among the numerous eggs, which it delighted to suck. For this reason the ichneumon was embalmed as public benefactors, and their bodies are still found lying in state in some of the pyramids. Among the Hindus, however, the neulah does not obtain quite such high honors, although the elephant, monkey, lion, snake, rat, goose, &c., play a prominent part in the religious myths, and are styled the Bahous, or vehicles of the gods.

In Hindoostan the ichneumon is not supposed to kill the crocodile, though it is in the mouth of every old woman that it possesses the knowledge of a remedy against the bite of a poisonous snake, which its instinct leads it to dig out of the ground; but this *on dit* has never been ascertained to be true, and my belief is that it is only based on the great agility and dexterity of the neulah. Eye-witnesses say that his battles with man's greatest enemy, end generally in the death

of the snake, which the neulah seizes by the back of the neck, and after frequent onsets, at last kills and eats, rejecting nothing but the head.

The color of the Indian neulah is a grayish brown; but its chief beauty lies in its splendid squirrel-like tail, and lively, prominent, dark brown eyes. Like most of the weasel kind, however, it has rather a disagreeable odor; and if it were not for this, there would not be a sweeter pet in existence.

So far the experience of an old Indian; and we now turn to another authority on the highly curious subject just glanced at—the knowledge of the ichneumon of a specific against the poison of the snake. Calder Campbell, in his recent series of tales, "Winter Nights,"—and capital amusements for such nights they are—describes in almost a painfully truthful manner the adventure of an officer in India, who was an eye-witness, under very extraordinary circumstances, to the feat of the ichneumon. The officer, through some accident, was wandering on foot and at night through a desolate part of the country, and at length, overcome with fatigue, threw himself down on the dry, crisp spear-grass, and just as the faint edge of the dawn appeared, fell asleep.

"No doubt of it! I slept soundly, sweetly—no doubt of it! I have never since then slept in the open air either soundly or sweetly, for my awaking was full of horror! Before I was fully awake however, I had a strange perception of danger, which tied me down to the earth, warning me against all motion. I knew that there was a shadow creeping over me, beneath which to lie in dumb inaction was the wisest resource. I felt that my lower extremities were being invaded by the heavy coils of a living chain; but as if a providential opiate had been infused into my system, preventing all movement of them or mine, I knew not till I was wide awake, that an enormous serpent covered the whole of my nether limbs up to the knees!

"My God! I am lost!" was the mental exclamation I made, as every drop of blood in my veins seemed turned to ice; and anon I shook like an aspen leaf, until the very fear that my sudden palsy might rouse the reptile, occasioned a revulsion of feeling, and I again lay paralyzed.

"It slept, or at all events remained still; and how long it so remained I know not, for time to the fear-struck, is as the ring of eternity. All at once the sky cleared up—the moon shone out—the stars glanced over me; I could see them all, as I lay stretched on my side, one hand under my head, whence I dare not remove it; neither dared I to look downward at the loathsome belfellow which my evil stars had sent me.

"Unexpectedly a new object of terror supervened: a curious purring sound behind me, followed by two smart taps on the ground, put the snake on the alert, for it moved, and I felt that it was crawling upwards to my breast. At that moment, when I was almost maddened by insupportable apprehension into starting up to meet, perhaps, certain destruction, something sprang upon my shoulder—upon the reptile! There was a shrill cry from the new assailant, a loud appalling hiss from the serpent. For an instant I could feel them wrestling as it were, on my body; in the next, they were beside me on the turf; in another, a few paces off, struggling, twisting, round each other, fighting furiously, I beheld them—a *mungoos*, or ichneumon, and a *Cobra de Capello*.

"I started up; I watched that most singular combat, for all was now clear as day. I saw them stand aloof for a moment—the deep venomous fascination of the snake's glance, powerless against the keen, quick, restless orbs of its opponent; I saw this duel of the eye exchange once more for closer conflict; I saw that the *mungoos* was bitten; that it darted away, doubtless in search of that still unknown plant, whose juices are its alleged antidote against snake bite; that it returned with fresh vigor to the attack; and then, glad sight! I saw the cobra de capello, maimed from flooded head, to scaly tail, fall lifeless from its hitherto demi-erect position, with a baffled hiss; while the wonderful victor, indulged itself in a series of leaps upon the body of its antagonist, danced and bounded about, purring and spitting like an enraged cat!

"Little graceful creature! I have ever since kept a pet *mungoos*—the most attached, the most playful, and the most frog-devouring of all animals."

At a public meeting at Manchester, Lord Shaftsbury dwelt on the great evil of beer houses and gin shops, stating on the authority of Mr. Porter, of the Board of Trade, that fifty millions sterling was spent by the working classes on beer, spirits and tobacco; and on his own authority as a lunacy commissioner, that six tenths of the insane in this country and America arose from intoxication.

WANTED,

A PERSON to act as GOVERNESS and TEACHER in a small family, to reside a short distance down the River St. Lawrence, below Quebec, whither they are to remove this spring. One who understands Music would be preferred.—For further particulars, apply at this Office. Jan. 23, 1852.

CATHOLIC WORKS.

JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS:

ALICE RIORDAN, the Blind Man's Daughter, by Mrs. J. Sadlier, 12mo of 280 pages, in muslin; price 1s 3d.

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THE DUTY OF A CHRISTIAN TOWARDS GOD, to which is added Prayers at Mass, and the Rules of Christian Piety, translated from the French by Mrs. J. Sadlier, 12mo of 400 pages, half bound, 1s 10d; in muslin, 2s 6d. Ten thousand of this work has been sold within a year.

This is used as a Reading Book in the Schools of the Christian Brothers. It is an admirable book of instruction for parents as well as their children.

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THE CASTLE OF ROUSSILLON, or Quercy in the Sixteenth Century, (fourth thousand), translated from the French by Mrs. J. Sadlier, 18mo, with an engraving and an illuminated title, to match the "Orphan of Moscow;" price 2s 6d.

BENJAMIN, or the Pupil of the Brothers of the Christian Schools, translated from the French by Mrs. J. Sadlier, 32mo, muslin; price 1s 3d.

D. & J. SALLIER & Co., New York, 104, William-street; Boston, 128, Federal-street; Montreal, 179, Notre Dame-st.

NEW CATHOLIC BOOKS.

JUST RECEIVED, AT SABLIER'S CHEAP CASH BOOK STORE: The Devout Soul, by the Very Rev. J. B. Pagnanni, 1s 10d. The Catholic Offering, by the Rt. Rev. Dr. Walsh, at from 7s 6d to 20s. The Golden Manual, the best and cheapest Prayer Book ever printed, 18mo. of 1041 pages, at prices varying from 3s 9d to 50s. Cobbett's History of the Reformation, 2 vols., bound in one, (New Edition), 3s 9d. The Christian Directory, guiding men to their eternal salvation, by Rev. R. Parsons, S. J., 6s 3d. This is a book which should be in every family. It was written more than two hundred years ago, and it has gone through innumerable editions since. Spiritual Exercises of St. Ignatius. Ligouri's Preparation for Death, 2s 6d. Do. on the Commandments and Sacraments, 1s 10d. Sketches of the Early Catholic Missions in Kentucky, 3s. 9d. Lectures on the Doctrines of the Catholic Church, by the Rt. Rev. Dr. Spalding. Festival of the Rosary, and other Tales on Commandments. Ward's Cantos, a Satire upon the Reformation, 2s 6d. Pope and Mugger's Discussion, (New Edition), 3s 6d. The Catholic Choir Book, price reduced to 10s. The Catholic Harp, do to 1s 10d. Butler's Lives of the Saints, (Cheap Edition), 4 vols., 20s. Do. Fine Edition, Illustrated, with 25 Steel Engravings, and Four Illuminated Titles, at from 35s to 60s. Douay Bibles, at from 5s to 50s. Douay Testaments, at from 1s 10d to 2s 9d.

ALSO, JUST RECEIVED, A large assortment of Holy Water Fonts, Beads, Religious Prints, &c. And a fresh supply of the Portrait of Pius the IX., at only 3s. D. & J. SABLIER & Co., 179, Notre Dame Street, Montreal. Dec. 30, 1851.

Still the Forest is the Best Medical School! That predisposition which exposes the human frame to the infection and virulence of all diseases, proceeds directly or indirectly from a disordered state of the System, caused by Impure Blood, Bilious and Morbid condition of the Stomach and Bowels.

DR. HALSEY'S GUM-COATED FOREST PILLS. (A Sarsaparilla preparation of unexampled efficacy.) These Pills are prepared from the best Sarsaparilla, combined with other Vegetable properties of the highest Medicinal virtue. They are warranted not to contain any Mercury or Mineral whatever. They purge without griping, nauseating, or weakening; can be taken at any time, without hindrance from business, change of diet, or danger of talking cold. They neither have the taste nor the smell of medicine, and are five times more effectual in the cure of diseases than any Pills in use. But a short time has elapsed since these great and good Pills were first made known to the public, yet thousands have already experienced their good effects. Invalids, given over by their Physicians as incurable, have found relief, and been restored to sound and vigorous health from their use.

TO FATHERS OF FAMILIES. File and foul state of the stomach occasion more sickness and deaths in families, than all other causes of disease put together. Sometimes whole families are taken down by malignant fevers, Fever and Ague, and other dangerous disorders, all proceeding from a bilious and foul state of the stomach. No parent can be so ignorant as not to know the great danger existing from biliousness—no parent would be guilty of causing the

DEATH OF HIS OWN CHILDREN! Yet thousands of children and adults die every year through neglect of parents to attend to the early symptoms of bile and foul stomach. Superfluity of bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills, for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL. No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

NOTICE TO THE PUBLIC. In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with GUM ARABIC.

An article which, in every respect, supersedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills present a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS. If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced. If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travellers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness. Wholesale and Retail Agents:—In Montreal, WM. LYMAN & Co., and R. W. REXFORD; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. Johns, BISSETT & TILTON. Feb. 5, 1851.

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

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

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"A volume of most affecting narratives, from the pen of an English priest, in some of which is displayed in a remarkable manner the power of religion over some of the worst and most abandoned characters; and in which, also, is set forth the wretched end to which vice often conducts its victims. The pious efforts of the Missionary with the infidel, the miser, the drunkard, the burglar, and other unhappy creatures, are related with simplicity and pathos."—Catholic Herald.

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

DR. THOMAS McGRATH. Surgery, No. 25, McGill Street, Montreal. December 16, 1851.

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

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

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

THOMAS PATTON, Dealer in Second-hand Clothes, Books, &c. &c. ROSECOURS MARKET, MONTREAL.

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

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

BROWNSON'S QUARTERLY REVIEW.

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

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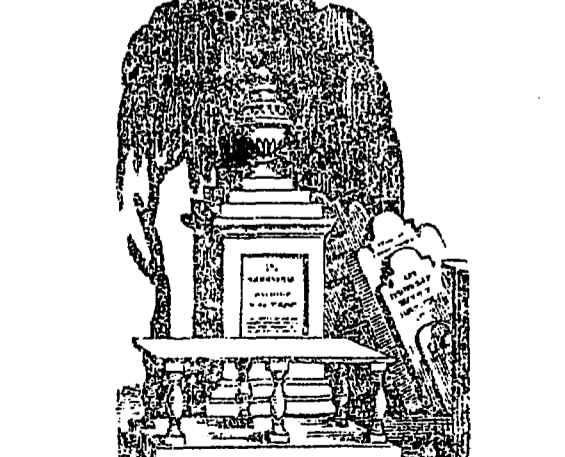
Mrs. COFFY, in returning her grateful thanks to her numerous kind Friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for Sale on the most reasonable terms. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage. 23 St. Laurence Street, Nov. 25, 1851.

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

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

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Lodgings for Female Servants out of Place, AT FLYNN'S Servant's Registry Office, and Second-Hand Book Store, No. 13, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH. FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to. Hours of attendance from 9 till 11 A.M., and from 2 till 4 P.M.

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

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NOTICE. THE SUBSCRIBER has on hand a choice assortment of DRY GOODS, both Fancy and Staple, suitable to the season, at very low prices, and calls the attention of Country Merchants to examine his Stock, before purchasing elsewhere, as he feels confident, from his knowledge and assiduity in business, that he will give general satisfaction to all who may honor him with their customs. Liberal Credit will be given. ROBERT McANDREW, No. 99, St. Paul street, Montreal.

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

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices. The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented from being burnt from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Consumers, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces. CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand. A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Gaily Packages, unrivaled in flavor and perfume, at moderate terms. Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate despatch. June 12, 1851. 109, Notre Dame Street.

FOREIGN WINE AND SPIRIT VAULTS, 103, Notre Dame Street.

THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash. The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantities suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery. SAMUEL COCHRAN, Proprietor. All goods delivered free of charge.

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

OWEN McGARVEY, House and Sign Painter, Glazier, &c. &c. The Advertiser returns thanks to his friends and the public for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business. Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

RYANS HOTEL, (LATE FELLERS,) No. 231 St. Paul Street, Montreal.

THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business,—within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business. The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.

The Stables are well known to the public, as large and commodious; and attentive and careful persons will always be kept in attendance. The charges will be found reasonable; and the Subscriber trusts, by constant personal attention to the wants and comfort of his guests, to secure a continuance of that patronage which has hitherto been given to him. M. P. RYAN. Montreal, 5th September, 1850.

AMERICAN MART, Upper Town Market Place, Quebec.

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

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

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