

worthy "Jack" erect upon your tub, and glorious in a white choker, you may lay down the law in your own little conventicle, and all the old women may tremble before you; you are great there "Jack," and you may even pass for a prophet in a small way; confine, therefore, we beseech you, your ministrations to your own Methodist flock, where alone they are in demand, and we will not presume to interfere with you. But, "Jack," would we say to you, and we would say it in all tenderness—be not puffed up because of your wages as "Chief Superintendent of State-Schools;" think not that you receive wisdom with your quarter's salary, and be content with being a well paid government official, without aspiring to "lay down fundamental principles" for the education of Catholic children. As Catholics we know with unerring certainty, for the Church has told us, how our children should be educated—we know what to accept, and what to reject—to accept nothing that the "Superintendent of State-Schools" has to offer, to reject everything that he recommends—we want not his advice, and we will not submit to his impertinent dictation. It is not from a Methodist preacher, though he tack Doctor to his name, and be called a "Chief Superintendent," that the Prelates of Christ's holy Church are going to take lessons as to how they shall perform their duties—it is not from a Methodist preacher, "Jack-in-office," though he be, that the children of that Church which converted Europe are one of the mongrel Protestant sects had crawled into existence, will seek advice in the performance of their duties towards their offspring. But here is one of the evil effects of that tyrannical system of State-Schoolism which we have so often denounced. Catholics are taxed for the support of Protestant or non-Catholic schools, and if they remonstrate against this crying iniquity, every pampered mental of a government official, every snob of a "Jack-in-office"—who well knows that his wages are dependent upon the continuance of the system—turns round upon them, and bids them hold their peace, for—"He lays it down as a fundamental principle!" Catholics are first robbed, and then insulted.

But "Jack-in-office" may soon think of setting his house in order; he may rest assured that State-Schoolism must soon go the way of State-Churchism on this continent, and that Catholics will no more consent to pay State-Schoolmasters to teach infidelity, than they will pay State-Parsons to inculcate any other form of Protestantism. Catholics ask no more than what the Dissenters of England have always insisted upon—that they be not forced to support a religious system which they detest, that they be not forced to pay for schools of which they cannot conscientiously make use. How a member of a Dissenting Protestant sect can complain of the injustice of being compelled to pay Church-rates at home, and, at the same time, endeavor to enforce the payment of a School-rate upon his Catholic fellow-citizens in Canada, is more than we can understand; in both cases the principle at issue is precisely the same. The Methodist says he can make no use of the State-Parson's ministrations; the Catholic knows that he cannot, without approving himself a vile renegade, make any use of the ministrations of the State-Schoolmaster; in fact, there is not an argument against State-Churchism which does not tell equally forcibly against State-Schoolism, by simply substituting the word "Schoolism" for that of "Churchism." We demand separate schools for our children, or else that we be not compelled to pay school-rates; we admit the right of our Anglican brethren to make the same demand; and, not of the Anglicans only, but of every other Protestant sect; if there were Mahomedans in Canada, we should insist upon the civil right of the Mahomedans to separate schools, or else to immunity from school-rates. True, this principle must lead to the breaking up of State-Schoolism altogether and the introduction of the Voluntary principle, but this is just what we desire to see effected; not till State-Schoolism be broken up, and entirely abolished, can education be truly free, or delivered from the degrading shackles which "Jack-in-office" and his masters have imposed upon it, and seek still to retain. A "Chief Superintendent of Schools" is as great an abuse as a "Chief Government Bishop," charged with the spiritual supervision of Upper Canada, would be; and we hope that the energy, and combined resistance of Catholics and Anglicans to State-Schoolism, may soon lead to the breaking up of the odious system, and to the retirement of our friend the "Chief Superintendent" into private life. He is, doubtless, a very amiable private individual, but he is a most useless, and most impertinent government official.

#### CHRISTENDOM.

A Lecture delivered by D'Arcy McGee, Esq., before the Young Men's St. Patrick's Association, on the evening of Thursday the 4th instant.

The lecture-room was as densely filled as on the previous occasion. Mr. McGee commenced by observing that when we say—"The year of Our Lord 1852"—we make use of a very common expression; but when we reflect upon, and analyse the idea therein contained, we feel that for modern man there is but one "new era"—the Christian era—we must be convinced likewise, that from the commencement of that era there must have been a perfect organisation, identically the same in the first, the second, and all succeeding centuries, in order to stamp upon that era its distinctive or Christian character.

The lecturer could look upon this Christian era only as a Catholic; only as a Catholic could he understand, and reconcile, in one harmonious whole, the almost infinite variety of phenomena which it presented. But discarding for the present the purely theological aspect of the phenomena, he would confine himself to the social and historical manifestations

of the Christian era, as it was not for him, a layman, to attempt to explain or defend the dogmas of Christianity. He would look at Christianity as a great historical fact—the fact which distinguishes the modern, from any preceding, era, and endeavor to portray its effects upon the individual, in his relations with the family, with society and with the state.

Christianity in its origin found Pagan Rome mistress of the world. There were towns and villages, but strictly speaking, when our Lord appeared upon earth there was but one city—one power—one law in the world—that of Rome. Forth from her gates the Imperial city sent deputies to the uttermost parts of the earth to rule the nations; on their way they met the suppliant embassies, the representatives of every people, bearing gifts to lay at the feet of Caesar, and craving to be heard before his tribunal. In the days of Augustus it could not have entered into the imagination of man, that from a small upper chamber in Jerusalem was to come forth the power destined to overthrow the throne of the Caesars, and that a few poor unlettered fishermen of Galilee were soon to become the conquerors of the conquerors of the world. Yet when the power of Imperial Rome was at its highest pitch of glory, a power greater than that of the Caesars made its appearance, and rapidly spread itself over the face of the earth, subjecting all things unto itself.

Small in its beginnings, and in the eyes of men contemptible in its origin, Christianity excited but little alarm among the worldlings of Pagan Rome. A strange superstition it appeared to them, which would soon die out. A little later, Tacitus speaks of it "as a dangerous novelty"—for Christianity was then beginning to manifest its influence upon the family, and like the leaven, unnoticed, imperceptible at first, was rapidly leavening the whole mass. The family was unknown to the ancient world, for the basis of the family is marriage—that is, marriage as understood by the Catholic Church—the Sacramental and indissoluble union of one man with one woman—"One with one, and for ever." With this principle Christianity established the family with all its endearing and sanctifying influences; by instituting the Sacrament of Marriage, Christianity raised woman from being the slave of man, and the toy of his lusts, to his equal, the partner of his joys and his woes; to this great revolution the Christian era is indebted for the existence of the Christian family. In society the revolution effected by Christianity was as vast and beneficial. When Christianity appeared, slavery prevailed over the whole known world—it was by the influence of Christianity upon society that slavery was abolished throughout Europe—that the chains of the captive were knocked off—the collar unrevetted from the neck of the serf—and the abject bondsman at last stood up the equal of his haughty master.

The lecturer then proceeded to show the influence of Christianity upon the State; how, from the ruins of the ancient Roman Empire, it reconstructed modern Christendom, and how the unity and stability of Christendom were maintained by that great spiritual authority, which had its seat in Christian Rome. He illustrated this part of his subject by instancing the influence of Christianity upon the soldier and the scholar—upon the members of the great brotherhood of Christian chivalry, and of the Christian University. Under the Papacy, Europe was Christendom, and, as united Christendom, was able to triumph over every hostile principle, whether threatening it from within, or without. It was by its essential Unity that Christendom was enabled to triumph over the Saracenic hosts, and that the final victory of the cross over the crescent was obtained. The striking characteristic of Christendom, that which gave it all its strength to accomplish great things, was its Unity—and the secret of this Unity was the Papacy.

The lecturer traced the consequences of the breaking up of this Christian Unity—he showed the fatal effects of the Greek Schism upon the Eastern Empire, which was overwhelmed by the restless children of the desert, and which in the hour of its calamity could look for no assistance or sympathy from Western Christendom, from which it had separated itself. He then showed the effects upon Western Christendom, produced by the great revolt of the XVI. century. Nations no longer recognising any common arbiter, to whose decisions their differences might be referred, had no means of settling their disputes save by the sword—hence the necessity of standing armies, and with standing armies arose the principle of absolute, irresponsible monarchy—a principle unknown to Christendom, when Christendom was a fact; hence too the necessity of centralisation, and the consequent destruction of the local, or municipal liberties, the growth of the middle ages. Thus, from the breaking up of the Unity of Christendom, consequent upon the revolt against the Papacy, the lecturer deduced the continual wars, which have so oft ravaged Europe; he showed how these wars necessitated standing armies, how standing armies entailed the necessity of heavy taxation, and begot the national debts which cramp the energies, and threaten the existence of the European governments, and how standing armies, heavy taxation, and national debts, have destroyed the liberties, and been fatal to the prosperity of the people. Then alluding to the philanthropic movements of the age—its Peace Societies—its schemes for the organisation of labor, and the "solidarity of the peoples"—he showed how universally the want of a common arbiter in the affair of nations was felt—of an executive to administer the law of nations, for without an executive to enforce, a law was an absurdity. This common arbiter was the great want of Christendom in order to protect civilisation against Revolution, Socialism, and the ambitious designs of Russia, the colossus of the North, which strong in her unrivalled military organisation, in her

numbers, and above all, strong, in that unity of action amongst the other powers of Europe was impossible, threatened to inflict upon modern Christendom another barbaric irruption, like that which in the early ages of Christianity overthrew the vast fabric of the Roman Empire.

In conclusion the lecturer remarked, that there was but one means of securing Christendom against the designs of the enemies who menaced it; but one hope of salvation to modern society, threatened alike by internal and external forces, by the Socialists, and the armed hordes of the North—that that consisted in the restoration of the Unity of Christendom, and that the re-establishment of that Unity was possible only under one condition, viz.—that abjuring their heresies and schisms, the nations of Europe should once again seek refuge from the pitiless pelting of the storm which menaces them, in the Ark of Peter, against which the violence of the tempest shall never prevail.

Such is a brief abstract of Mr. McGee's lecture, which was attentively listened to, and often rapturously applauded, particularly when in alluding to the labors of the Jesuits for the conversion of the heathen, and contrasting them with the abortive, not to say mischievous, efforts of the Methodists, he paid a well-merited tribute of praise to those gallant soldiers of the Cross—the calumniated children of the Sacred Loyola. Business compelled Mr. McGee to return to Buffalo on Friday last, but we hope to have the pleasure of seeing him amongst us again in the course of the winter.

#### PUBLICATIONS RECEIVED.

"THE LILY OF ISRAEL," Translated from the French of the Abbe Gerbet.

We have to thank the Messrs. Sadlier for a copy of this beautiful little work, beautiful in its touching simplicity, and in the tender piety glowing on every page. It is the re-print of an English publication, and we hail its appearance in America with pleasure, believing that it is calculated to increase our love and our veneration for the Second Eve—the sweet Lily of Israel—the Mystical Rose of the New Law. Here we have laid open before us the hidden life of the Holy Family, the portraits being traced with consummate skill and intimate acquaintance with the manners and customs of the Hebrew people. Here we see how our Divine Redeemer, his blessed mother, and the venerable St. Joseph, thought and spoke and acted, in the daily routine of this mortal life, and it is quite impossible for any one to read even one chapter without feeling his heart softened and refined. We have great pleasure in recommending the "Lily of Israel" to our readers, and we are quite sure that every Catholic who reads it will endorse our recommendation.

"THE URSULINE MANUAL,"—Messrs. Dunigan & Brother, New York. For sale by Z. Chapeleau, Montreal.

We have seen several editions of this justly esteemed collection of prayers and spiritual exercises, but none to equal the very elegant edition just published; it has been very carefully revised and corrected by the late Very Rev. John Power, D. D., and adapted to the peculiar circumstances of society on this continent. The engravings which accompany and illustrate the text are very handsomely executed, paper and typography first rate.

We have to thank Mr. P. Donahoe of Boston, for a copy of his new and cheap edition of the Douay Bible, with Annotations, References, and a Chronological and Historical Index. This edition, which is printed in clear type, on excellent paper, has received the approbation of the Bishops of the United States, and the lowness of the price places it within the reach of all classes of the community.

The *Semi-Weekly Leader* is very hard upon the little great men of our Provincial Parliament. The following for instance is by no means a bad appreciation of the great No-Popery gun of the House, Mr. G. Brown:—

"There is a class of persons whose peculiar weakness consists of a morbid love of notoriety. It is astonishing to what expedients that consuming passion will impel its victims to resort. Under its semi-delirious influence, a British soldier commits an outrage on the Queen, a boy conceals himself in the palace, a Frenchman fires a loaded pistol at Louis Philippe."

"Mr. G. Brown, the member for Kent, is about as pitiable a victim of this ungovernable passion as we can just now call to mind. We have not followed the practice of several of our contemporaries in pointing a finger at this honorable member since he donned the stage-dress of a snow-white patriot. We have had our own amusement, we admit, in watching this hero on a new stage and in a somewhat new character, but confess we have not been able to detect any thing at all strikingly novel or even note-worthy in his manner of playing a selected part; and we have neither been excited to immediate laughter, nor held up our hands in astonishment. In point of fact, the part which Mr. Brown has chosen to play is about as hackneyed, the tricks are about as stale, and even the costume about as common place as any thing to be found in the history of the green-room of political comedy for the last five centuries. No, we cannot affect surprise, or astonishment, or indignation, at this sort of thing. It is very amusing, but it is not wonderful, or astonishing, or new."

"It is certainly annoying that the public business of the country should be delayed by an eternal exhibition of the small stage thunders of the hon. member for Kent. What matters it that measures of the utmost importance before the House are delayed by the follies and the fancies of amateur orators and experimentalizing parliamentary gladiators? Law reform, parliamentary reform, an extended franchise, university reform, a system of registration of voters, railways, and other questions affecting the material progress of the country—what are all these, and all the other numerous reforms before parliament, when weighed in the balance against a chance of individual notoriety? The country, however, is beginning to calculate the cost of these theatrical exhibitions; it will not long quietly bear the novel system of pillage which, in the prodigal waste of time and money, has been inaugurated on the floor of Parliament. People are asking when it will be possible to get through with the important measures before the House; and as this depends upon a continuance of the existing obstructive system, some are beginning to name Christmas as the probable time at which Parliament may be prepared to rise.—Talk of retrenchment, indeed, why there is no thing so costly and so inappreciable in value as that waste of parliamentary time that results from an unchecked dysentery of words, which are all sound and no substance. Not a week has passed since the opening of the session but some £2,000 of public money has evaporated in talk, the idlest, the vainest, and the most factious that can be imagined. We repeat it; the public is getting tired of this sort of thing, and require a more exclusive attention to the business of the country on the part of loquacious members of the house."

We learn by the *Toronto Mirror* that his Lordship the Bishop of Toronto was expected to return to his Episcopal city on the 6th inst. His Lordship has been absent for some days on a visit to the United States.

On Wednesday his Excellency the Governor General, gave the Royal assent to several measures which have passed this session. Amongst these we find mentioned the "Bill for the relief of sufferers by the late fire at Montreal," and "An Act to Incorporate St. Marie's College."

Mr. Andrew Dickson has just published a most sensible report on the Gaols of Upper Canada. If all reports were like this we should not grumble at the expense of commissions.

The reports of Grand Juries are, in general, so overlaid with contemptible twaddle, that they need no attention. A periodical effusion of small talk from Judges and Juries, dilutes to tenfold any sense they may have in them.

According to Mr. Dickson's report, the Gaols of Upper Canada are in a horrible state, disgraceful to any civilised community. Whether they are a better state in Lower, remains to be seen when we find the Report of Dr. Wolfred Nelson, who, we are glad to find, is charged with it. Yet Mr. Dickson starts us with his revelations. We had no idea that, when all the puritanical and philanthropic talk, such as is met with in the *Transcript*.

I have the honor to report to your Excellency that I have visited twenty-two Gaols in Canada West, where I found no discipline or classification of prisoners. In the construction of most of the Gaols in Canada West, the health of the prisoners has rarely received a thought; it is true that the highest spot has often been selected as a site for the Gaol House and Gaol, yet it is lamentable to see the cells placed under ground and badly ventilated. In many Gaols, the cells are from the water closet, where there is no sewer, can be let out over the Gaol, and to that number of persons sleeping together in warm weather, or yet in cold weather, where every crevice is carefully shut, and it would create no surprise to see prisoners affected with disease that would send them to an early grave.

Hamilton Gaol is situated in one of the most wealthy Counties in the Province; in the year 1851, it had four hundred and nineteen prisoners within its walls. The cells are eight feet nine inches by nine feet nine inches partly under ground, with one small loop hole for light and air; the door opens into a dark passage—six human beings are incarcerated in each of these cells night and day, with a tub in place of a water-closet. The prisoners complain of venery; it is impossible to be otherwise.

The Sheriff attends at Court House daily, but does not visit prisoners unless especially called upon to do so, being in a state of disgust with the condition of the Gaol, and wholly unable to ameliorate the condition of the prisoners, either morally and physically. There is no yard to give the prisoners air to exercise, hence a three months' confinement in such a Gaol must shorten life more than a sentence of three years in the Provincial Penitentiary, where they have every care, with pure air and exercise. In a moral point of view, such a prison is equally ruinous; no classification, except the females being kept in a cell by themselves, where they freely converse with the male prisoners. I examined Sandwich Gaol, where I found the male and the female, the sane and the insane, the tried and untried, the young and the old, the black and the white, all congregated together throughout the day, having the range of the Gaol, where any amount of criminality might be carried on. I never remark what I saw myself, as I have not yet got the requisite answers from the Sheriff.

His Honor the Mayor left this City last evening, for Quebec, to take his seat as a Legislative Councillor.—Alderman Leeming has been appointed by the Council to act as Mayor during his absence.—*Herald*, 6th.

**CITY POLICE.**—Michael Coyle and James Quegan were committed for trial on Saturday last, under the warrant of William Emantinger, Esq., Superintendent of police, on a charge of Arson, in setting fire to the dwelling house of Mr. William Rowland, tinsmith, Saint Paul St., on the night of Friday last. Mr. Rowland fortunately before retiring for the night, went down to his cellar to see if all was right, when he discovered his wood pile under the cellar star on fire.—Assisted by another man, he succeeded in putting out the fire, and then found matches, tallow, rope, and small chips, which were partially burnt. The wood was already blazing, and a few minutes more and the house would have been consumed. Just then, a servant girl living with Mr. Tidmarsh, whose yard is in common with Mr. Rowland's, hearing a noise, went out, and saw Quegan near the cellar door in the yard; she knew him, spoke to him, and asked him what was the matter. He said there was a fight in Rowland's cellar, and ran towards the gate which he sealed and jumped into the street. Quegan was then in the employ of Rowland; but they had had some difficulty together, and he was a short time before seen in the yard, and heard to say that he had something on his mind, and would be revenged. Quegan was arrested on Saturday, and confessed his guilt, and said that he had been assisted by Coyle, who had given him the matches to set fire. Quegan, it appears, entered the house by the front door, in the absence of Rowland, and hearing a noise when Rowland went to visit his cellar before going to bed, made his way out of the cellar by the cellar door, when the girl saw him, and then escaped by sealing the gateway, as before mentioned. They were apprehended by Police Officers McCann and Colombe. Capt. McGrath, in this case, is deserving of the highest praise, for the vigilance and activity he displayed.—*Herald*, 6th.

**STANSTAD COUNTY.**—The writ for a new election in this County having issued, we understand that A. T. Galt, Esq., is about to offer himself as a candidate for the suffrages of the electors of that important constituency. We have heard, as yet, of no other candidate offering. Mr. Galt's talents and capacity for public business are such as would render him a most serviceable member to any constituency that might elect him, while his interests are in a great measure identified with the welfare of the Townships.—*Gazette*.

#### Married.

At Ratiscan, on the 26th ult., by the Rev. Mr. Frechette, J. N. Gouin, Esq., M. D., to Miss Victoire Seraphine Fugere, eldest daughter of P. Fugere, Esq., C. M.

#### VOCAL MUSIC.

Mr. GRANT has the honor to inform the CONGREGATION of St. PATRICK'S CHURCH, that he proposes, in the course of a few days, to resume his class of VOCAL MUSIC.

Persons desirous of joining the Class, are requested to meet at the St. PATRICK'S HOUSE, on TUESDAY, 16th inst., at HALF-PAST SEVEN P.M.

Montreal, November 11, 1852.