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# CATHOLIC CHRONICLE.

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## THE HISTORY OF THE COMPANY OF JESUS.

A LECTURE BY T. D. M'GEE.  
(Concluded.)

As the chief disturbers of States have been their own members, and the chief recusants have been bad churchmen, so the chief enemies of the Jesuits were some of their own degenerate pupils. Jansen, a student of the Jesuits at Louvain, afterwards Bishop of Ypres, early in the year 1638, prepared his comments on Augustine—a book which made a party in the Church, not yet quite extinct. From that book rose the Gallican party—the anti-Jesuit party in France. From that book the estrangement of the Kings of France from Rome—from that book, perhaps, the fall of the Bourbons—the rise of Napoleon—and the European revolutions. The moral order in Europe received a rankling wound from the hands of Cornelius Jansen, and the first to feel the effect was the “body-guard of Rome!” “Ruin the Jesuits, and you ruin Rome,” the discovery of Fra Paolo, was not unknown to his Jansenist imitators of recent times.

Yet it took above a hundred years to complete the conspiracy for this purpose. Arnaud and Pascal labored at it, and died; Voltaire, D'Alembert, and Raynal, continued the work more successfully. “Sire,” said De Sartine to Louis XV., “the Philosophers are ruining France.” “How long will it take them to ruin it, M. De Sartine?” “Twenty years more, Sire.” “Well, M. De Sartine,” said the Father of Louis XVI., “You will please report them to my successor.” The Encyclopedia of the new School of Philosophers appeared in 1755; in 1765 the Jesuits in France were suppressed; in 1775 the Order was suppressed in Rome; in 1793 the King lost his head at Paris. The Philosophers made short work of it after the Jesuits went. The twenty years of the astute De Sartine sufficed to ruin France.

I will not mention all the charges alleged against the Order by the Statesmen, the Bigots, and Philosophers, their adversaries. Every point and its exact opposite, has been equally urged. They were by turns indicted as favoring despotism, and favoring republicanism; as ultra-Catholics and concealed Protestants; of patronising the passions, and being utter enemies to all enjoyment and freedom. In the appeals against them it is impossible to find any two agree—it is impossible to find any one, which stands upon internal evidence of its own truth.

The suppression took place in 1773. It was by much diplomacy and much pressure, that this suppression was obtained. The Pontiff, (popularly best known by his family name, Ganganelli) came slowly and painfully to the decision. He feared a Jesuit and anti-Jesuit party among the European Catholics, and chose “suppression” probably to avert schism. During the short time he survived this act, he labored under deep depression, as to its consequences on his own and after ages. The act was done, but another generation saw it undone.

For forty-five years—till 1814, they were dormant, and could be slandered with impunity. They live again, but have their enemies amputated to return to the old indictment? No, ladies and gentlemen, they have confined themselves to a single, but in our times, a very taking assertion, namely, that the existence of the Society is incompatible with civil liberty. When I have disposed of this assertion, what will remain? Nothing but assertion, unsupported by fact—nothing which reasoning men can take for granted, because uttered by enemies of the Order without proof or authority.

If the Jesuits, as an Order, are enemies of civil liberty, we shall find it in their Organisation, or in the Doctors, whose works are the guides of the Order. Do we so find it in either one or the other? Saint Ignatius legislated only for his own company, and in common with all sacerdotal founders, Christian and Heathen, prescribes authority and obedience, to the Fathers and the subjects. The Pagan Priesthood were so ordered; the Musselman Hierarchy is so ordered; the Christian Priesthood is so ordered. Every sect in the Union has some general congregation, some temporary moderator, some elders, some rectors of colleges, some rules of obedience for novices or students. If those who say the Jesuit Institution is incompatible with liberty, within itself, are consistent, they must equally oppose all authorised clerical orders.

But I understand the objection is not this. It is not with each other they are despots, but with the world without. They have inspired despotic ideas into kings, and opposed the freedom of the human mind at large—this is the favorite charge. This brings us to the Doctors of the Society, the exponents of its doctrines of power, of law, and of duty—and here, indeed, we find them on glorious ground. The modern Doctor, most quoted and relied on by

all Catholics, (Jesuits included,) the expositor who has almost exhausted judgment on all modern questions of this kind, was St. Thomas of Aquin, whose Philosophy and Theology, are to this day, standards which all Catholics obey. The most eminent Jesuit Philosophers, have devoted themselves to illustrate and defend this Doctor, who, for his wonderful perspicacity of mind, was called “The Angelic.” Suarez, Bellarmin, Mariana, and other Jesuits, have written many famous books, all grounded on him, as on a rock. Of course, this high debate of the origin of power, of the nature of law, of the duties of governed and governors, occupies a large share of these writings. The books are in every learned library—they speak for themselves, and for the Order of Jesuits. But if the generality have not time or taste to turn over these old latin quartos and folios, there is a modern book—“The Comparative Influence of Catholicity and Protestantism, on Civilisation,”—by Abbe Balme, written in 1840, and published this present year, in English, by Mr. Murphy, of Baltimore, in which the passages, and pages, and the chief extracts are given between page 291 and 311, in that book, and I find this text of St. Thomas on the origin of power:—

“If man,” he says, “was intended to live alone, like many animals, he would not require any one to govern him; every man would be his own king, under the supreme command of God; inasmuch as he would govern himself by the light of reason given him by the Creator. But it is the nature of man to be a social and political animal, living in community, differently from all other animals; a thing which is clearly shown by the necessities of his nature. Nature has provided for other animals food; skins for a covering, means of defence,—as teeth, horns, claws,—or at least, speed in flight; but she has not endowed man with any of those qualities; and instead she has given him reason, by which, with the assistance of his hands he can procure what he wants. But to procure this, one man alone is not enough; for he is not in a condition to preserve his own life; it is, therefore, in man's nature to live in society. Moreover, nature has granted to other animals the power of discerning what is useful or injurious to them: thus the sheep has a natural horror of his enemy the wolf. There are also certain animals who know by nature the herbs which are medicinal to them, and other things which are necessary for their preservation. But man has not naturally the knowledge which is requisite for the support of life, except in society; inasmuch as the aid of reason is capable of leading from universal principles to the knowledge of particular things, which are necessary for life. Thus, then, since it is impossible for man alone to obtain all this knowledge, it is necessary that he should live in society, one aiding another; each one applying to his own task; for example, some in medicine; some in one way, and some in another. This is shown with great clearness in that faculty peculiar to man, language—which enables him to communicate his thoughts to others. Indeed, brute animals mutually communicate their feelings; as the dog communicates his anger by barking, and other animals, their passions by various ways. But man, with respect to his fellows, is more communicative than any other animal; even than those who are most inclined to live in union, as cranes, ants, and bees. In this sense, Solomon says, in Ecclesiastes; ‘It is better, therefore, that two should be together than one; for they have the advantage of their society.’ Thus, if it be natural for man to live in society, it is necessary that some one should direct the multitude; for if many were united, and each one did as he thought proper, they would fall to pieces, unless somebody looked after the public good, as would be the case with the human body; and that of any other animal, if there did not exist a power to watch over the welfare of all the members. Thus Solomon says: ‘Thus, where there is no one to govern, the people will be dispersed.’ In man himself the soul directs the body; and in the soul, the feeling of anger and concupiscence are governed by the reason. Among the members of the body, there is one principal one, which directs all; as the heart or the head. There ought, then, to be in every multitude some governing power.” (St. Thomas, *De Regimine Principum*, lib. i. cap. 1.)

I proceed and I find this comment of Bellarmin, an Italian Jesuit, who died in 1621, and opposed the absolutist theories of James the 1st of England, at a time, when Sancroft, and all the English Bishops, slavishly preached up “passive obedience.”

Cardinal Bellarmin expresses himself in these words:—“It is certain that public authority comes from God, from whom alone emanate all things good and lawful, as is proved by St. Augustine throughout almost all the forty-five books of the *City of God*. Indeed, the Wisdom of God, in the Book of Proverbs, chap. viii., cries out, ‘It is by Me that kings reign;’ and further on, ‘It is by Me that princes rule.’ The prophet Daniel, in the second chapter, ‘The God of heaven has given thee the kingdom and the empire;’ and the same prophet, in the fourth chapter, ‘Thy dwelling shall be with cattle and with wild beasts, and thou shalt eat grass as an ox, and shalt be wet with the dew of heaven, and seven years shall pass over thee, till thou know that the Most High ruleth over the kingdom of men, and giveth to whomsoever He will.’” After having proved, by the authority of the Holy Scriptures, this dogma, viz., that the civil power comes from God, the illustrious writer explains

the sense in which it ought to be understood: “But,” he says, “it is necessary to make some observations here. In the first place, political power, considered in general, and without descending in particular to monarchy, aristocracy, or democracy, emanates immediately from God alone; for being necessarily annexed to the nature of man, it proceeds from Him who has made that nature. Besides, that power is by natural law, since it does not depend upon men's consent, since they must have a government whether they wish it or not, under pain of desiring the destruction of the human race, which is against the inclination of nature. It is thus that the law of nature is divine law, and government is introduced by divine law; and it is particularly this which the Apostle seems to have had in view when he says to the Romans, chap. xiii., ‘He who resists authority, resists the ordinance of God.’”

Bellarmin continues: “In the second place, observe, that this power resides immediately, as in its subjects, in all the multitude, for it is by divine right. The divine right has not given this power to any man in particular, for it has given it to the multitude; besides, the positive law being taken away, there is no reason why one should rule rather than another, among a great number of equal men; therefore power belongs to the whole multitude. In fine, society should be a perfect state; it should have the power of self-preservation, and, consequently, that of chastising the disturbers of peace.”

But Bellarmin does not stand alone. The great Spanish Jesuit, Suarez, who with Vasquez, Pope Benedict XIV., has called “the sun and moon of theology,”—Suarez in these words explains the origin of power:—

“Herein,” he says, “the common opinion seems to be, that God, inasmuch as He is the author of nature, gives the power; so that men are, so to speak, the matter and subject capable of this power; while God gives the form by giving the power.” (*De Leg.* lib. iii. c. 3.)

He goes on to develop his doctrine, relying on the reason usually made use of in this matter; and when he comes to draw the conclusion, he explains how society, which according to him, receives the power immediately from God, communicates it to certain persons. He adds: “In the second place, it follows from what has been said, that the civil power, whenever it is found in a man or a prince, has emanated according to usual and legitimate law, from the people and the community, either directly or remotely, and that it cannot otherwise be justly possessed.” (*Ibid.* cap. 4.)

Father Mariana, another Spanish Jesuit of the same age, is equally unequivocal in his testimony to the popular sovereignty. In his work entitled *Historia Real Sagrada*, he speaks of the Hebrew revolution, which substituted Saul's kingship for Samuel's judgeship:—

“Such,” says he, “is the law which the king whom you wish for will maintain to your regard. The word law is here employed ironically, as if God should say: ‘You imagine, without doubt, that this king of yours would govern according to law; on this supposition you asked for him, since you complained that my tribunal did not govern you. Now, the law which this king will exercise towards you will be, to disregard all law; and his law will eventually be tyranny respected.’ The politician who, relying upon this passage, should attribute as a right to the monarch a power which is merely pointed out by God to the people as a chastisement, would be an uncivilised being, unworthy of being treated as a rational creature. The Lord, in this instance, does not define what is the best; he does not say what he is giving them; these words are no appreciation of power; he merely declares what would be the case, and what he condemns. Who shall dare to found the origin of tyranny on justice itself? God says, that he whom they desire for a king will be a tyrant—not a tyrant approved of by him, but a tyrant that he reprobates and chastises. And subsequent events clearly shewed it, since there was in Israel wicked kings, by whom the prophecy was fulfilled, and Saints who obtained on the throne the mercy of God. The wicked kings literally accomplished the divine threat, by doing what they were forbidden; the good ones established their dignity upon propriety and justice within prescribed limits.”

I might go on and quote many other Catholic divines, for this is not peculiar Jesuit teaching, it is Catholic doctrine—it is a doctrine old as the Catholic Church. But Bellarmin, Suarez, and Mariana will suffice. When the opponents of the order can find three such witnesses on their side, I shall look for the end of the world soon after.

Yet why should I appeal to the past to illustrate the courage, the disinterestedness, and glory of this Order. Have we not in this very congregation, so well and carefully instructed, a plain proof of Jesuit piety? Have we not in our midst, another Father of the Society, illustrious for his virtuous and heroic life—a queller of riots, a brave minister on the battle-fields of Mexico—a laborer in peace in times of peace—the venerable Father McElroy? Have we not had in the College of our Diocese, a Mulledy, a Fenwick, a Ryder, and an Early? Massachusetts, prejudiced as she may be, as she is, against the order, cannot deny that these Fathers were pure, modest, laborious and accomplished men. The citizens of Massachusetts who encountered them, or their suc-

cessors among us, will not soon forget the urbanity, and the power, stamped on every word of their lips. Without trumpet or drum, banner or warning, the Jesuits have entered the heart of the State, and what is more, have entered the hearts of many of the people of the State.

I have now run hastily over the record of the career of this Society, in its origin so miraculous, in its history so superhuman. Its first foundation was hardly so imposing as its restoration. In 1814, the exiled religious were gathered from the ends of the earth into the Basilica of St. Peter's at Rome. Russia and Prussia, which had sheltered them as remnants of a power, still capable of great achievements, saw them set forth with regret for the Eternal City. Pope Pius the VII., had issued his summons and projected their re-establishment. In his long banishment in France, he had reflected deeply on the cause of the evils then prevailing. He had known the sorrow of Pope Clement—he had seen the death in captivity of his predecessor—he had seen the first continental revolution, which particularly afflicted France, the chief of the anti-Jesuit nations. At the head of the small band of survivors who came to Rome, was Albert of Montalto, who had reached the wonderful age of 126 years, and had been in the Order 108 years! The youngest Father present was nearly four score years old. While the Bull for the restoration was being read, tears streamed down the cheeks of those ancient men, and murmurs of joy filled the immense dome of the cathedral of Christendom. Nearly forty years have gone by since that memorable day, and all the venerable actors in the event, sleep with their sainted brethren. Once more the Jesuits are throughout the earth—once more pulpits and colleges echo to their words—once more the wilderness and the wild man hail their advent. Once more irreverent conspiracy slings its secret fire into the homes of old authority, and nature trembles to think what to-morrow may bring forth. Once more all who have principles to guide them, and all who have none, are angrily arrayed, face to face. On the side of religion, law, and education, on the side of justice, equity, and order, I see the Catholic Church, and conspicuous in that host, I see the Jesuits on the right. As I mark their banner and their numbers, as I hear them invoke the aid of St. Ignatius, their general in Heaven, my heart bows down before them, and bending my head with unfeigned reverence for their virtues and their afflictions, I hail the Order with Gratian's exclamation—*Esto Perpetua, may it endure and flourish for ever!*

## LECTURE OF MR. LARKIN AT DUMFRIES, SCOTLAND.

In consequence of certain itinerant orators having recently visited the towns of Scotland declaiming vehemently against the Catholic Church, Mr. Larkin, of Newcastle, was invited to give a lecture in Dumfries in refutation of the harangues of Gavazzi, which that gentleman did on Monday evening, the 8th inst., in the theatre of Dumfries, to a respectable audience of Catholics and Presbyterians.

Mr. Larkin commenced by stating it was the first time he had the honor of addressing the men of Scotland—that he had not come there to vindicate the Catholic religion, which required no vindication from him, but he came there to prove to all those who believed, or pretended to believe, the lies and trash of Gavazzi, that they were either fools or knaves—that if they believed the ridiculous stories Gavazzi told them respecting Catholicity and Catholicity, they were fools; and if they knew better, and still supported such an attack on the religious feelings and characters of their neighbors, they were knaves who were worthy of Gavazzi, and he of them. Of course the Scotch pride did not receive such remarks with complacence. The Free Kirk Ministers, who came to the meeting with a pile of books, and occupied a conspicuous place in the boxes, rose, and wished to interrupt the speaker, but Mr. Larkin would permit no interruption, and being supported by the gods in the gallery, ultimately succeeded in putting down the interruption, which was again renewed on Mr. Larkin telling them that they should pluck the mote out of their own eye before that of their neighbors; that if the practices, or certain practices, of the Catholic Church, seemed to them ridiculous, Presbyterianism was, in the eyes of others, a huge system, of blasphemy; that the doctrines they professed were deemed by many as calculated to turn the Creator of Man into an object of abhorrence as connected with their doctrine of election. On Mr. Larkin refusing to answer certain questions put to him by various persons in the meeting, he told them they were mistaken in supposing such questions could not be answered satisfactorily; but that the theatre was now taken to deliver a lecture by himself, and he would not play the game of the enemies of the Catholics, by turning the occasion into one of discussion; that



he had no objection to meet any man they choosed on a proper occasion, and defend any and every doctrine of the Catholic Church.

The enthusiasm of the Catholic part of the audience was, of course, unbounded during the deliverance of the lecture, accustomed as they have been to endure for months back every species of insult and opprobrium on their religious opinions.

CATHOLIC INTELLIGENCE.

At some of the Catholic Churches in this city, on Sunday, a portion of the statutes of the Synod of Thurles was read from the altar, of which the purport was, that from the 1st of January next no mass should be celebrated after midday.

This morning (Tuesday) the Venerable Lord Bishop of Limerick, the Rt. Rev. Dr. Ryan, presided at the profession of Miss Dennon, daughter of John Dennon, Esq., of Dublin, and the reception of Miss Taylor, daughter of J. Taylor, Esq., of Limerick.

Died at his residence on Thursday night, the 11th instant, of disease of the heart, the Rev. William J. Mulligan, parish Priest of Costletown, in the county of Westmeath, in the 48th year of his age, and the 23d of his ministry.

I have just heard that a gentleman connected with the Holyhead Steam Company, suggested to the Lady Superior at the Convent, Dalkey, the propriety of discontinuing the tolling of their large bell during the prevailing foggy weather.

Hammersmith.—On Sunday, the third of Advent, the Cardinal Archbishop of Westminster, administered Confirmation in the Benedictine chapel, Hammersmith. Though this chapel, which is used by the congregation at Hammersmith, was enlarged some years since, it was most inconveniently crowded on this occasion.

Dunfermline.—The Lord Bishop of Southwark administered the Sacrament in the Church of the Assumption, on Sunday, the 14th ult., to seventy-four persons, some of whom were adults and converts.

The Philadelphia Cathedral.—This magnificent structure is in progress of construction. It far surpasses any church in this country in magnitude, solidity and grandeur. The style of architecture, which characterises the structure, is that denominated the "Roman Corinthian."

CONVERSIONS.—On Sunday and Monday, 21st and 22d December, there were upwards of twenty persons baptised at St. Anthony's Chapel, Liverpool. These parties had been all their lives Protestants, and were converted through the preaching of the Passionist Fathers, whose mission has just terminated at the above church.

Miss Basche, a lady of fortune, and who has moved in the best circles of society, has lately been received into the Catholic Church, at Farm-street, by the Jesuit Fathers. We have also to inform our readers, that Miss Massey Dawson, a granddaughter of Lord and Lady Sinclair, has been received into the One

True Fold, at the Church of the Immaculate Conception, Farm-street.—Catholic Standard. The Universal Gazette of Augsburg states that, on the 24th of October last, the brother of Count Augustus de Platen, a celebrated poet, embraced the Holy Catholic Religion.

IRISH INTELLIGENCE.

DEATH OF THE PROVOST OF TRINITY COLLEGE.—The Rev. F. Sadleir, D. D., Provost of Trinity College, Dublin, died suddenly on Sunday evening, the 14th ult. He had been slightly indisposed for some days, but on Sunday afternoon he drove out in a carriage, and on his return retired early to rest.

STATUE OF HIS EXCELLENCY THE EARL OF CLARENDON.—Mr. Jones, the celebrated sculptor, has just completed his classic statue of Lord Clarendon. It is an admirable likeness, and represents his Excellency as Atlas, leaning upon a Post, and with the World upon his back.—Dublin Evening Herald.

THE BIRCH PRESS.—The Cork Reporter remarks that the public journals have all, "with one exception," indignantly denounced the corruption of the press.—The one base exception is, of course, the Evening Post. It certainly is rather unreasonable for the Reporter to expect that that distinguished public servant should abuse itself with its own type, in condemning a patronage which Mr. Corry Connellan asserts was extended to "another paper" besides that of Birch.

The important case of Rosborough v. Boyse, instituted by the heir-at-law for the recovery of the Colclough estates in Wexford, is on the list of causes to be heard by the Chancellor this term. Considering the value of the property involved (from eight thousand pounds to ten thousand pounds a year), and the impugnant of the will of the late Caesar Colclough, Esq., Tintern, Abbey, there is much interest as to the result.

DESTRUCTIVE FIRE.—The Waterford News gives an account of a destructive fire in the extensive buildings, called Johnstown, in that city, occupied by Mr. B. A. Carleton in carrying on his flax manufacture. The loss is estimated at three thousand six hundred pounds. It is stated that the premises were insured.

THE PROCLAIMED DISTRICTS.—A constabulary force of sixty men arrived in Castleblaney on Tuesday last. Men were assigned to different local stations, according to the directions of the resident magistrate.—Armagh Gazette.

MR. BATESON'S MURDER.—An agrarian murder, under the most revolting circumstances, is committed in Monaghan, and, with the usual logical sequence familiar to the anti-tenant organs, the blood is tracked up to Tenant Leagues and popular meetings—to anything but the true cause. We think our imaginative cotemporaries might take a more common sense view of the matter than this foolish identification of the Tenant League, or any other league, tenant or landlord, with the brutal assassination of Mr. Bateson.

"We have received a list of some of the families evicted from the Templeton estate since Mr. Bateson became agent, and we believe the following will be found pretty accurate:—David McBirney, whose family consisted of 8 persons; William Gray, 14 in family; M. Caraher, 8; Peter Mackin, 6; Pat Grenan, 4; Widow Caraher, 8; Patrick Caraher, 7; Peter Caraher, 11; Philip Caraher, 8; John Caraher, 6; Richard Mooney, 10; John Duffy, 4; John Devlin, 10; Bernard Meehan, 8; Pat. O'Hare, 7; Michael O'Hare, 6; Hugh Caraher, 8; Pat. Duffy, 4; John Halpenny, 4; Francis Halpenny, 5; James Largey, 6; William Boyle, 6; William McLaughlin, 6; John McLaughlin, 5; Michael Hughes, 4; Jane Wilks, 5; Mary Wilks, 3; Walter McLaughlin, 6; John Tomany, 6; William Forbis, 7; John McCullagh, 4; Anthony Murphy, 8; John Wright, 7; M. McCarden, 10."

Here is a catalogue of two hundred and twenty-four persons evicted since 1845; and we are informed that this is only a portion of the number who have shared the disastrous fate of the exterminated on the Templeton property. The causes that led to this unsettling of a long resident tenantry may be connected with motives and acts for which Mr. Bateson should receive partial credit. His friends say so, and let us believe them. But look at this. William Gray, with his fourteen in family; Peter Caraher, eleven, and so on; and it becomes impossible to dissociate from some, at least, of the details, acts of probable hardship, to which might be traced the motive and the arm that laid Mr. Bateson low. It is absurd to be howling about Ribbonism, and taking credit for a ridiculous sagacity, and not less ridiculous fearlessness, by developing the conspiracy and daring the conspirators. Some of our northern cotemporaries are wonderfully brave in this challenge to shadows; but would it not be worth their while to pass over the Ribbon lodges for the present, and look to more probable causes and instruments? Mr. Bateson's life is only another offering to the "wild justice of revenge," called into activity by the present law of landlord and tenant.—Both perish—the hundreds and the units—because the men charged with the duty and the necessity of restoring society to an healthful condition, and eradicating the evils which corrupt and poison it, are either too lazy or incompetent to undertake the task. So long as the land question is suffered to be the sport and derision of "statesmen"—so long as "the righting itself" system, or no system is held up as the only mode of arriving in time at a satisfactory solution—there will be tenants evicted and life—the life of the tenant and of the landlord—will be insecure in Ireland. Human passion will continue in violation of the law of God and of the law of man, to avenge itself on the real or supposed object of its wrath.—Dublin Freeman.

ADDRESS FROM THE CORK TOWN COUNCIL TO FATHER MATHEW.

A meeting of the town council of Cork took place on Tuesday, which was rendered peculiarly interesting by the fact that Father Mathew was present to receive the address unanimously adopted some weeks since at a full meeting of that body.

Ald. Maguire, who was appointed by the committee to draw up the address to Father Mathew said—I need not say, my dear Father Mathew, before reading the address, as the official representative of the town council, with what intense pleasure I am the medium of expressing to you the feelings which every man in Cork entertains towards you (hear.) I have myself been associated with you for 13 years in your glorious mission; but that is only one of the many reasons why I feel such extreme pleasure in being the medium of presenting you with an address.

The Very Rev. Mr. Mathew then advanced to the council table, and said—Right Worshipful Mayor, most respected aldermen, and common council of the city of Cork, beloved friends and fellow-citizens, to be welcomed on my return from the great western world in such cordial and affectionate terms by the municipal authorities of that city in which I have spent the greater part of a laborious life, with the prosperity of which my warmest feelings have ever been closely identified, amongst whose virtuous, public-spirited, and benevolent citizens I have the honor and happiness to number my most loved and cherished friends, gives rise to emotions which cannot be embodied in the ordinary phrases of conventional acknowledgment, but rather seek their appropriate expression in the silent out-pourings of a grateful heart.—(Hear, hear.) You have, gentlemen, in terms of eulogy, more expressive of your friendly prepossession than of my intrinsic merit, referred to my humble efforts to effect a great moral reform. It is true, thank Heaven, my exertions in the sacred cause of temperance have been blessed with abundant success—not to me, but to Him whose unworthy instrument I am, be ascribed the undivided praise. As a minister of that Blessed Saviour who came to proclaim glad tidings to the poor, who compassionately closed his eyes on the past failings of the returned prodigal, and who lovingly declared that he came to call "not the just, but sinners," to repentance, I hold that I have but done my duty in employing the solitary talent committed to my care for the removal of the only blot on the Irish escutcheon; and were the reclamation of units, instead of millions, the result of my mission, I would still feel that the sacrifice of health, of property, or of life itself, was but as dust in the balance, compared with the tremendous interests, both as regards time and eternity, which even one life, rescued from intemperance, and all its attendant horrors, and devoted to virtue, must necessarily involve (loud applause). No language, gentlemen, which you could frame, can sufficiently express the measure of our common obligation to the noble-hearted and generous citizens of America (hear, hear.) You have had ocular demonstration of their bountiful sympathy, when, in the day of tribulation, you witnessed in your magnificent harbor, their star spangled banner proudly floating over the frigate "Jamestown," the distribution of whose precious freight (a great nation's spontaneous offering on the altars of humanity) saved innumerable lives within the precincts of our famine stricken county. I have travelled thousands of miles in the great western republic, and never have I experienced, not only in the capitol, but through the wide extent of America, aught but respect and kindness from its high minded citizens (hear, hear). My transatlantic tour is fraught with a thousand fond reminiscences, never to be forgotten; and I fervently hope that the strong feelings of sympathy and friendship which now exist between the people of Ireland and America may continue as permanent and durable as the many virtues they possess in common (long continued applause). Your allusion to my dear expatriated countrymen whom I had the happiness to meet in the great Republic, and the greater happiness of enrolling amongst my disciples, has touched a chord which vibrates through my whole frame. Though painfully struck with the sad contrast which our dearly beloved country presents in many particulars with the favored land which I have recently left, I yet see no reason for apathy or despair; Ireland—this is not the place to investigate the cause—is now passing through a severe transitory ordeal, from which I trust she will ere long brightly emerge, and enter on that glorious career of national prosperity, to which her ample resources, now in progress of development, must naturally entitle her (hear, hear). I feel delight in already recognising marked indications of a spirit of industrial activity and enterprise, which, combined with self-reliance and perseverance, cannot fail to effect for her that social regeneration which it has already accomplished for so many nations in the history of mankind (renewed applause). This spirit once universally diffused, employment, and its natural concomitants, plenty, and prosperity, would speedily follow an ample field would be afforded at home for the energies of our people, while temperance and self respect would consolidate those advantages—and render them durable (hear, hear). Beloved fellow-citizens, I sincerely thank you for your most kind and considerate advice for the preservation of my health, which, God willing, I intend to implicitly follow. For this deeply prized address, a mark of your unanimous esteem, accept the homage of a grateful and affectionate heart.

The conclusion of Father Mathew's observations elicited the cordial and enthusiastic acclamations of the council.

As Father Mathew prepared to depart, the entire council rose, and remained standing until he had left the room.—Cork Examiner, Dec., 18.

ARREST OF A PURCHASER UNDER THE INCUMBERED ESTATES COMMISSION.—Captain Collingridge, a gentleman who purchased largely in the Kingston estates, has been arrested under an attachment issued by Dr. Longfield, and conducted to prison, where he now lies, he having failed in completing his purchase by the lodgment of the money within the fourteen days after the sale, prescribed by the statute under which the commission was instituted.

FIRING AT BAILIFFS.—Two men named John Forsythe and Charles Forsythe stand charged with having fired a shot at Neil Kelly and Isaac Nolan, bailiffs, whilst endeavoring to execute a writ or order, issued from the Bishop's Court, against John Forsythe, at Leggygowan, near Saintfield. It appeared that John Forsythe fired the shot, and Charles threatened to stab the bailiffs with a grape. They have for the present escaped the vigilance of the police.—Down Recorder.

INDUSTRIAL EDUCATION.—AN EXAMPLE.—A numerous and respectable meeting was held last week at the Ballymena Industrial School, to receive the fourth annual report of the committee of that institution. The report commenced by glancing at the causes of the apparent falling off in the number of the pupils in attendance on the schools. The improved condition of the staple manufactures of the neighborhood gives employment to the boys who were previously in the habit of attending the schools; and those who applied so numerously for admission for their children in the calamitous period of 1847 and 1848, now find it more profitable to avail themselves of the employment which the manufacturers hold out. The report went on to state the possibility of making this class of schools self-supporting. With the exception of a small balance on hand at the close of the last financial year, some few donations, and a small amount in fines paid to the treasurer by order of the magistrates, the institution had been self-supporting for the space of a year and a half.

The Dublin Warder states positively that the same company which executed the Submarine Telegraph between France and England, has submitted a proposition to the Government to complete a similar line between Kingston and Holyhead within a very limited period. If this is carried out it will place Galway in instantaneous communication with London and Liverpool.

BELFAST JUNCTION RAILWAY.—We are gratified in being enabled to state that the great and pressing inconvenience to which travellers have been subjected, to the want of direct railway communication from Belfast to Dublin, will shortly be very much mitigated, and after some months will be entirely obviated. The Dublin and Belfast Junction Railway Company have made the necessary arrangements for opening in the first week in January the portion of the line from Gorah Wood, which is about four miles from Newry, to the junction with the Ulster Railway at Portadown.—There will still be a gap in the communication from Gorah Wood to the Wellington Inn, a distance between five and six miles; but we understand the directors intended to press this portion of the line on to completion as speedily as possible. The extension of the line from Gorah Wood to Portadown will relieve travellers of about eleven miles of coach or car travelling.—Belfast Mercury.

THREATENING NOTICES.—Some national schoolmasters in the south end of Killarney have lately been suspected of being the writers of threatening notices posted in the district. Two of them, we understand, have been accordingly arrested, and examined before the magistrates. The purport of such papers—adorned with the figure of a coffin or a gun—is to threaten with death any one who pays rent.—Newry Telegraph.

FINDING OF A DEAD WHALE.—On the 14th ult., the carcass of a whale, of the sperm species, was discovered immediately outside the mouth of the harbor of Castletown, Berhaven. It appeared to have been dead about a week. When towed into the little harbor, it almost frightened the village from its proximity; immediately the surface of the water seemed alive with human beings; every one was there; doctors, clergymen, lawyers, shopkeepers, and laborers, in one "busy humming din." The mystery was—how it met its end. This was soon solved, by having it turned, for in the belly and shoulders were found several deep punctured wounds, such as would result from the attacks of some animal having long and powerful tusks; and in one of these wounds in the jaw bone, was found a piece of such a task, bearing proof evidently that it was killed by the sword fish, or some similarly armed animal. Its dimensions are 24 feet 9 inches long, 42 feet girth, breadth of tail 24 feet, length of lower jaw, 12, breadth between the eyes (one of which is broken by a wound) 15 feet.

MOST MELANCHOLY DEATH ARISING FROM THE CAUTIOUS USE OF FIRE-ARMS.—On Monday, the 8th ult., an inquest was held by James Courtney and Hercules Ellis, Esqrs., magistrates for the county Londonderry, at Grenlough Chapel, near Portlone, on the body of John McCloy. It appeared in evidence that the deceased John McCloy had been married on the evening of Friday, the 5th December, at the house of the parish priest; and while McCloy and his bride were returning to their own home, accompanied by their relations and friends, that several shots were fired, most of these shots being from pistols, as the only person who had a gun was James Clarke, of Dromolish, who fired four shots, and, horrible to relate, John McCloy, the bridegroom, was struck on the head at the fourth shot, fell instantly on the road, never spoke afterwards, was carried to the house of John Walsh, and died in about two hours. It appeared from the evidence of Dr. Madden, of Portlone, who examined the body, that the fatal wound was given by the wadding of the gun, as he could discover no bullet or lead of any kind in the head. There were not the slightest grounds for supposing that Clarke was actuated by any kind of malice, as he was the person who ran forward to lift the deceased; yet the magistrates, as we consider most properly, have held him to bail to take his trial at next Londonderry assizes, himself in £100 and two securities in £50 each.—Derry Journal.

THE CENSUS.—CLONNEL UNION.—The following statistical table, furnished by the secretary of the Census Commissioners to the clerk of this union, will give some idea of the fearful ravages which the last ten years have made upon our population. The area of this union embraces 36,811 acres. In 1851 the population was 39,962, in 1851 it numbers 36,650 a reduction of 3,312 souls! Under ordinary circumstances the population would have increased one-third within ten years. The following is the return for the years above mentioned respectively:—

Electoral Divisions.	Population.	1841.	1851.
Ballycleihan,	1,727	1,425	
Clonmel,	16,151	17,658	
St. Mary's,	2,844	2,489	
Innislonahty,	3,866	3,417	
Kilcash,	2,453	1,642	
Killaloe,	1,303	1,171	
Kilshegan,	2,376	2,087	
Kiltinan,	1,883	1,184	
Lisroagh,	1,254	983	
Ballymacarberry,	1,867	1,125	
Graigrower,	1,911	1,316	
Garteen,	1,295	1,019	
Kilmacumma,	1,200	752	
Kilronan,	212	379	
Total,	89,962	36,650	

Tipperary Free Press.



THE BEASTS OF PREY IN TUAM.  
(From the Tablet.)

The order of the day in the Protestant world is still Protestantism, and from various parts of the country we still receive accounts of the efforts made in that direction by the mercenaries of English fanaticism. The lion by the particulars, that have come in our way, are from the town and neighborhood of Tuam, in which the patronage and aid of the once liberal Mr. Plunkett, Superintendent of that district, is turned to the best, or more accurately speaking, to the worst account. Mr. Plunkett once was a quiet, decent, respectable man, who bore his honors, if not meekly, at least with manly gentility; was proud of a mark of recognition from his Holiness; did not trouble his neighbors; enjoyed his collar and other essentials of his function; and if he could not make out a good title to the estate he enjoyed as the fruits of legal plunder, at least spent the revenues in such a way as not to cause annoyance to their proper owners. But in these latter times the Superintendent has not mended his hand, but has changed his mind. The notion popularly entertained is, that the good man is looking out for squalls, and is that he has commenced certain Wild Sports in the West, not from any love of the amusement, but from sheer disgust at the desolation of Connaught, and from anxiety to stable his horses at Mr. Whately's manger on the demises of that vigorous old Superintendent, or to climb still higher, and fix the stakes of his tent, as they say, "in the sides of the North." We give these as mere popular rumors. Mr. Plunkett has not made us the depository of his secret intentions, and we cannot, therefore, say with any confidence that he does not, for some reason, known or unknown, have become a great patron of the proselytisers, and a great nuisance to the neighborhood.

Under Mr. Plunkett's auspices, accordingly, the beasts of prey to whom we have alluded have become very numerous of late in Tuam, and exceedingly active. The less densely inhabited portions of the world, such as the regions skirting the Pyrenees and elsewhere, are sometimes visited with a grievous calamity. When the winter is very protracted, the cold very severe, and the snow remains long on the ground, the poor villagers suffer terribly from the pinching frost, the want of fire, and the want of food. This is bad enough; but an old proverb tells us that "it never rains but it pours." Calamities always come in crowds, and the frightful pressure of the winter is augmented by something still worse. For then it is that the wolves come down from the mountains. They assemble in troops. They prowling about all the highways. They dog the steps of the unwary loiterer. With their gaunt sides and hungry stomachs, and flashing eyes, and ravening jaws, and crunching tufts, they enter even the villages by day as well as by night. If they find an innocent child asleep by the embers on the hearth—woe to him—for he is their first prey. Their accursed fangs are soon buried in his tender flesh, and they tear him in pieces, and growl and gorgo over him, and pick his bones white and clean, and then lick their jaws that drop with human gore, and bound off to seek another victim. Sometimes they assail a full grown man, but usually this task exceeds their courage or their strength, and it is upon the helpless little that they rely to furnish their horrible repasts.

It must be admitted, we think, that to have your child mangled and eaten up almost before your eyes is a very considerable addition to the anguish resulting from cold, and hunger, and nakedness, and therefore it is found that, in the villages of the Pyrenees, when these scourges of humanity troop down upon them, and when a certain number of children have been eaten up, the villagers form themselves into a sort of rustic police, do watch and ward by turns, take the field against the enemy, and, by weapons appropriate to the occasion, drive away the four-legged devils that turn their humble hearths into a place of skulls.

Can we wonder very much that they should do so? We think not; and, so thinking, we also should not wonder very much if the inhabitants of Connaught were to turn out against the two-legged wolves who take advantage of these years of famine, and the terrible sufferings of the people to tear and rend the souls of their children, to lap their fangs in the innocent consciences of the same, to fill their insatiate maws, and their still more insatiable pockets, with the food picked from the bones of these younglings. Of course every man has his peculiar taste. The present writer can only speak for himself; but speaking for himself, he confesses that of the two he would rather see his child's body torn limb from limb by tawny, ragged, four-legged wolves, than his child's soul torn to pieces by the black-coated, sleek, two-legged beasts of prey to whom our attention is now particularly directed; and though our resistance to the spiritual massacre would not be exactly of the same kind, we trust in God it would be quite as strenuous as any resistance that would be made to the bodily massacre ascribed by the stoutest Pyrenean cottager.

But this illustration has occupied us too long, and we introduced it, not because violence has been or is likely to be exercised in Tuam, but because the proselytising papers are combined together to get up a shocking story of violence, which, if true, would not be very wonderful, but, according to all the accounts that have reached us, is absolutely and completely false. On this subject we can do no better than to refer our readers to the very full report of the hearing before the Tuam magistrates on last Monday, which has been sent to us from a lay reporter.

But going back to the doings of the two-legged wolves—we are very happy to say that though they have been prowling about Tuam, snuffing and sniffing at every door at which their keen scent smelt famine, they have not yet succeeded in making any converts. A correspondent informs us that for the Tuam squire they have been very particular in singling out animals of a large breed and of huge bone. These creatures, with their heads high up in the air, stalk about like the old Titans making war upon the gods. Their tactics, indeed, have not been like those of their prototypes, to fling hill upon hill, Pelion upon Ossa, and Ossa upon the "skyish head of blue Olympus," to take Heaven by storm, but after a more creeping fashion they heap potatoes upon bread and bread upon breeches, and thus try by bribes to tempt the starving and the naked to become deserters from Heaven and go over to their own camp—that is—to the camp of the Great Enemy.

We are happy to say, in plain prose, that the efforts of these gentlemen, and of the ladies who accompany them, and who make visits that ought to be discountenanced and refused, have failed hitherto—though wo-

are told Mr. Superintendent Plunkett and his Parsons have dismissed all their Catholic workmen, when they would not hear what they call "the Word of God," but which our readers know to proceed from a very different source. In the meantime, it appears that on the last market day in Tuam, as the two-legged genies were proceeding on their pious mission, snuffing about, as we have said, for prey, the market people stood together a little closer than usual, and began to shout. An egg-woman, in particular, advanced two yards from her basket, and positively raised her voice. For this atrocity she was arrested, tried, and acquitted. So stands the question at present; and though a great outcry is raised by the wolf-press against the magistrates for their conduct on this occasion, we confess that our honest sympathies are with the Egg-woman and against the Wolves.

**EFFECT OF EVICTIONS.**—The *Munster News* says:—"A correspondent informs us that the condition of the country around Charleville is most afflicting. Whole districts of the country lie waste; scarcely a human habitation to be seen on the properties around Drewscourt, Ballygrane, and Newtown. The condition of the poor is most wretched; the people are flying in all directions to escape the workhouse and the Crowbar Brigade. The unfortunate occupiers recently evicted from those districts have no place to lay their heads."

Mary Broderick, a prisoner in Galway gaol, under sentence of transportation for ten years, put an end to her life by strangulation from one of the bars of the cell window, by her apron.

GREAT BRITAIN.

There is a good deal of talk at the clubs about a probable dissolution of parliament during the summer, if not the spring of next year. The idea of our being almost on the eve of a general election is evidently becoming more and more fixed in men's minds, and in some instances preparations are already being made. Candidates are in considerable requisition, more particularly on the Protectionist interest; from which, and other circumstances, it is plain that a good many changes are contemplated.—*Oxford Herald*.

It is reported that, in consequence of the recent augmentations to the forces of the Cape of Good Hope, an increase of not less than 5,000 men will be required early next year to carry out the system of reliefs.

**CONVENT OF THE GOOD SHEPHERD.**—A Protestant gentleman called at Mr. Dolman's last week, and most liberally presented him with fifty pounds for the above admirable institution, on account of his disgust at the proceedings of the girl Burke.—*Catholic Standard*.

**PESEYISM IN DURHAM.**—On Sunday week, a few minutes previous to ringing the bells for the Anglican service in the cathedral, considerable sensation was created amongst the persons present in consequence of a genuine Puseyite, a young under graduate of the university, when turning to the altar (or rather where once stood a glorious altar, but now, alas, no longer the remains of such an appellation), bowing most reverently on one knee, and, on shortly afterwards recrossing the aisle, repeating his genuflection, to the no little horror of the troop of beadles and placemen, who have, since that scene, been impressed with the belief that the Pope or the Devil has got into the cathedral, and that their tenure of occupancy is in jeopardy every hour. **HARTLEPOOL.**—Considerable amusement has been created in this good old town by the application to the bench of magistrates of certain parties to restrain the ringing of bells at the new Catholic Church. Alarmed at the progress of Catholicity, at the indefatigable services during the late Spiritual Retreat, the Parson declared, in his application, that the ringing of the bells (at the Elevation) six times at eleven o'clock, during the delivery of his sermon, so "disconcerted" him, that he felt it his duty to attempt to remove, restrain, and limit the annoyance. Of course every one must feel sympathy for any gentleman being disconcerted during the delivery of his sermon from such a source, only it happens, in this case, that the town clock is attached to the complainant's church, and though it strikes, chimes eleven times at the hour of eleven, no complaint is made against it; the silvery chimes and musical sound of the Catholic bells of St. Mary only create an interruption to the chain of his ideas during the delivery of his sermon. The authorities, it is reported, gave no countenance to the application.—*Northumberland and Durham Correspondents to the Tablet*.

**UNIVERSITY TESTS.**—A private meeting of gentlemen interested in the abolition of university tests was held on Monday in the Council Chamber, Edinburgh; and we understand that the result has been the procuring of a promise from the Lord Advocate to bring in a bill on the subject, similar to that introduced by his predecessor, Lord Rutherford.—*Scotsman*.

**MARRIED BISHOPS.**—Dr. Jackson, the Bishop-Designate of Lyttleton, New Zealand, is now on his way home—not, however, to be consecrated here, as was expected, for he has declined the appointment to the new see, but probably to obtain some other Colonial Bishopric, to which, under all the circumstances, he is well entitled. The cause assigned for relinquishing Lyttleton is, that the climate is found prejudicial to Mrs. Jackson's health.—*Oxford Herald* of Nov. 20.

**EXTRAORDINARY LEGACY.**—By the recent death of Mr. Henderson, of the Grange of Barry, Mr. Thomas Low, who for the last 16 years has been employed as a dock-gate man at the port of Dundee, has succeeded to an inheritance of about £45,000. On Tuesday last Mr. Low resigned his situation at the docks, where his weekly wages were under £1. a-week, to enter on the possession of the above handsome legacy. He is upwards of 60 years of age.—*Edinburgh Witness*.

Holder Alleyne, McGeachy Alleyne, and D'Arcy, the young men, formerly gentlemen, who were lately convicted at Westminster, of conspiracy to defraud Mr. Robert Blair Kennedy of a betting-stake of £7300, and who were sentenced to imprisonment, are at large on the Continent. They were let out on bail before the trial and did not appear at the trial but forfeited their recognizances. Last week, an application was made to Vice-Chancellor Sir James Parker, by Rosenberg, the partner of McGeachy Alleyne, and one of the other convicts in a patent barrel-stave manufactory at Bermoudsey for an injunction to prevent them from dealing with the partnership funds. They were then at Brussels. This week, counsel stated that the absentees had consented to the dissolution of the partnership, had executed a deed for that purpose, and had acted very honorably in the transaction.—*Spectator*.

**EXTRAORDINARY PROCEEDINGS.**—On Sunday the Lord Bishop of Oxford, pursuant to public announcement, attended St. John's Church, Waterloo-road, and preached an eloquent sermon in aid of the fund now raising for the restoration of Lambeth Church. The Right Rev. Prelate took for his text the 21st chapter of St. Luke's Gospel, the 25th and following verse. His Lordship having delivered an excellent sermon, and made a most powerful appeal to the numerous congregation assembled within the walls of the sacred edifice, was in the act of leaving the pulpit, when a respectably dressed woman, apparently about 50 years of age, stood up in the gallery and addressed the congregation, which, as might be supposed, created great confusion. She commenced her harangue by declaring that his Lordship, and, indeed, the whole bench of Bishops, the clergy of the Establishment, and of most denominations of Dissenters, were doing that which sooner or later must send them to perdition. She was in the act of exhorting the persons present to believe nothing which the Right Rev. Prelate had advanced when a police-constable was called in, who conveyed her to Tower-street police-station. Mr. Edwards, one of the churchwardens, and some other gentlemen officially connected with the church, proceeded to the station, but imagining the woman to be laboring under some sort of monomania, they refrained from pressing the charge against her, and she was in consequence discharged.—*Times*.

**A SERIOUS INJURY!**—A very novel case was brought before the Sheriff Small Debt Court, Tain, by John Leslie, cartwright, against the Free Church preacher of the parish of Rosskeen, claiming £8 6s 8d damages for having requested the prayers of the congregation on his behalf on Sunday, the 21st September last. The defendant stated that, on going into his desk, on the day in question, he found a note, stating that Leslie was dangerously ill, and desirous of being remembered in prayer by the congregation; and that he read the paper in the usual way. Leslie said his character was seriously injured by the proceeding, that he never heard of prayers being offered for a person that was quite well, and that he himself was in "perfect good health at the time." The Sheriff stated that he could not understand how one could be injured by being "remembered in prayer;" that prayers were regularly offered on behalf of many in the enjoyment of good health—for instance, for the Queen, Prince Albert, and the dukes of Tain, &c. and concluded that, instead of being the worse, the pursuer would be much the better of the privilege. The action was accordingly dismissed.—*Inverness paper*.

**THE ROYAL HORSE GUARDS.**—It is said that a court of inquiry is about to take place in this regiment relative to the recent defalcations of a subaltern, and which amount, it is said, to £80,000.

**THE GAROTTE ROBBERIES.**—The system of highway attacks known as "Garotte" robberies are becoming numerous about Manchester, especially in the neighborhood of Strangways and Cheetham-hill.—This week two are recorded, one of the victims being Alderman Bradford, an old and respected member of the corporation. A pocket life preserver is beginning to be looked upon now as an indispensable accompaniment for all men travelling in the direction named after ten at night.

Garrotte robberies continue to be perpetrated in Birmingham nightly in the most daring manner, and scarcely an instance occurs in which the scoundrels are captured. On Saturday night Mr. Whilock, draper, of Bull-street, was passing along Dean-street, between eleven and twelve o'clock, two fellows attempted to knock him down. Mr. Whilock, who is a powerfully built man, struggled with both his assailants, and had well nigh beaten them off when a third ruffian came to the rescue of his accomplices. Mr. Whilock was knocked down, and savagely kicked; and the robbers made off with his gold watch, leaving him lying almost insensible on the road. When assistance arrived it was found that his leg was fractured. He is progressing favorably.

**DIABOLICAL MURDER AT KETLEY WORKS.**—On Saturday last, some person or persons cut the rope of a pit, called Will Vaughan's Pit, at Red Lake, Ketley, and when the over-lookers were going down, with a boy, just after they were let down a little way, the rope (which had been cut) broke, and they were precipitated to the bottom. One of them, named T. Hayward, was killed almost instantly. The other man, John Pritchard, was taken out of the pit alive, but died almost directly after. The poor boy, named Thomas Rigby, was taken home alive, but lingered in pain till night, when death put an end to his sufferings. The rope was cut above eleven yards from the end, and the depth of the pit being 53 yards, the unfortunate men were precipitated a depth of 42 yards. The perpetrators of this diabolical act have not yet been traced.—*Shropshire Conservative*.

**ROBBERY BY MEANS OF CHLOROFORM.**—Two men, of very blackguard appearance, named Gatenby and Parnell, were on Thursday brought up at the Borough Court on the following serious charge:—A tall powerful looking, middle aged man, named William Walton, who said he was a joiner, from Colno, deposed that on Wednesday morning he was passing along Oldam street looking for a spirit-vault in that street kept by a Mrs. Turner, and being a stranger in the town, he asked the two prisoners, whom he by chance met, to direct him to the place. They did so, and he invited them to take a glass each, paying for 2s. worth of rum, which they had among them, and while drinking with them, he all at once became insensible, his sight and the use of his limbs utterly failing him. A waiter in the vaults deposed to the facts sworn to by the last witness, and described him as having been seized with sudden giddiness all in a moment. The two prisoners then began to pull and haul him about, when witness, knowing that he had money in his possession, said he would take it from him for safety, on which the prisoners at once ran off. He then examined the prosecutor's pockets, and found that he had been robbed of £4. 16s., he knew the money he ought to have had, because he had given him change for a £5 note. The prosecutor remained in a state of unconsciousness until about 6 o'clock in the evening, and witness was quite certain that it was not from the drink he had taken. A police officer stated that he had apprehended the two prisoners from information and a description furnished by a waiter of the vaults; and he produced three sovereigns which he had found in their possession. The prisoners, who were positively sworn to by the prosecutor and the waiter at the vaults, were committed for trial at the assizes. It is supposed, from the symptoms of the prosecutor's sudden attack, that the prisoners must have put chloroform in the liquor he drank.—*Manchester Courier*.

"THERE IS NO MISTAKE."—The Duke of Wellington's reply to Mr. Huskisson, "There is no mistake," has become familiar in the mouths of those who remember the political circumstances that gave rise to it. It is perhaps worthy of a "note" that this was not the first occasion on which the Duke used those celebrated words. The Duke (then Earl of Wellington) in a private letter to Lord Bathurst, dated Flores de Avila, 24th July, 1812, writes in the following easy style:—"I hope that you will be pleased with our battle, of which the despatch contains as accurate an account as I can give you. There was no mistake everything went on as it ought; and there never was an army so beaten in so short a time."—*Notes and Queries*.

**BELL-CUSTOMS IN LINCOLNSHIRE.**—The *Stamford Mercury* has an interesting article descriptive of the various periodical ringing of bells still observed in the north-eastern counties. At Baiton, a sum is paid yearly under an ancient bequest for ringing a bell at night, for the guidance and direction of travellers. The tradition is, that a worthy old dame of bygone times, being accidentally benighted on the wolds, was directed in her course by the sound of the evening bell (the curfew, we presume) of the church; and, out of gratitude, she gave a piece of land to the parish clerk "on condition that he should ring one of the church bells from seven to eight every evening, except Sundays, commencing on the day of the carrying the first load of barley in every year, till Shrove Tuesday next ensuing inclusive." At Great Catworth, Hunts., a bell is rung every Saturday at twelve o'clock. The tradition is that a farmer once went to plough on Sunday; and, when reproved for so doing, he alleged that he did not know that it was Sunday. To prevent the recurrence of a similar act of desecration, some one left a piece of land to maintain the ringing of a noon bell every Saturday, in order that every person in the parish might know that the next day was Sunday, and abstain from labor! At Kimbolton, the following customs obtain:—A bell is tolled daily at noon, except on Sundays, by the parish clerk, who has been entitled, for this piece of service, to a field near the town called "Twelve o'clock Close," from time immemorial. During the harvest time, a bell is tolled at two o'clock in the morning, and is called "the harvest bell." On Sunday mornings, one bell is rung at seven o'clock, three bells are chimed at eight, and at ten the whole of the bells are chimed for divine service at half past ten. The latter ringings may be relics of the times when there were early services. At St. Neot's, a bell called the "dinner bell" is rung at one o'clock. When this originated is not known. At St. Mary's, Ely, a bell is tolled at 4 a. m. all the year round.—*Weekly News*.

UNITED STATES.

**TERRIBLE ACCIDENT.**—NEW YORK, JAN. 13.—Last night about half-past nine an alarm of fire was struck for the sixth district. Upon repairing to the spot, 140 Centre street, it was found that a false alarm of fire had been given by an old woman who resided at that place. The building was five stories high, and was occupied by the Commissioners of Emigration as a lodging-house for the emigrants under their charge. It is said that over 500 persons were in the building at the time. Upon the alarm of fire being given, the inmates made a rush for the doors leading to the street, and of course there was a jam on the stair-way, which was followed by a catastrophe similar to that which happened at the School-house on Greenwich avenue. The stairs yielded to the weight of them and gave way, precipitating a large number of human beings in a heap together. The crowd above pressed down upon the mass below, crushing and smothering those who had first fallen. The police of the 6th district, headed by Capt. Garrett, were promptly on the spot, and made almost super-human efforts to extricate the wretched beings who were wedged between the walls; but before the passage could be cleared, six persons were smothered; nine persons were conveyed to the hospital with broken limbs and internal injuries. It is thought that five of the injured persons will die.—Those taken out were entirely naked.

In New York, Saturday morning, four persons, Philip Brady, his wife, brother James, and son James, were all found dead in the back basement of a house in 24th-street, near First Avenue. They suffocated by the gas arising from coal.

To keep themselves in practice, two Hungarian captains, of Kossuth's suite, fought a duel with swords a few days since at Brooklyn, New York. After some considerable by-play one of them was wounded in the sword arm, when the seconds interfered and the foolery was stopped.

**BOSTON IN 1851.**—During the year 1851 the number of arrivals entered at this port was 2,372; the amount of duty paid, for the first nine months of the year, was \$5,314,099. For the whole year the imports of gold were \$627,708, and of silver \$102,783; in the same time the exports of foreign coin amounted to \$316,613, and of American gold and silver \$3,505,550. The loss by fire, the past year, reached \$253,000, on which were insurance of \$166,034. About 3,000 couples committed matrimony, and 3,850 persons died.—*Boston Pilot*.

Dr. O. A. Brownson left this city last week for St. Louis, where he is to deliver a course of lectures. We cordially recommend him to the attention of our numerous friends in St. Louis.—*ib*.

Christmas was, perhaps for the first time, generally observed in once puritanical Boston this year. The secret is, half the population is Catholic.—*ib*.

**WHAT A PRY!**—Rev. E. N. Kirk, a crack preacher of this city, has refused a loud call to go to Paris to convert the people of that benighted city.—*ib*.

**EMIGRANTS FROZEN TO DEATH.**—About a week ago, a number of emigrants arrived at Latorbe, Pa., in the cars of the Pennsylvania Central Railroad, and were placed in a warehouse, without fire, until open waggons were got ready to convey them to Turtle Creek. On the way, horrible to relate, three women and an old man froze to death, and others of the party suffered severely.—*ib*.

The Queen of Spain granted release of the Cuban prisoners in consequence of the government at Washington having expressed its regret for the proceedings of the mob at New Orleans, in attacking the office of the Spanish Consul, and agreeing, besides recommending to Congress the payment of the Spanish Consul's losses, to salute the Spanish flag, on the arrival of the new Consul. This news will bring consolation to many a bereaved family in the United States, and will have a tendency to prevent any more expeditions sailing from this country for the island of Cuba.—*ib*.



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**THE TRUE WITNESS AND CATHOLIC CHRONICLE.**

MONTREAL, FRIDAY, JAN. 16, 1852.

NEWS OF THE WEEK.

The *Dublin Freeman's Journal* assigns the following reasons for the resignation of Lord Palmerston. The late Secretary for Foreign Affairs, had openly expressed his determination of supporting the new order of things in France. Lord Normanby, Ambassador at Paris, on the other hand, made no secret of his opposition to Louis Napoleon, and of his ill will to the cause of the President; it farther appears, that when Gen. Caragnac was arrested, there were found amongst his papers several letters, written by Lord Normanby to the General, on the eve of the election for the Presidency in 1848, in which the character of Louis Napoleon was held up to ridicule, and strong hopes were expressed for the success of his opponent. Naturally indignant at this scurrily treatment, from one who had long professed a strong attachment to his cause and person, the President gave the English Cabinet pretty clearly to understand, that so long as Lord Normanby was allowed to remain in Paris, a cordial understanding between the two governments was impossible.

Lord Palmerston, in consequence, was well disposed to recall Lord Normanby, and to send Sir Henry Bulwer in his place; but the noble Viscount found strong opposition to this arrangement from his colleagues; and unable to carry his point he tendered his resignation, which has been accepted. This resignation will by no means tend to render Lord John's task of meeting Parliament less difficult; nor is it likely that the present administration will be able much longer, to hold together, after the loss of its ablest member, and most skillful debater.

The good people of England seem slow to understand that the Ecclesiastical Titles Bill of last session was intended, by its originators, to be, and must continue to remain, a dead letter; some of them still seem to fancy, that by some wondrous power—by some devilish magic—this Bill unconsecrated the Catholic Bishops of England, and that it is something, besides a monument of the folly and bigotry of the English nation in 1851; they will learn, if they have not yet learnt, that all Bills which trench upon the liberties of the Catholic religion, will be treated by Catholics as so much waste paper; and that Acts of Parliament which legislate against the Church, will always be violated and set at naught, by her dutiful children. We read in the *Times* the following amusing account of the ineffectual indignation of some worthy citizen, against a proclamation posted upon St. George's Church, in which it was announced that his Lordship the Bishop of Southwark, was to preach on a certain occasion:—

At the Southwark Police Court on Monday a person of respectable appearance, whose name did not transpire, but who was said to be a medical practitioner in the London-road, applied to Mr. Elliott for his opinion as to whether he should be justified in pulling down a placard which was posted up at the Catholic Cathedral in St. George's fields.

The applicant stated that the placard in question announced that a Grand Pontifical Mass would be celebrated on Christmas Day, and a sermon preached by the Lord Bishop of Southwark, and inasmuch as there was no such person known to the law, or legally recognised as the "Lord Bishop of Southwark," he wished to know whether he, the applicant, could be held criminally responsible, or subject to the payment of penalties by tearing it down?

Mr. Elliott—You allege, I suppose, that some person has illegally assumed the title of the Lord Bishop of Southwark?

Applicant—Yes, Sir. I hold that there is no such person known. That the placard is a misrepresentation, and I therefore want to know whether I would not be justified in pulling it down?

Mr. Elliott—I will read you the law on the subject. —If you are in a condition to prove that the title of "Lord Bishop of Southwark" has been assumed by any one, you can, on obtaining the permission of her Majesty's Attorney-General, take proceedings for the recovery of the £100 penalty.

Applicant—Your worship does not think I should be justified, under the circumstances, in pulling the placard down?

Mr. Elliott—Certainly not. The applicant thanked his worship for the attention which he paid him, and left the court evidently dissatisfied with the result of his application, and declaring he should at once communicate with Lord John Russell on the subject.

It was a cruel piece of irony, on the part of the magistrate, to ask the complainant "if he was prepared to prove that some one had assumed the title of Bishop of Southwark." It is clear that there must be some more legislation against Popery; Catholics are becoming much too independent.

A remarkable instance of the manner in which justice is administered to Catholics in England, has just been afforded by a verdict given in the case—*Soltan v. De Held*. The action was brought against the Superior of the Convent of Clapham, for ringing bells, to call the faithful to prayers; but as it was a call to Catholic prayers—to that worship which three hundred years ago was universal in England—the Vice Chancellor has decreed that the call is to be

silenced, in order that for the future, the Protestant plaintiff be not annoyed by the sound of the "Church going bell."

His Grace the Archbishop of Armagh, has approved of the appointment of Mr. Wilberforce, as Secretary to the Catholic Defence Association.

Two men have been arrested for the murder of Mr. Bateson, in the county Monaghan; hitherto nothing has transpired to give a clue to the motives which led to the perpetration of this horrid crime.

"All that is yet known," says the *Northern Whig*, "is comprised in the circumstances that Mr. Bateson was a land-agent, that ejectments had been served on tenants, that a portion of a property was to be cleared of certain homesteads, and that this gentleman, while proceeding homewards, was assailed by assassins and shot. It is the old story; there is no outward proof; but we are so accustomed to these things that men instinctively trace a connexion between the circumstances; and when a man is murdered on the road side, his death is, as if by the soundest logical process, attributed to peasant evictions and peasant revenge. It is truly a fearful state of society to exist without change, age after age, within the limits of an empire famous for its laws, its arts, and its civilisation. There is nothing like it known in the most barbarous region in Europe. This fierce antagonism between tenant and proprietor—this war of the knife between the citizens of the same State—is known only in Ireland, living under the protection of the British Constitution. Here only are the two classes, which should be most friendly in their mutual dependence, set face to face, with all the bitter hatred of natural foes. So it has always been, spite of the blood that has been shed, and spite of the host of victims which the laws have sacrificed to offended justice. While this pestilential sore is festering in the bosom of our social life, our rulers and statesmen continue to disregard its existence until some outrage, like this which we now record, awakens them to momentary activity; and then the laws are enforced, the assassin, or accomplice is executed, and a short pause ensues, till some new landlord or agent is shot down, and another wretch is hanged, in assertion or vindication of justice." When will the Government awake to the utter folly of such a course as this? When will they learn that something else besides the strangulation of an occasional peasant is necessary for the cure of a vicious system, which has made the soil we live on the subject of internecine war? The remedy is to be found only in the alteration of a system which is depopulating our rural districts, which paralyses the energy of the industrious, and which is driving the wealthiest, most self-dependent, and most useful of our peasantry in thousands to seek better fortune in other lands and under other institutions.

The deceased was agent for Lord Templeton, and had been actively engaged, according to the *Dundalk Democrat*, in the work of eviction; this journal enumerates no less than two hundred and twenty-four persons driven forth, to perish perhaps, on the Templeton estates, since Mr. Bateson became agent; probably in this may be found the cause of this dreadful murder which has created such a sensation of horror throughout the United Kingdom.

From France the intelligence is all in favor of the President. The following is given as the latest by Submarine Telegraph:—

The following is the comparative result of the votes in the department of the Seine in 1848 and in 1851. On December 10, 1848, the number of civil electors was 257,829, of whom 168,484 voted for Louis Napoleon, and on December 21, 1851, the number of voters was 296,250, of whom 196,676 voted for Louis Napoleon. There is, consequently, a difference of 28,192 in his favor in the department of the Seine on the present occasion.

Paris, Wednesday Morning.

The *Constitutionnel* gives the following as the latest returns of the state of the Presidential election:—

Yes	5,109,540
No	500,900

M. Duvergier de Hauranne, M. Bixio, and General Leydet were yesterday liberated from the prison of St. Pelagie.

We copy from the *Times* the following not very flattering picture of the state of affairs at the Cape of Good Hope:—

"We can imagine no events more calculated to humble our national pride, to tarnish the reputation of our arms, and to cast an indelible stigma on our policy and good faith, than those of which the Cape of Good Hope is now, unhappily, the theatre. We are engaged in a double contest of arms as well as of arms, against our own subjects, as well as against a barbarous enemy; and it is very difficult to say in which of our two capacities, civil or military, we cut the more discreditable figure. Baffled by barbarism, Lord Grey revenges himself on civilisation, and wreaks on the offending British population of the Cape that vengeance which the Caffres elude or defy."

Much interest has been excited in Dublin by an extraordinary trial for false imprisonment. The plaintiff was a person named William Henry Matthew, a scholar of Dublin University, of considerable distinction, and the action was brought against Dr. Hartly of Dublin, a Physician 71 years of age, and proprietor of a Lunatic Asylum. The most singular feature in the case was, that the plaintiff was totally ignorant of his parents, his education having been paid for, and he himself supported by Dr. Hartly, against whom the action was brought. The mystery of his parentage was cleared up on the trial, the defendant confessing upon examination, that he was the father of the plaintiff, whose mother, though unmarried, was strictly a lady, and died about 20 years ago, leaving a small sum of money in his (the defendant's) hands, for the support of the issue of their criminal connexion. From the evidence it appeared that Dr. Hartly had done his best to atone for the sin of his youth, by giving the unhappy young man to whom he was father, the best education in his power. The reason for confining him in the Lunatic Asylum was stated to be, that Mr. Matthews had, on several occasions, evinced marks of considerable aberration of intellect. The jury found a verdict for the plaintiff—damages £1,000—the announcement of which was received with a general burst of applause from all parts of the crowded court.

PROTESTANT QUOTATIONS.

A little learning, is a dangerous thing to its possessor, to the truth of which, an *Irishman*, writing in the *Montreal Witness*, bears ample testimony.—But the danger is greatly increased, when the possessor endeavors to make a little learning go a long way, by means of second, and third hand quotations from *Text Books of Popery*, and similar evangelical, and mendacious publications. It is not enough, to know the name of an author, or to be acquainted with the title page of his works; a little knowledge of the contents is requisite, to enable a man to quote accurately, and confidently. Of the danger of second hand quotations, we have a striking proof in the case of the famous passage, dishonestly quoted by Mosheim from the writings of St. Eligius, Bishop of Noyon in the seventh century—translated by MacLaine,—copied by Robertson in his *History of Charles V.*—and recopied by Hallam in his *History of the Middle Ages*: the falsity of the quotation, and the dishonesty of the original quoter, have been well exposed by Dr. Lingard, and confessed by Hallam, who, in the notes to his fourth edition, though he had not the honesty to correct the text, admits "that Dr. Lingard is perfectly correct," and that "upon the whole it affords a striking proof how dangerous it is to take any authorities second hand." *Irishman* would have done well to have taken warning by the example.

We premise this much, because we will not accuse, because we do not even suspect, *Irishman* of deliberate falsification of the text of the authors whom he quotes; we believe him to have erred in good faith; through ignorance, rather than through malice; he has been relying—fond youth—upon the good faith of others; and, trusting to the veracity of their statements, has fallen into the gross errors, in quoting Gratian and Bellarmine—in *History*—and *Chronology*, which we intend to point out, and which, we believe, will be honestly acknowledged by *Irishman* himself, when made manifest to him.

We endeavored to show, that infallibility did not mean Impeccability, Omniscience, nor yet, Omnipotence, and that Catholics did not claim for the Pope, the peculiar attributes of the Deity. In reply, *Irishman* hurled at our heads, a long string of quotations, professedly from Canonists and Divines of the Catholic Church, with the object of proving that the aforesaid writers, have, with the cognisance and approval of the Church, claimed for the Pope, the power of God, and the right of declaring good, evil—and evil, good. It is with these quotations, that we intend, to-day, to deal.

We will begin, by frankly admitting, that our erudition is far less extensive than that of an *Irishman*; that we are perfectly unacquainted with the works of Phillip Decius, of Sylvester Prierias, or of Pighius; of the latter, we know that Cardinal Bona said—"Caute legendus est, quod non semper solidum tradat doctrinam."—"he is to be read with caution, for he does not always deliver sound doctrine." We have no means, therefore, of denying, or explaining the extracts from their writings, given by *Irishman*; divorced from the context, they appear absurd and blasphemous; but as we shall have occasion to show, the accuracy of *Irishman's* quotations, is not to be relied on; we call upon him then, to prove, from the authors themselves—and not from garbled extracts—that the passages do really occur, as he quotes them; when he shall have succeeded in so doing, our reply will be, that neither Phillip Decius—who was a Civilian and not a Canonist unless we are greatly mistaken, but, who was certainly, a mere layman—nor Pighius, nor yet Sylvester Prierias, have any binding authority upon the Church, or, upon the consciences of Catholics. We will now come to the quotations given by *Irishman*, as from authors, with whose works, we are slightly acquainted, because we have them in our possession.

Our opponent states that Gratian—Dist. 93, c. 1,—asserts that, "*Papa canonice electus, est Deus in terris*." The Pope, canonically elected, is God on earth." To this statement of *Irishman*, we give a point-blank, and unqualified contradiction; we have carefully searched Gratian, at the chapter quoted, and we declare, that no such sentence, nor any, which, by any possible ingenuity, can be tortured into bearing a similar meaning, occurs; we are also pretty confident, that *Irishman* never detected any such passage, and that he never opened Gratian in his life, for, had he done so, the following words, with which c. 2, Dist. 93, commences, could not have failed to have met his eye—so should we have been spared the remarks about St. Cyprian's denial of the authority of the See of Peter,—"Quis Cathedram Petri, super quam fundata est ecclesia, deserit, in Ecclesia se esse non confidit." Let us now turn to *Irishman's* quotations from Bellarmine:—

"Bellarmine says"—at least, the correspondent of the *Montreal Witness*, makes Bellarmine say—"Should the Pope enjoin the practice of vice, and prevent the observance of virtue, the Church is bound to believe, that vice is virtue, and virtue vice, under pain of mortal sin (de Rom. Pont. lib. 4, c. 5)." In the same way, the Bible has been quoted by the Atheist, to prove that "There is no God," a blasphemous principle asserted by the Psalmist; if we leave out the preceding passage—"The fool hath said in his heart"—perhaps *Irishman* will admit, that this mode of quoting, is more remarkable for its ingenuity, than for its honesty; and yet, it is the very mode adopted by *Irishman*, in his quotations from Bellarmine. To make this clear, let us see what Bellarmine really does say, and for this purpose, we will give—Firstly—a liberal translation of our author—the substance, rather than the words—and Secondly, the whole of fifth chapter, in the original, so that the accuracy of our interpretation, may be easily ascertainable.

Having, in the third chapter, of the fourth book, laid down and maintained the proposition, that, in

matters of faith, propounded to the *Universal Church*, the Pope is infallible, and; that his decisions, are to be received by the Church—"Summus Pontifex cum totam Ecclesiam docet, in his qua ad fidem pertinent nullo casu errare potest,"—Bellarmine proceeds to show, how it follows, as a necessary consequence, that the Pope must be equally infallible (in certain cases), when deciding questions of morals. The proposition, with which the fifth chapter commences, is—Not only, the Sovereign Pontiff cannot err in decrees of faith, but neither can he err in such decisions, upon questions of morals, as are, by him, propounded to the *Universal Church*, and which treat of matters essential to salvation, or, which are, by their very essence, (*per se*) either good, or evil. He next lays down the following conditions, under which, alone, infallibility can be predicated of the Papal decisions; in the first place, the Pope must be addressing the *Universal Church*, and the questions upon which he decides, must be such, as treat of matters, necessary to salvation, or, by their very essence, (*per se*) either good, or evil. By way of more clearly explaining his meaning, Bellarmine continues: that it cannot happen, that the Pope should err in questions of morals, either, by enjoining the practice of vice, —as for instance, Usury—or, by prohibiting virtue, —as for instance, Restitution—because, these things, are, by, their very essence, (*per se*) good, or evil. Nor can it happen, that the Pope should err, by enjoining something inimical, or, by prohibiting something necessary, to salvation, as for instance, Baptism and the Eucharist. Such, in substance, is the thesis, which, in the fifth chapter, Bellarmine undertakes to defend, and the form of argument which he adopts, is the *reductio ad absurdum*.

He argues that the Pope cannot err when deciding upon questions of morals—*necessary to salvation*. Firstly, because if he could so err it would happen that the Church might be grievously injured, and should be in error, on things necessary to salvation; but this is impossible, because contrary to the promise of the Lord.—St. John, 16.—"*But when he, the spirit of truth, shall come.*" Secondly, because, in that case, God would then have been wanting to His Church—in things necessary—which also is impossible.

Still continuing the same mode of reasoning, the *reductio ad absurdum*. Bellarmine next argues, that the Pope cannot err when deciding upon questions of morals, which are by their essence (*per se*) good or evil. Firstly, because if he could so err, the Church would no longer deserve to be called Holy, as she is called in the Apostles Creed. Secondly, because it would then follow, as a necessary consequence, that the Pope might err also in matters of faith (*circa fidem*), which, in his preceding chapters, the writer has shown to be impossible. Now, the Catholic faith teaches that all virtue is good, all vice evil; but if the Pope could err, by enjoining vice, or prohibiting virtue, then it would also happen, that the Church might be held to believe vice good, and virtue evil, which is contrary to her own teaching, and therefore impossible. Hence Bellarmine draws the conclusion, that the Pope cannot err upon questions of morals, any more than he can upon questions of faith. We now give the original:—

"de decretis morum."

"Terlia propositio huic esse potest. Non solum in decretis fidei errare non potest summus Pontifex, sed neque in preceptis morum, qua toti Ecclesie prescribuntur, et qua in rebus necessariis ad salutem, vel in his que per se bona, vel mala sunt, versantur.

Dicitur Primum, non posse errare Pontificem in his preceptis, qua toti Ecclesie prescribuntur, quia ut supra diximus, in preceptis, et iudiciis particularibus, non est absurdum Pontificem errare.

Addimus Secundum, quia in rebus necessariis ad salutem, vel per se bonis, aut malis versantur, quia non est erroneum dicere, Pontificem in aliis legibus posse errare, nimirum superfluum legem condendo, vel iniustus discretam, &c.

Ac ut rem totam exemplis declaremus; non potest fieri ut Pontifex erret, precipiendo aliquid vitium, ut usuram; vel prohibendo virtutem, ut restitutionem, quia haec sunt per se bona, vel mala: nec potest fieri ut erret precipiendo aliquid contra salutem, ut Circumcisionem, vel Sabbatum, vel prohibendo aliquid necessarium ad salutem, ut Baptismum aut Eucharistiam, ut autem jubet aliquid quod non est bonum, neque malum ex se, neque contra salutem, sed tamen est inutile, vel sub poena nimis gravi illud precipiat, non est absurdum dicere posse fieri, quoniam non est subditum de hac re dubitare, sed simpliciter obedire.

Probatum jam propositio, et Primum, quod non possit Papa errare in preceptis morum ad salutem necessariis; quia tunc tota Ecclesia graviter laederetur, et erraret in rebus necessariis, quod est contra promissionem Domini—Johan, 16, cum venerit ille spiritus veritatis, docebit vos omnem veritatem. Quod intelligitur (at minimum) de veritate necessaria ad salutem.

Secundo, quia Deus tunc deesset Ecclesiae suae in necessariis quandoquidem precepit illi, ut sequatur Pontificem, et Pontificem permittit errare in necessariis. At certe si Deus nulli rei deest in necessariis, quanto minus Ecclesiae suae?

Quod autem non possit Pontifex errare in moribus per se bonis, vel malis probatur. Nam tunc Ecclesia non posset vere dici sancta, ut in Symbolo Apostolorum vocatur. Nam sancta dicitur potissimum ob sanctam professionem, ut alibi ostendimus, quia nimirum legem et professionem sanctorum profitetur, quae nihil docet falsum, nihil precipit malum.

Secundo, quia tunc necessario erraret etiam circa fidem. Nam fides Catholica docet, omnem virtutem esse bonam, omne vitium esse malum; si autem Papa erraret, precipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, et virtutes malas, nisi vellet contra conscientiam peccare. Tenetur enim in rebus dubis Ecclesia acquiescere iudicio summi Pontificis et facere quod ille precipit, non facere quod ille prohibet, ac ne forte contra conscientiam agat, tenetur credere bonum esse quod ille precipit, malum quod ille prohibet."

Should *Irishman* doubt our accuracy, or be desirous to verify the quotation given above, we shall be most happy to afford him every assistance in our power. But if it turns out, that we are right, and that



he is wrong, we do indeed expect of him that he will have the honesty to acknowledge his error, and to retract his accusation against Bellarmine, as publicly as he made it. We beg of him not to perplex the sole question at issue betwixt us, with other, and side issues. That question is not, whether the Pope is infallible, or whether Bellarmine's logic be good; with these questions we have nothing at present to do. The sole question at issue is—Does Bellarmine teach, as an abstract proposition, that if the Pope "should enjoin the practice of vice, and prevent the observance of virtue, the Church is bound to believe that vice is virtue, and virtue vice, under pain of mortal sin?"

Want of space compels us to postpone, until our next issue, some remarks we have still to offer upon the logic, the history, and the chronology of an *Irishman*.

"Surgentes testes iniqui, qui ignorabam interrogabant me." —Ps. xxviii, 11.

A rule which we have laid down for our guidance in our editorial capacity, and one from which, neither the diatribes of the *Montreal Courier*, nor of the *Ottawa Advocate*, or the vulgar abuse of the *Montreal Herald*, shall ever induce us to deviate, is—never to assail personalities with our brother editors. To call hard names, to use the epithets of Billingsgate, proves, not that he to whom they are applied is worthy of them; but that he who employs them, can be, neither by birth nor education, a gentleman. It is therefore to us a matter of perfect indifference by what epithets we may be assailed, so long as we are conscious that we do not merit them; nay, we accept the abuse and vituperation of our opponents with pleasure, as a flattering, and irrefragable testimony to the truth of our statements, to the force of our arguments, and to the inability of our adversaries to deny the one, or refute the other. For, however gratifying it may be to the feelings of the writers in the *Montreal Courier*, the *Ottawa Advocate*, and *Montreal Herald*, to call this journal a lying witness, we are sure it would be far more agreeable to them, to be able to prove that it is so; that they do not even make the attempt so to do, is a proof of their inability, for certainly we have convincing evidence before us, that if they could convict us of falsehood, they would cheerfully do so, instead of confining themselves to low-bred abuse of the TRUE WITNESS and its editor; they take to blackguarding us, because they feel that they cannot refute us. However, we are willing to offer our opponents a fair challenge: we defy them to point out a single false statement of facts, of which the TRUE WITNESS has been guilty since its origin; or one, which we are not prepared to support by good, and in most cases by Protestant, testimony. We defy them, we say it deliberately, we defy them to do so; and we promise, that if they can succeed in so doing, we will publicly, through the columns of this paper, retract the assertion, and express our regret for having made it.

The particular passage which seems to have especially provoked the wrath of our evangelical adversaries, is that, in which we stated, that at the present day, "Scotland is the most irreligious, the most drunken, the most thoroughly depraved nation in Europe, (with the exception, perhaps, of Protestant Sweden.)" Now, though it may be very offensive to our cotemporaries, to have the plain truth told them, we deliberately, and after mature reflection, repeat, and will, by the testimony of Scotchmen and Protestants, prove this assertion.

We said that Scotland was the most irreligious nation in Europe. So said Lord Aberdeen, when, at a recent meeting, he stated "that by recent calculations made in Glasgow and Edinburgh, it was found, that in these two cities alone, there were not less than 150,000 of his countrymen living without any connection with any denomination of Christians whatever; that the populous towns and parishes of Scotland were probably in no very different condition, and that more than 500,000 of the population were living without God in the world."

We said that Scotland was the most drunken country in Europe. So said the Duke of Argyll when he stated, and proved from official documents, that, "in Scotland alone, the amount of ardent spirits consumed was, Seven Millions of Gallons per annum, thereby allowing more than three gallons for every man, woman, and child in the country." So said Lord Aberdeen, when commenting upon this enormous consumption of ardent spirits, he stated at a public meeting, that "when the necessary deduction was made on account of those who took no part in the consumption, it left such a state of intemperance, as, he believed, had never been witnessed in any civilised country in the world."

We said that, at the present day, Scotland was the most thoroughly depraved country in Europe. It requires no great amount of argument to prove, that the most drunken must needs be the most depraved nation; for there is hardly any vice which may not justly be predicated of the habitual drunkard; and, therefore, we are not surprised to find, Scotchmen and Protestants who, mourning over the moral degradation of their country, assert also, that Scotland is "the most thoroughly depraved nation in Europe." So, at the same meeting, testified the Rev. Mr. Wilson of Falkland, a Scotchman, and a Protestant minister, when he complained and asserted that "one-fifth of the whole population belonged to no church, and that thus it happened that whilst population increased 10 per cent., crime increased 60 per cent." The testimony of Lord Aberdeen was to the same effect; he publicly stated, that for the "last twenty years the increase of crime had been six or seven times in an increased ratio to that of the population, and that a system of diabolical activity was exhibited in the circulation of immoral and irreligious publications among the people, producing not only the mere

absence of attention to religious observances, but actually establishing and confirming infidelity and unbelief." Sir John Forbes, Dr. Robertson, Dr. Buchanan, all united in testifying to the, almost incredible, immorality and debauchery of the large towns in Scotland, the latter gentleman asserting, that one-half of the population of Glasgow never entered a church. Finally, we have the following testimony of the *Edinburgh Advertiser*, a Scotch, and a very Protestant paper, to the moral condition of this same commercial capital of Scotland:—"Upwards of 250,000 human beings in one city, with no possible means of entering a church. In a parish of 12,000 people not 700 copies of the Bible—yet in this same parish—nay, in a single district of this same parish, there are a Hundred and Fifteen Low Drinking Houses, and Three and Thirty Brothels." Therefore, relying upon the credibility of our witnesses, upon the authority of ministers of the Presbyterian church—of the *Edinburgh Advertiser*—of Sir John Forbes—of Lord Aberdeen—and of the Duke of Argyll—we said, and we deliberately repeat, that, at the present day, "Scotland is the most irreligious—the most drunken—the most thoroughly depraved country in Europe, (with the exception, perhaps, of Protestant Sweden.)"

Were it necessary, we could heap proofs upon proofs, in support of this melancholy, but too true statement; we could appeal to the criminal statistics of Scotland, and to her police reports—to her statute books, and to the laws therein contained against Infanticide, sad testimonials to the impurity of Puritan morals a century and a half ago, and surely, no one will assert that the moral condition of the country has improved since then, or that the progress of its inhabitants in virtue, has kept pace with their increase in riches, and worldly prosperity. But it is unnecessary: what we have already adduced, is sufficient to convince every unprejudiced person; and no amount of testimony would avail with those who, blinded by their vanity, and swoln with a sense of their own worthiness, would refuse to believe, even though one were to rise from the dead. It is enough for our purpose, that the best, and noblest of Scotland's children, are aware of the hideous loathsomeness of their beloved country's moral aspect, and confessing it, cease not, day and night, to seek after a remedy for the sores wherewith she is afflicted; certainly he must be either a very ignorant, or a very dishonest man, who presumes to deny, or conceal the truth, in a matter of such vital importance. Nor do we find any pleasure in thus laying bare the moral ulcers of our native country; we love Scotland, but we love truth more—neither do we intend to offend our countrymen, or to attribute the moral depravity of many amongst them, to any inherent defect in the Scotch national character. No—God forbid; we attribute the undeniable, and rapidly increasing immorality of Scotland, to its irreligion, and thus we attribute to its Protestantism, for Protestantism, pushed to its last, and only legitimate term, is—Infidelity, and involves the denial of God, as well as of God's Church. Our object was and is, simply to point out, the glaring absurdity and hypocrisy of those who, with such spiritual destitution at their own doors, send their money, and their missionaries, to convert the Irish, and Canadian Catholics; and to show that such conduct could not proceed from any love of God, or pure morality, but solely from a hatred of Catholicity. To say to these missionaries, and to the societies who send them, "Gentlemen, look at home first, heal your own sick, convert the Heathens amongst yourselves, who, by the confession of your own countrymen, compose 'upwards of one-fifth of the whole population,'" is not to libel Scotland; it is merely to proclaim a truth, which, we are sure, is confessed in private, by many of the very men who do most loudly rail against us in public.

Libel Scotland, indeed! Alas, we could tell our opponents, who are in reality her libellers, who they are, who, by their low dishonesty, their griping avarice, and dirty knavery, have done their best to make the name of Scotchman hated, and a byword throughout the world; and to some of whom, we are inclined to suspect, indignant at the exposure we made of their conduct a few weeks ago, the TRUE WITNESS is indebted for the outcry that has been made against it. No, it is not the TRUE WITNESS that libels Scotland; fraudulent bankrupts, and betrayers of public trusts, are her true libellers; but it does not suit the interest of the majority of our cotemporaries, to mention such unpleasant facts, and so they seek to shift the burden upon our shoulders. *Hinc illa lacrymæ.*

We have not—we never will—libel Scotland; faint would we rescue her from the foul dishonor which too many of her children do unto the honored name of Scotland, renowned of old in arms, and wisdom, and whose sons once, were ever foremost where danger was to be encountered and glory won, even as at the present day, they are keenest and "cutest" at a bargain, and the sharpest hands at looking after the "siller." Could any thought derogatory to Scotland, find a moment's harbor in our bosom, we would repel it, by calling to mind the glories of old, of Catholic Scotland, whose history is more replete with tales of noble deeds, of chivalrous loyalty, of heroic resistance to oppression, and of patient endurance of honest poverty, than is the history of Protestant, and rich Scotland, with acts of meanness, corruption, and sordid Mammon worship; we would remember the loyal Manrose, the gallant Claverhouse, and the true hearted Highlanders, who, by their fidelity to their rightful Prince, and by their honest scorn of the Hanoverian's offer of blood money, have, in a great measure, redeemed their country from the infamy which, in the preceding century, had been brought upon it, by Puritans and Scotchmen—by men, who, dead to every noble sentiment, basely betrayed him, who was foolish enough to confide in them, into the hands of his, and their ene-

mies—and sold for a few pounds, their king and country, as they would, doubtless, also have sold their God, if they could have hoped to have cleared a moderate per-centage upon the transaction. We do indeed hate and despise the men, and the principles which brought such deep, such lasting, such almost indelible disgrace upon Scotland's name, but we venerate our country, and it is just because we do venerate her, that we detest and despise the men who have, by their conduct, dishonored her.

But the *Montreal Courier* accuses the TRUE WITNESS of habitually indulging "in a strain of wilful falsehood, abuse, and crimination against the Protestant citizens, of this Protestant city." This we deny, and we defy our cotemporary to adduce a single instance in which the TRUE WITNESS has been guilty of falsehood against any Protestant, either of Montreal, or any other part of Canada. Indeed, we only remember two instances, in which we have ever alluded to the "Protestant inhabitants of this Protestant city." The first is—the charge which we brought against certain officials connected with the Montreal General Hospital—every word of which we reiterate, and are prepared to prove before a competent, and impartial tribunal; if the officials of the Hospital aforesaid, were not conscious of their guilt, they would long ago have given this journal a formal denial, and challenged public investigation: that they have not done so, is a proof of their guilt, and of their consciousness that they cannot clear themselves of the offences laid to their charge.

The other instance is—an attack made upon the integrity of certain would-be-thought pious gentry, office-bearers of the French Canadian Missionary Society, and formerly office-bearers in the Bankrupt Montreal Provident and Saving's Bank. Now, we repeat every thing we said in our issue of the 12th ult., with respect to the conduct of these gentry; if we have erred, we have erred in speaking of their dishonesty too mildly. In the estimation of the worthy editor of the *Montreal Courier*, a rich man is always respectable, and is to be spoken of, and treated with, great delicacy: now, we have been accustomed to call a rogue, a rogue—and a cheat, a cheat, no matter whether he wears superfine cloth, or a fustian-jacket; whether he drives four-in-hand, or goes a-foot. Snobism, and Snob-worship, we leave to our cotemporary; for ourselves, we will always call things by their right names; and thus, fortified by the Report of the Committee, published by order of the Legislative Assembly, we hesitate not to say, that the Montreal Provident and Saving's Bank was an infamous concern, which robbed the poor, the widows, and orphans of their substance; that the individuals, by whom these disastrous results were brought about, would, if they had any sense of shame left, hide their heads, instead of setting themselves up as spiritual guides and teachers; and that, covered with infamy, as with a garment, they richly deserve to be dismissed from all gentlemanly society: and all this we are able to prove from official documents. Will the *Montreal Courier* undertake the defence of the fraudulent Bank? We are prepared for him.

We have said, we repeat, and are prepared to prove, that Protestantism—that is, the denial of, or protest against, the authority of the Catholic Church, has been, is, and ever must be, the fruitful source of evils to society—that Protestantism in the XVI., in the XVII., in the XVIII., and the XIX. centuries, has been, and is, fatal to civilisation; and that the Protestantism of Paris in 1793, was but the logical, and inevitable consequence of the Protestantism of Germany in the middle of the sixteenth century.—If the *Ottawa Advocate* denies this, we are prepared to enter the lists with him also, and as many more as think fit to come forward.

One word in conclusion to the *Montreal Herald*, who seems to like scriptural quotations—"Si malè locutus sum, testimonium perhibe de malo: si autem verè, quid me cadis?" "If I have spoken ill give testimony of the evil; but if well, why striketh thou me?" "Prove the falsity of any statement advanced in the columns of the TRUE WITNESS, and we will retract; if you cannot, cease to abuse, what you cannot refute; and above all, would we caution you against flying into a passion, and substituting invective for argument." It is a bad sign for a cause, when its defenders begin by getting in a rage, and calling their adversaries hard names; it is a proof that their cause is a bad one, and that its defenders know it to be so. Were the *Montreal Herald*, for instance, to assert that Lower, or Catholic Canada was, as immoral or more irreligious than, Upper, or Protestant Canada, we would not begin bullying and blustering, like some debauched, or drunken Paisley weaver; we would not call him a fool, or a liar; but we would prove him to be either the one or the other; we would quietly refer to official documents, to the criminal statistics of the country, and to the records of the Penitentiary—and we should thus be enabled to show that Lower, or Catholic Canada, furnishes barely one-sixth of the criminals of the Province. This is the course that we should pursue, and that the *Montreal Herald* would pursue, if his cause were not a bad one, if he were not fully aware that it cannot be defended by an appeal to facts, and cool reason—but must be supported, if supported at all, by low and ruffianly blackguardism, by cowardly personalities, and by impertinent, insolent allusions to the domestic concerns of a family, of whose affairs the writer in the *Montreal Herald* must be profoundly ignorant, unless he has picked them up through his intimacy with the ladies' maids, or the little-tattle of the footmen in the servants' hall. These remarks our cotemporary may consider not to be at all complimentary; we assure him that they are not intended to be so, but are given, merely as a caution to him, lest he should again presume to insult an honorable family, by talking about them at all; they are far above the reach of his censure, and, we trust in God, will never fall so

low, as to need his praise. We will now proceed to business.

The principal charge brought against us by the *Montreal Herald* is, that we have spoken lightly of St. Martin Luther, and accused him of being no ascetic, but rather, a man addicted to singing obscene songs, and drinking strong beer. Well, we repeat the accusation, and are prepared to prove it; and though the *Montreal Herald* may be a most excellent authority upon the *State of the Markets*, and the *Price of Lard*, we would beg him to remember, that it does not thence follow, that he is well acquainted with the history of the sixteenth century, or a good authority upon questions which, we suspect, he has never studied, and upon which, we are very certain, that he is unqualified to give an opinion. It is true, that the writings of Martin Luther, (many of them at least,) are so beastly in their obscenity, so filthy in their sensuality, that we dare not reproduce them, even disguised under the forms of a dead language; we cannot, for instance, reproduce his *Table Talk*, because a very great part of it is so gross, that it would call a blush, even upon the cheeks of the inmates of a brothel; but we challenge our cotemporary to reproduce it, or to give a translation of some of Luther's sermons upon "Matrimony," and the "Duties of the Married State," sermons delivered in the vulgar tongue, and in the presence of mixed congregations—men and women, tender virgins and matrons; we allude especially to the famous, or rather, infamous sermon, preached on All Saints Day, 1522: no, a sense of decency will prevent our cotemporary, from laying such foul abominations before the eyes of his readers; but if he is willing to try the experiment, we will forward to him some of the writings of the great apostle of Protestantism.

We repeat it,—though we do not adduce it as an argument against Lutheran doctrines,—that Martin Luther was not only, not an ascetic, but that he was a gross sensualist, and, in the latter part of his life at least, an exceedingly immoral man. In testimony thereof, it is sufficient to mention the fact, that Martin Luther, solemnly and deliberately authorised Polygamy; that, acting under the authority of Luther, Melancthon, Martin Bucer, and other Protestant Fathers, Phillip of Hesse contracted marriage, lived with, and had children by, Marguerite de la Sahl, maid of honor to his sister Elizabeth—his first and lawful wife Christina, daughter of George of Saxony, being still alive. The temper of Phillip's wives, seems to have been as accommodating as Lutheran morality, for we find that after the second marriage, in 1540, his real wife Christina, bore him three, and his Protestant wife Marguerite, bore him six, children. Certainly, we admit that Catholic and Protestant ideas of morality are very different; but even Protestants must admit, that the man who, like Luther, tolerated, and, by his writings, expressly sanctioned adulterous intercourse, under the pretence of forwarding the cause of religion, may be styled, not unjustly, no ascetic, but rather, an immoral man, a vile hypocrite, and a beastly sensualist.

We have neither time nor space, and if we had, we would not condescend to notice the vile pack of mongrel curs who yelp, in chorus with bigger, and better looking dogs, against us; we cannot stoop to notice such ignoble foes.

"Lustrantem curatne alia Dianna canem?"  
"Doth the moon heed the baying of a cur?"

SOIREE OF THE YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

Our Montreal readers are already aware that a charitable *Soirée* will be held in Hays' Hotel on the 20th inst., under the management of the Young Men's St. Patrick's Association. We sincerely hope that the result will answer the expectations of the benevolent managers, as the proceeds are to be equally divided between the St. Patrick's Orphan Asylum, and our new Hospital. This is peculiarly the season of mirth and festivity—when the Christian heart is most vividly alive to the sufferings of the poor, and when all the kindlier feelings of our nature are naturally called into action. We therefore, can venture to promise a very full attendance at the approaching *Soirée*, while, from the arrangements already made, we can also promise our fellow-citizens who may be disposed to go there, the enjoyment of a very pleasant evening. It will, we know, enhance the pleasure of social intercourse, to remember that the cause of charity is at the same time benefited, and that the prayers of the orphan and the destitute, will repay the money expended on this occasion.

A meeting of the friends of the St. Patrick's Hospital, was held on the evening of Tuesday last; owing to the inclemency of the weather, the attendance was but small. We are requested to state, that a meeting will be held, and a collection taken up, in aid of the funds of the St. Patrick's Hospital, in the Catholic Church, Griffintown, on Sunday next, at 2, p.m.

We have to acknowledge the receipt of *Bronson's Review* for the present month, full, as usual, of good things, but want of space, compels us to postpone any further notice of them, until our next issue.

REMITTANCES RECEIVED.

Aylmer, J. Doyle, £10; Quebec, M. Enright, £5; Sorel, J. Kelly, 15s 7jd; Hamilton, F. L. Egan, £1 5s; Renfrew, F. Codd, Esq., 15s; Chateaugay, Rev. Mr. Caron, 12s 6d; St. John, W. Butler, 12s 6d; Port. Stanly, J. Butler, 12s 6d; Pembroke, R. Mackay, 10s; Henryville, O. Campbell, 6s 3d; Rawdon, Rev. L. L. Pominville, 6s 3d; Longueuil, J. Murphy, 6s 3d; Sherrington, W. McCaffry, 6s 3d.



FOREIGN INTELLIGENCE.

FRANCE.

**THE PRESIDENTIAL ELECTION.**—Paris, Dec. 24. The official result of votes in the department of the Seine gives—

Yes	196,769	No	95,574
The total results known at the present are—			
Yes	5,109,540	No	500,900
The <i>Times</i> of Wednesday, in a leading article, remarks that the number of electors who have voted against Louis Napoleon in the twelve arrondissements of Paris are considerably greater and the numbers in his favor somewhat larger than they were on his former contest with General Cavaignac. These numbers are respectively—			
1848.			
Louis Napoleon	130,393		
Cavaignac	72,423		
1851.			
For Louis Napoleon	196,576		
Against	95,574		

**A NEW LOAN.**—The government is about to raise a loan of eight millions sterling. They are also going to abolish the octroi-duties, and the tax on wines. In order to supply the enormous deficit that will result from the latter measure, they intend to lay a heavy tax on the rich classes. I am not exactly informed as to the nature of the latter impost, but it will be one that will not bear directly upon the working classes.—*Daily News*.

The letters from the Paris Bourse continue to express the most entire conviction that a system of unqualified military repression will henceforth cause confidence to be maintained. Allusions are still frequent to the error of Louis Philippe in not using with sufficient energy the same means to ensure the prosperity and repose of France.—*Times*.

**THE SOCIALIST HORRORS.**—We (*Daily Express*) have received the following important letter from a distinguished French friend, a Legitimist, residing in one of the interior departments. From our intimate knowledge of the writer, we have no more doubt of the truth of his statements than if we had ourselves witnessed the scenes which he describes:—"You ask me for details of the recent events in France? What shall I say, except that Louis Napoleon has saved our unhappy country from the most horrible of scourges, the inroad of barbarians. Good Heaven! and from what barbarians! The French newspapers don't mention half the atrocities committed by the savage hordes of Socialist brigands. Neither do your English papers most probably, venture to disclose them. Pillage, assassination, profanation of places of worship, every description of crime, have all been committed by them. Wherever their devastating attempts have not courageously been opposed by men of order and energy, these miscreants have perpetrated the foulest deeds, of which history offers no example. If Louis Napoleon had not taken the initiative, with France and Europe all was over. Before six months could pass, the flame would have become universal. Thanks to the President, 1852 is dead before its birth, and the enthusiasm awakened by his acts is unanimous! Legitimists, Orleanists, Moderate Republicans, all who have for these last two years so fatally opposed him, now admire him and proclaim him the President of our country. All will vote for him with the exception of some incorrigible zealots, who, regardless of the severe lessons of the past and present, do not choose to understand that the future offers no chance for the realisation of their wishes or sympathies. In France there can and only do exist two parties—Order and Anarchy; the one identified with Louis Napoleon, the other with the atrocious sectarians of Socialism. There can be but one flag opposed to the Drapeau Rouge, round which all ought to rally—it is that of France. If, unluckily, government were to betray the least degree of weakness, society would be totally destroyed. Your tears would flow—your hearts would revolt, at the reading merely of the facts I could narrate; but I could not find expression for the infamous tortures that have been perpetrated! And yet, in England, journals are published, condemning the severity of Louis Napoleon's government."

**CIRCUMVALATION OF PARIS BY A RAILWAY.**—A decree has appeared ordering the establishment of a circular railway round Paris within the fortifications, connecting together the Western, Rouen, Northern, Strasburg, Lyons, and Orleans lines, and concedes the said line to the Rouen, Orleans, Strasburg, and Northern Companies, on certain conditions specified, one of which is that each of these companies is to pay the sum of one million for its participation in the rights conferred by such concession.

It is thought that the new constitution will be promulgated in the early part of January. The persons who are employed by Louis Napoleon in drawing up this document are principally M. Baroche and M. Troplong, the first president of the Court of Appeal. One of the great difficulties to be got over is the constitution of the senate; and it is said that in consequence of the absence of men of influence and weight, willing to accept the seats, the number will be limited to 120 members.

Count Glazeneppe, one of the aides-de-camp of the Emperor of Russia, has arrived in Paris. It is said that he has been sent by the Autocrat of all the Russias to compliment the President on his recent exploit, and to present him, in the name of his master, with the grand cordon of the Order of St. Andrew, which is the first order in the Russian empire.

**THE FRENCH PRESIDENT'S WILL.**—The correspondent of the *Chronicle* mentions that a rumor is in circulation, to the effect that the President of the Republic, in the apprehension of an attempt being made upon his life, has made a will, in which he recommends Prince Louis-Lucien Bonaparte, one of the sons of Lucien Bonaparte, and lately a member

of the Legislative Assembly, as his successor. He declares in his will that he places the fate of France and of his family under the guardianship of the army, and appoints the following five officers the executors of this will, namely:—"Marshal Excelsmans, General D'Hilliers, General De St. Arnaud, General Magnan, and General Roguet, his Aid-de-Camp."

ITALY.

The *Piedmontese Gazette* of the 13th ult. quotes letters from Verona, announcing the arrest of several persons of note, including the richest banker of that town. It is believed these arrests are owing to coupons of the Mazzini loan having been found in the possession of the prisoners.

The army of occupation voted on the 11th. It is calculated that nine-tenths of the votes were favorable to the President. Everything passed in the most perfect quiet.

The Turin papers contradict the report of a concordat having been concluded between the Sardinian government and the Holy See.

**RAILWAY THROUGH CENTRAL ITALY.**—The international commission for the construction of a railway through Central Italy, now assembled at Modena, has just published a preliminary notification determining the line as follows:—Commencing at Piacenza, on the right side of the Po, it is to proceed north of the Via Emilia or Parmese postal road, intersecting the torrents, Rifinto, Nure, Riglio, Chiavenna, and Arda. Near Firenzola the railroad is to proceed in right lines connected by almost insensible curves, cross the torrent Stirione, touch at Borgo San Domino, and cross the Taro near the great bridge of the Via Emilia. It is then to be continued in long sweeps till it reaches Parma, thence it is to enter the Modenese territory over the torrent Enoza, and touch at Reggio, where a branch is to be constructed to Mantua, touching at Guastalla, while the main line shall proceed to Modena and Bologna, where it is to meet the branch connecting it with Pistola and Prato, on the Tuscan territory.

The Council General of Genoa has just contributed 15,000*l.* towards the erection of the monument to Columbus, which is to be erected in that city.

The Rev. Mr. Manning and his nephew, Mr. Anderson, are in Rome. They frequent the faculty of theology in the Roman College, to hear the lectures of the learned Jesuits, the Reverend Fathers Perrone and Passaglia.

**ADDRESS OF THE BISHOPS OF THE ECCLESIASTICAL PROVINCES OF TURIN AND GENOA TO HIS MAJESTY THE KING OF SARDINIA.**

Professor Nuttz being maintained in the chair of Canon Law at the University of Turin, in spite of the solemn condemnation pronounced against him by the Holy See, and in spite of an odious libel which he recently published in answer to this act of the Sovereign Pontiff, this scandal has provoked on the part of the Episcopate a remarkable reclamation, of which the following is a translation:—

"Sire—Since in Turin, the city of the Most Holy Sacrament, they are erecting, in order to open it to the public, a Protestant temple, where will incessantly resound blasphemy against this august mystery of our Faith; since they are disseminating there a heterodox journal to insult our belief; since, above all, a licentious press is attacking everything that is most venerable in Heaven and earth, and laboring unceasingly to corrupt morals, and to tear from the heart of the people the single and true Faith of Jesus Christ, without which it is not possible to please God, incessant and lively sorrows burthen the heart of the Bishops and of all their zealous fellow-workers in the spiritual government of the subjects of your Majesty.

"But behold a new and yet sharper affliction has just been added to all our pains.

"We see, with a surprise full of anguish, that the teaching of Canon Law continues to be entrusted to a professor whose doctrines have been solemnly condemned by the Supreme Chief of the Church, as schismatical, as heretical, as favoring Protestantism, and contributing to its propagation. Receiving with veneration the oracle which has condemned them, we also solemnly condemn their doctrines, and we forbid every one of the Faithful, whoever he may be, to profess or defend them. The professor in question, persisting with obstinacy in the errors taught by him, has published a pamphlet, from which it results that he is manifestly heretical, and, nevertheless, seated in the chair of a university, which will always glory in being Catholic, he gives the youth to drink of these heresies and these perverse doctrines. How shall the youth learn respect and obedience to the laws of the state, when, by unworthy declamations in instruction forced upon them, they drive them to rebellion against the respect and obedience due to the Vicar of Jesus Christ, and to one of his most solemn decisions? In authorising this instruction, your Majesty, certainly contrary to your intentions, authorises and permits people openly to combat the teaching of the Church, to attack and condemn the doctrines which she teaches; to defend, to exult, and to promulgate the doctrines which she reprobates and anathematizes, and thus to erect a chair of error against the chair of truth.

"Is not this, Sire, to separate from Peter, on whom is founded the Church? Is it not to draw into this separation, and into this denial, a chosen part of the youth of this kingdom, and to place in the rudest trial the fathers of families faithful to the Faith of their ancestors? What good can the states of your Majesty derive from such schism, which would be the scandal of all Catholic nations?

"Pressed by our conscience, and in order to fulfil the duties of our ministry; we raise, Sire, our prayers towards your Majesty, and in the name of Almighty God, of whom we are the Ministers, of that God who is the King of Kings, and the Lord of all Sovereigns, we conjure you to be pleased to put an end to such

deplorable disorders, and to hinder so great an evil, which is not remedied by the abolition of the official text of the University treatises, and the consequences of which may lead our unfortunate country to the saddest of calamities, to the loss of the Faith which is our brightest glory, and which rendered so dear unto God and the Church the illustrious, the magnanimous, the renowned House of Savoy.

"We protest, Sire, with sentiments of the most profound respect, that we are

"Your Majesty's most humble, most devoted, and most obedient servants and subjects."

"The original document is signed by the Bishop of the two Ecclesiastical provinces of Turin and of Genoa, comprising among them the Archbishop of the first and the Vicar-General Capitular of the second of these metropolitan cities.

"And in their name: your most humble, most devoted, and most obedient servant and subject,

"The Senior Bishop of the Ecclesiastical Province of Turin,  
"† JOHN, Archbishop-Bishop of Saluzzo."

SPAIN.

Accounts from Madrid of the 11th ult., state that the council of ministers had consented to grant the King the signature of public acts during the confinement of the Queen.

**PARDON OF THE CUBAN INVADERS.**—The *Madrid Gazette* publishes the following:—"The reply of the government of the United States of America to the reclamations of the Queen's government has arrived by express. The manly and honorable conduct of the Federal government on this occasion; its admission of the insult offered the Spanish flag by a seditious populace, which it appreciates in the same manner as the government of her Majesty, and its offer to the latter of every just and honorable reparation for both countries, have induced her Majesty to declare herself completely satisfied, and to order the insertion in the *Gazette* of Madrid of the note addressed by the Hon. M. Daniel Webster, the American Secretary of State for Foreign Affairs, to M. Angel Calderon de la Barca, Minister Plenipotentiary of her Majesty at Washington. Having obtained so satisfactory a result, and the Queen being desirous to give the respected President of the United States, as well as the people of the confederation, a proof of her amicable intentions, has been pleased, by a spontaneous act of her royal clemency, to pardon all the prisoners taken in the last expedition against Cuba who are citizens of those states, whether they have already arrived in Spain to undergo their penalties or remain confined in Cuba. Finally, her Majesty, being anxious to give proof of her royal esteem to M. Angel Calderon de la Barca, her Minister Plenipotentiary in the United States, for the exertions he has made to bring that important affair to a satisfactory conclusion, has deigned to confer upon him the Grand Cross of the Order of Charles III." The difference being thus fortunately adjusted, M. de Laborde, Consul of Spain at New Orleans, was ordered to return to the United States.

The *Gazette* publishes a series of documents from the authorities of Havana, showing the loyalty and devotedness of Cuba to Queen Isabella.

The President of the Council, the Marquis of Miraflores, M. Bertram de Lis, and the Minister of Grace and Justice, received the Grand Cross of Pius IX., on the occasion of the conclusion of the Concordat.

THE KAFFIR WAR.

**ARRIVAL OF THE CAPE MAIL.**—The General Screw Steam Shipping Company's vessel, the *Protonis*, Captain Glover, arrived at Plymouth on Thursday night.

In respect to the war it would seem that the residents at the Cape do not anticipate its easy termination. Some of them have benefited by the presence of the troops, and imagining themselves quite secure, do not care much how long it may last, if it continues to wear the same aspect as it has done for some time past. The settlers in Kaffraria, on the contrary, wish for the end of the war, but like their friends at the Cape do not think its speedy conclusion probable. It is said that the settlers and boers, if they were free to do as they thought best, would soon bring matters to an issue by shooting and destroying all the Kaffirs and Hottentots that came within their reach. This was the opinion of some of the people who have been amongst them. The project of civilising and Christianising the aborigines of South Africa would seem to have been less vigorously prosecuted than formerly. And in proof of this we were told by persons on board the *Protonis* that the Wesleyans had abandoned several of their missionary stations. The hope of inducing Kaffirs or Hottentots to keep faith or adhere to treaties made with Europeans, has been almost wholly abandoned.

The cry for more help from England to end this slow fever of war becomes more loud and pressing. The despatches from the Governor-General brought by the *Protonis* are understood to be very urgent upon this point.

AUSTRALIA.

**THE MODERN OPHIR.**—The *Sydney Freeman's Journal* says—"The hundreds who left Sydney for 'Ophir' and returned 'wofully disappointed, after losing in the aggregate some seven or eight hundred pounds by the trip, are pretty well sobered down, and not likely to be tempted to cross the Blue Mountains in such haste again. At the lowest calculation 700 persons returned from the mines without earning 700 pence, whereas the expense and loss of time must have come to, at an average, £10 per head. And on the whole the savings of those who have been successful is very little more than what they might have realised at their 'ordinary' occupation, without any of the anxiety, fatigue, and privations to which all the 'diggers' have been exposed."

INDIA.

**CONVERSIONS AMONG THE HINDOOS.**—We (*Madras Examiner*, 7th November,) have received an interesting communication from a Clerical friend at Ootacamund regarding the conversion of four heathens of high caste, residing in the village of Coimbatore. They have become Catholics, renouncing for the sake of Christianity all worldly advantages, "and exposing themselves," says our correspondent, "to many persecutions from the heathen." Their conversion, it is said, may be traced to the prayers and exhortations of a young boy of their family, who being last year inspired to become a disciple of Christ, forsook father, mother, and kindred, went to the Ecclesiastical seminary at Caroomattumpetty, and was received into the bosom of the Church. From this asylum neither menaces nor entreaties could draw him. This young boy has now received the tonsure, and amongst his fellow-students he is a model of piety; we have every good hope that he will become a zealous Priest. He began with the conversion of his family. May he through God become an instrument in securing the eternal salvation of thousands of his countrymen. Our correspondent says—"I understand that four heathens have also received baptism in Darapooram; as for Ootacamund, about a score have been baptised since the 15th of August. All this is truly consoling, and gives us good hopes for the future.

The *Bengal Hurkaru* of the 4th instant supplies the following item of news:—"The following intimation of a strange and tragic occurrence was received by electric telegraph yesterday evening:—'Message received from Pilot Moxon, of ship Hydry, that the ship *Fawn* has been taken by her crew—Captain Rogers and officers murdered.' We have since heard that the *Fawn* was found ashore on the Sambelings in the Straits. Five of her crew had surrendered themselves or been seized at Singapore, and were in custody there. According to their report of the horrible business, the captain, officers, and male passengers were murdered on board; the captain's wife and a lady passenger were then put into one of the quarter boats which while being lowered, was either accidentally or by intention overturned, and the ladies were drowned. The vessel was then scuttled and deserted by the crew. We hear that she was manned wholly or entirely by Malays."

Sir C. Campbell's forces retook Michenee, and drove back the enemy to the mountains without loss. An engagement of cavalry took place on the frontiers of Dehra Ismail Khan. Her Majesty's steamer *Fox* has been entered to Rangoon to demand satisfaction for the injuries done to Englishmen.

CHINA.

The rumors and accounts from the scene of rebellion are as rife as ever, but no authentic information can be obtained. All that is known with certainty is, that the rebels continue to hold their ground, and the imperial troops do not appear to make head against them.

The British factories at Canton have been in imminent danger of being consumed, an extensive fire having broken out in the town, and it could not be extinguished until it had reached within 50 yards of one part of the factories.

MORE ABOUT THE DIAMOND-THIEF.

(From the *N. Y. Freeman's Journal*.)

The *Assemblée Nationale* of the 14th November, contains the following account of another theft of diamonds:—"We think it worth while before Kossuth quits England to publish the following episode of the history of the Hungarian Revolution. We are indebted for our knowledge of these details, and the documents we produce in corroboration, to our correspondent at Pesth.

"The sad end will not be forgotten of the unfortunate Count Eugène Zichy, executed ignominiously by order of the Revolutionary Government of Hungary. This same Government at the same time seized on the jewels of the Count, which it caused to be carried first to Pesth and Debreezin, and afterwards to Lugos, a little city of the Banat. It was here that on the 8th of August, 1849, M. Dusebek, Hungarian Minister of Finances, conformably with the orders of Kossuth, delivered to Cesar Bolliak, of Wallachia, a confidential agent of the ex-Governor of Hungary, nine clusters of diamonds and a pair of spurs, also decorated with precious stones. From Lugos, Bolliak went to Orsova, where he arrived at the same time as Kossuth, (on the 16th August, 1849,) a few days after the battle of Temesvar and the submission of Villagos, which took place August 13, and virtually ended the Hungarian Insurrection. Bolliak afterwards fled to Turkey and was pursued by Count Edmund Zichy, brother and only heir of Count Eugène. He was arrested at Constantinople by order of the Chief of Police.—Mehemet Pacha examined him in one of his chambers on the 27th and 28th April, 1850. Bolliak declared that he took possession of all these jewels by express order of Kossuth, as appears moreover by a receipt signed by him and found among the papers of the Revolutionary Government. He added that he had delivered the spurs to Kossuth at Orsova on the 16th August, 1849. As to the clusters of diamonds he pretended to have lost them. In this examination Bolliak stated the value of these jewels at 1,000 ducats (about 2,000 dollars,) for the clusters; and as much more for the spurs. He engaged to deposit an equivalent sum, and on this promise was set at liberty.—Soon after, under the assumed name of Timoleon Paleologo, a British subject, he fled and went to Malta, where he arrived in September, 1850. Count Edmund Zichy then demanded the aid of the English Legation at Vienna, but to no purpose. The official answers which he received, and which we will give our readers, state positively that Cesar Bolliak, prosecuted not for political crimes but for ordinary felony, has escaped from the legal prosecution of the heir of the victim, by means of the protection granted him by the English authorities at Constantinople and at Malta.

"From the foregoing it is evident:  
"1. That Kossuth, with the aid of an accomplice, stole part of the jewels belonging to the unfortunate magnate who was hanged by his orders.  
"2. That the protection of British diplomacy is



accorded; not only to political criminals, but to those who are prosecuted for ordinary misdemeanors, provided that, in the eyes of the British Government, they have the merit of being associated with Continental revolutionists. Thus, in a new sense the British flag is the protection of merchandise.

The newspapers reported that Madame Puleky on the 10th of August at Southampton restored her meeting. Madame Kossuth at Vienna certain very costly jewels. The jeweller of Vienna who mounted the clusters and spurs of Count Zichy who mounted the clusters and spurs of Count Zichy certifies their value at 3,700 ducats. This shows they were very valuable; does it throw any light on the diamonds Madame Puleky pretends to have saved, and which, according to her authority, belong to Madame Kossuth?

Here follows the official documents; among them, a receipt of Bolliak's for the jewels and spurs, dated "Lugos, Aug. 8th, 1849;" and two notes from Arthur Magennis, English Charge at Vienna, to Count Edmond Zichy, detailing the flight of Cesar Bolliak and under the assumed name above given, to Malta, and thence to Marseilles.

The *Assemblée Nationale* declares that it has full proof "that the wretches who accomplished the assassination of Count Zichy while stained with his blood plundered also his effects."

We, on our part, address the above, not to Kossuth, who does not require information from us, but to the political worthies of our own country at Washington; to the arrival of the cow-driver "Venerable Uhazy," and the common trull of a German woman, whom the "Venerable" palmed off as a heroine by the name of Jagello,—feasted the former, and gullanted the latter about the public places of the Capital. We have never heard that the "Venerable Uhazy" was a thief, an assassin, or a butcher—except of black cattle. He only humbugged our citizens with a story of his being a "Governor," and the German woman he took as his servant being "Jagello" and a "Polish heroine."

This was a lie, but our Americans would rather be humbugged with a lie than not be humbugged at all. There is something worse than a lie for men to be humbugged with: From the facts that we have published respecting Kossuth we leave those political magnates of the land who now hug Kossuth to conclude what it is. We have furnished them the lessons that might enlighten them; it may remain for us to ask them why they have not profited by them.

#### AN ALARMIST'S VIEW OF THE REVOLUTION IN FRANCE.

(To the Editor of the Spectator.)

Sir,—You and I have often belonged to a small minority, without discovering afterwards that we were in error. We are in a very small one now, as alarmists with regard to the effects upon England of this late French Revolution. I am not sure but that the extent of my apprehensions places me in a minority of one. At any rate, you do not express a fear as grave as that which disturbs me. I strive in vain to make out how M. Bonaparte's usurpation can fail to produce a French invasion of the shores of England. It is not by a great jump that I have reached this conclusion, but step by step, treading warily, with caution and reluctance. Napoleon the Second is inevitable. His despotic throne will rest on his uncle's system, modified to suit the present circumstances of Europe. To preserve his power even to save his life, he must imitate his uncle as closely as possible. At first, his sole support at home will be the army. When this splendid army shall have restored the French Empire in France, it must undertake to extend French dominion abroad. Its terrible exploit at home must fill it with an ardent desire of foreign conquest. It will be mad to wipe out the stain of the foreign occupations of France in 1814 and 1815, and to revenge Waterloo. The Emperor, besides his interest in flattering and gratifying the army, will have a deep interest in war, as the surest means, perhaps the only means, of exterminating Republican and Socialist ideas; for within a week after declaration of war, or commencement of war without declaration, more especially against England, every Socialist and Republican in France, as well as every other Frenchman, not to mention the women and children, would think of nothing political but that "one victory" which Lord Ellesmere told us is the passionate desire of every Gaul. The half-dozen assassins who always dogged the steps of Louis Philippe, were manageable by the police; but there are now ten thousand would-be regicides in France, whom a war would instantly convert into soldiers and worshippers of the Emperor. According to the first Napoleon's system, "the war maintained the war;" in the present state of French finance, nothing but war and plunder can ever feed the army which is now France. Napoleon the Second is perfectly unscrupulous and sufficiently daring; he will not hesitate to do whatever may seem good for his own interest, without regard to any other consideration. And this new military France will not attack any of the northern powers; by them it will be upheld and cherished, from a natural sympathy with it as the queller of democracy and destroyer of constitutional freedom; whilst, on the other hand, England invites its aggression by her prodigious wealth; by the contrast of her free institutions, by the recollections of Waterloo and St. Helena, and, above all, by her military weakness. We are no longer a martial people, excepting the few of us who are trained to war; and even our soldiers are unfit for war as compared with the first-rate soldiers described by Sir Francis Head, (at any rate a close observer,) who have been made soldiers in Africa. It seems to be admitted that a French army of 50,000 men, once landed in England, would march straight to London, and possess the metropolis, which contains moveable property worth a hundred millions. What is to prevent them from landing? We really know nothing about it. We may believe that British steam would beat French steam whenever they met on the water; but they would not meet in the night-time; we could not insure their meeting at any time; there are fifty places between Harwich and Portsmouth, where steamers might land troops with ease in many states of the weather; and the invaders would pick their own time and place for landing, of which we should be in total ignorance until the mischief was done. I say that the thing is possible, perhaps not difficult. The temptation, therefore, is immense for a desperado such as this second Napoleon, impelled by the strongest personal motives, by a fierce army, and by the most presumptuous of nations, which has an unrivalled genius for sudden attack, and to which the glory of a week's conquest of England, of the occupation of London for twenty-four hours, to say nothing of "beauty and booty," would be ample compensation for the shame of their political slavery. And mark,

too that the Parti Prete of Europe has been really won by this Napoleon; and that Milesian Ireland would furnish him with capital ground for a feat whereby to divert our attention from landing places nearer to London. Just now there are indications that the first aggression of the new imperial and military France will be upon Belgium, Austria being allowed at the same time to suppress liberty in Piedmont. England is almost bound in honor to defend Piedmont from attack, and is absolutely bound by treaty to maintain the independence of Belgium. But we need not look out for causes of quarrel. Louis Napoleon will belie himself if he give us notice of war. He is skilful at concealing a purpose by dissimulation; and the main condition of success in an attempt to invade England is, that we should be surprised in a state of fancied security. In this state, most assuredly, we are at present. I hear merchants, bankers, lawyers, and politicians, rejoicing at the triumph of military violence in France. Their horror of violence from below blinds them to the consequence of violence from above. They cannot see beyond the present; and of the present they see nothing but the downfall of Socialist Democracy. Is that all? Can the Algerne solihery of France stop there? These problems are not investigated; the present satisfaction is great enough to be all-sufficing. The City, the Inns of Court, the Clubs, and Downing Street, appear to me to be mad: they tell me that I am mad. Well, patience! events are crowding upon us; and I pray, but without hope, that they may continue to leave me in a minority of one.

#### THE MAN OF THE "WORLD."

(From the London Examiner.)

We would gladly have refrained from noticing the very creditable case of "Birch v. Somerville," tried the other day in the Dublin Courts. But what must have fallen under marked reprobation in the case of a political antagonist, we cannot feel justified in passing over in silence because it touches a political friend. Not inopportunist, too, has the case occurred to throw light upon a question which has lately excited some discussion. We may gather from it what the most respectable order of English statesmen are too apt to regard as the uses of the press, and the not unprofitable adjustment of its services and claims.

At the period of the Irish excitements in 1848, a person of the name of Birch had a newspaper called the *World*, with an exceedingly small world of readers. How to make money by this paper was a problem of which he had already tried the solution in various not scrupulous ways; and for another trial, this man of the *World*, this Birch, suddenly bethought himself to offer it to the Irish Government to do broom's duty—dirty work—and lick the dust up from the Castle floors.—He made a proposition to Lord Clarendon; and upon his own simple offer to be dirty, Castle dirt was placed at his disposal, and Lord Clarendon became master of the *World*.

This is our account of the transaction, which Lord Clarendon, however, describes more daintily. He says that he sent for Mr. Birch in consequence of his offers to support the cause of law and order; and though he did not expect much good to result from his labors, he thought he should have failed in his duty if he had not accepted the offices of any person in support of law and order. He adds, that of Mr. Birch's character, newspaper, or antecedents, he knew nothing whatever; except that during the previous year (1847) similar offers to support the cause of law and order had repeatedly reached him from the same quarter. The suspicion did not present itself to Lord Clarendon that the man must have been siding with lawlessness and disorder in 1847 to make his conversion to law and order in 1848 worth a "consideration," and as little does it seem to have occurred to him, unhappily, that from the mouth of such an advocate some faint might be likely to attach to even law and order itself. In short, we must frankly say that the excessive reiteration of these words in every second line of Lord Clarendon's evidence is sheer cant. He wanted a tool, and found one in Mr. Birch. That is the only construction we can place on the compact which was entered into.

Topics and articles are then suggested to the man. He is put in constant communication with the Lord-Lieutenant through his secretary. It is, "If convenient, I would be glad to see you here on Monday." And it is, "I would be happy to see you to-morrow." And it is, "Can you call to-morrow at four?" His Excellency might not have known Mr. Birch before the first interview, but it was not Mr. Birch's fault if he was not known after it. "The first time I saw him," says Lord Clarendon naively, "he asked me for money." Now, there is £100 in a check from Lord Clarendon; and now, it is £250 from Sir W. Somerville in London, after an interview at the Irish office; and now, it is £250 in Dublin; and now, there are a hundred sovereigns on Mr. Meredyth's table, which Birch is requested to take up; and altogether money plentifully tumbles in on Birch, who, having in course of time received from the Irish Government £3,700, and being still obedient to Castle hints, not unnaturally comes to think that the rain of gold ought still to endure, and be as heavy as it was at first.

But who paid this money, the price of shame? Lord Clarendon says that he did, and of course we believe him; but we believe also that his words conceal something beneath their surface which remains untold. A plain and distinct story is certainly not before the public. There is no falsehood, but only partial truth. That Sir William Somerville acted as an agent only, was made clear enough; but in many portions of the evidence upon the trial it seems also clear that the money was not paid by Lord Clarendon for his own private satisfaction. It would be desirable to have had more clearly explained sundry occasional allusions about consulting "the chiefs of the Government," used by official subordinates in the money dialogues. Lord Clarendon says that he paid Mr. Birch out of his own pocket every farthing that Birch received. He paid it to him, however, in his official character, as head of the Government; and he referred him to Sir William Somerville as next in office. Nor does this odd arrangement look clearer when we get at the details. Being pressed upon the point, Lord Clarendon admitted that originally the public paid Birch, but that afterwards he repaid the public. "Part of what Mr. Birch received was from money applicable to special services, and part was out of my own private pocket. The part which was from the money applicable to special services was advanced at my request, and on my own responsibility; and was repaid by myself very long ago." How long ago? Was it before, or after, Mr. Birch had commenced his actions

at law? It is a pity that the Lord-Lieutenant was not asked: We should also like to know whether it is a part of the private charges of the Irish Vicerealty to pay "the only other Irish paper" which (it came out in the course of evidence) receives Government subsidy in Ireland. Also, whether any English journal is in that predicament; and if so, who pays. Respectable journalists have some interest in these questions, and are entitled, we think, to have them answered.

Connected with this part of the subject, we must not overlook another singular fact brought out by the evidence. When Birch first entered into the Castle service, Lord Clarendon told him that he did not think he would do much good, and in the course of examination his Lordship contemptuously repudiated having ever himself read any of the articles for which he paid. "I must admit that I never read his paper at all." That a man should pay to the editor of an obscure paper for writing useless articles in contradiction to his conscience, £3,700, and having paid this sum out of his private purse, that he should disdain reading such expensive literature, is certainly a whimsical proceeding. We are quite at a loss to account for it. We can only suppose that when, as Lord Lieutenant of Ireland, he bought at so extravagant a price such little-cared-for commodities, he did not, in the least, foresee that, as Earl of Clarendon, he would afterwards be called upon to pay for them.

But when was it that Mr. Birch stood revealed for what he really was, and the payments were stubbornly withdrawn? Lord Clarendon tells us in his evidence. The mischief over in 1848, "he was not aware that law and order wanted any defence up to 1851." The dirty broom, being worn out, was thrown with a refinement of contempt upon the Castle dirt-heap. The organ of all that was clean, the spokesman of a liberal government—cash and kind words were his for a season. And why not still? Birch has not changed, Birch has continued, up to January last, in his subservient mood. Up to January last Birch has not ceased, in the teeth of old opinions and ways of thinking and writing, to defend law and order. Why should he thus have been demoralised, even for law's sake and order's sake, and then turned out of doors? For, very much against his own consent, it is clear, Birch was turned out upon the world. His profits from the *World* had not gilded his days at any time; for, while he was informing the people at the Castle that under the fertilising shower of their gold his paper and theirs had very much increased its circulation, they appear soon afterwards to have discovered that its purchasers did not amount to much more than a thousand in its most palmy days of Government assistance.

Nor was this all they discovered. It took small trouble to unmask Mr. Birch when the necessity arose. It turned out upon the simplest inquiry that this paper had been one of the lowest class; that not having been able to live honestly; even before 1848, it had taken already to other modes of living; that its sub-editor, during all the time of its subsidised adherence to law and order, had been also the sub-editor of the most furious and extreme of the Young Ireland newspapers; and that its editor, Mr. Birch, had been imprisoned, tried, convicted and sentenced to six months' imprisonment, before he became Lord Clarendon's correspondent, for having attempted to extort money from one of its subscribers under threat of publishing disclosures prejudicial to him. The *World* was, in fact, the *Satirist of Dublin*. All this was duly elicited in the cross-examination at the trial; and if any one was entitled to feel surprise at it, certainly it was not Lord Clarendon. One cannot get dirt without stooping for it. When Mr. Birch was asked, also in the course of cross-examination, whether he ever "wrote" an article which he did not approve in his own conscience, he evaded damning himself by saying that he never "sanctioned" such an article. Why should he have tried this evasion, when the truth better befriended him? Surely it was more mean in a powerful government to buy of a weak man moral lies at the price of nearly £4,000, than for the weak man to accept the subsidy.

ANECDOTES OF O'CONNELL.—He was once examining a witness, whose inebriety at that time to which the evidence referred, it was essential to prove. He quickly discovered the man's character. He was a fellow who may be described "half foolish with roguery."

"Well, Darby, you told the truth to this gentleman?"

"Yes, your honor, Counselor O'Connell."

"How do you know my name?"

"Ah, sure, every one knows our patriot."

"Well, you are a good humored, honest fellow; now tell me, Darby, did you take a drop of anything that day?"

"Why, your honor, I took my share of a pint of spirits."

"Your share of it! Now, by the virtue of your oath was not your share of it—all but the pewter?"

"Why, then, dear knows, that's true for you, sir."

The court was convulsed at both question and answer. It soon, step by step, came out, that the man was drunk, and was not, therefore, a competent witness. Thus O'Connell won his case for his client.

Here is another instance of his ready tact and infinite resource in the defence of his client. In a trial at Cork for murder, the principal witness swore strongly against the prisoner. He particularly swore that a hat, found near the place of the murder, belonged to the prisoner, whose name was James.

"By virtue of your oath, are you sure that this is the same hat?"

"Yes."

"Did you examine it carefully before you swore in your information that it was the prisoner's?"

"I did."

"Now let me see," said O'Connell, as he took up the hat, and began to examine it carefully in the inside. He then spelled aloud, the name of James, slowly, thus: J-a-m-e-s. "Now do you mean those words were in it when you found it?"

"I do."

"It is."

"Now, my lord," said Mr. O'Connell, holding up the hat to the bench, "there is an end of the case, there is no name whatever inscribed in the hat."

The result was an instant acquittal.

The most attentive man to business we ever knew, he who once wrote on his shop door, "Goze to bury my wife; return in half an hour."

LOUIS BLANC ON THE LATE REVOLUTION.—The Socialist writer and leader, Louis Blanc, has addressed a letter to the "Daily News," in which he says:—"To divide Europe into three great empires—a Russian empire extending to Constantinople; and Austrian empire, with the definitive annexation of Italy; a French empire, with the addition of Belgium. From this new holy alliance between three great despotic empires to cause to arise a war to the death against the democratic party, and against the liberal and constitutional party; to extinguish beneath the armies tread what the absolutist powers call the revolutionary flame—that is to say, whatever light the human spirit on the way of progress—and if England resists to crush her."

Such is the plan (who can doubt it longer?)—such is the sacrilegious plan of which the sack of Paris is the commencement, and for the accomplishment of which Louis Bonaparte has delivered France into the hands of French Cossacks. On the reality of this plan, and on the abominable complicity which binds to the fortune of the Emperor Nicholas the ambition of Louis Bonaparte; if may be able very shortly to publish some proofs, which I am now in course of collecting. We can then judge of the important influence which Russian gold exercises in the humiliation and misfortunes of France.

THE COST OF THE KAFFIR WAR.—The Kaffir war, according to computations instituted on the spot, is costing the tax-payers of Great Britain exactly £112,000 a month. Reduced to a smaller denomination, this charge may be expressed as £3,800 per diem, or, in more comprehensive figures, £1,350,000 per year. We are thus expending every day of our lives upon a squabble with savages more than seven times the sum which the government thought fit to accord to the expeditionary journey in search of Sir John Franklin, and half as much again as that for want of which the Nelson column was so long suffered to disfigure our finest square. Our yearly outlay on this agreeable work is about four times the total sum devoted to the purposes of art, science, and public education in the United Kingdom; and the expenditure, in fact, thus entailed will absorb all that a laborious taskmaster has saved under the lash of its Manchester taskmasters through three long years of effort and contrivance.—Times.

THE ARCTIC SEARCHING EXPEDITIONS.—Advices from California mention the arrival of H.M. ship Dredalus, Captain Wellesley, at San Francisco, on the 22d October, from Port Clarence, Behring's Straits, which she left on the 1st of that month. She brought as passengers Lieutenant Cooper and Dr. Simpson, of H.M. ship Plover, which vessel had returned to Port Clarence from her summer expedition, having been unable to penetrate further north than seventy-one degrees, being three degrees short of their excursions last year. No vestige of the expedition of Sir John Franklin was discovered, and it was the opinion of these two officers that all further attempts to find traces leading to the discovery of the Arctic voyagers will prove utterly fruitless.

The public will learn with satisfaction that the next searching expedition to the Arctic regions in 1852, will be made as efficient as possible, and that, in addition to the Pioneer and Intrepid screw-steamers employed in the recent expedition, the Phoenix, a much larger screw-steamer of 260 horse power, is ordered to be fitted and strengthened at Deptford dockyard for service in the Polar seas.

THE ANGLICAN SCHISMATICS AND THEIR BISHOPS IN ROME.—The correspondent of the *Chronicle* states that the so-called "Bishop of Gibraltar" was at Rome, on his way to Malta. His object was to carry on negotiations for the building of an English Protestant church within the walls; but, says the correspondent, "I am sorry to say that differences, which have arisen between the Bishop of Gibraltar and the Church Committee in Rome, seem to oppose further obstacles. The English Church Committee consists of three or four persons, the Right Hon. John Nicholl, M.P., being the most influential person. These gentlemen have repudiated the Bishop's authority, and, consequently, endeavored to place the congregation in a state of separation from Episcopal superintendence. For this they plead the authority of Lord Palmerston and the Archbishop of Canterbury, whose opinions on the legal part of the question are in favor of the views entertained by Mr. Nicholl. The friends of the Bishop, however, state that he has never laid any claim to legal authority, but has placed the whole question of his superintendence on the ground of Scriptural and primitive authority; and that as the committee have repudiated this, he declines officiating in the chapel, or holding any ecclesiastical intercourse with them. Divine service was celebrated last Sunday in two different places; at the regular chapel, by the Rev. Mr. Woodward, the appointed Clergyman; and in a private dwelling, by the Bishop of Gibraltar—the congregation being thus already in part divided between the two."

RARE NEW ZEALAND BIRD.—The vessel, bringing from New Zealand the kakapos (strigops) and the kiwi (apteryx), arrived during the past week. The strigops, a nocturnal parrot, was accidentally killed during the voyage, but the apteryx has reached England in good health, and is safely lodged in the gardens of the Zoological Society. This bird is the surviving representative of a series, not very long extinct, peculiar to some of the islands of the South Pacific. Each island had its peculiar bird. Being without wings, and thus incapable of flight, the dodo, rohitairo, dinornis, &c., were killed or died out in the limited area which they inhabited, and have left only a few bones, together with some traditional and historical evidence, to tell of their existence. The apteryx is a nocturnal bird, and during the greater part of the day it stands or sits, sleeping, in an attitude of extremely grotesque character. The position of the legs, with reference to the centre of gravity, apparently renders any attitude except an upright one sufficiently inconvenient to require the assistance of the beak as an additional support, and in this use we find reason for the hardened texture of the tip, which is almost constantly in contact with the ground. When excited, the apteryx stands nearly upright, and kicks freely, in biting sharp cuts with the strong claws which arm its feet. In this action it resembles the cassowary. The hairy, open texture of the feathers, the entire absence of wings, and the rounded outline of the back, give the apteryx a mammalian expression, which must strike every one who sees it.—Literary Gazette.



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

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

His Honor the MAYOR, who has kindly consented to preside, will take the Chair at EIGHT o'clock.

MAFFRE'S QUADRILLE BAND will be in attendance.

The REFRESHMENTS will be provided by Mr. G. F. Pope.

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



A SPECIAL MEETING of the SAINT PATRICK'S SOCIETY will be held at ST. PATRICK'S HALL, on MONDAY EVENING next, the 19th instant at EIGHT o'clock precisely.

By Order, H. J. LARKIN, Rec. Sec. January 15, 1852.

CATHOLIC WORKS.

JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS:

ALICE RIORDAN, the Blind Man's Daughter, by Mrs. J. Sadlier, 12mo of 280 pages, in muslin; price 1s 3d. WILLY BURKE, or the Irish Orphan in America, by Mrs. J. Sadlier, 24mo; muslin; price 1s 3d. THE DUTY of a CHRISTIAN TOWARDS GOD, to which is added Prayers at Mass, and the Rules of Christian Piety, translated from the French by Mrs. J. Sadlier, 12mo of 400 pages, half bound, 1s 10d; in muslin, 2s 6d. Ten thousand of this work has been sold within a year.

D. & J. SADLER & Co., New York, 164, William-street; Boston, 123, Federal-street; Montreal, 179, Notre Dame-st.

NEW CATHOLIC BOOKS.

JUST RECEIVED, AT SADLER'S CHEAP CASH BOOK STORE: The Devout Soul, by the Very Rev. J. B. Paganani, 1s 10d. The Catholic Offering, by the Rt. Rev. Dr. Walsh, at from 7s 6d to 20s. The Golden Manual, the best and cheapest Prayer Book ever printed, 18mo, of 1041 pages, at prices varying from 3s 9d to 50s. Cobbett's History of the Reformation, 2 vols., bound in one, (New Edition), 3s 9d.

A large assortment of Holy Water Fonts, Beads, Religious Prints, &c. And a fresh supply of the Portrait of Pius the IX., at only 5s.

D. & J. SADLER & Co., 179, Notre Dame Street, Montreal. Dec. 30, 1851.

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

SUBSCRIPTION, only \$3 a-year. Can be mailed to any part of Canada. Every Catholic should subscribe for a copy of it.

D. & J. SADLER & Co., Agents.

JUST PUBLISHED, A GIFT BOOK FOR CATHOLICS.

SICK CALLS.

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

- The Infidel, The Merchant's Clerk, The Dying Banker, Death Beds of the Poor, The Drunkard's Death, A Missioner's Saturday's Work, The Miser's Death, The Dying Burglar, The Wanderer's Death, The Magdalen, The Dying Shirt Maker, The Famish'd Needlewomen, The Broken Heart, The Cholera Patient, The Destitute Poor.

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

The Work makes a handsome 18mo. volume of 400 pages, printed from new type on fine paper. Illustrated with 2 steel engravings, and bound in the neatest manner at the following prices:—

- Cloth, plain, 50 cents. gilt, 75 " Imitation Mor., gilt, 1 00

"This is equal in interest to Warren's Diary of a late Physician."—London Times.

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

D. & J. SADLER & Co., 179, Notre Dame St.

J. & D. SADLER & Co.,

179 Notre Dame Street, Montreal,

KEEP constantly on hands, about FORTY THOUSAND VOLUMES of BOOKS in every department of Literature, comprising in part—

Table listing various books such as Alison's History of Europe, Napier's History of the Peninsular War, Bancroft's History of the United States, etc., with prices.

(Smaller Editions of the Poets at 4s. 4d. each.)

Table listing works relating to Ireland, such as The History of the Scottish Gael, or Celtic Manners, Waverley Novels, etc.

WORKS RELATING TO IRELAND, OR BY IRISH AUTHORS.

Table listing Irish authors and works, including Madden's Life of Emmett, Swift's Works, Gulliver's Travels, etc.

ARCHITECTURAL WORKS.

Table listing architectural works such as The Architect, a series of Designs by Ranlett, The Builder's Guide, etc.

D. & J. SADLER & Co., 179, Notre Dame Street, Montreal, December 22, 1851.

BLANK BOOKS,

COMPRIING Ledgers, Journals, Letter, Day, and Cash Books, substantially Bound. Only ONE SHILLING AND THREE PENCE THE QUIRE.

D. & J. SADLER & Co., 179, Notre Dame Street,

TO BUTCHERS.

TENDERS for supplying the ST. PATRICK'S HOSPITAL with MEAT, will be received at the ST. PATRICK'S HOSPITAL, BROCK STREET, Quebec Suburbs, until NOON, on MONDAY next, the 19th instant.

TENDERS to distinguish the Price of SOUP MEAT, from the Prices of OTHER MEATS.

By Order of the Committee of Management. Jan. 12, 1852.

TOBACCO, SNUFF AND CIGARS.

THE Undersigned has constantly on hand a choice assortment of the above articles, to which he respectfully invites the attention of Town and Country Merchants.

F. McKEY, 83 St. Paul Street.

Montreal, October 9, 1851.

DR. THOMAS McGRATH.

Surgery, No. 25, McGill Street, Montreal. December 16, 1851.

M. DOHERTY,

ADVOCATE. Corner of St. Vincent and St. Therese Streets, in the buildings occupied by C. E. Bell, N.P., Montreal. Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

P. MUNRO, M. D.,

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

B. DEVLIN,

ADVOCATE; No. 5 Little Saint James Street, Montreal.

H. J. LARKIN,

ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL,

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

THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c. MONSIEURS MARKET, MONTREAL.

JOHN PHELAN'S

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

FOR SALE.

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

J. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

JOHN McCLOSKEY,

Silk and Woolen Dyer, and Clothes Cleaner, (FROM BELFAST,) No. 33 St. Lewis Street, in rear of Donegan's Hotel,

ALL kinds of STAINS, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., CAREFULLY EXTRACTED. Montreal, Sept. 20, 1850.

JOSEPH BOESE,

25 College Street, opposite the College, MANUFACTURER of OIL CLOTHS, which comprise PRINTED IMITATION MAHOGANY, BLACK WALNUT, TABLE and PIANO COVERS; also Plain Black for Caps, Trunks, and for use of Coachmakers. Also, all kinds of SILK and WOOLLENS DYED, in the best manner, and with dispatch.

R. TRUDEAU,

APOTHECARY AND DRUGGIST, NO. 111 SAINT PAUL STREET MONTREAL, HAS constantly on hand a general supply of MEDICINE and PERFUMERY of every description. August 15, 1850.

WILLIAM CUNNINGHAM'S

MARBLE FACTORY, No. 53, St. Urban Street, (near Dorchester Street.)



Wm. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, No. 53, St. Urban Street. Montreal, March 6, 1851.

Lodgings for Female Servants out of Place,

AT FLYNN'S Servant's Registry Office, and Second-Hand Book Store, No. 13, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH.

FAMILIES requiring SERVANTS may rest assured that none will be sent from this Office whose character will not bear the strictest investigation. Servants, too, are assured that their interest shall be duly attended to. Hours of attendance from 9 till 11 A.M., and from 2 till 4 P.M.

SECOND-HAND BOOKS SOLD VERY CHEAP.

SERVANTS WANTED at the above Office, who can give Good References as to their character and capability. No other need apply. August 23, 1851.

INSPECTION OF BEEF AND PORK.

THE Subscriber, in returning his sincere thanks for past favors, begs to inform his friends that he holds himself in readiness to INSPECT BEEF and PORK for the OWNERS thereof, conformable to the amended Act of the Provincial Parliament of last Session.

April 24, 1851. FRANCIS MACDONNELL.

NOTICE.

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

CANTON HOUSE.

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

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as to allow him to offer them at unusually low prices.

The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heated air chambers, is prevented incurring taint from Smoke, danger of partial carbonisation of the Bean and loss of Aroma, so important to Connoisseurs, which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL COCHRAN owes the high reputation his Coffee has obtained through a large portion of the Provinces.

CRYSTALLISED SUGAR (much admired for Coffee), REFINED SUGAR in small loaves, and WEST INDIA SUGARS, of the best quality, always on hand.

A few of the choicest selections of TEAS may be had at the CANTON HOUSE, Native Catty Packages, unrivaled in flavor and perfume, at moderate terms. Families residing distant from Montreal will have their orders scrupulously attended to, and forwarded with immediate dispatch. June 12, 1851. 109, Notre Dame Street.

FOREIGN WINE AND SPIRIT VAULTS,

103, Notre Dame Street.

THIS Establishment was opened for the purpose of supplying PRIVATE FAMILIES, and consumers in general, with GENUINE FOREIGN WINES and SPIRITS, pure and unadulterated, in quantities to suit purchasers, and upon the most moderate terms, for Cash.

The experience of the last twelve months has amply proved to the public the utility of a Depot for such a purpose—enabling them to select from a large and well assorted Stock, the quantity suited to their convenience—combining the advantage of a Wholesale Store, with that of an ordinary Grocery. SAMUEL COCHRAN, Proprietor.

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

OWEN McGARVEY,

House and Sign Painter, Glazier, &c. &c. &c.

THE Advertiser returns thanks to his friends and the public, for the liberal support he has received since his commencement in business. He is now prepared to undertake Orders in the most extensive manner, and pledges himself that he will use his best abilities to give satisfaction to those who may favor him with their business.

Graining, Marbling, Sign Painting, Glazing, Paper Hanging, White Washing and Coloring, done in the most approved manner, and on reasonable terms. No. 6, St. Antoine St., opposite Mr. A. Walsh's Grocery Store. May 7, 1851.

RYANS HOTEL, (LATE FELLERS)

No. 231 St. Paul Street, Montreal.

THE SUBSCRIBER takes this opportunity of returning his thanks to the Public, for the patronage extended to him, and takes pleasure in informing his friends and the public, that he has made extensive alterations and improvements in his house. He has fitted up his establishment entirely new this spring, and every attention will be given to the comfort and convenience of those who may favor him by stopping at his house. The Hotel is in the immediate vicinity of mercantile business, within a few minutes walk of the various Steamboat Wharves, and will be found advantageously situated for Merchants from the Country, visiting Montreal on business.

The Table will be furnished with the best the Markets can provide, and the delicacies and luxuries of the season will not be found wanting.

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

Montreal, 5th September, 1850. M. P. RYAN.

AMERICAN MART,

Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Lists.

India Rubber Manufactured Boots, Shoes, and Clothing, Irish Liners, Tablinets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.

Parties purchasing at this house once, are sure to become Customers for the future.

Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART. Quebec, 1850. T. CASEY.

Printed by JOHN GILLIES, for the Proprietors.—GEOFFREY E. CLERY, Editor.