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First Provincial Council of the Roman Catholic Church in New York.

THE OPENING CEREMONIES AND SERMONS.

ARCHBISHOP HUGHES ON KNOW NOTHINGISM, &c., &c., &c.

The first council that has ever been convened in the province of New York of the Roman Catholic Bishops, theologians, and heads of religious orders, of the archdiocess, was initiated and solemnly opened yesterday in the Cathedral, Mott street. There was, of course, a very large share of interest manifested in the initiatory proceedings and ceremonies proper to the occasion, and consequently the Cathedral was filled to its utmost capacity. A large force of police lined the street fronting the church, so as to preserve order, and prevent any possible breach of the peace, and even inside of the sacred edifice the services of these useful functionaries were engaged. Outside of the building the streets were crowded with persons anxious to witness the Episcopal procession, which was to move from Archbishop Hughes' residence, in Mulberry street, into the Cathedral. This procession made its appearance at the north entrance of the church about 11 o'clock. It was marshalled in the following order:—

First came a sub deacon, wearing a crimson vestment slashed with gold, bearing the cross, and flanked on each side by an acolyte carrying an immense wax candle unlighted. Then came six or eight clergymen in full vestments, followed by the officers of the council. Next in order came the bishops—seven in number—two by two, wearing their full episcopal robes and mitres, attended by boys picturesquely attired in red cassocks, white surplices and red caps. These were followed by a sub-deacon with handsome crimson velvet cope, bearing the archiepiscopal cross of solid gold, attended by two deacons of honor, and followed by Archbishop Hughes, in archiepiscopal robes, wearing his mitre and carrying the crozier.

The procession slowly and solemnly marched down the aisle, chanting the *miserere*, and the archbishop having taken his place on the throne, the bishops, priests, deacons and heads of religious orders took the seats assigned them within the altar railing. The following named bishops and heads of religious orders took part in the procession, viz.:—

The Right Rev. Dr. McCloskey, Bishop of Albany.
" Fitzpatrick, " Boston.
" Timon, " Buffalo.
" O'Reilly, " Hartford.
" Loughlin, " Brooklyn.
" Bayley, " Newark.
" De Goesbriand, " Burlington.
Father Boulanger, Vice Provincial of the Order of Redemptorists.

The deacons of honor attending the archbishop were Rev. Messrs. McCarron and Quin.

The celebration of high mass was then proceeded with, the Rt. Rev. Dr. McCloskey, Bishop of Albany, officiating, attended by the Rev. Mr. Farrell as deacon, and the Rev. Mr. Downing, as sub-deacon. After the reading of the Gospel (in latin) Archbishop Hughes having previously been divested of the cope and mitre, and having been attired in a lawn surplice, with the biretum, or square cap, ascended the pulpit and preached the sermon as follows:—

THE ARCHBISHOP'S SERMON.

In the name of the Father, and of the Son, and of the Holy Ghost: Amen.

I read from the Gospel of this, and the Seventeenth Sunday after Pentecost, the twenty-second chapter of Matthew, beginning with the thirty-fifth verse.

And one of them, a doctor of the law, asked him, tempting him, Master, which is the great commandment of the law? Jesus said to him, thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind; this is the greatest and first commandment; and the second is like unto this, thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets.

The first provincial council of the ecclesiastica province of New York is about to be solemnly opened under the invocation of the spirit of God, which you have been all requested to pray for during these weeks past, for unless God guide our deliberations they will not have his blessing. It will be also opened under the solemn invocation of the power of the prayers and intercession of the blessed Virgin Mary, the immaculate mother of our God redeemer. It is an event in the history of the church in this country. There are—there must be—many within the sound of my voice who recollect the time when there was no bishop in all that is now this province, and scarcely more than two or three priests. Contrasting the memory of that day with the spectacle which you now witness, these persons must be struck with the wonderful developement and progress which religion has made within this interval. There is, indeed, no new question of faith, or of doctrine, to be discussed in our assembly. There is no rising heresy to be met by the testimony of the bishops and pastors of the Catholic Church. But the new relations which have sprung up in consequence of the multiplicity of bishoprics, and of course the great increase of boundaries between one diocess and another, has rendered it expedient that these venerable prelates should assemble, and that we should take counsel together under the invocation of that divine spirit of God as to the things which make for the peace of Zion, the order of the House of God, and the beauty of Jerusalem. And although there be no question of doctrine before this council, there are many things which require that kind of regulation which is provided for in the economy and discipline of the Catholic church; boundaries and the relations between one diocess and another to be settled, so that there may be no confusion; an increased and growing zeal to be encouraged among the clergy; the extension on every side of the knowledge of the truth and the means by which men may come into closer communion with their God, and by which they may be enabled to accomplish their own salvation. These are matters which must occupy the attention of the assembled fathers during the few days that we shall have the happiness to be together, and with them, of their learned theologians who bring into this council the experience of their ministry among the people for years, and who are enabled to present their views as to the breaches of discipline to be repaired, what order touching sacred things is to be vindicated and established, so as to bring everything into perfect uniformity with the general discipline of the Catholic church. And on such an auspicious occasion how would it be possible for us to have selected words from the Sacred Scriptures more appropriate than those which the very gospel of the day—as read in the mass—has furnished, and which you have just heard? For after all, whatever else may come as consequences, the primary object is set before you in the words of our Divine Saviour to those who interrogated him, not from a sincere assent, but as often before, under other circumstances, to entrap him in his words. A lawyer inquired of him which was the great commandment, as if he were prepared to follow it the moment he heard what it was; and our Divine Saviour, in a few words, in that simple, touching, but full and complete style which was peculiar to him as the Divine Teacher, answered, "There are two; or rather, one is a consequence of the other, and that other is to love God with one's whole heart, with one's whole soul, with one's whole mind. This is the first and greatest." And you will observe that our Divine Redeemer speaks only partially of the other, as if it was in its very nature a consequence of the one laid down, and to impress upon those who heard him and upon us—for these words were not spoken for the lawyer, but for his disciples of all ages, to impress upon him and upon us—that the man who loves God, and loves God as God alone deserves to be loved, cannot avoid loving his neighbor as himself. If, then, this be the whole of the law and the prophets, how would it be possible to condense into briefer language the great end for which councils are generally called, for which the ministry is appointed, for which the sacraments have been instituted, for which God sent forth to all the world teachers to echo and to re-echo, and to continue to echo these eternal truths to the end of time? And therefore it is that in the few remarks which I shall make, I shall call your attention to that particular precept of our Divine Saviour. It is the sum of Christian propriety. It is the perfection of the evangelical law. It is the fulness of the spirit of divine Christian love; it is what ought to be the study of all who profess to be the disciples of the Son of God—to love God. And why? Need I unfold at any length the motives which should induce the creature to love and adore the Creator? Would it be necessary for me to explain to you how God in this amiableness, this loveliness, is infinitely amiable? How, in short, by a law peculiar to his own being—infinite in that as in all other attributes—he has prepared the hearts of men—that is, endowed them with a capacity for that highest and most fascred of all precepts? how he has made love an essential want of the human soul, and how he has stamped the difference between that love which has himself and his infinitely perfect attributes for its object, and all other loves? how all other loves disappoint, and how they pass away? how they are fleety? how they are unsubstantial, though sometimes delusive? how the love of honor is but the glitter which tempts the imagination and the poor wandering mind of man? how wealth is incapable if men love wealth—the basest species of love—beyond the reasonable wants of human nature; how this disappoints and corrodes, and cannot return anything like happiness to the man who has sacrificed the power of a noble heart at the shrine of that base idol; how all these species of love, of human love, even the love of parents, must pass away and die not. And then nothing remains of that heart which God made so capable of love, except himself. It was the remark of Saint Augustine that God had made the heart of man for obedience to this precept, and made it under such a law that it never can find rest till it rest in the centre of all perfection, and in the source of all that is holy and beautiful—that is in God himself. Besides, need I say more, when we know that day by day we are so dependent on the sustaining arm of that Almighty being, that it requires the same power to sustain us hour by hour which it did to create us, or to create the world—that we live and move only by his permission, and that no matter how we may flatter and deceive ourselves in supposing that we are the architects of our own prosperity, and that we are the framers and the projectors of our own good fortune. Let us not be deceived; it is by the permission of God that we so prosper; but that permission is connected with a responsibility. The only thing is that we should remember that we are, at all times, instantaneously and constantly dependent on the support of that Almighty and perfect father, who has created and who sustains us. Need I say more. Again, when our race fell from innocence, when God had endowed it with the attribute, the only one that would enable it to render him homage, according to that nature which he has given us, according to that intellect, that capacity for love and that moral being. When the race, I say, fell from that state of innocence, has he ceased to look after us? On the contrary, has he not sent his only begotten Son to re-instate us if we will, in the inheritance which we had forfeited, either by original sin or by our own actual transgressions? Under these circumstances there is no necessity to urge the reasons why we should love God above all things, because he is incomparable. There is no thing that can be compared to him. He is the one God, and there is no other to whom he can be compared—a being, infinite, perfect, and the source of all that we are and of all that we have, both in the order of nature and in the order of grace. We owe to him—if we have the slightest capacity to interpret in the slightest degree the very speakings and throbbings of our own hearts—we owe to him that love; and love less than that here described is not worthy of God. But that other part to which our Divine Saviour refers—to love our neighbor as ourselves—he deduces as a consequence, partly distinct, but having a common origin. And the reason of that is manifest. We are all God's children. We are bound to love our Father; and if we are bound to love our Father, then for our Father's sake we are bound to love each other. That is clear. The light of reason comprehends it instantly, and here is the motive which distinguishes charity from other species of affection. I know that it is common to speak of philanthropy—and philanthropy is a beautiful pagan sentiment. But there is not a particle of charity in the word philanthropy alone. Philanthropy is a sentiment that is capricious. A man may say, and take great complacency in thinking, that he loves all mankind, and that he loves them all alike. But when he comes to the experience, day by day, of the varieties of character which he will meet, and of the antagonism and the opposition of sentiment, he will soon find that he is under the caprice of his own unstable feelings and of his own unstable heart, and consequently that he is guideless and starless on that broad ocean which he calls philanthropy. He is propelling his own bark—if you will—and is pleased with the progress he is making, but he has no guide and no rudder to steer by; he has no point in view, and has no point of departure. Philanthropy is a sentiment fickle and changeable as the human heart and the human mind; whereas if you take charity, you have God always as the star, the bright ever shining star to guide your course, because he is entitled to your love. Your fellow man may be unworthy in a certain sense; he may be one who has not those peculiar qualities which are calculated to attract, but rather to repel and disgust; still when he falls under the eye of divine charity, charity beholds in him the image of God, the creator and father of all, and one redeemed by the blood of Christ, and from that moment, all that natural repulsiveness disappears, and Christ springs up to the eye of faith, and charity ministers to him as its own divine office. Hence, my dearly beloved brethren, the first precept of Christ is charity. But I speak now more particularly of charity among men, and I need not enlarge my remarks to explain how it is that charity—this Christian charity which I speak of—is inconsistent with a certain interestedness, or, I may call it by a lower word still, selfishness, which is the enemy of charity, and of course the enemy of the peace of mankind. Charity is disinterested. "Charity," says the Apostle, "seeketh not its own; it believeth all things; it hopeth all things." Charity hath its original motive too elevated to be disturbed by those reasons which would repel and break up all the pretended benevolence of simple philanthropy. If we look for the perfect image of charity, we shall find it in our Divine Saviour himself. What is our belief with respect to him? That for our sakes he put away all that which could be called self-interest. He was rich and glorious in heaven as he was in the beginning as "the word with God." He was God and he made himself man, in order that in our nature, by a union of the divine with the human, he might redeem us. But at what sacrifice? Oh who is it that can study the love of our Divine Redeemer, and witness the humiliation to which he subjected himself, even before his last agonizing hour, and not say that there is charity—that there is perfect charity—that there is the model of charity? He has not left it unsaid, "A new commandment I give unto you, and this is my commandment, that ye love one another as I have loved you." This precept of charity therefore is not simply a sentiment or a work of supererogation which Christians can perform or can leave unperformed without crime. It is a positive commandment of our Divine Redeemer. It is his commandment; and so much so, that he has said "by this shall all men know that ye are my disciples, if ye love one another." How can we then love one another—how can we exercise that universal and beautiful precept of Christian charity, if every man keeps selfishness in his own heart, and cares not for his neighbor? What is it that augments disturbance in families? Sometimes the merest trifle, sometimes a word thoughtlessly spoken, or improperly interpreted; and thus little and little that natural and perverse feeling of selfishness acts in one breast and acts in another, till alienation—and alienation gradually becoming greater and greater—is the consequence. At last comes the spirit of vindictiveness, sometimes showing as if the demon had taken possession of that heart which Christ should have sanctified. It is so in domestic life. It is so in social life. It is the origin of wars between nations. It is the origin of civil strife; it is the curse of mankind; it is the triumph of old Adam over our Divine Saviour. And every Christian who would be a true disciple of the Son of God, must study to banish and remove that selfishness, as a principle of his nature, corrupt in itself, and antagonistic to the divine and beautiful virtue of Christian charity. By Christian charity we love our neighbor; and who is our neighbor? Those that we have associations with are intimately our neighbors. Those of our city are our neighbors. Those of our country are our neighbors. Those of the whole earth are our neighbors. Whoever is made to the image and likeness of God is man's neighbor; and to him man—that is, a Christian man—if he follow the precepts of his Divine Master, owes all the sacred obligations of Christian charity. Nay, has He not commanded us to love our enemies; and this is so much that pagans formerly regarded Christianity as an absurdity, because it commanded what was impossible. It is not impossible. Proofs are innumerable in ecclesiastical history of its exercise. If they supposed, if they understood that this love of our enemies, this doing good to those who hated us, praying for those who persecuted us, consisted, like philanthropy, in a certain sympathetic affection towards our enemies, this might be another question. But our Divine Savior has not made the principles of Christian virtue and Christian excellence dependent upon any basis so fluctuating as a mere sentiment of the human breast. Charity is an eternal principle. I have already suggested that when saying that in God you see the motives why you should love your enemy, because he is God's creature, and God loves him as as well as you, and if he do an error the common Father waits for his conversion, and you need not be less indulgent. It cannot be expected, therefore, that you should entertain or express towards him the sentiments that bind the nearest relations of social or domestic life. It is not the sensibility of the father or mother towards their children, but it is a principle stronger than sensibility, for sensibility is something variable. But when God is eternally God, and eternally perfect, and eternally the father of all, and he commands you to love your enemy in the sense of wishing him well, and of doing him good, if he stood in need of it, and if it were in your power to do it—then the precept is not only possible, but feasible and delightful. It is a luxury to a man who is so imbued with a spirit of Christian love that he can exercise that virtue. Thus, dearly beloved brethren, in all our relations, this precept of brotherly love is one that ought to be cherished; and that other antagonistic principle of selfishness, when a man shuts his eyes to all that is foreign from himself, and thinks of himself alone, lives for himself alone, labors for himself, and, at all times, even to the extent, perhaps, of absolute injustice, prefers his own personal interests to the interests of his neighbor,—oh, this man knows not what is Christian charity. Christian charity is disinterested, it is broad, it is expansive, it takes in all that God has created, no matter whether we may have been acquainted with them or not. For it is remarkable, as I observed before, that the capacity of the human heart seems to be something infinite. You can love all that you know—your country, the people of all other countries—and when you have embraced the whole globe, there is still a superfluity of capacity for love in that heart, by which you can love a thousand more globes and their inhabitants, were they in existence. You can rise above the temporal order, and indulge even that spirit of love in the human heart, by embracing all the angels and all the spirits that surround the throne of God. And yet you have not objects enough to fill the capacity for love in your heart. You must have God. There is no other that can fill that almost infinite capacity but the divine and infinite Being. It may be, my dear brethren, that at this time there is more reason than usual for urging upon you the necessity for this precept. It is not to be disguised, that if charity be at all times an obligation, and if at all times we are bound to bear with patience injuries from others, for God's sake, and if at all times we are bound to love our enemies, there are at this particular time reasons why you should impress more and more deeply on your hearts the importance of this Divine obligation imposed upon you by your Saviour. And what are those reasons? Why, the reasons are, that not only as individuals, when any of your number transgresses the law, but as a whole body, you are held accountable. The reasons are that you are denounced, and that it is hard for human weakness to bear reproaches on the most delicate topics that can arouse the resentment of man; that you are denounced as being unfit, on account of your religion, to enjoy the privileges of the country you inhabit. You are denounced because those principles of faith and religion which you profess are said to be adverse to the spirit and genius of the institutions of this country. These denunciations are such that even on the Sunday you can hardly pass from one portion of the city to another without coming within the reach of some living voice that is sustained in those denunciations, as if you had not the right to walk the public streets without being reduced to the necessity of hearing insult, to the stirring up of the proud spirit of men who take their model from the standard of liberty that exists in this country. Well, for that reason, the more necessity of charity the more necessity of patience, the more necessity for you to avoid everything offensive. Propagate among those whem you know, as a principle of religion, to avoid everything which can disturb the peace and order of society, or violate the laws of the country. It is not necessary for you at this day to enter into any defence. It is not at all requisite that you should begin to prove by syllogism that you are loyal citizens. The history of your creed, even in this country, is a proof of your loyalty. From the earliest period when Europeans settled here, your ancestors in the faith were of their numbers; and they took part in everything appertaining to the country's welfare and progress, and in proportion to their numbers they were found in the high places of legislation, and in the high places of judiciary. They were found in the cabinet; and they were found on the battle field, and on the floods of the ocean fighting for their country. Let our enemies point to one that has ever disgraced the position which he occupied. Till they do that it is in vain for them to pretend to question the loyalty of men whose loyalty is not a mere affection of self interest, but a principle. Who is it that can trace the history of the church, who will not see that this same charity which we have spoken of, and this same loyalty to which I now refer, have ever accompanied those who were in communion with the church of God? But I refer to the whole history of persecution to prove it! Under pagan Rome, for three hundred years, all the machinery of that vast empire was plied with cruelty to crush and extinguish the rising heresy of the Christian faith and yet were Christians ever disloyal? Is there a single instance of their being disloyal? They understand better the nature of their religion—of the religion of Him who taught them this principle, that the first duty which man owes is to his God, and the second duty to his country. And his country is the land in which he was born, or if not, the land to which he pledges his solemn allegiance on oath. He is not free to be disloyal. It is of obligation to be loyal. It is the very principle of the Catholic church that a man's family has a third claim upon him, the second claim being that of his country. And for that country he must sacrifice property, and, if necessary, life itself. He knows but one country; he can recognize but one country; and therefore in the Catholic religion there is no such thing as the possibility of disloyalty to a land to which we owe our obligation. Need I refer to the last three hundred years' persecution under the British empire, during which time the same cry was kept up, and all who professed the Catholic faith were debarred from honors, subject to fines, had their schools closed by supreme authority, so as to make them dark-minded, and blind, and ignorant? And yet the reproach against them is that they were loyal, too loyal. Viewed, then, by the tests of history as exemplifying the spirit of the Christian church, is it possible that in a country in which we enjoy such advantages, in which the government declares itself impartially just towards all without knowing any distinction before the law, in which we are made equal in which we have the liberty to assemble here in council—a privilege which we could not enjoy in some countries which call themselves Catholic—is it possible I say, that in such a country we should not love the institutions and cherish them with an affection deeper than those who have been unable to make a comparison between this and lands and governments of bondage? But the object of these remarks, dearly beloved brethren, has been to impress upon you the necessity of adhering to the true principles of your religion. If you adhere to the principles of the Catholic faith, you cannot err in matters of a secondary character. And if it be a fact that some persons have violated the law, with what justice is it that the whole body should be branded with the stain of their misconduct, and that it should be imputed to the Catholic church? whereas, in every instance, you will find that the individual who transgresses is one who pays very little attention to the Catholic church, but who does not come within the sound of the Word of God on Sundays, who does not attend to the sacraments of his church, but who goes abroad reckless of consequences, and for that matter having no other claim to attention except the very violation of the laws which bring disgrace upon him. But this ought not to bring disgrace on those who conduct themselves in a proper Christian manner. Let us all then be prepared, if the day of trial should come, to bear with patience scoffs and taunts. Let us not be down hearted if, when we are insulted by the living voice of public brawlers in the streets, the newspaper press which used to be, in the happier days of this government, the guardian of every man's rights, is no longer true to its high calling. It spoke with authority far more powerful than that of governor, mayor, or legislator, because it kept always before its eyes the original principle of equality between man, that every man is to be punished by the law according to the extent of his own personal guilt. Before you retire, therefore, I would exhort you to unite in prayer, such as will be offered in the sanctuary, that Almighty God may bless our council; that our deliberations may be conducted so as to promote His glory, and to increase the love of Him among mankind, and the love of mankind among themselves and each other. Let that be the object of your prayer; for it is customary, and has been from the beginning of the church, to invite the faithful to unite always in the petition, that God would guide and direct these things which have for object the ordering of His house and the promotion of the peace and happiness of mankind on this earth and in the better world to which we aspire.

The Archbishop descended from the pulpit, and having been re-invested in his cope, he stepped to the middle of the altar and saluted the bishops on each side, a salutation which they returned. Then having taken off his mitre he intoned the antiphon, *Exaudi nos Domini*, which was continued and chanted by the choir. At the conclusion of this the chanters—Rev. Cornelius Smarius, S. J., and Mr. Hector Glackmeyer—intoned the sixty-eighth Psalm—*Salvum me fac Domine*—the verses of which were alternately sung by the clergy. During this chant the Archbishop took his seat on the stool, or faldistorium, in the centre of the platform, having at his side the two assistant deacons, the book bearer and the candle bearer holding respectively the book and the candle before him. After the singing of the Litany of the Saints, the Archbishop made a latin allocution to the council, commencing with the following words:—

"Reverendes mi patres, venerabiles fratres, placet ne vobis ad dei gloriam et honorem et ad Catholicæ Ecclesiæ amplificationem concilium provenciale novum eboracum legitime convocatum, et hic congregatum hodierno die aperiri et inchoari?"

(Most Holy Fathers and Venerable Brethren—Is it your pleasure, for the glory and honor of God, and for the greatness of the Catholic church, that the Provincial Council of New York, legitimately convoked and here assembled, be to day opened and commenced?)

To this the bishop replied—"Placet, aperiatur." (It is our pleasure; let it be opened.)

Then the archbishop, turning to the congregation, said in his own name and that of his colleagues—

"Christi nomine invocato decernimus sanctum synodum provincialem novum eboracem esse apertam, et it a judicamus."

(In the name of Christ, whom we have invoked, we decree that the Holy Provincial Synod of New York is opened; and we so adjudge.)

The names of the officers of the council, as appointed by the Archbishop, were read for the sanction of the bishops, which they gave, in the latin word *placet* (it pleases us.) These officers were:—

Promotor—Right Rev. Dr. McCloskey.

Secretaries—Revs. J. W. Cumming, D.D., and Thomas S. Preston.

Master of Ceremonies—Rev. Francis McHenry.

Three of the recently appointed bishops—of Newark, Brooklyn and Albany—then made the usual profession of faith, and the canon authorising the calling of provincial councils was read in latin from the pulpit. After some other ceremonials of a like character, the benediction was pronounced by the Archbishop. The procession was re-formed, and, chanting the *miserere*, proceeded down the aisle, out of the northern entrance of the chancel, and to the residence of the Archbishop.

Thus was enacted the first Council of the Roman Catholic Church ever held in the province of New York.

City Politics.

MEETING OF THE SONS OF TEMPERANCE—NOMINATION OF CANDIDATES.

On Friday evening last the Sons of Temperance had an enthusiastic meeting in the big tent, corner of Fourteenth street and Seventh avenue. The large audience was feelingly addressed by Mr. Webster, followed by the Hon. C. C. Leigh, who drew a graphic picture of the evils of intemperance, and the only practical way to remove these evils. C. S. Nesbit, Esq., followed in an animated speech, in which he stated that the committee of sixty-six—three from each ward—elected by the friends of temperance to nominate city and county officers, had an informal meeting, at which time they nominated the Hon. C. C. Leigh as the temperance and city reform candidate for Mayor of the city of New York. This announcement was received with hearty cheers by the large concourse of people. A vote was then taken, and it was unanimously agreed to vote for C. C. Leigh for Mayor; Myron H. Clarke, for Governor, and Henry J. Raymond for Lt. Governor. The meeting adjourned with the greatest enthusiasm, after an announcement from the President that another mammoth meeting of the Sons would be called next week, in the eastern part of the city, to be followed from week to week in different parts of the city, until after the election.

Coroner's Inquest.

KILLED BY A RUNAWAY OX.—Yesterday Coroner Wilhelm held an inquest at 345 Greenwich street, upon the body of a boy eight years of age, named John Farrell, who was killed by being gored in a shocking manner by an ox, at the corner of Jay and Washington streets, on the 18th ult. The jury in this case rendered a verdict "That the deceased came to his death by effusion on the brain, in consequence of injuries received by being knocked down by an ox, at the corner of Jay and Washington streets, on the 18th September, 1854. The jury furthermore would earnestly recommend the proper authorities to pass a law against the driving of cattle through the streets of the lower part of the city, until properly secured."

NEWS BY TELEGRAPH.

Arrival of the Steamer Osprey.

HER DEPARTURE FOR THE PASSENGERS OF THE CITY OF PHILADELPHIA, ETC.

BOSTON, Oct. 1, 1854.

The steamer Osprey arrived here this morning from Philadelphia. Her cargo is being discharged, and she will leave to-morrow for St. John, to bring on the remaining passengers by the City of Philadelphia.

The Canadian Parliament.

QUEBEC, Sept. 30, 1854.

Three members of the new government have been re-elected in the old constituencies by acclamation.

The election of one of the five new members of the government will be opposed.

The Southern Mail.

YELLOW FEVER AT THE SOUTH, ETC., ETC.

BALTIMORE, Oct. 1, 1854.

By the arrival of the Southern mail, we have received New Orleans papers of Monday.

At the Charity Hospital in New Orleans, for the week ending September 26, there had been one hundred and forty-five deaths, and the disease is increasing among private practice.

At Augusta, for the week ending the 25th, there had been thirty-two deaths. The disease was abating, and the alarm subsiding. The telegraph office had re-opened.

At Darien, Ga., the fever had made its appearance, and the inhabitants were flying from the place panic struck.

The Charleston telegraph office will re-open on Monday.

Kane, who was wounded at the New Orleans riots, has died from the injuries he received.

At Charleston, on Friday, there were six, and at Savannah, on Wednesday, five deaths from fever. Hon. J. W. Jackson was among the latter number. The deaths at Savannah for the week were 116, including 85 from fever.

Large Fire in Philadelphia.

PHILADELPHIA, Oct. 1, 1854.

The steam plaster mills on York avenue and Callowhill street were destroyed by fire last night. The occupants were C. French & Co., and French & Richards. The loss is estimated at $15,000. Insurance $13,000.

Fire at Fox Point, R. I.

PROVIDENCE, Oct. 1, 1854.

The lumber in the yard of Mowry & Steere, at Fox Point, was burned this afternoon, and lumber worth from seven to ten thousand dollars consumed. Three buildings were also burned. One was used for the storage of lumber, one for the Marine Railway, and the other by the Commercial line of propellers. The lumber was insured.

The Weather.

BALTIMORE, Oct. 1, 1854.

It has been raining steadily here since six o'clock this evening, and the prospects are that it will continue all night.

BOSTON, Oct. 1, 1854.

The weather to day has been very cool; the wind east, with indications of rain.

Census of Savannah, &c.

COLUMBIA, S. C., Oct. 1, 1854.

A census of Savannah, taken yesterday, shows a total population of 6,285 whites, and 5,491 blacks. The interments there yesterday were four, and at Augusta two.

Markets.

NEW ORLEANS, Sept. 28, 1854.

The prices of cotton are stiffer, but not quotably higher. The sales for the last three days amounted to 6,500 bales. Middling is quoted at 8¾c. to 8¾c. The flour market is dull and has declined 22c. Pork is dull at $15 for mess.

PROVIDENCE, Sept. 30, 1854.

Cotton.—The market for the week has been quiet, with moderate sales. Wool.—The market continues dull, with a demand for fine wool. The sales for the week, 70,200 lbs., including Chilian.—The sales for the week have been but 3,000 pieces, at last week's quotations.

Dramatic and Musical Matters.

We are rapidly getting into the most novel and exciting season for music and the drama ever known in New York; and, notwithstanding the dull times, the high price of coal, and various other distressing matters, the people appear to have money enough to pay for their amusements. During the past week the theatres have all done a good business. Several novelties have been brought forward—a new comedy and farce at Burton's, and the French drama, "Eustache," at two theatres—the Bowery and Barnum's Museum.——Mr. Forrest still continues to play at the Broadway, but will be succeeded next week by the English opera.——The Metropolitan theatre retains the services of Miss Dean, Mr. Eddy, and the Roussets, for the present. The prices at the Metropolitan in the second and third tiers have been reduced to twenty-five cents, the democratic standard; thus placing it within the means of thousands who have not yet visited this superb house.——The opera season at Castle Garden closed on Friday night, with "I Puritani," and with the same leading artists it will open up town to-night.——Mr. Wallack has been playing to very full houses at his own theatre during this week. He seems in full health and acts gloriously.——Among the dramatic arrivals in town we notice that of Joseph W. Field, of the St. Louis and Mobile theatres, and well known as an actor and writer. Also that of the eminent comedian, Mr. Charles Burk, who has just returned from a California tour. We regret to learn that Mr. Burke is dangerously ill.

The entertainments offered this evening are particularly interesting. First, we have the inauguration of the new opera house in Fourteenth street, by Grisi and Mario, with the opera of "Norma." This theatre is said to be excelled by no other in the world, and it will, no doubt, be filled with a most brilliant audience this evening. Madame Grisi's Norma is one of the great histrionic and lyric events of this century.

At the Metropolitan theatre this evening, the second and third seats will be sold at twenty-five cents—the entrances having been completed. Mr. Bailey's highly effective play, "Isabel; or the Fatal Mask," is announced for this evening, with Miss Julia Dean, Mr. Eddy, and Mr. Pope in the principal parts. This play was produced last season at the Broadway, and was quite successful. The Boston Fusileers will visit this house to-night, escorted by the Fifth company of the Seventh regiment, N. Y. S. M., (National Guard.)

At the Broadway theatre this evening Mr. Forrest will play Metamora in the Indian drama of that name. The afterpiece is "A Hopeless Passion."

At Burton's theatre a new London farce, "The Moustache Mania," is to be played for the first time in America. The new comedy "Now-a-Days" is also announced, with Mr. Burton as Scrub.

At Wallack's theatre the "Rent Day" and "My Cousin German" are announced. Mr. Wallack plays Martin Heywood.

At Niblo's the Ravels appear in the new pantomime, "Asphodel," which is drawing full houses every night.

At the Bowery theatre, this evening, Miss Louisa Reeder makes her first appearance on any stage, as Bianca, in "Fazio." The drama, "Eustache Baudin," is also to be played.

At the National, "The King's Jester," "Fashion and Famine," and "The Magic Rose," are announced. Mr. J. R. Scott will play Triboulet in the first piece.

At Barnum's "Eustache" is to be played, with Mr. C. W. Clarke as the hero, and Miss Mestayer as Louise.

Excellent entertainments are offered at Wood's and Buckley's minstrel halls.

MISS TERESA ESMONDE announces one of her pleasant readings at Stuyvesant Institute, on Tuesday evening of this week. The programme includes a scene from "King John," Longfellow's "Building of the Ship," Hood's "Bridge of Sighs," and other gems of poetry. Miss Esmonde is an excellent reader, and deserves the sympathy and support of a public always generous.

A NEW OPERA COMPANY has recently been organized in this city, and it will shortly appear in the principal Southern and Western cities. The following is a list of the company:—Primas donnas, Signora Garbats and Mme. Whiting Lorini; prima donna contralto, Signora Pico Vietti; tenores, Signors Dominico Lorini and Adelindo Vietti; baritone, Signor Francesco Cuturi; prima basso buffo, Signor Luigi Rocco; tenore comprimario, Signor Bevattini; maestro, Signor Luigi Garbato. This is a very strong company and deserves success. Mme. Whiting Lorini has achieved great triumphs in South America, and as an American singer deserves support in the United States.

THE ENGLISH OPERA TROUPE.—The following interesting notice of the principal members of the English opera troupe, which is to be introduced to the American public at the Broadway theatre, next Monday night, is from the Liverpool *Times*, Sept. 2:—

The name of Louisa Pyne has become a synonym for all that is good and true and beautiful in connexion with her divine art. In her earliest years she manifested those tendencies which surely denoted the possession of nascent musical genius, and pointed to a future developement, which needed only ordinary fostering care to issue in a final triumph. At the infantine age of five the indications of her talent appeared, and wisely did her parents watch and cherish and cultivate the young and tender germs. Under the direction of the most eminent masters of the day her vocal capabilities were tended and trained with an unwonted success, and before she was ten years old she made her debut at Her Majesty's Concert Rooms, Hanover Square, where, in the midst of an orchestra of fifty performers, she astonished a large and critical audience, and elicited that genuine approbation which, after all, is seldom bestowed where it is not rightly earned. Her success has been gradual; the recognition of her talent and worth has been proportioned to their progressive manifestation. We look back with pleasure to the year 1847, when she first appeared at Paris, after having established a fair reputation at home, and, passing over the intervening period, unmarked by aught save the potent and unmistakeable signs of advancing excellence, we turn to the month of August, 1849, when at Boulogne she first essayed the public performance of opera. On that occasion she appeared as Amina in "La Sonnambula." Nor must it be forgotten that during the season of 1851, she on one occasion, with only a few hours notice, sang with unprecedented success the scientific music of Zauberflote, at the Royal Italian Opera, in the presence of the Queen and Prince Albert.

Mr. Harrison, as an actor, has acquired a high reputation even on the London stage. As the original Thaddeus, in the "Bohemian Girl," he contributed largely to the success of the opera and to the composer's fame. Balfe may thank him for much of the popularity of "When the fair Land of Poland," and "You'll Remember Me." As Adolphe, in Balfe's opera of "The Daughter of St. Mark," and Bohemour, in Benedict's "Crusaders," and Don Cæsar de Bazan, in "Maritana," he won fadeless laurels both in the vocal and dramatic line. In 1849 he played at the Princess's theatre for upwards of forty nights, in "Don Giovanni." During the same season he created an unusual sensation in Macfarren's brilliant opera, "Charles the second." In 1851 he had a long and successful engagement at the Haymarket, after which he returned to Drury Lane, where, as Elvino in "Sonnambula" he more than justified the warmest commendations of his warmest friends.

Associated with him and the Misses Pyne is the English basso, Mr. Borrani. His career has been one of true and steady advancement, never losing the hold which he long since gained, and always improving his position in the public regard. If we dismiss him by simply naming Count Arnheim, in the "Bohemian Girl," Andrea in the "Daughter of St. Mark," Ramiz, in the "Enchantress," and Rebolledo, in the "Crown Jewels," as his most striking personations; by selecting "The heart bowed down," as one of his best songs, and by remarking that the compass of his voice, the depth of his tones, and the freedom of his execution, are among his chief qualifications—if we thus briefly pass him by—it is because our prescribed space is already exceeded; and not for want of materials to construct and adorn his triumphal chariot.

PAUL JULIEN, the youthful violinist, has lately been giving concerts at Hartford, Worcester, Fall River, and other places, with great success. This evening he gives a concert in New Bedford; on Tuesday, at Providence; at Lowell, on Wednesday; and at Concord, N. H., on Thursday. He is *en route* for Montreal, and he is assisted by Miss Durand and Charles Weise, pianists.

Mr. WILLIAM MASON, the American pianist, has returned home, after five years residence abroad, and is giving concerts in Boston, assisted by the Brothers Mollenhauer, violinists.

Signor NOVELLI, *basso profundo*, died at Charleston, S. C., on the 19th September, aged about fifty years. He was a member of the Tedesco Havana opera troupe, and has frequently appeared in this city.

BOSTON.—Mrs. Hudson Kirby and Mr. James Bennett are announced to appear at the New theatre this evening, in "The Hunchback." The Athenian critics are pleased with the company. Mrs. Charles Howard is playing at the Museum, and Mrs. A. Parker and T. D. Rice are at the Howard. A concert by the "Black Swan" is announced for the benefit of a church.

PHILADELPHIA.—Mr. Davenport is playing at the Arch. "St. Mark" has been produced.

BALTIMORE.—Miss Davenport is at the Front street theatre. Walcott with a very excellent company, has latterly been doing only a paying business.

PITTSBURG.—The theatre has been closed in consequence of the prevalence of the cholera. Mr. J. J. Prior, the leading tragedian, returned to New York last week.

ST. LOUIS.—Mr. and Mrs. Florence have concluded an engagement at the People's. Mrs. Farren concluded her engagement at the Varieties, and was succeeded by J. B. Roberts.

SAN FRANCISCO.—Mr. Neafie arrived on the 20th August, and opened as Virginius at the Metropolitan theatre on the 24th. He played one week to wretched houses, and though the Monplaisirs also appeared on the same nights the expenses were not received. "Masaniello" had been produced at the Metropolitan, with Mr. S. Leach, Mr. Phelps, Miss Julia Gould, and Mme. Monplaisir. The Union theatre was open under Wheatleigh and Haun, at reduced prices—$1 and 50 cents. Mrs. Sinclair had been tendered a benefit by the military companies of the city. Musical Hall, Bush street, had been opened for cheap concerts, *à la Francais*, Signor Bona director. The Bateman's were in the city, doing nothing. Mr. Bateman had been tried and acquitted on an indictment, charging him with assault and battery, with intent to kill Mr. Soule, of the *Chronicle*.

FOREIGN THEATRICALS.—Things theatrical were very dull in London. Drury Lane theatre had been opened for opera, and Wallace's "Maritana" was given on the 11th. The Worcester Musical Festival was a great affair. Sims Reeves, Gardoni, Clara Novello, Miss Dolby, and other artists, assisted. Mr. Phelps had revived "Cymbeline" for Sadler's Wells, and Miss Romer's opera troupe were still at the Surrey. Mr. Brooke is to play a farewell engagement, previous to his departure for the United States, at the Drury Lane, to commence October 2d. Mr. Anderson is playing at the Standard. "Richard III" was got up in great style for him. The summer season at the City had closed. The winter season will shortly commence under the direction