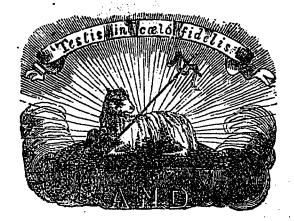
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LECTURE

DELIVERED BEFORE THE CATHOLIC INSTITUTE, JAN. 8TH, 1851, BY REV. J. W. CUMMINGS, D. D., ATTHE STUYVESANT INSTITUTE, BROADWAY, NEW YORK, FOR THE BENEFIT OF THE HOUSE OF PROTECTION UNDER THE CARE OF THE SIS-TERS OF MERCY.

(From the New York Freeman's Journal.) Subject-TRUE CIVILISATION.

Ladies and Gentlemen,-Civilisation is one of those important terms which are frequently used, generally understood, and yet rarely defined. Whether it be that the word is so clear that every one understands it without further explanation, or so vague that every one can take it in his own sense, it is a fact that few people, and fewer books, state to you what civilisation is. It is most commonly taken in the sense of national prosperity. To this the just born, at all events weak. In Spain and Portu-American mind would probably add an idea and style and set it to sleep afterwards. There is less of the gress." What I have to say this evening about true civilisation will appear clearer from my division of the subject, than from its definition. That we may know, however, what we are talking about, I will give my notion of civilisation in a few plain words. give my notion of civilisation in a few plain words. Civilisation is the orderly and happy existence of the individual, the family, and society engaged in obtaining the end for which they were created. This definition, you observe, makes the normal state of society and its parts consist in their "orderly and happy existence." The word orderly shows the necessity of laws and magistrates, the term happy, the necessity of individual and social liberty and of the means of subsistence. The activity of society, as some would say the progress of the civilised world, is recognised only as it seeks the eads for which God created man and established society; any other activity would be destructive, and the civilisation depend-The last item recognises also the religious element necessary for the existence of a civilised nation. Finally, the last part of the definition covers any want of order and happiness in particular cases, as they may not be destructive of the life of society so long as it can gain the end for which it was instituted. then an American boasts of this country as the grea-

greatest importance, I hope you will not set me down as dry and tiresome against my wonted plan, if I in- progress, and places in them the essence of civilisawhole person of society. Yet nations, like indivi- | He stood on the favorite spot of poetic and religious redominate in certain parts, and be languid in others. Civilisation may succeed particularly with the mind of a nation, with its body, with its will. Thus we have ahead!" intellectual civilisation, moral civilisation, physical civilisation. The basis of intellectual civilisation is may well boast of being highly civilised, of being a science, the basis of moral civilisation is religion, the great country. Some years ago it might have been basis of physical civilisation is labor. The highest necessary to prove this; now we take it for granted, grade of those mentioned is undoubtedly moral civili- for the whole world admits it, and England fears it. sation, the lowest, physical civilisation. Intellectual But can a country be truly great if its intellectual civilisation is a middle grade, and it may subserve and moral civilisation is inferior to its physical civilithat is to say, science in this country is mainly es- ladies and gentlemen, which we will, if it please you, teemed as it influences labor, as it produces machi- briefly strive, to answer. A country cannot be truly nery, advances commerce, simplifies and renders available previous inventions, &c.

this mapping out of the world under the heads of mosomething of all these three branches. There is re- | years ago; while France sought renown upon foreign ligion, there is science, there is labor, just as there is battle-fields, England took the lead in establishing a intellect, will, and physical power. But we will most fame which, though of domestic origin, was of worldgenerally observe that the tendency of nations is to wide influence. The light of her glory did not flash exaggerate the real or pretended interests of some one of these three at the expense of the others; or iron, fired and put in motion by modern improvement. otherwise one of the three remains perfect, and the The noise of continental activity was elicited from Bearing this in mind, it is easy to form a notion of a of England from the clank and the rumble of machiciples, we find religion, and even among bad men encircling its iron coronet? What was the result of

of Ireland at the other end of Europe; it is unjust to call it an uncivilised country, it is not true in fact to say that with so much misery, and such stagnation in every department it is a highly civilised one. But with the method we have explained we can call Ircland a country with no physical civilisation worth mentioning, with only partial intellectual civilisation, and then knowing the purity of its women, the faith of its men, the unshaken fidelity of all classes of Irish people under unspeakable trials, I would have no hesitation to say that morally speaking it is the most highly civilised country in Europe. In Germany we see many admirable institutions of learning, a people generally well instructed, much activity of mind; but little improvement, and, as a general thing, less decency. We conclude that intellectual civilisation is prosperous, moral and physical civilisation dying, or physical improvement than there might be, yet morally and intellectually speaking, those countries are sound, few of the middle class, the highest orders being too busy, and the lower orders too beastly to give it any thought. France has the three orders of civilisation, though all three imperfectly, yet nearly on a par. I believe it would not be hard to prove that France, speaking of civilisation in its full sense, is the most civilised nation on earth.

To speak now of our own country: we may notice the fact that the generality of Americans very modestly take it for granted that there is no country that can so much as begin to compare with our great country in any respect. Englishmen generally attribute this national propensity to puerile and foolish is no people in the world, except the French, more logical than the Americans. They are eminently a logical people. They will carry out their principles, good or bad, to their furthest length. They may have bad premises, but they go the whole figure. If Where there is no order and no happiness—but where test under the sun, depend upon it he has a philosooise and rush of the multitude of waters by lifting

In this point of view certainly this young republic great, it cannot be called highly civilised, if scientiheretofore by the world, and yet science and morality from the blade of carnage, but glowed from coal and

paratively speaking, at a low ebb. Look at the state | tent and unhappiness of millions. The whole world | use. The branches of law and medecine are studied says that England is on the brink of ruin, and what the whole world says is rarely false. Civilisation must be sought after in all its three parts; if exclusively spread in one it cannot be great or lasting. Society is a moral person, it has a mind, a will, a body; cultivate the body exclusively, devote no time to cultivate mind or will, and a man will become strong in the body as a lion, and just as savage-and so will a nation.

Do you not believe that these outward improvements cultivate only the body, and elevate, or rather abbreviate and condense, only labor? But observe that mind only serves matter in this state of things: it makes possible to one some outward good that united thousands could hardly obtain before, and it multiplies for thousands what was only enjoyed by one. You or I can make a pin in an hour; a Yankee patent steam pin machine will strike off ten thousand in a minute, head and all. To me the telegraph is a steel pen, whose point is prolonged through the air and made to write at a thousand miles off. The steam engine is a horse of iron, with breath of flame, who pulls and pants like a horse proper, but runs faster. The leathern strap of a fly wheel and the cobs of the little wheels are substitutes for sinews, and fingers and turn bigger loads quicker. The wheel which propels a steamboat is nothing but the paddle of the Indian canoe, whose strokes are multiplied by a hundred per minute. Science comes only as it helps this simplification of labor, otherwise it is not cared for in the community where physical civilisation takes the lead.

This brings us to the second question asked: is the

mind of this country and its will civilised as its body; in other words, is science and morality here on a par with material improvement? To answer this question as far as science is concerned, let us first agree that we all know how to read and write, and most of ing upon it would be counterfeit and of short duration. | vanity. It is not wholly just to judge us so. There | us to cypher; so far so good. But letters and figures are only the tools of science; how do we use them? far as we use them in relation to the mathematical sciences practically applied, to engineering, surveying, chemistry, navigation, property of steam, mechanical improvements, merely utilitarian advantages in short-all the factivity of science belong to physical civilisation. What shall we look to, then? theology Where there is no order and no happiness—but where their opposites, unhappiness and disorder are univerphical idea of greatness at the back of such a boast that belongs to moral civilisation, and we must speak sal—we can recognise no true civilisation except in its fragments and traditions.

What is the condition of it in that connexion. What is the condition of material civilisation, labor extended, and rewarded, philosophy in this country? It is weak, rotten, or For the sake of the subject which is of the very parts organised rapidly to obtain a greater result, infidel, or all three together. There are books of these the things he admires. These he calls philosophy studied by your children even in public philosophy studied by your children even in public as dry and tiresome against my wonted plan, if I inprogress, and places in them the essence of civilisaschools, and in the free academy of this city, such as
vite you to analyse civilisation no longer in its definition. There is a well-known anecdote related of a
a decent pagan school would not tolerate in its tion, but as it works practically. Civilisation ad- Yankee traveller at the Falls of Niagara, which classes. What other branch for general interest dresses itself of course to the whole man, and to the illustrates the idea an American has of greatness. prevails? there is one branch outstripping all others prevails? there is one branch outstripping all others whole person of society. Yet nations, like indiviHe stood on the favorite spot of poetic and religious —that is literature; I do not mean the practical
duals, are composed of parts, and civilisation may sublimity, and gave vent to his enthusiasm amid the
utilitarian literature of newspapers—that we have disposed of already; but the works of the imagination. They are decidedly on the increase. Poetry of the most demoralizing kind from the subtle pantheism of the transcendentalist to the socialistic pedestrianism of blacksmiths, tailors, and printers, turned rhymsters; from the refined lasciviousness of the monthly magazine to the broad vulgarity of the Sunday paper-this is the science that is in great vogue, and on the ever increase. To these add your novels, your spick-and-span literature in yellow and blue either of the other two. In Italy intellectual sub- sation? and again, is the intellect of this country, is covers, whether their contents were poured out from serves moral civilisation, for there science is made the will of this country as highly disciplined and immostly the handmaid of religion. In the United proved by science and religion as its body is by rupter of youth, or whether drawn from the pestifer-States intellectual subserves physical civilisation; improvements upon labor? Two important questions, our sinks of English and French impurity. For every good book that is printed hundreds of such come out daily, and for every good book that is read dozens of such are devoured. The student occasionfically and morally its vigor is dormant. There may ally doses through a volume or two of the first It strikes me that there is a great deal of light in | be outward improvement to an extent not witnessed | kind; of the latter millions make their daily intellectual repast. The kind of science that is promoted by ral, intellectual, and physical civilisation. Of course | may not keep pace with the advance of labor towards | such literature in a country is a sign of feebleness in countries not inhabited by barbarians there is always | perfection. Look at the glory of England some | and corruption, a forerunner of destruction; it made England a brothel under Charles II., and France a hell under Louis XV. and XVI. What do our universities and colleges, if we leave out the Catholic ones, do in the way of promoting philosophy and lite-rature? What philosophy has been derived from them you may see in the so-called divines preaching sophistic treason from the pulpits, and in the politiother two, or one of them, is allowed to die out. the tramping legion, and the park of artillery; that cians defending rebellion on principle from the tribune. As to literature, unless such as I have mentioned country's excellence without confusion. Look at nery, the buzz and the roar of steam. We have what other is gained by the education of which we Italy, which we have named. Here we find number- seen paintings of the military genius of France with speak? There are probably not ten Americans less institutions of learning; schools, and printing a trumpet in her hand, and laurels on her brow. cducated in this country by Americans, who can offices, ideas and books abound. The intellect of the Could not some one sculpture for us the manufacturcountry is in a state of culture decidedly. We ex- ing genius of England, with two steamboat pipes for Latin essay or poem which would pass muster as deamine the morals of the country, we find sound prin- its legs, a steam-boiler for its belly, and red hot coals cent in the Jesuit College at Rome. There are probably not a half a dozen perfect Greek scholars in dulgence, of the worst kind, stare you everywhere in plenty of faith. But then we see no steam machines the manufacturing era, and its various commercial Massachusetts; and as to Hebrew, why, we never the face. The medical statistics of this community

all over; what sort of training do the greater part of graduates in both show when they get out of school? If you do not know it yourself, may the Lord deliver you from ever learning it by experience. We have examined now briefly whether we stand high as a scientific nation, except in utilitarian pursuits. For my part, I am compelled to think that an American who boasts of our being more cultivated than Europeans in the higher walks of knowledge, makes a fool of himself and a laughing-stock of his country.

But we asked another question, and it was whether this country stands in point of moral civilisation as it does in physical civilisation? Before answering that question I have to state a proposition which is vertainly one of the most important uttered yet, and which I wish all the citizens of this happy republic would write upon the tablets of their memory. It is this, "No nation can be truly great, unless it is truly

Neither science, nor outward improvement and happiness will last long, if virtue, if morality is gone. The principles of morality have, as we have seen, for their province, to guide the will and the power of a nation. Science and improvement may strengthen with additional energy the will, and the power wielded by it, but without virtuous principles to control it, this energy will be only a new source of injustice and destruction. History has doleful records of nations whose virtuous principles were publicly recognised, and their practice insisted upon, but where they afterwards fell into disrepute, derision, and finally into oblivion. Who was stronger as a people than ancient Rome? An inspired author makes honorable mention of the justice, the fortitude, the wisdom, the patriotism of the Romans. (1 Mac. 8, 1.) If their armiesabroad were victorious, it was not that their sinews were more rugged, or their armor more impenetrable than that of Greek, Egyptian, or Carthaginian. The wisdom, the gravity, and the prudence of the Senate and the magistrates at home was the reason of the conquests effected by the legions of Rome in foreign parts. Later, their knowledge increased and their virtues diminished. Read the history of the era when Augustus reigned Emperor of Rome; such was the state of science, arts, and literature, that his time in the chronology of the Republic of Letters is known as the golden age. But under that very reign a shock was given to the honesty and uprightness of the Romans that led to the decay of the Empire, and prepared the way for the barbarian conquerors of the North. France was virtuous, and continued strong amid hosts of enemies, though once during the Crusades all her nobles and soldiers of worth were away in Palestine, and her king, St. Louis, a captive in the hands of a Moslem chief. But when later, France publicly abandoned the principles of honor, integrity, and religion, her capital was insecure, though encouaged by the presence of an emperor, surrounded by spoils from every city, and by armed followers from every village in Europe.

We have passed some remarks already upon science in this country; let us now answer the question proposed, whether the morality of our nation and people is on a par with their physical prosperity. I unliesitatingly affirm that it is not. . . . It is a universal expression among us that the country is in danger; I firmly believe that it is so, and I hope to show the real grounds of this danger. Far he it from me to join those who east ridicule upon the institutions and the people of this country; let that be the privilege of English tourists, and of simpletons among ourselves, who think they will become original by imitating their ways. But at the same time, I, for one, despise the conduct of men who, when their fellow citizens accord them a hearing, and they stand up to speak, dare not give utterance to the truth, and seek to please by flattering the ears and the passions of their audiences. Such speaking should be left to your itinerant English scribblers, your Bulwers and your Jameses. who seek to wheedle us Americans by after-dinner orations, wherein one thinks he can tickle our vanity by calling us children of England, very much, indeed, like our edifying papa; and the other, by a tissue of lectures before female and other institutes, wherein a patch-work of old orthodox history, pilfered from various authors, with a modern infidel coloring, is rolled out to astonish and please a gaping audience.

Let us examine the moral standing of a few classes of society among us, with reference to their influence more than to their conduct. Look first at the young; what is the tone of morals among them? endeavoring to become men before their time, they put on the vices of manhood as the badges of its honor. Impiety, blasphemy, excess, and criminal into speak of, no railroads of any importance, no ex- attendants, banks, railways, and dry docks, when all tensive utilitarian improvements on the external fea- but exclusively pursued? Why, starration of thou- tures of the country. Physical civilisation is, com- sands, brutish ignorance of tens of thousands, discon- European universities and colleges are of every day in this city. Quacks and pill-makers amass fortunes.

on the same account, as their filthy advertisements, with which every newspaper teems, may certify, and as the thousands of books upon such, which are yearly sold, may confirm. The statistics of the criminal courts of New York, show a frightful increase in juvenile idleness, boldness, and delinquency, of the most frightful description. Look even at the outward appearance of young America; see the stern look of defiance, the leaden eye, and the sallow emaciation of most youthful faces among us, where health and beauty and sweetness ought to beam forth, an indication of inward happiness and worth. Compare the rising generation in cities with that of the country and mark the difference. It is daily repeated that the race of Knickerbockers is vanishing. Yet were old Knickerbockers a smooth and oily set of men whose voices were round and mellow, whose laugh was volumnious, whose appetite good, and whose digestion better. They were the Pilgrim fathers of our State, though they have no blarney rock of sacred memory, the most estimable race of men who led the march to America, though, indeed, not descendants of Englishmen. Like the fine old Catholic gentlemen of times gone by, they have a jolly fat patriarch for their patron, and in venerating good St. Nicholas, who was a Roman Catholic Bishop, they keep up the tradition of ages from which their ancestors sprung. Alas! for the old Knickerbockers, the true American gentlemen; are they to have no representatives but the thin, long-legged youths who throng Broadway of an afternoon, looking as though they had sprung up since the last shower, and speaking in a grating voice, more like that of an overgrown school girl, than of the manly heirs of the lords of the soil? Holy St. Nicholas pray for them!

Before concluding these allusions to the depraved state of manly and moral tone among the youth of this country, one peculiarity ought to be noticed which forcibly impresses every foreigner who comes to our shores. It is the want of respect in the young for the aged. Equality may be good enough in society and before the law, but equality in the family is a levelling of the worst description. A community where a stripling of thirteen will treat his betters at forty with contempt, must be one in which the education of youth is in a frightful condition. Ovid, the Roman Poet, speaks of this want of reverence for age as a sign of the approaching downfall of Rome, and Horace had observed it before him. I am proud to see among my audience this evening, some heads which the snows of approaching age have silvered over with the proofs of a virtuous and well-spent life. These venerable men might tell us whether they find among the youth of to-day, that their grey hairs are a badge of honor; whether youth will rise, out of respect at their reproach, and listen with modesty to the admonitions which the wisdom of experience may breathe from their lips. Woe be to the youthful society whose conduct embitters the heart of the old man, and renders itself unworthy of his blessing!

Another class of immense influence in the country, may be examined, in testing its morality: I mean that of professional men. In speaking of the class who are usually comprehended under the name of Divines, independent of the Catholic Church, I need not tell a Catholic audience, that they are powerless in keeping right the conscience of the nation. They are not able to speak with authority, for their mission is not legitimate. But let us see, practically, whether the various ministers of reformed denominations—a body of men comprising a vast amount of intelligence, influence, riches, amiability, and natural virtues-can be said to give us an assurance that the principles of morality will be preserved in this nation. They cannot preserve those principles. It is impossible for them, in the position in which they are, to speak out boldly to their hearers. They may tell them how Pagans and Papists are going to perdition, but they | rights. We have gone for every shade of rebellion, haviour. dare not put the brimstone under their own noses. They dare not tell them the place they are going to. It would cost them the bread of their life. But moreover it is a fact that the people have no confidence in them as guides, no respect for them as teachers, no admiration for them as examples. How eagerly the multitude will purchase vile prints where the shame of some member of the ministerial body, is painted in some scandalous colors, and exult over the a stranger, and alone,—cudgelled and bruised by a filthy narration, as an excuse for popular depravity. It is an infamy and a disgrace to the community, when such a circumstance takes place, and no Catholic can rejoice to see any body of men abused, from the vain argument that some of its members have proved recreant. But still the circumstance proves that Protestantism, with all its tracts, sermons, Bibles, missions, institutes, and societies, has lost its hold on the mind and heart of the American people, and that some other agency must save the country, if it is to be saved at all.

The Legal profession has gradually become a subject of hatred and ridicule, and in many instances our lawyers have most richly deserved it. Yet, where is the body of laymen who, were their public life what it ought to be, could oppose a stronger front to bad principles and practice. The Jurisconsuls and Publicists of the Roman Empire, were, under the Church, one of the strongest powers that saved ancient civilisation for a time, and built up modern civilisation, when the other had fallen to rise no more. Yet, among us, levelling in the legal profession goes on every day at a more fearful rate. In place of sticking to Blackstone, professional men turn politicians, turn speculators, turn contractors, turn newspaper scribblers, and, like other venerable bodies, are beset with ten quacks for every regular. It is not a trifling sign of the drift popular principle is taking, when lawyers are at work, every once in a while, to tinker the very foundation of society. Men will not be wanting Constitution, and to fabricate new Codes, when to cultivate those baneful seeds until they are deve-

Bench. Heaven preserve the integrity of the Judge who is placed in the dilemma of Jianging an honest man, or acquitting a rogue, to satisfy the clamor of a brutal mob, or else of doing justice, and becoming the victim of their fiercest vengeance.

Let us turn to another profession, and examine its influence upon the preservation of a healthy moral tone in the country. We have the Medical profession. That the influence of its members is very great, and highly important, no one can deny. The doctor's voice is heard in moments when his power is unlimited, and when there is every disposition to revere and love him. His influence extends to the bosom of the family, and to the minds and hearts, as well as to the bodies of his patients. But of all professions in the world, none abounds more with gnorant and heartless quacks, whose influence, were it lent only to purposes of private emolument, might be considered merely as an abuse, but is a curse to the country when, as it does amongst us, it murders the body by mismanagement and audacity, and the soul by pandering to the most horrid vices, by screening worse than heathenish malpractices, and by diffusing, under the name of cheap and familiar instructions in the healing art, works explaining secrets of the most poisonous and destructive nature. Far be it from me, however, to cast obloquy upon those physicians who, being properly trained, exercise their beneficent calling as men of integrity and wisdom should do. There is probably no hody of men amongst us, so worthy of our love and respect, as those of whom I speak, and, I may add, perhaps nobody can, with a better grace, do justice to the doctor than a Priest. Our calling leads us often, when others are reposing in their home, to meet in garret and cellar, in the midst of winter, and the darkness of night, by the bedside of the poor and the friendless. We of the clergy can testify how frequently the good physician in New York may be seen to toil cheerfully, and to return, again where he is certain that no earthly recompense will be found; we know how often, after long and anxious service is rendered by the doctor to the rich, his just demands are treated with neglect, and perhaps insolently gainsaid by the very objects who owe their life to his skill and fidelity. If the people will forsake those who are worthy of their respect and confidence, and place their lives at the mercy of the miserable dabbler in washes and mixtures, they alone are to blame, not the honorable and learned medical profession. The manner in which the doctors are treated in a country, is an index of the state of its enlightenment and civilisation. Where these exist in a state of high culture, the regular professors of the noble medical science will command not only the respect and the confidence, but the gratitude and the affection of

Let us pass, however, from these classes, to examine other tests of moral civilisation. Among these, one of the most alarming is the spirit of anarchy which is heard breathing from so many different quarters, in defiance of law and order. It has manifested itself, especially since two years ago, in reference to foreign countries. Wherever a banner was raised, and people collected around it, we never stopped to inquire further than if authority was concerned on one side, and having found out that it fools of ourselves, and rendered the public sympathy of this country absolutely worth nothing. We for the Pope, and then we cheered, and clapped the purpose had the sweet little northern melodist hands, and threw up caps for those who were against the Pope. We cheered on the villainous robberies of haughty Magyar nobles, when they sought to oppress the native race of Hungary, rising to claim equal from the blood-red to the cream-colored. We, who claim to be so cool in our judgment, so just in our decisions, have allowed ourselves to be completely deluded, both as to justice of cause and probability of success. We, who pretend to be so generous to the persecuted, lent our sympathies against the poor down-trodden Sclavonians, againt the Pope driven into exile, against old General Haynau, an aged man, whole brewery full of sturdy English bullies. I knew Americans could be deceived, but I never thought, until late examples, that they would attack the weaker party, much less that they would help to kick a man after he was down.

Wise men feared all this sympathy, and were alarmed at the tone of the press, and of public speakers siding everywhere with rebellion. They feared that the contempt expressed by us so vehemently against government of every kind abroad, and the right asserted to disobey it, might gradually shape towards our own government, and lead us to assert the right to disobey it. Their fears were not vain. Ultraism was sympathised with in Europe, and ultraism soon reared its snaky head to be sympathised with here. A distinguished whig Senator proclaimed himself the apostle of a law higher than the Constitution he had sworn to obey. He did no more than a distinguished democratic Senator had done when he discovered a law higher than the laws of Austria and its dominions, and which justified the conduct of the rebels, and condemned the Government that put them down. Radicalism and Socialism do not seek to re-form monarchies alone. We have seen in this city a slight indication in the demonstrations made by journeymen at their meetings in the Park and elsewhere, and in the various labor movements of similar character, that the seeds of discontent exist here too at the

principle of our people, what will be the result when the Tailors' higher law, and the Cobblers', and Blacksmiths', and Carpenters' higher law, and all the tradesmen's and workingmen's higher law tells them to make a grand rush at their employers and seize upon their property? See what the country loses by keeping company with European radicals, by confusing liberty with licentiousness, government with despotism, authority with tyranny, and rebellion with right. Moral civilisation is already attacked when law and order begin to be resisted, and contemned even in words alone.

The inordinate love of gain among the men, the introduction of aristocratic luxury among the women, is quoted by ancient writers as having led to the downfall of the republics of Greece and Rome, and later of Florence, Venice, and Genoa. Are these two sources of feebleness and corruption on the increase in this country? Those who know best may answer. Merchants and men of business commonly tell you they do not believe there are many honest men going. Honesty is the best Policy was the proverb in old times. Now it would seem with the modern improvements to read more to the purpose backwards—"Policy is the best Honesty." the wisdom of our forefathers who put the Head of Liberty on one side of our coin, and wrote the value on the other. It might have taught the man who handled it to keep half his heart at least free from avarice, and reminded him that there is something worth living for beyond money-making. Old America nearly worshipped the side where Liberty was: Young America does not care about that side, but worships the other side where she reads the name of her favorite Deity, the Almighty Dollar. But this ove of gain in individuals would not be of such evil import were the nation not to sanction it. But unfortunately our American Eagle, who when he was young was such a sweet interesting little bird, now that his beak and talons have grown, begins to evince the fondness for visiting neighboring barn-yards that is characteristic of most birds of prey. It is singular that this republic should develop so early a tendency to split upon the same rock, against which the fate of other republics should have warned her. It is singular also because of all nations it would seem that we are less in need of room. Of Rome, gorged and bloated with the spoils of conquest, it was said, "mole sua ruit." She fell by her own weight. The burden of the old world was too heavy for her. Shall the United States be able to bear that of the new world? Scarcely a year passes now without an attempt on the part of Americans to annex, which is the polite word for stealing when it is done by wholesale, something that does not belong to us. tried Canada, we annexed Texas, we occupied Mexico, we appropriated California, though it nearly cost the dissolution of the Union. The public voice of the country has generally sanctioned the anti-Cuban movements, and now is threatened the occupation of Lower California. All this in the name of Liberty. It justifies the exclamation of the French writer-"Oh! Liberty, how many crimes have been committed in thy name." One of our Poets, I believe Mr. Willis, in some verses which he made, supposed to be sung to the American Eagle by the Swedish Nightingale on the occasion of her presenting her bill to was, we hurrahed for every thing else. We made him, says that the Eagle will go on with annexation until he annexates all the earth, and more, until the stars of heaven shall become stars of the American cheered and clapped our hands and threw up our caps flag. I think it would have been decidedly more to told the proud cagle, that unless he stopped his outrageous propensity for stealing he would find himself Swiss and Roman bandits, and we hurrahed for the and his country annexed to a certain kingdom far enough down from the stars, whose fiery king does not accept bad poetry as an excuse for worse be-

There is no passion more cruel in its origin, more accursed in its progress, more horrid in its consumand darkest crime are all united in this wholesale scourge. The man who seizes by force upon the property of his fellow-man, is conducted by the ministers of the law to the court, the jail, the scaffold. When a nation robs a sister nation is there no bar before which it can be arraigned, no punishment by which it will be visited? The car of conquest may roll onward amid the triumphant shouts of its satellites, but like the car of the accursed Juggernaut of with the bones, and red with the blood of their feltival. But there are registering angels in heaven who record the sigh of the unknown widow mourning perhaps in the hour of triumph for her son, her only hope, whose corpse lies a prey to wolf and raven upon the field of the conqueror's glory. Persia, Assyria, Greece, and Rome, worshipped on the national altar the greedy idol of annexation. Where are now the monuments of their triumph which cost rivers of human tears, and mountains of human skulls? There remains of their greatness nothing but a pile of melancholy ruins, and a name of departed glory left as a warning to the nations which imitate their reckless ambition. Ah! has this brave young republic, so much admired by men, so highly favored by the God crimes of her neighbors, to be punished herself in her turn? Is she, like the sanguinary Attila, to become public opinion to bear upon the jury box and the which they recognise becomes the fixed spirit and world, but the wand of mercy, like that of Aaron, is rewarded or greatly punished hereafter, according to

placed in the ark of the tabernacle to bring forth buds and blossoms before the face of the Holy of

We have examined from several sources the civilisation, physical, intellectual, and moral, of this coun-We have cheerfully granted its unequalled prosperity in the first respect, we have given it qualified praise in the second, in the third adducing many proofs of the fact, we have deplored its deteriorating course. From the nature of present circumstances our treatment of the subject proposed, viz., "True Civilisation," has turned mainly upon the third divi-sion we made—moral civilisation. This is the point which every one who has patriotism, and influence in the country should study well, and frequently explain to his listeners.

I think I can sum up to your satisfaction, the statement of what is wanting in the moral civilisation of this powerful country, and in doing so, more fully explain my subject. First of all, the reflections proposed, are not Utopian. They do not exhort you to try and turn earth into the Socialist's heaven. They take man as they find him. They admit of being applied more or less perfectly. I do not predict danger, therefore, from the fact that individuals. or even corporate bodies, are bad. There will be good and bad everywhere. But there is danger when levelling begins to affect the honor, the faith, the unwritten law of the whole people, and even brings gradually into contempt the sanctity of their written code. Public opinion is the most powerful arbiter of things in the United States. It is willing and strong enough to conciliate differences, to solve doubts, to prescribe the course to be followed, after its own fashion. Moral civilisation requires that, back of this public opinion, there should be a public conscience. The working of the public conscience will guide and correct public opinion, and repair the errors of its hasty and heated expressions. It will make the nation admit right and truth at least in theory, even though it should violate both in fact. It will call things by their right names. A community that calls things by their right names, is safe in its principles, and can survive bad practices. If an individual does wrong, the community at least will not sanction his prevarication. But, we be to the people who, like the wicked men mentioned in the Bible, " dixerunt malum bonum et bonum malum," call good evil, and evil good. As an instance in case, if we will allow our representatives to pillage and plunder Mexico, let us at all events acknowledge our roguery, and not pretend to appease conscience, crying out against our evil deed with sickly cant about freedom, or with the high-sounding battle cries of Monterey, Buena Vista, and Churubusco. When Pilate is swayed by the Jews, in his judgment of the Innocent One, we hate him; but, when he attempts to wash the guilt from his hands, we are positively sickened by the man's base and reckless hypocrisy. Let the nation not have recourse to Pilate's basin of water. It is an emblem of extreme villany, of vice not satisfied with being vice, but pretending to be virtue. The sinner who does evil, and is ashamed of it, may be amended. But, if he boasts and brags of his sin, if he crows over the mischief he has done, he becomes an irreclaimable scoundrel. We say, when he goes that length, that he is hardened, and was never born to be drowned, and we are right. A nation, however, as an individual, does not grow extremely wicked all at once. It does so by a gradual process. It is a process which precisely marks the lessening influence of the public conscience. The dictates of the public conscience will live by tradition, even in a vicious community, and as long as they are not silenced by brutal obstinacy, there is yet hope.

It is a faculty, whose office is to keep in view and apply the principles of the moral common sense of humanity, the maxims which God engraved upon the man, from the beginning. ieart of called a "small still voice." It is a Divine voice, mation, than the thirst of conquest. War, rapine, like that which spoke to the Prophet, not in the rushing wind, not in the gathering storm, not in the roaring flame, but in the subdued whisper of the gentle breeze. It is no Pantheistic or fantastic spirit, but it is Jehovah himself, not addressing man from on high, in the rolling thunder-voice of Sinai, but bending to whisper in his car a fond parent's admonition. This voice is a practical dictum of moral wisdom. It speaks when a man goes to do a thing, and says merely, "You do right," or "You do wrong, the east, it crushes becatombs of hearts in its hellish It speaks after his action, and says merely, "You course. The pathway of military heroes is white have done right," or "You have done wrong," and he feels and knows its truth. In the first case, it is low-men. Alexander, Cæsar, Napoleon, may triumph; a warning; in the second, it is that bitter word Greece, Rome, France, may exult in their high fes- Remorse. Were I to point to an institution, in preference to others, which can and ought to assist in maintaining the dignity, and the authority of the public conscience, there are few agencies I should attribute greater influence to than the American press. The press is called the mighty engine of public opinion. It is more than that, it is the lord and master of public opinion, and holds public opinion in as perfect subjection as Jonathan does his colored brother Sambo. The press, were it to attain to the standard it might reach, did not human passions control it like all other human institutions, should be the exponent of public conscience to public opinion. Some body has said that were St. Paul to come into the world now, he would speak through the press. I would add, resof nations, has she then no mission but to punish the pectfully, that just as surely as he did so, he would be peppered for it the next morning. The reason is what I stated, that the press allows itself to be swaythe scourge of an avenging Deity? Oh! may her ed by public opinion, by popular tumult, and popular future career avert such an omen. May it be one of wickedness. It fears to give offence by saying what love and peace, may she be a daughter of joy, wield- the people do not hold to themselves, and of course ing not the terrible rod of vengeance, but the benefi- the people hold often to what is pleasant against what cent wand of mercy. The rod of vengcance when it is good. One who wields such a powerful weepon as Judges are elected by the people to office, and when loped to their full height and breadth. Unless to has chastised the wicked is broken and cast away by the editor of a popular periodical must necessarily do systematic and persevering efforts are made to bring obey the laws of the country and the authorities the hand of Eternal Justice which gave it to the immense good, or immense evil. He will be greatly

the course he has taken. He will soar high, or sink all, parents and children, masters and servants, rich low .- There is no purgatory for editors.

The subject, ladies and gentlemen, which at the request of our friends of the Catholic Institute, I undertook to treat before you this evening, has reached that will follow, for a little reflection will show that I have led you to the treshold of the Church. Who the public press? She is the only Divine institution on earth, the only infallible teacher of true civilisamay have said that seemed appropriate you will what seemed severe, as it was true, and being true must be said by somebody and may as well be said by me-you will courteously forgive.

CATHOLIC INTELLIGENCE.

CONGRATULATORY ADDRESS. (From the Toronto Mirror.)

We noticed some time ago the elevation of the Rev. Mr. Kirwan of London, (C. W.) to the dignity of Rural Dean. It will be seen by the following, which we have great pleasure in publishing, that the Catholics of St. Thomas have presented the Very Rev. gentleman with a congratulatory Address on the occasion, to which he has returned a suitable and touching Reply:-

TO THE REV. DEAN KIRWAN.

DEAR AND BELOVED PASTOR,-Under the guidance and influence of Almighty God, we hail you as an instrument in His hands to establish for us that peace and equanimity which is so essential to the welfare and happiness of Christ's Church on earth. Your unostentatious piety, Beloved Father!-your untiring exertions in establishing and creeting churches for us in several sections of this Mission, where it hath pleased our excellent Bishop, Dr. DeCharbonnel, to confer on you the dignity of Dean, is a sufficient proof that you have been called to fulfil that arduous | Holy Orders. duty which has been so long looked for by a large portion of the Catholics of this Diocese.

We are grateful to our brethren of London and the adjacent neighborhood, who have so far enlisted known to have seceded from the Established Church. themselves in our favor as to obtain for us in common | It is stated, also, that the Rev. Sir Frederick Ousethe gift from his Lordship of having you once more amongst us.

Beloved Pastor, when your worthy coadjutor, the Rev. Mr. Ryan, of whose piety and fervent zeal we are cognisant, first intimated to us your elevation through the medium of his Lordship's letter, every member of the Catholic Church of St. Thomas hailed such an advent as the percursor of happier tidings, and more thorough and substantial benefits to the Catholics of this Mission, to whom you have preached that divine system of love and charity that should ever characterise the human family.

In conclusion, we feel ourselves bound by the most endearing ties of gratitude to present you our warmest wishes for the standing memorial which you have left amongst us, and which will tell of your labors when you shall have entered on a glorious immortality. Wishing you many happy returns of the season, and praying God to assist you in the fulfilment of your sacred office,

We remain,

Dear and Very Rev. Pastor, Your beloved children in Christ. Signed on behalf of the Catholic congregation of St. Thomas.

WILLIAM CASEY, Chairman. James Cunningham, Secretary. January 1st, 1851.

To Messrs. Casey and Cunningham, and other

GENTLEMEN,—However repugnant to my feelings, that the reward extended to me by our illustrious Bishop by confirming the title Deanery to the mission confided to my care, should come before the public in the shape of a reply to your kind and congratulatory address on my elevation to the dignity of Rural thus openly to acknowledge it with thanks. Your presence here to-day, after coming the distance of sufficient testimony of the esteem and affection you acts of the Assembly, as well as those of its bureau, bear towards your Pastor. If this mission be specially honored by the mark of esteem and approindeed and all under my charge is the merit due, who singularly co-operated in advancing the good work the Christians of the primitive age of the Church.

To my generous congregation of London a deserving tribute of gratitude shall ever be paid by me transmitted to our venerable and dignified Bishop. No greater mark of esteem and respect could his Lordship bestow on them than by yielding to their anxious desire in allowing me, your unworthy Pastor, to return amongst you, and bring to a final consumcharge, the paternal anxiety of our beloved Bishop, who like another St. Patrick from the classic land of Gaul, hastened to the feet of Pius the IX., to receive One era has just finished—another commences. Let from his holy hands the spiritual benedictions which in the fervor of his zeal he has come to impart to the desolate children of the Diocese of Toronto, than by Maguin had been arrested, has given formal notice reading a portion of a letter which I had the honor of to the governor of the prison of Clichy that he receiving on the 28th ult.:- "Please tell your intends to proceed against him for the loss incurred people that with the renewal of the year I bless them by the illegally setting his debtor at liberty.

and poor, with all the heart of a Bishop altogether devoted to their welfare."

The honorable mention you make of my worthy and pious coadjutor, the Rev. Mr. Ryan, does honor its end. I consider it a fair preface to the lectures to you; and while it is my highest gratification to be able to confirm the testimony you have given of his energetic and zealous labors, allow me to assure you but she can be a trust-worthy guide and guardian of that I have taken the opportunity of acknowledging 27th ult. the Congress at Dresden was divided into public conscience, public opinion, public morals, and it publicly in the church of London, and stating the five committees on the fundamental laws of the Gersame in my communication to his Lordship, concluding with the prayer that I hope the day would arrive tion. Allow me to conclude by hoping that what I when this Diocese would be blessed with more of the Board and the extent of the Federal territory. It Alumni of the venerable and learned house of St. remember where it can be practically applied, and Sulpice, whose children both my zealous coadjutor and I have the honor of being.

> The beautiful and chaste edifice, which is the pride of the Catholic congregation and the ornament of St. Thomas, is the offspring of your zeal, and will speak to posterity like the venerable monuments of our native land, which, alas! now crumbling into dust and mantled with ivy, proclaim the living faith that animated their pious founders.

> Be assured, my dear children, that my duty shall be as heretofore, to preach peace and good will to all men, and beg the grace of a merciful God for all, without the aid of which man can accomplish nothing that is good. Nisi Dominus edificaverit domum, r vanum laboraverunt qui edificant eam.

> In conclusion, allow me to express to you my lasting gratitude for this tribute of your respect and esteem, and to assure you that I shall ever entertain the liveliest recollection of the same.

> > THADEUS T. KIRWAN, Rural Dean of St. Gregory.

More Conversions.—Mr. Sergeant Bellasis has been received at the Catholic Communion by the Rev. Father Brownbill, at the Church of the Immaculate Conception.—Catholic Standard.

Baron Constantine de Schætzeer, son of one of the principal bankers of Augsburg, has just embraced the Catholic Faith, and intends, it is said, to take

Viscount Campden, eldest son of the Earl of Gainsborough, and grandson of the Earl of Roden, is the liftieth member of the University of Cambridge ley, Bart., and Sir J. Harrington, both of Oxford, have seceded from the Established Church.

Temporary Chapels are being prepared by order of Cardinal Wiseman, for the accomodation of Catholics during the Great Exhibition.

FOREIGN INTELLIGENCE.

FRANCE. The French Assembly seems bent upon asserting

ts paramount sovereignty over all the powers of the state. A representative, M. Manguin, had been arrested for a debt of a thousand francs, in virtue of a judgment pronounced by the tribunal of commerce. January 7, 1845. On the point of being committed to prison, he demanded to be conducted before the president Debelleyme. This functionary referred the matter to the court, which decided for carrying the imprisonment into effect, upon the ground that the constitution of 1848 accorded no immunity to representatives relative to imprisonment for civil or commercial matters. M. de Laroche-jacquelin brought forward the case in the Assembly, and it was decided, in opposition to the Ministry, that M. Manguin should be at once released. Yet another check has been given to the executive power. Last autumn a police informer, named Allais, induced M. Yon, the commissary of the Assembly police, to believe in the existence of a conspiracy for the assassination of composing the Catholic Congregation of St. M. Dupin and Gen. Changarnier. Allais has been tried for perjury, and sentenced to a year's imprisonment. The Government at once demanded that M. Yon should be dismissed, but on Sunday the Bureau or Executive Committe of the Assembly rejected the demand by a majority of 8 voices to 6. The Commissary has since resigned, and on Tuesday the President and Members of the Assembly were re-Dean, yet, emanating from so respectable a body as ceived at the Elysée. M. Dupin headed the deputathe congregation of St. Thomas, I deem it my duty tion. The President, in his answer, made evident allusion to the bickerings between the Government presence here to-day, after coming the distance of and the Assembly. Among other things, when nineteen miles to present this address, is more than a replying to M. Dupin, who had stated "that all the were inspired by a profound attachment for the person of the President, and a warm desire to preserve a bation of my labors bestowed by his Lordship, to you | good understanding between the two powers of the State," the President said, "I am willing to believe it, Monsieur le President, since you tell me so. You with a zeal, energy, and disinterestedness worthy of and I, each within the limits of our attributions, ought to attach ourselves to making the laws of the country and the authority given us by the constitution respected, without one power encroaching on the other. for the testimony of their esteem which in their I do not care about the prorogation of my powers, anxiety for my return once more amongst them they but I am anxious when I deliver up to the people the power which I have received from it, to return it intact and respected. My conviction is that France desires peace and order, and it will consider that of the two powers which should attack the other as in the wrong." M. Dupin: "It has always been so in mation what you and I have already commenced. our country. You may rely upon the sentiments Nor can I communicate to you and all under my which I express to you." The President of the Republic: "It is fortunate that there are enochs which separate, as it were, the past from the future. us hope!"

M. Cheron, at whose suit the representative M.

THE DRESDEN CONFERENCES.

It must be pretty apparent to all parties by this period, that a good understanding has for some time secretly existed between the Austrian and Prussian Governments. Prince Schwarzenburg has been spending his Christmas holidays at Berlin, and on the 28th, was present at a grand dinner given by his Majesty! On the 30th, he left for Vienna. On the manic Confederation. The first committee will deliberate on the organisation of the Chief Federal will debate, and probably modify, seven articles of the old Federal Act, and five articles of the Vienna Concluding Act. Austria will preside in this committee. The object of the second committee is to trace out the sphere of action of the chief Federal organ, and to establish the relations between the Confederation and the individual States. Prassia will preside. The third committee will sit on commercial affairs, such as trade, customs, navigation, and internal communication, according to articles 6 and 19 of the Federal Act, and article 66 of the Closing Act; Bavaria will have the presidency, and Austria, Prussia, Saxony, Hanover, Wurtemberg, Baden, Cobourg, Hamburgh, and Oldenburgh, take part in this committee. The fourth section will debate on the Federal Court of Arbitration. Saxony will preside. The fifth committee will be occupied with the protocols.

HESSE CASSEL.—RETURN OF THE ELECTOR.

The Elector has returned to his capital, supported by Federal troops, through silent and threatening crowds. Not a shout was mixed with the peal of the trumpeters who preceded him. H. Hassenpflug and General Haynau have also arrived at Cassel, " attended by a strong military escort." The Elector has refused to modify the measures of the Austrian commission, and as an example of his petty spite, we may mention that he has quartered five-and-twenty Bavarian soldiers on the mayor of the city. Collisions have occurred between Prussians and Bayarians. They were unimportant in themselves, but show the animus. The troops are not sufficiently separated as to quarters, Austrians, Prussians, and Bavarians being billetted in some cases in one house.

The last decrees of Count Leiningen threaten martial proceedings against all those who shall be found making a disturbance in the streets, as well as against those who assemble in a crowd, no matter what their object may be. The hotels and all other places of common resort must be closed to the public at nine o'clock in the evening.

SCHLESWIG-HOLSTEIN, APPROACHING INVASION OF THE FEDERAL TROOPS.

During the late visit of Prince Schwartzenburg to Berlin, "an energetic course of action" is said to have been decided on with regard to Schleswig-Holstein. The Federal troops have commenced their march to Holstein, and will be allowed to cross the Prussian territories. Judging from the enthusiasm which reigns among the troops, and of the enterprising spirit of their generals, it is not easy to see how a desperate resistance on the part of the Holstein army can be avoided.

IRISH INTELLIGENCE.

Conciliation Hall .- The usual weekly meeting was held on Monday, Dec. 29, Mr. George Spelman, in the Chair. Mr. John O'Connell read a letter from Mr. Corbally, M. P., declining to attend his meeting of Catholic M. P.'s in Dublin. It was not for him (Mr. O'Connell) to call him to an account: but it was for his constituency to do so. He then spoke at great length upon the No-Popery movement, the Catholic oath, and other such subjects. Thence he descended to the question of the "Intidel Colleges," on which subject he said he had received "a beautifully written pamphlet, from the pen of that gifted and illustrious Prelate, the Most Rev. Paul, Archbishop of Armagh—(cheers)—that Prelate whom his Holiness, Pope Pius the Ninth, has sent to be a blessing to the People of Ireland." (Cheers.) He next proceeded to attack the Teachers of the National Schools, several of whom, he said, had been guilty of impertinence to Catholic clergymen. He warned the Government against encouraging them, and said, if they were not checked, they would become like the Infidel Schoolmasters of France, that even the Infidel Government of France had to restrain them within bounds, when they became "the worst enemies of order, property, and religion, and the most active propagators of Rec Republicanism, robbery, violence, and murder." He told the Government here they were playing with edged tools. The evils would go on as sure as day to the evening, unless care was taken to stop it in time. He next proceeded to denounce the attempt of England to get a Concordat from the Pope, and said Ireland would never consent to a Concordat. (Cheers.) After some further remarks, the hon, and learned gentleman concluded, amidst loud cheers, by saying they would "make bigotry tremble, and compel England to grant the full measure of civil and religious liberty."

The Clare Journal announces Mr. Sergeant O'Brien, brother to Mr. John O'Brien, M. P., as a candidate for the representation of Ennis, the first opportunity. The League will have something to say to this.

The Attorney-General has appointed Thomas Jacob

Esq., to be Crown Solicitor for the Queen's County.
On the application of Mr. O'Flaherty, M. P., Galvay has been relieved from the Crime and Outrage Act, under which ban it was placed by Lord Clarendon, for "suspicion of treasonable designs and practices" in '48.`

BIGOTRY AND THE LEAGUE.—We are decidedly of ppinion that the present moment of excitement will be laid hold of by the landlords of Ireland and the bigots of England to create divisions and sow the seeds of distrust in the ranks of the Tenant Right agitators.-No doubt, the Prime Minister in his manifesto, had the Tenant League as much at heart as the Papal aggressions. He saw a rare union of all creeds and parties, and a determined stand made by the poor against the rich, and, in the exigency of the moment, thought of for Arran Islands in the centre of Galway Bay.

the old, long-tried, and hereditary policy of his predecessors in office since time immemorial-"divide and conquer." Let us blow the coals of bigotry, excite alarm, sow dissensions among Catholics and Protestants, put them in a fighting attitude against one another, and the Tenant League will fall to pieces. We hope and trust every friend of justice and hater of oppression, be his religious creed what it may, will see and upset this policy. For the honor of Ireland, be it said, she is yet unmoved. No riotous meetings, no harsh epithets, having yet been heard of; and if the insolent and ungenerous attack of Russell on the creed of the nation has been denounced, and hurled back with scorn and contempt in the teeth of the traducer, no word has escaped Catholic lips derogatory of any portion of their fellow countrymen. Let, then, the denunciations of the Irish Catholics be directed against the rotten Whigs and their fanatic tools; but in no instance should the fellow-laborers and fellowsufferers be induced to say or do aught calculated to hurt the feelings of each other.—Belfast Vindicator.
Anglicanism in Ireland.—We have just heard that

an order redolent of superb and solerm wisdom and wit has been received from Sir E. Blakeney, or some other magnificent military potentate, prohibiting the Catholic soldiers from attending Rathkeale Chapel, in

Cathone soldiers from attending Rallikeale Chapel, in consequence of some sentiment expressed in an address delivered by Archdeacon Fitzgerald during the recent election.—Limerick Examiner.

What is Expected of the Parliament.—The London Correspondent of the Dublin Mail, writes:—

The question of the day, and its effects on party, are the sole theme in the political circles. I believe some slight measure will be introduced at the opening of the session to let Lord John's letter down; but it will have the most reductant support of the great majority of the the most reluctant support of the great majority of the Cabinet, who are anything but pleased with his Lord-ship's Protestant boldness—Lord Truro being the only one who goes heartly with him. A manifeste from the Itish members is shortly to appear against any measure. Lord Castlereagh and some others of Pee!-Toryism tendencies are said to have signed it. Lord Stanley takes his stand on the income tax renewal next session, which he intends to oppose."

DESOLATION .- Just three days before "Merry Christmas Eve" a large number of tenants were dispossessed at Clonard, near Youghal, county Cork, the property of Fulke Greville, Esq. Forthwith twenty houses were tumbled down, and their, inhabitants driven to seek shelter near the ditches. With the wreek of their little furniture, some erected huts on the adjoining strand, where they are exposed to all the inclemency of the season, and even the encroachment of the tide. When the water rises high, they remove the little huts towards the land, and bring them back again for fear of being prosecuted for trespass. On beholding their condition, one is strongly reminded of the expressions of the old Britons, who said of themselves with despair, that "they were driven by the barbarians to the sea, and by the sea forced back again on the barbarians. One night after another were the police of Youghal called out there, to guard the effects of those against whom law proceedings had been taken. But all this, of course, is landlord right. The few farmers there who have been allowed to return to their old habitations are retained merely as caretakers, being promised the sum of one penny a month for their services-an admirable specimen of Tenant Right. And the property will, of course, improve vastly under such a system.—Nation Correspondent.

John Howe, charged with the murder of the late

Mr. Arthur O'Donnell, died at Ennis gaol on the 19th inst. He was brother to Pat and Bridget, who were executed on the 27th of July last, for the same crime.

AGRARIAN OUTRAGE IN THE NORTH. - Some time since, we copied from the Northern Whig the partienlars of a murder committed at a place called Carr Moss, on the estate of the Marquis of Downshire, in the county Down. The unfortunate victim was a cottier under a man named Girvan, who held a farm from which the former occupier had been ejected. We learn from a correspondent that a few nights ago another man was fired at near the same place, and that Girvan has voluntarily given up his farm under the influence of terror.

Constable M'Can, the prosecutor of Father Tierney at the state trials of 1844, and stationed for some time near Portroe, has been reduced to the constabulary, and sent to Cork county on a charge of improper conduct.—Limerick Reporter.

Evictions.—A very respectable Headford correspondent writes to inform us that a great number of houses were levelled on Friday last, within a mile of the town of Headford, on the estate of R. J. M. M. St. George, Esq., and that the unfortunate people are now lying under wattles thrown up against the gables of their former dwellings. Our correspondent refers in feeling terms to the severity of the weather on the day on which they were turned out. Facts of the foregoing description will add ten-fold power to the cause of the Tenant League .- Tuam Herald.

EXTERMINATION IN ROSCOMMON.—A correspondent of the Roscommon Messenger, writing from Ballymore, county Galway, says:—"The fiendish work of extermination is going on rapidly in this locality, as, on this very day, a strong party of military and police, accompanied by the Sheriff of this county and his officials, from here to the lands of Curnamuckla and Trainboy, the property of Colonel Tewell, there to do the work of desolation and destruction, by throwing out on the bleak world, on the very eve of the great Christmas festival, and in the depth of winter, about forty families, amounting to at least two hundred individuals, a great many of whom had their rents paid up in full. Oh! good and merciful God, what is to becom of those unfortunate wretches, or how long are such acts of cruelty and to be tyranny tolerated in a Christian country?

GALWAY BAY .- Capt. Richards, in his testimony before the Packet Station Committee says :-

7th Query—In making a voyage from America, in a steam vessel drawing nineteen and a half feet water, which of those ports would you prefer running for in the winter season?

Answer-I would prefer running for Galway in the winter season to any of the other ports.

8th Query—State your reasons for giving the prefer-

ence to the port above mentioned?

Answer—The reasons why I would prefer Galway are, that it is a very large inlet, and the best land fall, with excellent lights, easily discerned, with a large safe bay, and a good roadstead for ships of any size.

14th Query—In making a run from America for what port would you steer?

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THE TRUE WITNESS

CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 31, 1851.

There are two objects, which, above all others attract the attention of the sight-loving visitors of the fair city of Boston-Bunker's Hill and Mount Benedict. Of the first, and of the memories which it recalls, American citizens may well be proud, for it tells of gallant deeds, of tyranny manfully resisted, and of independence nobly won. Nor has the stranger from a far-off Eastern isle, cause to blush, whilst listening to the history of a well-fought field. He may regret the folly and of the conduct of Britain's valiant soldiers. But, from Bunker's Hill to Mount Benedict, is but a step, and Bunker's Hill is not the only spot in Charlestown, of which history will have to speak. It will tell how, on the night of the 11th August, 1834, the Protestants of Boston, excited by the inflammatory ministers of the gospel, bring disgrace upon Christianity, and render the very name of religion odious and their spiritual advisers, as we were told the other Convent, young and tender women were forcibly detained, and cruelly treated. They were called upon to "come to the rescue," even as the Rev. W. Taylor called upon his auditory to "come to the well that Catholics should know what this phrase means. Here is the story.

Some years ago, a few ladies formed themselves into a community for the double purpose of imparting the blessings of education to the young, and of worshipping their Father and their God, as the great majority of Christians, for more than 1800 years, have worshipped. Here, in the retirement of the cloister, they vainly hoped that they might be permitted to end their days in peace. Injuring and giving cause of offence to none, they were simple enough to think that, in a nominally Christian country, none would be found brutal enough to offend or injure them. Dwellers in a land which boasts of its civilisation, they could not deem it possible that amongst its inhabitants, could be found one, base enough to assault a woman. They were much mistaken. They were residents in an eminently Protestant country—in a land of religious liberty, and gospel privileges; and so they found out to their cost. On a sudden, they were driven half-naked into the open air, to weep in silence over the destructionof their peaceful home, the desolation of the sanctuary, and the profanation of the loved remains of their departed sisters, torn, by Protestant hands, from the ribald mockery of the spoiler. Meanwhile, the work | platforms, and valiant in speech against Nuns, but a | Brunelle, to the Vicariate of St. Geneviève; Rev. | meeting that in an evangelical career of thirty years.

Even the soul of the Rev. W. Taylor would have been satisfied, could be have witnessed the scene which then took place. Those walls which, till then, had heard no sounds, save the praises of the Lord, and the songs with which God's saints upon earth sing the glories of the Lamb, were now vocal with curses, and resounded with the shouts of blasphemy. The tabernacle was torn from its place, and the Blessed Sacrament cast out into the fields. Soon the flames spread in every direction. Priests' vestments, the sacred vessels of Christian worship, andas if in mockery of God, as well as of man-the Bible, were cast into the blazing heap; nor did the good work cease, until the Cross itself, the symbol of man's redemption, was wrenched from its pedestal and cast, with shouts of exultation, into the slames, the appropriate finule of this fiend-like, or, rather, truly Protestant exploit, which, while the glories of Bunker's Hill are had in remembrance, should never be forgotten.

And is it to renew scenes like these, that reverend mountebanks, and evangelical Jack-puddings meet together upon platforms, and, with the name of God upon their lips, but the malice of the Devil in their hearts, revile the persons and the religion of Catholics? Is it that the sky may be red with the flames of the Grey Nunnery, whilst his soul may rejoice in Montreal will stand tamely by, like whipt curs, to see the Convents pillaged, and their inmates outraged? Or do they imagine that, when the torch of the reverend incendiary shall have applied the spark, the flames will cease at their bidding? Yet, we are thankful to these gentry-they have given us fair warning of their intentions, and we shall know to whom, in case of accidents, we ought to return our thanks.

But, perhaps we may be told, that Mr. Taylor exhorted his audience to keep the peace—" don't use violence." But of what avail are these exhortations after the previous appeal to their passions. We wonder if the Rev. W. Taylor ever heard tell of the Irish gentleman's address to a lot of Tipperary boys, who had just caught an obnoxious bailiff-" Is there a pump in the backyard boys?" "Yes, your Honor." "Then, don't duck him." Had we nothing better than the Rev. W. Taylor's exhortations to keep the peace, to depend upon, we might tremble for the results; but we thank God, that we incapacity of Britain's rulers, without being ashamed | have a lot of Tipperary boys in Montreal, as the "rescuers of captive Nuns" will find out to their cost, on the day when they shall attempt to carry their worthy minister's advice into execution.

But the most singular, and certainly the most amusing circumstance connected with this ebullition of Protestant bile, is to be found in the fact, that all barangues of a ruffian-gang, who, calling themselves these invectives against the Catholic religion, all these incentives to violence against the Nuns, are represented as emanating from an ardent zeal for the contemptible, came gallantly " to the rescue" of the glory of God, and an earnest desire to rescue souls, Convent of the Ursulines. They had been told, by ready to perish. This little touch of evangelical hypocrisy, is all that was needed to make the picture night by the Rev. W. Taylor, that within the complete. Hardly has brother Tadger resumed his seat, than up gets brother Stiggins to follow suit, whining out-" Oh, how we love the souls of those poor papists; those immortal souls ready to perish for lack of food"! and a strange way they have of rescue," and they came with a vengeance. It is showing their love. If they call that loving their friends, why, a plague on such loving, say we. They seem to follow the advice Dogberry gives to neighbor Seacoal, with respect to his literary accomplishments. and do then mostly manifest their love for immortal souls "when there is no need for such vanity," but when there is a demand upon them, the saying is verified, "that the love of many waxes cold." We refer especially to that sad year, when the victims of British Protestantism fled in thousands from their native country, finding a grave where they fondly hoped to find shelter, and a home. Then, when typhus fever was daily carrying off its hundreds of victims, when the pestilence was hurrying those immortal, yet papistically idolatrous, souls into the presence of an Almighty Judge, then, surely, was the time of all others, when one would expect this great love would have been displayed;-then was the time, when one might have expected to see these undaunted, tender-hearted, soul-loving ministers, day after day, exhorting the sick, and never failing in their attendance by the bedside of the dying; crying aloud, and sparing not; yea, pleading carnestly with the departing sinner, "that he would renounce the errors of popery," "that he would come out of Babylon, that he might not be a partaker of her repose of the tomb, where they had been laid in hopes plagues." Alas! alas! for the inconsistency of

of "coming to the rescue" progressed merrily very different affair, when real danger has to be C. A. Loranger, to the Vicariate of St. Hugues: encountered. Alas! for these men of God!-these holy professors !- their love, like the courage of Bob Acres, cozed away, as it were, out of the very palms of their hands. Amidst the scenes of death, at which the boldest might well tremble, were to be seen, some of the Clergymen of the Church of England—the Bishops and Priests of the Catholic Church: there, too, might be seen the unwearied Nun, the humble Sister of Charity, who ceased not from her labor of love, until such time as she | Journal:heard the voice of her Heavenly Master, bidding her be of good cheer, and calling upon her to enter in unto the joy of her Lord. But where then, were our Evangelical denouncers of Popery; these tender lovers of immortal souls? Why tarried the wheels of their chariots?—They were busy with their farms and their merchandise .- One had bought a piece of land, and must needs go and see it,-another had married a wife, so he could not come, -- and a third, perhaps, would have been very glad to attend, " only he did not see of what use he could possibly be." It is indeed whispered, that the recollection of the striking contrast, between the heroic devotion of a few feeble women, and the pusillanimous behavior of the great majority of the evangelical canters, upon the occasion of the great fever in 1847, is one of the causes which excites the latter to such unseemly exhibitions the work of havoc, that the Rev. Mr. Taylor calls of hatred, as were afforded by the speakers at the F. upon his auditory to "come to the rescue" of C. M. Society meeting, on Thursday week. We captive Nuns therein confined, and exposed to cruel know what their love to souls is worth, by their tortures? Why, the men must be mad. Are they conduct then. The less they speak about it, the foolish enough to think that the Catholics of better for themselves. Well-informed Protestants will but laugh at their hypocritical pretensions; and Catholics scorn their love, as they despise their

> We had the pleasure, last Tuesday evening, of assisting at the festival given by the young men of the St. Patrick's Association, in aid of the new Orphan Asylum, and we can only hope that the gay company whom we met there, enjoyed the evening as heartily as ourselves.

> The magnificent hall in the new building of Mr. Corse, was prepared for the occasion, by being well warmed, lighted, and decorated with a great number of banners and flags. Opposite the door on entering, we saw the noble figure of the Patron Saint upon a banner, surrounded by a wreath of the "immortal Shamrock." Nor was the "harp of Erin" forgotten among the symbols. The Patron Saint of once Catholic England, was also there; and we were glad to recognise the drapeau of the "Societé St. Jean Baptiste;" while, as a testimony that the Irishman never loses sight of his cherished faith, the Holy Cross was conspicuously emblazoned upon another

> The number of those present was about 300; and we were pleased to see a goodly number of Franco-Canadians, embracing some of our first ladies, among the assembly.

> Who is Christ?—Two discourses, as to the nature of Christ, have lately made their appearance: one from the pen of the Rev. Mr. Wilkes; the other from the Rev. Mr. Cordner, minister of the congregation of Unitarian Protestants in Montreal. Whilst our ears are still ringing with the silly cry of the Bible, the whole Bible, and nothing but the Bible, the appearance of these two pamphlets is singularly opportune, as proving the utter insufficiency of the Bible alone, to make men wise unto salvation. From the Bible alone, it seems that Protestants cannot yet, after three hundred years disputing, decide whether Christ be God or no-whether He be indeed that Great Being, from whom it is damnable infidelity to withhold the homage of supreme worship; or a mere creature, to whom it would be idolatry, no less damnable, to render it. Dangerous, as opponents like the Rev. Mr. Cordner are likely to prove, to the ranks of those who style themselves Orthodox Protestants; Catholics behold in these controversies, only a signal proof of the necessity of some infallible guide, upon whose teaching they may rely with a child-like confidence, and learn to thank God that He has in His mercy afforded them such a guide in the Holy Catholic and Apostolic Church.

> We see by the Catholic Herald, that Dr. Brownson has been lecturing with great success at Philadelphia. Crowds of attentive listeners flocked to hear him every evening, and returned highly gratified and instructed. We hope that the learned gentleman may be induced to favor the Catholics of Montreal with another visit.

We learn from the Melanges Religioux, that the Rev. Mr. Chevigny has been appointed to the Curé of a joyful resurrection, but now exposed to the human nature. It is one thing to be bold upon of St. Henry de Mascouche; Rev. L. H. J.

Rev. L. J. Martel, to the Vicariate of St. Eustache; Rev. O. Desorcy, to the Vicariate of Longueuil; Rev. U. Duprat, to the Vicariate of St. Aime; and Rev. F. A. Jacques Duhaut, to be sub-Director of Chambly College.

No news as yet of the missing steamer, which sailed on the 28th ult. We copy the following list of her passengers from the N. Y. Freeman's

W. A. Wheeler and lady, A. Lawrence, Jr., Boston, New York. Charles Schrader, New York,
W.E. Case and lady, N.Y. Mr. Schlieman,
J. H. Easther, Baltimore, Mr. Klaener,
R. H. Harris,
W. Benjamin, Jr., N.Y., L. Pottinger, G. McKenzie, C.C.Hatch and lady, N.Y. J. S. Lowrey, G. McKenzie, H. P. Walker, Mr. Alexander and servant. Mr. Butterfield, Mr. Wadsworth and servant, Mr. Sutton, E. H. Griffin, M. Goldstein, G. A. Curtis, D. Rankin, J. J. Loring. G. B. Reese, Philadelphia,

CORRESPONDENCE.

To the Editor of the True Witness and Catholic Chronicle.

DEAR SIR,-I take up my pen in extreme trepidation, fearing lest I may be disappointed in my hope of seeing myself in print this week. Now "do tell!" can your Catholic Chronicle withstand the blast from the Wesleyan conventicle, blowing all last week as though it meant to blow heaven and earth away, as well as Popery. Surely the hour is come when your journal is to give way to the gales of truth-when the slippery foundation on which you stand is to move away from beneath your feet-why, Mr. Editor! I can go no farther in that direction-the danger impending over the TRUE WITNESS is so terrific that I am quite nervous all of a sudden, and my mind is haunted with a chaotic vision of broken ink jars smashed printing presses, and all the varied ruins of a newspaper office, amid which I see in bold relief certain wicked sprites in colporteur guise, puffing out with distended checks the gales aforesaid—the gales which have blown you to pieces. Oh horror! what a scene! Do try and keep your journal affoat this one week, till I give those who were your readers a small specimen of "evangelical truth," (so-called!)

But, then, where to begin is the question-which Anniversary deserves the precedence?—whether shall I give the pas to the Auxiliary Bible Society, or to your old favorite, the French Canadian Missionary Society, or to the Tract Society or Sunday School Society-phsaw! what use is in taking them separately-let me rather class them all under one great head-the Anti-Popery Humbug Society, resolving itself into the various branches above mentioned-in part. As I cannot pretend to give even a synopsis of the whole affair, I shall confine myself to the most prominent amongst the gemmen who made last week cloquent, and the rafters of the Wesleyan place of meeting vocal, with the No-Popery cry, intonated in every key, and in every pitch of voice, from the deep, guttural double bass of some of the reverend humbugs, to the shrill, mincing treble of certain others who affect the beau in air and

First there was the report of the Bible societies, home and foreign, and a' stating in good round numbers the amount of Bibles and New Testaments distributed—that is to say, made away with. Lor! what a cackling was there over the great numerical quantity of Bibles and so forth sent afloat. Really to hear the grave spouters, young and old, who took occasion to glorify themselves on this announcement. read by the Rev. Dr. Spruce, you would think they had gained some great point. Bless their dear hearts! how they do go it, thinking in their simplicity that Catholics pay any attention to the number of Bibles they send out. If they have nothing better to exult in than their millions of Bibles sent abroad, they had better keep their mouths shut, for the taunt has only the effect of making Catholics laugh heartily at their expense. All their puffing and blowing, and toiling, and collecting, for the spread of the Bible, only reminds us of the feat commemorated in an elegant ballad, wherein :--

The king of France with thirty thousand men, The king of Spain with thirty thousand more, They all march'd up the hill, to kill—a poor old Black-

Of equal value is the result of our humbug society's. mighty labors-vide reports on the Sandwich Islands, the only thoroughly evangelised nations we know of. The report being happily ended, the Rev. Mr. Somebody related a most moving anecdote of an old woman (name, deponent sayeth not) who wept-ay verilywept because of the ungodly hard-heartedness of her relations, who loved not to see her read the Bible, whereupon the pious old dame requested to be allowed to read her Bible in the reverend's own room, whereupon the latter was deeply touched, and escorted her to the room aforesaid, and did humble himself exceedingly before that righteous woman. Oh Taurus! oh Gemini! I wonder did he cry too, and go down on. his marrow-bones before the dame, as his humility would suggest? Another story did he tell of a man. who got the leaf of a Bible round some butter he had bought, and on the leaf was that text, so exceedingly à-propos, "man shall not live by bread alone," on reading which, said man first cried, and then laughed, and then praised-lack-a-day! I should think the laughter made him cry, and probably he found the butter deserving of praise.

The retailer of these precious anecdotes was followed by the Rev. Jacob Faithful, who informed the

or thereabouts, he had never seen a more numerous meeting; and though he said it, that should'nt say it, he had a right to put a fair estimation on such assemblies, for he had met-yea, on the place of evangelical spouting-such men as Joseph Hughes, (La! Mr. Editor, who is he?) and that man who won immortality for himself and his pen by inditing the life of Leigh Richmond-said Leigh being as arrant an evangelical as ever ascended a barrel or cart to more sincerity than have these. Did you ever happen its formation. Good heavens! Mr. Editor, supposing that all those Bibles had been read, (as of course intended) and that by the unlettered millions, how many souls might have been thereby lost from wresting the Scriptures to their own destruction! And whether the harm was done or not, the Society has the same account to render, in its collective and individual capacity. But, forsooth, it was resolved that the churches of Christ in this city are to take more active measures for spreading the Bible. What can they, the churches aforesaid, do more than they are doing? Comical rogues are these spouters, talking of the churches of Christ as coolly as though Christ had founded, or could possibly found, even with his Almighty power, more than one church.

The Rev. Dr. Bramble said that there could be no compromise effected with Popery, for that Popery would take all that was offered it, and still look for more, and the worthy doctor was right for once in his life. Between truth and error there can be no compromise-no alliance. The Catholic Church has cut It seemed to him that there was something heavenly off all these sects, and unless they recant their errors, cut off they are and shall remain, both in time and in eternity. Another preacher informed the meeting and the community at large, that he and his colleagues loved Popish people, but hated Popery. How artless!
—what a satisfactory distinction!—Catholics eschew the friendship and the affection of those who hate Popery. But this hater of Popery made the grand discovery that the command to teach all nations involved the distribution of the Bible. Dear me! if that were so, and if the apostles took it in that light, being a sort of solar system, wherein the ministers they were very remiss—very—in setting about pre-paring it when they suffered so many long years to clapse after the ascension of our Lord before they put pen to paper. We do not find an account of any of them presenting the Scriptures as the means of conversion; but we know, on the contrary, that they preached to the people, and then baptised, and then confirmed them-all without even an allusion to any written documents. But reason is thrown away on these wilful misrepresenters.

But I must hasten to notice the addresses of two of our city reverends, the Dr. Spruce aforesaid, and his brother in—what—the reverend Dr. Pompous. Mr. Editor, what will the Catholics of Canada say to what I am about to relate? The first-mentioned of these two-who seems to be the doer of dirty work for the Humbug Society-had the bare-faced audacity to stand up and say that the worship of the Virgin differed but little from that of Venus!! Oh! sweet Mary !- Mother of all the faithful !- type of purity and holiness !-- thou who didst bear in thy pure womb the God of all sanctity !--Mary, whom all generations are to call blessed! did you not avert by your prayers the bolt of divine justice launched against the foulmouthed ranter who dared to couple your spotless offer unto her, who is truly the Cause of Our Joy. such a tarible noise in Great St. James' Street horrors of Monastic institutions, and really did his best to stir up his hearers against them. True to the the Roman Catholic Church. And troth, to tell carnal instincts of his nature and his religion, he you the truth, ther shoutin' and boastin' made me dwelt upon the crime of immuring young and lovely uneasy for a minit, until I hard the raisons; and girls in numeries, and unequivocally called upon the would you believe it? One of the greatest raisons of ladies and gentlemen present to come to the rescue. their exultation was, that the Romish Clergy took Much obliged, Dr. Spruce! but you will find that the some notice of such mannikins as themselves, and nuns do not want to be rescued-go and look into they said that the Priests wor afeard of them. Jist their mild, happy-looking faces, and you will see that as I hard these words, I felt some little things stirring they rejoice in having given up all for God-ask them in my hair, an it med me think that the Priests do they wish to return to the world, and they will hold feared thim mannikin saints, jist as much as I feard within the convent walls, if it exist on earth? But, boast openly, that wid the help of God, ther assaults seriously, it is well for the Montreal numeries that Catholics are here the people, or they might share the fate of Mount Benedict. Worthy Dr. Spruce would "go the whole hog" if he dared, and in his evangelical Quixotism rescue the "young and lovely" nuns by applying the torch to their dwellings.

Then his hopeful brother, Dr. Pompous, paid his respects to the French Church, and in a finely-rounded period expressed a hope that in the course of a few years the Anniversary Meetings should be held in that noble fane, and the platform on which he then stood, substituted for the high Altar. Very modest, indeed! and very complimentary to the Church of Notre must pass away—easier would it be for him, as a burst, and whin the inside was turned out, it looked member of the F. C. M. Society and B. and T. very ugly; an so it ud be betther for the saints to seed, can never be extirpated where once sown, but will eventually spring into a mighty tree. But now with allusion to these last tirades—what do my pharisee in the days of Christ, who said they wor like out senseless and covered with cuts and bruises. Mr. 25 for old Prime.—Transcript.

the crusade against the nunneries? Ah! I know what they think and feel too-I know their deep, deep devotion to those holy sisterhoods who keep the lamp of the sanctuary ever alive-who, retired in their secluded dwellings, watch ever and pray for the great body of the faithful, still struggling with the world,-who issue forth only to minister to the sick and the suffering, and appear to us brightest when spout forth heresy-only he might have had a trifle contagion and pestilence stalk abroad through the land. Aye! if there were none but Irish Catholics on his missionary peregrinations in the Hebrides? if in Montreal, they would form an impenetrable ramnot, try and hunt it up, so that you may be able to part around the nunneries—a rampart which these appreciate the greatness of his biographer. The spouters would not dure assail. Let them only make Rev. Jacob swelled with exultation as he spoke of the the slightest attempt to disturb the peace of any one twenty-four millions of Bibles poured out on the of the convents, and they would evoke a storm which world by the British and Foreign Bible Society since they could neither brave nor quell. As to their talking, we despise it and them all too much to do other than laugh it, and for their moral force as applied to the rescue of nuns, why let them direct it on the gates of any of our convents till their eyes ache and their noses tingle-let them "go a-head" with their moral force, until they come plump on some disagreeable object, such for instance as a sturdy Tipperary man, or a "son of Fingal," with a stout blackthorn in his hand, before whose antics the rescuers might possibly choose to fall back. In other words, let them take care of carrying their moral force too far.

Before I close this long letter, I cannot help expressing my admiration of one of the reverend humbugs, who commenced his exordium by announcing himself to have been (as a facetious friend of mine observed) a sort of evangelical Childe Harold, describing himself as having "roam'd thro' many lands" -like the Irish maiden in the song-but had come there to be delighted beyond all his previous delight. in the air of that place—to wit the Wesleyan conventicle-and in the general aspect of the assembly. This was the sentimental talker of the evening, and he acquitted himself in a style that would, I am sure, send the young ladies home to dream of the soft sweet melody of the No-Popery shout, wherewith this dear Mr. Sigh-a-way declared himself stuffed full-like an air-cushion, I suppose. Oh! he was full of melodyand he loved the word Bible-with whose derivation he favored us-and de described the meeting as of the various denominations revolved around the Bible! A very good idea that, too, Mr. Editor, each one whipping on the other, and all pushing on into Transcendentalism and Jufidelity. Thanks to worthy Mr. Sigh-a-way, the travelled Mr. Sigh-a-way, for his apt illustration of the conventiclers and their various systems.

I almost fear that you will send this over-stretched letter to Coventry, but pray do not blame me. I could fill half-a-dozen sheets with the eccentric movements of "the planets" who revolved last week in the Wesleyan Methodist House—the soul-loving, but Popery-hating planets !—I am, Mr. Editor, Yours truly,

AN IRISH CATHOLIC. Montreal, Jan. 28, 1851.

To the Editor of the True Witness and Catholic Chronicle.

DEAR MISTHER EDITOR,-I'm very lonesome since my brother Padruigh went away. He used to delight me so much, by readin' for me the letthers that he scribbled for your grand newspaper. And sure, only for shame of my bad spellin', I would try mouthed ranter who dared to couple your spotless to divart my loneliness long ago, by writin' to you. name with that of the filthy Cyprian goddess—the embodiment of lewdness and impurity? How dared dhrame that came into my head tother night. Faiks mortal tongue speak so of Mary, the Mother of it was a very odd dhrame; for I thought that all the Jesus! and the veneration—the love we Catholics grate praichers of the little Exither Hall, that made This same man, as belitting his part, dilated on the Church, last week, were about me, shoutin' till they amost bothered me, and beastin' that they'd overturn up their hands in horror, assuring you that even if that little familiar insect in my head, only that jist as they were not pledged for life, they would not throw the same little animal is neither civil nor dacent themselves out of the ark of peace to enter again on the raging sea of worldly life. Will these ranters the gospillers of St. James Street are not civil nor never be convinced that true happiness is to be found dacent company neither. And when I heard 'cm agin our Church would succeed, O, by Gorrha, siz I, that bates the story of the ox and the frogs, in Esop, out and out. At the same moment, I felt a melancholy stale over me, an sure enough I had great pity for the deluded saints, seein' the doom that awatid em, for I knew ther fooleries came from ther ignorance. An' now this is the doom that my dhrame showed me must come on them, bekase in ther vanity they pritind to make ther mane little conventicle, as great and respectable as the Catholic Church. They say that whin, on a sartin day, the ox and the frogs met, one of the frogs thought it would make itself as noble looking as the big ox, Dame! Poor man!—poor Dr. Pompous, before only by puffin' itself; but faiks, better the frog any such defilement could take place, the whole earth had'nt such presumption, for, by dint of puffin', he very ugly; an so it ud be betther for the saints to Society, to take the world on his shoulders, as Atlas curb ther vanity, for if not, they will meet the fate of is said to have done, than to sweep Catholicity from the frog, and if that comes, I'm very much afcard, any land. Catholicity being the grain of mustard from the little sample we've got, that the whole seed, can never be extirpated where once sown, but inside bein' turned out, your great city will be stilled.

countrymen think of them?—what do they think of whitewashed sepulchres, full inside with dead min's Brothers lost no time in driving up to the Citadel to bones, an' all filthiness. I intind to tell the rest of my dhrame in my next.

> I am, dear Sir, yer humble sarvint, SHIEMUS MCGHAEL. Griffintown, Jany. 26th, 1851.

ALARMING INCREASE OF CRIME IN NEW YORK.

(From the New York Herald.)

In looking over some statistics which we carefully compiled for the Herald of New Year's day last, we have been struck with the enormous and alarming increase of crime which has taken place in this city within a number of years, and especially since 1840. We see it marching with a stride perfectly astonishing, notwithstanding the number of our churches and ministers of the gospel, and notwithstanding the numerous bible and tract societies in our midst. This increase is apparent from the following figures, which are taken from official sources, and are, consequently, worthy of every credit:--

Year	Pop.	Convictions	Year	Pop.	Convictions.
	61,200	350	1835	270,089	936
1812	101,000	699	1840	312,852	1,101
1822	140,640	652	1845	371,223	1,606
1830	202,589	983	1850	517,800	3,700

How is this increase of convictions to be accounted for? Can it be accounted for from the fact of on having a better system of police than we ever had, that crime has not increased so fearfully as might be inferred from these figures, but that convictions have?

We fear not-we fear the truth to be, that the convictions have kept pace with the increase of crime, and that there has been as great an increase of the latter as the table exhibits. We are very much disposed to believe that our Christian societies—our hible and tract institutions-do not perform as much good as is represented; that the benefits which it is asserted they confer, in the main, are imaginary, and that the good is inferred from the quantity of tracts distributed, more than from the number of people reformed. In all countries, and in all ages, poverty has been a fearful source of crime. Starvation will overcome moral feeling, and hunger drives thousands into the commission of crime. The poor are the principal recipients of tracts and bibles; but what good does giving a sermon or a copy of the scriptures do to a man who perhaps has three or four hungry children calling upon him for bread, which he has not.

In innumerable instances, as testified by the col porteurs themselves, the tender of tracts is refused, and the remark made that a loaf of bread would be more acceptable. And who doubts it? With hunger gnawing his vitals, and those of his unfortunate wife and children, is a man in a condition to listen to religious exhortation, or to forget the cravings of nature for the necessary nutriment? It is undeniable that there is a vest amount of poverty and misery in this great metropolis, as there is in all large cities. In proportion to the population, as much misery exists here as in London. Lodging houses are to be found in New York almost of the same revolting character as those in the British metropolis, which have been so truthfully described by the "London Chronicle." We question if any of those refuges for the poor and unfortunate are worse than what the Old Brewery at the Five Points, was a year or so ago, or what hundreds of similar places in that neighborhood are at the present hour.

Will the diffusion of tracts confer any consolution on

their unfortunate inmates, or will a copy of the scrip-tures appease the hunger of half a dozen children?

Now, if these societies were to incorporate into their system of operations the dispensing of food to the starving, they would do infinitely more good than they do. If they were to give away with each tract, or with each testament, a loaf of bread, the recipient would be in a fitter mood to read and ponder on its contents, than he would be if his hunger were unappeased. What is to prevent this from being done? Hundreds of thousands of dollars are thrown away in printing tracts, bibles, and reports, and the only return at the end of the year is a few doubtful conversions, and an assertion that there is hope to believe a vast deal of good will be accomplished through the labors of the next year, if the sinews of war are liberally supplied. Now, suppose a society, with an income of say twenty thousand dollars a-year, were, at this inclement season of the year to expend ten thousand of it in purchasing and giving bread to the poor, and the other ten in printing tracts and bibles? Suppose all our bible and tract societies were to do this, can it be denied that they would exercise a much greater influence than they do, redeem from vice more unfortunates than they do, and prevent crime from making such rapid strides as the above table exhibits it does in this city of churches and benevolent institu-tions? We think not, and true Christianity, in our opinion, dictates such a policy.

CANADA NEWS.

The preparations for the erection of the wing of the Parliament Building in this city are progressing daily. The trenches and necessary excavations for laying the masonry of the foundations have been made for some weeks past, and a large quantity of building materials are deposited in rear of the House of Assembly. Later still, the stone-cutters have made their appearance on the ground, and have been hard at work for the last

ten days.—Quebec Mercury.

By the Toronto Correspondence of the Courier, and by an editorial article in the Acadian Recorder, we learn that the Imperial Government has at last abandoned to Provincial authority, the Post Office department. We certainly are highly pleased, and carnestly desire that we shall have the intended reduction of postage without delay. The Recorder, we perceive, advocates the union of the Telegraph and Post Office, Departments—the telegraph in Nova Scotia being a branch of the public service. It occurs to us. that it bepartments—the telegraph in Nova Scotla being a branch of the public service. It occurs to us, that it should be as the Recorder suggests, but there is one drawback—in the event of any Montrealling, the government might take possession of the wires.

Accident—At about half past eight o'clock last night, and during the height of the snow storm, a private soldier pasted Nightlern of the 70th Michaelen.

vate soldier named Nicholson of the 79th Highlanders, fell from the top of the cliff at Cape Diamond into a yard belonging to Mr. Luke Brothers, Champlain street. The breaking in of a window, by the fall of a large quantity of snow from the rock at the same time, brought Mr. Brothers and some other persons out of the bouse, when they heard meanings in the snow

inform his comrades and obtain medical aid. The unfortunate man was removed to the Military Hospital in St. Lewis street, and we believe is doing well .-Quebec Chronicle.

DESTRUCTIVE FIRE.—The Theatre Royal, Kingston, was completely destroyed by fire on Wednesday evening the 16th inst., with the exception of two frame buildings, belonging to Mr. Butler, proprietor of the Theatre, and a small house, belonging to Mr. Bertrand, which have been considerably injured—no other damage has been done. We believe over all the buildings insurances are effected.

On the 7th instant a man named Whitley committed suicide, in the township of Nelson by cutting his throat. Colonist.

OUTRAGE. - Toronto is not destitute of rowdies or rowdyism. The latest illustration of the fact, occurred between 11 and 12 o'clock on Tuesday night, when Dr. Seaman, of the 23rd Fusiliers, now stationed at London, C. W., was wontonly assaulted on his way from the Club-house to Beard's hotel. Without notice or provocation, he was assailed by a small party of ruffians, by whom his face was severely cut and other injuries inflicted. We understand that the wounds upon his face are severe; whether they were inflicted by a glass bottle or knife, or by a ring upon the hand of one of his assailants, is by no means certain. The ruffians ran off immediately, and though the police at once commenced a search, no trace of the delinquents has been obtained. Dr. Seaman was conveyed to his hotel in a cab. Several similar assaults, have been committed within the last fortnight.—Patriot.

NEWS BY THE "ARCTIC."

ENGLAND.—The Board of Trade returns for the month ending Dec. 5th, show an increase in the exports over he corresponding month of the previous year of rising £671,000.

The trial of the monster Sloane is postponed. His wife is supposed to have fled the country

IRELAND.-It is announced that the Dublin and Galway railway will open for travel on the first of June.

Property to the amount of £30,000 was destroyed by fire in Dublin on the 4th. It broke out in the south building establishment of Messrs. Holton, of Summer

Prussia.—Berlin, Jany. 6.—The reports of the impending resignation of the Minister of Commerce, assumed a greater probability.—The policy of protection is now wholly rejected by the Government.

The Emperor of Austria and the King of Priscia have agreed to meet at Dresden about the middle of

The commissioners to arrange the difficulties beween the Duchies, had arrived at Rendsburg, and at the latest date had given the authorities three days to consider what course they would pursue. Meantime the Government and the people's representatives in Wurtemburg, are at loggerheads upon the subject of voting the supplies, and there appears to be a probability that a second edition of the Hesse-Cassel alfair will linally be enacted in that small territory.

SPAIN.—From Spain, we have nothing beyond the usual weekly statement of the resignation of the Narvaez Cabinet, which this time was caused by the Queen's having received that gentleman coldly.— Transcript.

Birth.

In this city, on Monday, the 27th inst., the wife of Jean Leclair, Esq., of a son.
In this city, on Tuesday, the 28th inst., the wife of P. Hudon, Esq., of a daughter.
In this city, on the 24th inst., the Lady of Charles Louis, Printer, of a daughter.

At Becaucour, on the 19th inst., the lady of Angus

McDonald, Esq., of twin-daughters.

Died.

In this city, on the 25th inst., Mary Ann, daughter of Mr. Henry Harkin, aged 14 months.

MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKET. Thursday, Jan. 30, 1851.

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NEW YORK MARKETS:

New York, Jan. 29

Ashes more active. Pearls steady; Pots less firm -Sales 150 brls. at \$5,62½ a \$5,75 for the latter; and \$5,02 for the former.

Flour.—More doing at the decline noticed yesterday; Canadian dull-buyers at \$4,75—Sales 6000 bris. at \$4,68 a \$4,75 for common to straight; and \$5 a \$5,06

for Pure Genesee.

More doing in Wheat—prices nominal: We hear of sales of 2500 bush.

Corn easier and quiet—Sales 5000 bush, at 66 cents for Southern and Jersey yellow.

Pork—Holders firm—Market closed heavily, new

INDIRECT AND DIRECT INFLUENCE OF THE CATHOLIC CHURCH.

(From the Tablet.)

As the past year has been closing in, the fury of our Protestant brethren seems for the present to have nearly exhausted itself. There is at last a pause in the storm, and words of peace, which awhile ago would have been useless, may here and there find an car when the madness of the people is abated. It occurs, therefore, that we may just notice the dispute in some aspects which have been little regarded, but which surely deserve, even from Protestants, not to be entirely overlooked. The whole multitude of those who have spoken on that side—Bishops in their charges-dukes and earls, and squires of high degree, on the hustings, where they are supreme-Dissenting Ministers in their chapels—the tag-rag-and-hob-tail breaking the windows of Catholic chapels-all alike have viewed this business of the Hierarchy as the work of crafty and designing men, a silly old Pope, (strange they should fear him so much, if he is so silly!) an ambitions Cardinal, heading a set of sacerdotal conspirators. A plan had been laid to subjugate England once more; it was all a connected scheme, beginning with Catholic Emancipation; sowing the seeds of Puseyism, and fostering its manifold development; making good first a step in Ireland, then a step in the Colonies; letting slip no opportunity of strengthening its position till the time came for a grand attack; condescending even (so the Rector of Rugby thinks) to interest itself that Popish lettercarriers should be appointed to earn seven shillings aweek by ten miles walking a-day. In short, they consider a grand conspiracy is organised, which has achieved certain definite results by the exercise of human policy and foresight.

We, on the contrary, who live behind the scenes, perceive, equally with the Protestants, that the progress of the Catholic Church has been great; but we differ from them as to the means by which that progress has been brought about. It is not so great as they suppose in their blind fear; yet, it is, no doubt, remarkable enough for us to thank God, and to confess how wonderfully His wisdom has ordered it. But how, then, has it heen effected? By the Priests, perhaps, the Protestants will say. Alas! there are in all England but 700 Catholic Priests, and they are hearing confessions from morning till night. They have no time to devise conspiracies, if that was the way to win England to the Faith. They are generally out of the way of the disputes of Anglicanism, which arose quite independently of them, and humanely speaking, was an unforseeen accident in the circumstances which surround them. To attack, either by force or subtlety, the huge Establishment, defended by its sixteen thousand State Clergymen, is really and truly not the work that the great majority of the Catholic Priesthood have been called by Providence. You think too much of yourselves, my lords and gentlemen, when you suppose it. Your paroxysms of fear are, in truth, in a great measure, the emotions of pride. We shall tell you presently in what way you really have been, and are, deeply and anxiously thought about; but it is not in the way that you suppose. The Catholic Priests are really engaged in very homely work, sitting for long hours shut up in confessional boxes, in an atmosphere at once close, cold, and pestilential, trying to beat down the dominion of Satan amongst the wretched and the ignorant, or else visiting the poorest of the poorbringing the Most Holy to abodes more humble and lowly than the manger of Bethlehem-courts and alleys where "the Clergyman" is rarely seen, unless provoked to emulation by hearing of a zeal, no natural growth of his own Church, which is not a Church.

But while we declare that the action of the Catholic Church and her 700 or 800 Ministers on the millions of England has been, from the force of circumstances, rather indirect than direct, one point of view there is, and this is one chiefly forgotten by Protestants, in which her action, though unseen, has been direct and immediate. Have our Protestant friends dwelt much on the idea that numbers of Catholics have been incessantly praying for their conversion? Do they know that for many years past there has not been a day in which, from many thousands of charitable souls in France, in Italy, in Belgium-yes, from multitudes of, we will not say merely charitable, but heroic souls in poor oppressed Ireland, prayers have ascended to heaven that England once more might become Catholic?

THE PAPAL AGGRESSION. (From the London Enquirer.)

THE REMEDY.

What is to be done?" Granting all that has been said about the dangers of Popery, what are the practical measures which should be taken against that religion which is unfortunately professed by at least one-third of the inhabitants of the United Kingdom? This is now the question which, as men find it more and more necessary to ask themselves, they also find it more and more difficult to answer. "Something must be done," men say, according to the formula usual in cases of utter perplexity; but as usual it is not the wisest who are most ready with specific pre-scriptions. Lord Winchelsea would have us make war upon the Pope, others would repeal the Roman Catholic Relief Act; but our statesmen are scarcely prepared for either of these bold enterprises. The Queen, in the answers which she gave this week to the addresses of the Corporation and the Universities, plainly intimated a determination to maintain the principles of religious liberty; and this is, of course, British minister might be found to stake his political the determination of the Cabinet. But then how are the excited feelings of the nation to be satisfied? ment. We should certainly not think this scheme

object of general ridicule. Here becomes manifest the shadowy and deceptive nature of the whole controversy. The new Catholic hierarchy has no temporal possessions, or legal privilege upon which the law can take hold. Their power, real, extensive and dangerous as it may be, inasmuch as it depends upon voluntary obedience, is beyond the grasp of Parliament. But the titles—the territorial titles—may be prohibited. Yes, it has positivey come to thisthat a law against the titles is likely to be the great end for which the whole empire has put itself into commotion. The new grand and impregnable bulwark of our Protestantism is to be an act prohibiting Dr. Wiseman and his colleagues not from calling themselves Bishops, but merely from calling themselves Bishops of cities or towns in Great Britain. This surely will be a mountain bringing forth a mouse.

A conclusion of this kind would indeed be supremely ridiculous; but its absurdity would only concern its supporters. We should also object to it on the ground that, in spite of its triviality, it might produce new mischief. Whenever an act intrinsically harmless, or which is properly amenable only to conscience, is made a crime, there is always a danger of enlisting the honest convictions of a portion of the people against the law. A penal statute touching religion is precisely one of those edge-tools, in the handling of which a Legislature is always likely to cut its fingers. Let us suppose a law to be passed against the territorial titles. It is true that it might be like the clause against titles in the Emancipation Act-a sham—a dead letter—which no Government would think of enforcing; but in the present state of the public mind this is not probable. A bona fide attempt would be made to establish the principle in some practical way. The result would then wholly depend upon Dr. Wiseman. If he thought it his duty to yield implicit obedience to the statute, he might take credit for his loyalty, and push his religious plans as vigorously as ever; but if he should think himself still bound by the Papal Rescript, he would have no choice but to submit to the penalties. Now, let any one cooly consider all the consequences of bringing Dr. Wiseman into the Queen's Bench, and of sending him from thence to Newgate, for calling himself by what he declares to be a purely spiritual title, connected only with the organisation of his church. It is true that he might go to prison amidst the hootings of the mob, and draw down upon himself the more weighty condemnation of the educated majority of the British people; but how would Popery be thereby checked, or Protestantism promoted? We say nothing of the resentment likely to be produced by such a proceeding in the minds of nine millions of British and Irish Catholics; but looking only to its effects upon Protestants, and considering how readily sympathy is called forth by any acts which savors, no matter how slightly, of oppression, we think Dr. Wiseman would be found more dangerous as a prisoner, than he ever could have been simply as a prelate. We apprehend therefore that a statute against the new titles, while it will add nothing to the strength of Protestantism, may be the beginning of interminable embarrassments.

There are some, however, who, upon grounds of political policy, think it absolutely necessary that the Roman Catholic Church should, here as elsewhere, be subjected to some legal restraint. They say that in this aristocratic country nothing but an aristocratic Church can maintain an influence over the higher classes—that for those classes as well as for the mass of the poor and the ignorant, Popery has many attractions-that Dissent, except during intervals of enthusiasm, is too feeble to resist it—and, therefore, that the existing Establishment requires to be jealously upheld and protected, in all its dignities, as our only preservative against Catholic domination. The first thing to be said of this argument is, that it allows hing at all to the power of religious truth. It obviously assumes that, where Protestantism and Popery are placed upon an equal footing, the Papal system will prevail. But such an assumption appears to us inconsistent, not only with a firm Protestant faith, but with the most notorious results of experience. It cannot be said that the United States are about to fall under the power of the Pope, or, indeed, that there is proof to be found anywhere of a remarkable progress of Popery at the present time, except in the bosom of that very Church which we are told to look to as the bulwark of Protestant freedom. We can-not, therefore, for a moment, admit that the security of Scriptural Christianity in England depends upon the temporalities or dignities of her Establishment; but even if it were granted that it did-that Protestantism had no inherent strength, and could not be sustained but by force of law—the political supporters of the Church of England would still find it difficult to show in what way our laws can be made to place any effectual curb upon its Roman Catholic rival. The propriety of doing so has been urged repeatedly and with the greatest force, by two classes of statesmen-namely, those who strenuously opposed every concession of political power to Roman Catholics, and those who desired to see them both included and interested in the Constitution, by arrangements which would give to the Government a certain control over their hierarchy. We need not at present argue with those who, as they consistently opposed the Emancipation Act, would now as consistently repeal it. Wise or unwise, that was a deed which cannot be undone. The alternative remains to negotiate with the Popc. Strange as it may seem, there are men notable for sagacity and comprehensiveness of mind, who think that this course is still open, that Roman Catholic Bishops might, in some way, be brought under the influence of a British Cabinet, and that a fortunes on the attempt to carry out such an arrange-

necessary to prevent the agitation from becoming an | do not think that anything less practically was imagined | that date, there is reason for believing the King of amongst the projects of Laputa. If there be a single point established by the present agitation, it is that the English people will resist all further connection between Popery and the State. The House of Commons is much more likely to be driven to repeal the Maynooth Bill than to sanction a Concordat. The very idea of a negotiation with Rome would instantly crush any Cabinet that was suspected of it. We conclude, therefore, that the present is not a case for statesmanship to deal with at all. The protection of national Protestantism by law is a notion as vain and delusive as the protection of national industry. If our religion be not a truth which can stand alone, no parliamentary ingenuity will avail to prop it up.

THE FRENZY OF THE STATE CHURCH. (From a Correspondent of the Tablet.)

To the cool, moral, and reflecting mind, contemplating the present position of England, what humiliating scenes must present themselves! There is that something in the English character for which it is difficult to account. Give the English a leader in accordance with their prejudices, and onward they rush, reckless of the consequences. Right and wrong, reason and justice, must equally yield to their impetuosity; and then only do they see the injury inflicted upon their country, their neighbors, and themselves, when a return of self-possession places before them the direful effects of their lawless ebullitions. How long on the scale of reason must their present conduct reduce them in the estimation of foreign nations! Has not England but too much cause to blush for the undignified, inconsistent, and unprincipled conduct of her Prime Minister, and other leading authorities—the Minister of a moral and gracious Sovereign, who, if not misguided by the interested bias of those around her, would, evidently, render equal justice to every class of her subjects. The determination expressed by foreign Powers to require—before they come to the Exhibition of 1851—a security from the English Government that they shall not be insulted on account of their religion, supplies a sufficient index to their sentiments.

ENGLAND.

THE ARCTIC EXPEDITION.—Accounts from the Sandwich Islands, dated Oct. 19th, announce the arrival of H.M.S. "Herald," Captain Kellet, on the 16th, from Behring's Straits, after a vain search for the expedition under Captain Collinson. The "Herald" brings no tidings of Sir John Franklin; and as the season was fast closing, it is to be feared that for some time to come we must look to the northern coast of the North American continent in the Canadian route, and to Dr. Rae's and Lieutenant Noulen's exertions for further tidings.

Lord Shrewsbury is stated by the Univers to have expressed, in indignant terms, upon reading Lord John Russell's letter, his conviction that every Catholic ought to withdraw his support from the Whigs.

In the course of an article on "the Poetry of Pope," recently delivered by the Earl of Carlisle to the Mechanics Institute of Leeds, the Morning Chronicle makes the remarks:—"Everything we know of his lordship (Lord Carlisle) leads to the belief that he very strongly disapproves of Lord John Russell's summons to the 'war ecclesiastic;' yet it may be confidently predicted that he will leave the duty of rating the Premier to Lord Grey."

THE BIRKENHEAD RIOTS.—When peace and good neighbourhood were near being restored in Birkenhead. their worships the magistrates excited animosity anew by arresting five or six persons for the riot nearly a month ago. A respectable shopkeeper was arrested amongst the rest. Their case was adjourned from the Petty Sessions on Monday, to the Petty Sessions in Chester on Thursday.

Dr. Wiseman is the tenth English Cardinal that has years, after which Howard was created Cardinal. In 1830, Doctors Erskine, York, and Weld were created Cardinals; in 1842, Dr. Acton, and in 1850, Dr. Wise-

SALE OF A WIFE.—The Stockport Mercury tells a strange tale of a sale which is alleged to have recently taken place at the New Inn, Horwich End, in the county of Derby, between George C., agent to a gentleman in the neighbourhood, and Elisha G., cattle dealer, by the said G. offering the state of the county of the said G. offering the said G. wife, for the sum of £51s, which was the more readily agreed to in consequence of the purchaser being a widower, and very desirous to obtain so fair a partner for so trifling a sum. After some consultation it was arranged between them that the purchaser should go to claim his purchase on the following Monday, when he did accordingly, on entering the beauty he made known to Man of the content of the house he made known to Mrs. C. the purport of his visit. The unfortunate wife gave vent to a flood of tears at being thus shamefully disposed of.

PROTESTANT CHAPEL AT ROME.—The London Daily News, on the authority of its Roman Correspondent, last week stated that the Pope had determined to close the Protestant American Chapel in that City. It now appears, on the authority of the same Correspondent, that there was no foundation for the statement, and that there is no interference with the privilege granted by the Holy See to American Protestants. The same Correspondent remarks that the Holy Sec, on a previous occasion, had "permitted the existence of a Prussian Protestant Chapel."

A resolution unanimously adopted by a Coroner's Jury, at Walworth, April, 1850, bears very notable testimony to the purity of England. Resolved: "That in consequence of the great and increasing number of illigitimate children, and the degraded and helpless condition of their mothers, the dreadful and unnatural crime of infanticide is daily becoming more frequent; and that, with a view to improve the morals of the people, it is the opinion of this jury, that Government ought to provide a suitable National Asylum for the reception of illigitimate children."

A Model King!-A letter from Hamburgh, dated the 5th December, contains the following:-"The

Denmark had resolved to separate from Madame Rasmussen, the mistress whom he lately married and ennobled. The motives which may have led to this resolution are vaguely understood. Should it be realized, Madame Rasmussen will make the third legitimate wife from whom the King will have separated within a few years. The first was daughter of the late King, his uncle, Frederick VI.; the second, Mecklenburgh princess; -third, as every one knows, was one of the ballet corps at the Copenhagen opera. As the price of this matrimonial rupture, the Counters Rasmussen is to receive an annuity of 12,000 dollars besides apanages.

UNITED STATES.

LORD AND HIS LECTURES .- It appears that the notorious Lord has been recently holding forth in his usual style at Newport, R. I. His reception we are rejoiced to hear, was not by any means flattering, which speaks well for the common sense of the community. A correspondent of the American Celt gives the following account of his visit to Newport:-" A week or two ago, the people of this place were edified and calightened by a Lecture from an itinerant Preacher, named Lord, on 'St. Bernard and the Monastic State.'-The editor of the Newport News, who has on more than one occasion shown himself to be a lover of truth and lairness, attended the Lecture, having found that the Rev. Rigmarole was not much addicted to truth in his stories of the Monks, plainly told him and the public so in his paper next day. Next, Mr. Lord tried his hand at 'Gustavus Adolphus, King of Sweden, or the 20 years War,' and the editor of the News shewed the public the reverse side of the picture again. Finally, the Lecturer appropried that he would descent the this. the Lecturer announced that he would descant the third and last evening on 'St. Ignatius and the Jesuits,' but being apprised, doubtless, that his preceptor was also well versed in the history of that illustrious order, he concluded to take himself off to some more congenial quarter, without fulfilling his engagement. I really think he ought to pay our friend Cranston handsomely for the excellent historic lessons he has given him.-We are frequently reviled by the press through this country, the magnanimous conduct of the editor of the News is as refreshing as an oasis in the desert to a weary traveller. His kindness shall not be forgotten."

FATHER MATHEW, writing from Pensacola, gives a cheering account of his late Temperance labors in the Southwest. He purposes, in the spring, visiting Nashville, Louisville, Cincinnatti, &c., and arriving in New York in August. He will return to Ireland in the fall.

A frightful accident took place in Twenty-first street, between Fifth and Sixth Avenues, Wednesday afternoon at half-past one o'clock. Six new five story houses belonging to Mr. Thomas A. Emmett, fell to the ground with an awful crash, killing six men, and injuring more or less severely many others. Accidents of this kind are now of frequent occurrence, and yet rascally contractors, and greedy speculators are allowed to proceed in their career of villainy without any effectual check from the city authorities.—N. Y. Freeman's Journal, Jan. 18.

DISTRESSING CALAMITY .- The Convent of the Lanretan Sisters at Cape Girardeau, in Missouri, was thrown down by a hurricane on the 27th of November last. By this severe visitation the pious community has been deprived of a home, and their works of charity interrupted. They now appeal to the charity of the public to enable them to restore the building. The Bishop of this diocese authorizes us to say, that he will cheerfully transmit the offerings of the charitable which may be spontaneously sent to him for this pur-

The postage bill has passed the House of Representatives, by 130 to 75. Its provisions are chiefly as follows :-

"On each letter, weighing over half an ounce, three cents-no post office or route shall be discontinued, or compensation to postmasters be diminished, in consequence of this act-on printed matter of no greater weight than two ounces, one cent; bound books weighing not over thirty ounces to be deemed mailable matter-newspapers delivered in the state where printed, chargeable with only half of foregoing ratesbeen created since the death of Wolsey, in 1530. The first was Hisher, in 1533; the second, Pole, in 1536; Peyton and Allen received the hat in 1557 and 1558; Then there occurred an interval of about one hundred when pre-paid—three cent pieces, three-fourths silver. when pre-paid-three cent pieces, three-fourths silver, one-fourth copper, to be coined-stamps, as now, to be provided and sold at post offices, the forgery of them to be punished by fine and imprisonment-million and a half dollars appropriated to meet deficiency in revenue—letters uncalled for, for the period of two weeks, to be published once only—Post Master General to establish suitable places of deposite for letters in cities and towns, to be collected and delivered by carriers at one or two cents each.

> SEIZURE OF THE BRITISH STEAMER "NIAGARA." The following is the information on which the Niagara was seized :- "On the sixth day of January, in the year of our Lord 1851, certain goods, wares, and merchandize, to wit: fifty packages of silks, fifty packages of satins, and fifty packages of lace, being of the value of \$5000, and being subject to duty in the said United being imported and brought into the said United States, were imported and brought in the said Steamboat from a foreign port or place into the United States, to wit: into the Port of Boston and Charlestown; and that there afterwards, on the same sixth day of January, the said goods, wares, and merchandize, having been imported and brought as aforesaid, were unladen and delivered from said steamboat within the United States, to wit; at the port of Boston and Charlestown, aforesaid, without a permit from the Collector, or Naval Officer, or any other competent officer of the Customs, at our said port."—American

On the 1st instant, our community was convulsed by one of those violent excitements, before which customary barriers gave way. A horrible murder was followed by a summary and terrible punishment.— The details of the tragedy, as accurately as we can ascertain are these:—About 2 o'clock, P. M., of Wednesday, a negro, accompanied by a white man, called at the mayor's office. The object of the negro was to have a paper purporting to be a certificate of his freedom from the county clerk of Lincoln county, countersigned by the mayor and recorder, in order that he might travel up the river. Recorder Chester at once discovered the certificate was forged, and dosconded into the streets to have the negro arrested; he called on Messrs. Poston, Walden, and Frazer, the Some great act is almost universally looked upon as desirable even if it were practicable, but we really According to the rumor circulating in the capital at tive to his conduct; and Mr. Chester went in search

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

of a police officer to take the negro into custody. Not finding one, Mr. C. returned. He told the negro to go up into the Mayor's office. Mr. Chesier then turned to deliver a paper to Waldren, Esq. when immediately the negro drew a pistol and fired it at him; the ball entered his head on the left side below the ear. Mr. Chester fell at once, and lived only five minutes, without speaking. Mr. Frazer and Mr. Brady promptly clinched with the negro, who attempted to use his pistol again. Mr. Frazer wrested the pistol from him, and finding that he could not discharge it again, chastised the negro severely. An excited crowd at once rushed in. Shortly Mr. Chester's son, a lad of seventeen, came in, crazed with his terrible misfortune, was furnished with a pistol, and fired three slugs into the negroe's back. They inflicted a mortal wound. The negro was hurried off to the callaboose.—A crowd, excited to freuzy by the spectacle of the dead Chester, followed, compelled the surrender of the callaboose keys, dragged out the negro, and in the view of an immense crowd, swung him up to the next tree. He confessed that he was a runaway before

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Orphans.

at the Asylum.

Montreal, Jan. 25, 1851.

Montreal, Jan. 16.

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assortment of all the CATHOLIC WORKS PUBLISH-

A discount made to the Trade, Clergymen on the Mission, Public Libraries, &c., &c. Montreal, 29th Jany., 1851.

BAZAAR.

Appeal of the Orphans of St. Jerome's Asylum

TO THE

CHARITABLE AND TENDER HEARTED.

THE SISTERS OF CHARITY attached to this

ASYLUM, who held a Bazaar in the month of Dec-

ember last, for the relief of their ORPHANS, beg to in-

form the public, that from the number of other Bazaars held at the same time, their efforts were unsuccessful,

and in consequence of which, they are now compelled

again, through necessity, to make another appeal to

the Citizens of Montreal, on their behalf; and they propose holding a BAZAAR, for this object, at the ST.

IEROME'S ASYLUM, Brock Street, on MONDAY, the 3rd February next, when they trust, that all per-

sons charitably disposed, will, in this instance, come

forward and assist towards the relief of the above

Contributions from Persons desirous of rendering assistance to those Orphans will be thankfully received

JUST RECEIVED at SADLIER'S-"THE CATH-

INFORMATION WANTED

OF THOMAS COREY, son of John Corey and Mary McMahon, of the Parish of Feacle, County Clare, Ireland, who sailed from Limerick, three

years ago, and when last heard from, lived in the State of Ohio. His brother David is anxious to hear from him. Address, &c., to the care of the Rev. Mr. Timlin, Cobourg, Canada West.

MRS. MURRAY,

Licensed Midwife,

No. 60, SANGUINET STREET.

MRS. M. continues to vaccinate Children as usual. Montreal, Jan. 8, 1851.

JUST RECEIVED, and for Sale by the Subscribers, "WILLY BURKE," or, The Irish Orphan in America, by Mrs. J. SADLIER, 18mo., handsomely bound in muslin, price only 1s. 3d.

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Montreal, 3rd Oct., 1850.

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sation between a Father and Son, Is.

lie Church, by Penny (late of Oxford), 1s. 101d.

The Louisville Journal of Thursday, the 9th inst.,

A private letter to a gentleman in Nashville states that a white man has been committed to jail as an accomplice of the murderer, it being supposed that the pistol was furnished by him. It was with great difficulty the citizens could be prevented from hanging him also, the city guard having been doubled at the city prison.

PHILANTHROPY AND MISANTHROPY.—We notice an inclination in the Catholic periodicals, and in Catholic lectures, to treat not only with suspicion, but even with contempt, the assumption of that very equivocal ministering angel, philanthropy. As its title is one of those vague modernisms so full of fallacy, and so current in our age, it should be made to show its papers before admitted into Catholic language. If it is applied to true benevolence charity is a sweeter and holier word; if not, it should de shown up at once.— Philanthropy means love for men, misanthropy hatred of men. In nine cases out of ten the word philanthropy really means misanthropy. Its object is to lead to destruction those it professes to benefit and save.—
Its plan is like that of the monkey in the fable, who saw some line potatoes roasting in the kitchen fire, and soizing upon the cat who was dozing on the hearth, made use of its innocent paw to rake them out of the red hot cinders. Whenever those pious looking customers who have somewhere been ironically styled "Friends and Fathers," lay hold in seeming kindness of a victim, what they profess is philanthropy, what they are really actuated by, misanthropy; the object is the flavorous esculent roasting at the kitchen fire; they are the malicious monkey, and the victim the foolish cat sleeping, when it ought to have watched with the hundred eyes of Argus.—N Y. Freeman's Sournal.

IRELAND.

The Mayor of Limerick has munificently dispensed 100 guineas to the local charities, from his private purse .- Limerick Chronicle.

We understand that a sealed order was issued on Saturday, dismissing the Ennistymon Board of Guardians, who have made themselves infamous by their treatment of the poor, and whose conduct, particularly in the case exposed by "S.G.O.," of the boy that dropped dead while journeying from one workhouse to another, drew upon them universal execration. They are now justly deprived of the functions which they shamefully abused.

To the Editor of the Freeman.—St. Augustine's, Ramsgale, Dec. 18th, 1850. Sin-I regret exceedingly to observe that in some late number of your journal you introduce the name of the Earl of Shrewsbury, as likely to act in the same unworthy manner as Lord Beaumont and the Duke of Norfolk. The Earl is now far distant from England, but, as a long-tried and faithful servant of his lordship, and one who is well acquainted with his principles, and his uncompromising adhesion to the Catholic faith, I cannot remain silent under this most unjust aspersion on his name; and I therefore most solemnly declare my firm conviction that the Earl of Shrewsbury would rather loose every acre of his broad lands, and suffer even death itself, than be guilty of any action that was inconsisduty of a faithful son of the Catholic Church. Trusting, in justice to his lordship, you will give publicity to this letter, I remain your humble A. WELBY PUGIN.

Notes and Queries says—"There is a current belief in Ireland that the family of Mapother, in Roscommon, is descended from Queen Elizabeth; and there are many traditions completely at variance with the ordinarily received opinion as to her inviolate chastity. A discussion of the matter might discover the foundation on which they rest."

Mr. H. B. Ker, in writing to Surgeon Wild his opinions formed during a recent visit in Ireland says-"I do not think there are any gardens in Europe bettor managed than these of Glasnevin and of Belfastnone where so much is done at so small a cost-none where greater zeal and greater devotion is shown by the persons having their management. I think Belfast Botanic Garden may vie with—nay, I sincerely bolieve, surpasses—any provincial public garden in England, and certainly Glasnevin, in utility at least, surpasses Kew, though I should suppose the means at the disposal of Kew are more than ten times what are the support of Glasnevin."

The eccentric Sidney Smith, in speaking of the prosy nature of most sermons, said:—" They were written as if sin were to be taken out of man, like Eve out of Adam, by putting him to sleep.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE REGULAR MONTHLY MEETING will be beld on TUESDAY EVENING next, 4th FE-BRUARY, at Eight O'clock, in the Rooms of the Association, St. Helen Street.

By Order, DANL. CAREY, Secretary. Montreal, Jan. 29, 1851.

CATHOLIC BOOKS.

ONTROVERSIAL WORKS (which we recommend to be read by the ignorant Rev. Gentlemen who rail against the Catholic Faith, without knowing it):— PROTESTANTISM AND CATHOLICIY compared in their effects on the CIVILIZATION OF EUROPE, by the Rev. J. Balmez, price 10s. The History of the Variations of the Protestant Churches, by Bossuet, Bishop of Meaux, 2 vois.,

This work was written in Spanish, and won for the author among his own countrymen a very high repu-tation. It has since been translated into the French, Italian, and English languages, and been very exten-sively circulated as one of the most learned productions of the age, and most admirably suited to the exigencies of our times.

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of England Quarterly Review.
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Montreal, Dec. 3, 1850.

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