for the religious, moral, or scientific instruction of youth, but open and direct attacks upon the Church and the religion of Jesus Christ. We can afford to lay and the light and to grant that the aside an questions of this kind, and to grant that the utmost impartiality is observed by the teachers, and utmost imparitantly is observed by the coachers, and the utmost care used to select school books which the utiliost date free from all attacks upon any religious sect or system. We might grant this; it is not true, but it is the utmost for which the advocates of common schools contend, and we should only have admitted that these schools are Godless at the best; that, if they do not teach a false religion, they teach that there is no true religion to be found, that all that there is no indifferent, and, consequently, false, which is the peculiar error of our age, and one, the adoption of which, is, we firmly believe, more dangerous in its tendency, and more to be deplored than the ous in its control of any system of devil worship that ever prevailed; because we regard any, the worst, false religion as better than none at all.

The system of Godless education, condemned by reason and common sense, has also been utterly and everywhere condemned by the Pope and the Catholic Church. It is condemned even by earnest heretics. The Presbyterians and the Methodists are beginning to feel and to teach that their children should be withdrawn from the State schools; that education belongs to the parent and not to the State; that it is tyranny to compel men to pay for the support of systems from which they derive no benefit, that it is an abomination for the State to usurp the office of instruction, to compel her subjects to support her schools, and to inflict disgraceful punishments upon children who neglect to attend them. That a fundamental change must be effected in the matter of public education amongst us, is what Catholics first perceived and proclaimed, but they are not peculiar in their soutiments on this subjet, and we look to see the system of State interferonce with education exploded, as soon as our fellow cinzens shall have been effectually disabused of the enor which alone inclines them to cling to the existing system-the absurd idea, that our common schools are a cheap system of education.

On this subject we will submit to our readers a few facts, which we think will go far to establish our position that the public schools do not pay, an argument against them which we conceive to be likely to effect more towards the good work of their destruction, than any drawn from the abstract question of the right of the State to compel her subjects to contribute to their support or the injury which is done to the community by an organized system of Godless education.

The superintendent of the public schools of the First Minicipality of New Orleans, recently submitted to the Council of that division of the city, a report which was duly published in the journals of that place. This report gives an account of the state of the schools in the First Municipality, from March 31st 1850 to March 31st 1851. At the commencement of the scholastic year, the number of pupils was 2,010; at the end of the year it was 2.256, which gives an average of 2,123. The average of daily absences has been 447, which leaves as the total of scholars in daily attendance 1,700. The expense of the education of these scholars during the year is estimated at \$52,778, making an expenditure of \$31 for each pupil.

Alaw was passed last year in New York for the establishment of State free schools, and the tax of \$800,000 levied on the State for their support. The amount of tax which the city of New York alone will be compelled to raise, will be \$314,350,62!! A tolerably fair tax for a profitless, or rather, pernicious

But this popular argument against the expediency of our present system of common school education. becomes more potent as we come nearer home. If the cheapness with which these schools educate the children of the commonwealth is the foundation upon which rests the popularity of this institution, nothing more is necessary to turn the tide of public sontiment against it in St. Louis, than a plain statement of the enormous expense at which it is to be sustained. The total number of scholars in daily attendance at our common schools is estimated at 2,200; the highest number in the schools at any one time, is stated in the annual report of the Secretary of the Board, as 2,500. lie essimates the salaries of teachers and contingent expenses at \$27,500. At this rate, the tuition of each scholar during the past year has cost \$12,50. It is now proposed to increase the expenses of these schools. A Superintendent is to be placed over them with an annual salary of are to be raised, doubled we suppose—they must be doubled if any proportion is to be preserved between them and that which the Superintendent will receive, -and considerable sums must annually be devoted to the erection of school houses. If the system of extra-vagance on which the Board have entered, is to be cartied out, the education of each scholar attending the public schools of this city, will cost the public very hearly, if not quite, \$30 a-year, and to this sum must be added, to make up the actual expenditure for the education of each child, the amount necessary to furrish him with books and stationery, a burden from which the enormous tax does not relieve the parent, except in case of extreme destitution.

At this cost we are supporting schools to which a large portion of the community cannot send their children; to which another portion will not send them; which cannot furnish their pupils the intellectual advantages to be derived from private schools, and which are compelled to become nurseries of Infidelity, from the fact that no particular religious system can be taught there, without a violation of the principle on which they are established.

RELIGIOUS TOLERATION. (From the same.)

The Church, we admit, is, of necessity, intolerant; that is, she does every thing in her power to check, as effectually as circumstances will permit, the progress of crime and error. Her intolerance follows necestarily from her claim of infallibility; she alone has the right to be intolerant, because she alone professes to possess and teach the truth; no other religious body on earth makes such a claim; she not only makes it, but is able to prove that it is not made in vain. Toletation of error and crime, is not really a doctrine of Protestantism, nor is this toleration held to be a duty by any Protestant, as far as our knowledge of Protestants extends. The toleration introduced by Protestant ism is not the endurance of error; but the denial that such a thing as truth exists. The impossibility

to believe that Protestantism and toleration go hand in hand. An assumption of authority over the consciences of men, is so inconsistent with the fundamental principle of Protestantism, the right of private judgment, that, essential as it is to the propagation of any particular doctrine, philosophy, or creed, it has been at all times successfully resisted by subsequent innovators upon the dectrines determined by the authors of the Reformation, each one of whom has always claimed for himself that perfect right of free examination which was claimed by the first rebels against the Church, and on which they grounded and defended their revolt .-A Protestant should not be a bigot, because he begins by claiming for every man the right of private judgment; it is certain, however, that inconsistent as it may seem, Protestantism and bigotry are never separated in fact; and the liberality claimed for Protestantism, and which at first sight one would be disposed to grant that she introduced when she taught mankind hat religious error is a matter of no moment, is not truly hers. This liberalism which Protestants claim to have introduced into the world, is not a blessing, has seldom been defended in theory, and has only had an actual existence under circumstances where an extreme diversity of opinions and the necessity of harmonious action on the part of men divided into an infinite variety of opposing religious societies, has rendered its opposite impossible, when a hollow tince, from interested motives, has sometimes been maintained until circumstances have placed it in the power of one sect to annihilate or subdue the rest. Toleration from necessity exists at all times, more or less; toleration from principles is something absolutely unknown.

It is customary in our day to declaim against intolerance as a great social evil; and the enemies of Religion take every opportunity of directing the loose sentiments affoat on this subject to the injury of the Church. The sects, where they have not the power to tyrannize, are sufficiently prudent to disclaim the will; the Church, which is always the same, disclaims indifferentism as a false and dangerous principle, and, under no circumstances, does she seek to conciliate the populace at the expense of truth. She has important doctrines to propagate; she is not indifferent to their spread; and she will at all times use such lawful means as shall be found most effectual for the propagation of truth and the destruction of error. She knows of no error which is not more or less associated with crime, and she asserts that every principle is injurious in proportion as it is false. Heresy, she inserts in her catalogue of mortal sins; she endures it when and where she must, but she hates it and directs all her

energies to effect its destruction.

The reproach of intolerance, if it be a reproach, is shared with the Catholic Church by all so called religions bodies throughout the world. It is not peculiar even to the religious; infidel bodies have been, and are, the most intolerant of all. The practical toleration to which we are accustomed in our age and country, is not a result of any principle of Protestantism; it is not the consequence of any doctrine; it has been brought about by the force of circumstances; it is owing to the fact, that no denomination can pretend to exclusive dominion; it will last only so long as this state of things continues. If the Infidels, the Mormons, the Presbyterians, or the Catholics, at any future time, gain a decided supremacy, it is at an end.

KOSSUTH'S RECEPTION AT NEW YORK.

During the greater part of this morning, (Dec. 6.) he streets through which the Kossuth procession was to pass were densely crowded. Many of the houses are decorated with tri-colored emblems, and flags of every description. Most of the hotels and large shops are decorated in a gay and enlivening manner. His flags, transparences and mottoes are: "Liberty of Speech,"-" Revolution in defence of injustice,"-'Hungary,"-" Kossuth,"-and various other emblems are waving to the breeze, all breathing a spirit of freedom and liberty. Genin's Hat store is characteristically decorated. A large banner covers nearly the entire front of the building, on which is painted an allegory, representing Austria and Russia clinging to Turkey, who defends Kossuth from their assaults. From the Irving House are floating the flags of America, Turkey, Hungary, and other nations, and in front are displayed the portraits of Washington, Kossuth, Lafayette, and the Suhan. About five or six hundred persons assembled at 9 o'clock on the steamer Humboldt, at Castle Garden, by invitation of the Committee of arrangements.

The Steamer reached the Island at half-past nine o'clock, when a boat was sent on shore with Aldermen Miller and Morgan to apprise Kossuth that the committee were ready to escort him to the city -About a quarter-past ten, Kossuth went on board, accompanied by his wife, suite, and other Hungarian exiles. As the boat proceeded in the bay, she was greeted with salutes from steamers and different vessels, the majority of which were decorated with flags and streamers. Instead of stopping at Castle Garden, where she was surrounded by thousands, the steamer sailed some distance up both rivers, and was received with repeated salutes as she proceeded along the different quays, when she returned to Castle Garden, and Kossuth was distinguished by the people, cheers rent the air, and the crowds seemed to put no bounds to their enthusiasm for the Magyar. On their route up the bay guns were fired from Governor's Island and the Jersey shore, and in going up the East river the steamer was hailed with cheers from congregated crowds. At U. S. Navy Yard salutes were fired by the U. S. ship North Carolina and Frigate St. Lawrence. Returning to Castle Garden it was found too late to admit of the proposed excursion up the North River, and it was determined to land. The Battery was densely crowded with spectators, and the military, and on the appearance of the steamer a corps of artillery fired a salute, which was returned. The steamer soon after effected a landing. Castle Garden was crowded to its utmost capacity. Kossuth entered the building about half-past 12, and was escorted by Lieutenant Nelson, of the Mississippi. The cheers which ensued were most vociferous, and the rush towards the stand was so great, that the tables and chairs arranged for the reporters were overturned.

Mr. Morgan, President of the Board of Aldermen, introduced M. Kossuth to the Mayor. An attempt was then made to call the audience to order, but it was unheeded by those in the back part of the room, and the noise and confusion were such, that it was im-possible to hear the Magyar's address at a distance of ten feet.

of determining, on Protestant principles, in regard to If you are desirous to hear my humble thanks for the where we generate disease to strike our children any namicular and particular any particular doctrine, that it is an error, or, in regard to any action, that it is an error, or, in regard to any action, that it is a crime, has led men bly beg you to be silent, or also it will be utterly im- breed, by the same certain process, intency that knows

possible for me to speak. I am still unwell. My | no innocence, youth without modesty or shame, matehead is dizzy, being tossed on the restless waves of the Atlantic, but I shall soon be refreshed by a few hours' rest on the soil of freedom,—your happy home. What eloquent music in the words, I have no home, and the freedom of my country is stricken down.

New York, Dec. 8. Kossuth attended divine service with the Mayor at St. Bartholomew's Episcopal Church yesterday. He dined with the Mayor at four o'clock, after which the party proceeded directly to their rooms. The members of the City Bar are about making arrangements

to give Kossuth a public dinner.
Kossuth said—"His coming to this country was not caused by personal motives, but for the cause of liberty throughout the world, and particularly of Hungarian liberty. He was deeply distressed at the action that Congress had taken, and had the accounts reached him before he left Europe, he would have hesitated before coming to this country."

To the Editor of the Catholic Telegraph and Advocate. Dayton, Nov. 24, 1851.

Sir-There is a trial now pending before one of our nagistrates, which is producing its share of excitement. As the sinews of war are abundant, Squire Anderson does not appear to be in a hurry to decide a point so difficult of adjudication. The trouble appears to be this. The German Lutheran Congregation has entered on the road to "progress," a road on which, as there is no hill to be surmounted, the movement of the travellers is rapid. The aristocratic portion of the disciples of Luther took it into their head, or took it out of their Bibles (I do not know which,) that the Trinity was too mysterious a doctrine for such highly educated gentlemen to believe. Not having grace to believe this mystery they thought that to be consistent they should believe no other mystery, and hence they laid aside the incarnation of the Son of God. A committee was appointed to wait on the Preacher to inform him that he must no longer preach those mysteries of Christianity, on pain of immediate removal! Preacher referred to the Constitution of the Lutheran church and the rules laid down in some book in his possession, which the scepties demanded and he as resolutely refused to deliver. Hence a regular outand-out German Protestant suit! A radical tear-down controversy—three lawyers on a side, and all walking into theology with a rush! How it will end it would puzzle a Prophet to foretell, but it is supposed that we will have one or two new sects of Protestantism .-Should any of the lawyers be converted in the progress of the trial, I will send you word. It is the goneral impression that they won't .- Yours truly, 11.

STEAM BETWEEN DUNDEE, MONTREAL, AND QUILnec .- We understand that some gentlemen in town are about to establish a steam conveyance, for transmission of goods, by a large and powerful screw propeller, to and from Quebec and Montreal, the company to be divided into 200 shares at £25 each. As such a medium of communication with these places is much required on the east coast, we doubt not that shareholders will find it a profitable investment, the more especially as there is no direct steam conveyance from any port in Great Britain to the Canadas, to which so many of our countrymen are yearly emigrating. From careful calculations and correct data, which may be seen by any one who is dubious of the success of the project, they confidently hold out the prospect of from fifteen to twenty per cent, being paid upon the capital invested, even after deducting a large per centage for deterioration of value; and calculating freights under what is now freely given to common sailing ships, both for goods and passengers. As soon as 200 shares are subscribed, a meeting will be called for the purpose of organizing the company. We have no doubt this undertaking, which is worthy of the spirit of the times and the enterprise of the town, will meet with such encouragement as to ensure its being carried into immediate effect .- Northern Warder.

THE ELECTRIC TELEGRAPH BETWEEN DOVER AND CALAIS. - On Thursday, the 13th November, this event which should be ever memorable in the annals of the two countries, occurred. The communication was established in so effective a manner that the contents of a paper which marked the prices of the funds on the London Exchange were instantaneously transmitted from the English to the French coast. The success of the undertaking was also evinced in a manner which appealed still more to the imagination from the dramatic circumstances with which it was attended. The Duke of Weilington, on this memorable Thursday, was at Dover for the purpose of accomplishing some ceremony connected with the Harbor Sessions in his character of Lord Warden of the Cinque Ports. It was arranged that on his departure for London by the two o'clock train the illustrious old warrior should be saluted by a gun fired at Calais. A 32-pounder, loaded with 10lb. of powder, was prepared, and brought into communication with the wire. When the church bell strack two at Calais, and when the train at Dover was just gliding from the railway shed, the spark was to be applied in France, and the gun to be discharged in England. Punctually as the clock struck two, a lond roar was heard along the Dover cliffs, and the grounds quivered to the report. The feat had been accomplished. Nor was the future success of the experiment left in doubt. To celebrate the victory of science Calais continued to salute Dover, and Dover Calais-and the guns discharged at one port were fired from the other .- Times.

FILTH AND DEPRAVITY .- Those who study the physical sciences, and bring them to bear upon the health of man, tell us that if the noxious particles that rise from vitiated air, were palpable to sight, we should see them lowering in a dense black cloud above certain haunts, and rolling slowly on to corrupt the better portions of a town. But if the moral pestilence that rises with them and in the eternal laws of outraged nature is inseparable from them, could be made discernible too, how terrible the revelation! Then should we see depravity, implety, drunkenness, theft, murder, and a long train of nameless sins against the natural affections and repulsions of mankind, overchanging the devoted spots and creeping on to blight the innocent and spread contagion among the pure. Then should we see how the same poisoned fountains that flow into our hospitals and lazar-houses, inundate our jails, and make the convict ship swim deep, and roll across the seas, and overrun vast continents with crime. Then should we stand appalled to know, that

rity that is mature in nothing but in suffering and guilt, blasted old age that is a scandal on the form we bear. Unnatural humanity! When shall we gather grapes from thorns and figs from thistles? when fields of grain shall spring up from offal, in the byways of our wicked cities, and roses bloom in the fat churchy ands that they cherish; then we may look for natural humanity, and find it growing from such seed. - Dickens.

VANDILLE, THE MISER OF PARIS. - In the year 1742, Vandille, the miser, was worth nearly eight hundred thousand pounds! He used to beast that this vast accumulation sprang from a shilling. He had increased it step by step, farthing by farthing, shilling by shilling, pound by pound, from the age of sixteen to the age of seventy-two years. For six and fifty years had that covetous old man lived, for no other purpose than to accumulate gold, which he had not the courage to enjoy. Not once during those years had he included himself in any luxury, or participated in any pleasure; his life was one continuous sacrifice to Mammon.-The blessings which a kind and benevolent Providence had bestowed in his mercy upon mankind were never accepted by Vandille; his whole soul was absorbed, his every joy was sought for in the yellow heap which his avarice had accumulated. His death was a singular one; the end of that man was a terrible lesson, and one from which a fearful moral may be drawn. The winter of the year 1764 had been very cold and bitter, and the miser felt inclined to purchase a little extra fuel, in the summer time, to provide to some extent against the like severity in the cusuing winter. He heard a man pass in the street with wood to sell: he haggled for an unconscionable time about the price, and at length completed his bargain, at the lowest rate. Avaried had made the miser dishonest, and he stole from the poor woodman several logs. In his cagerness to earry them away and hide his illgotten store, he over-heated his blood and produced a fever. For the first time in his life he sent for a surgeon. "I wish to be bled," said he, "what is your charge?" "Half a livre," was the reply. The demand is deemed extertionate and the surgeon was dismissed. He then sent for an apothecary, but he was also considered too high! and he at last sent for a poor barbar, who agreed to open the vein for three pence a time. "But, friend," said the cautious miser how often will it be requisite to bleed me? "Three times; eight ounces a time," replied the barber. "Let me see," said the possessor of three quarters of a million, "that will be nine pence: too funch, too much. I have determined to go a cheaper way to work; take the twenty-four onnees at once, and that will save me sixpence.23 The barber remonstrated, but the miser was firm; he was certain he said that the barber was desirous to extert an extra sixpence, and he would not submit to such scandalous imposition. His vein was opened, and four and twenty ounces of blood was taken from him. In a few days Vaudille, the uniser, was no more. The savings of his life, the wages of his vice and avarion, he left to the King of France.-Lives and Anecdotes of

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