

right, society has delegated to a few, whom we call the executive, and it is therefore the duty of that executive, or of the civil rulers, to take care that they betray not the trust reposed in them, by neglecting to afford to society the necessary protection. With vengeance our civil rulers have naught to do: neither individuals nor rulers have any right to exercise vengeance; they have therefore no opportunity to exercise mercy. The sole problem which they have to solve is—how, most effectually, to protect society by repressing crime; and when the case of the individual criminal comes before them, the sole question which they have any right to consider is—what treatment will be most effectual—not so much to prevent the particular culprit from offending again—as to prevent others from offending in like manner. Unfortunately by many, especially by Philanthropists, mercy is looked upon, not as the opposite of vengeance, but as the opposite of justice: now the opposite of justice is injustice, and hence it is that the mercy which Philanthropists demand for the criminal, is injustice, and gross injustice, to the non-peccant members of society. In fine, mercy teaches us, sometimes, to forego some of our rights, but can never furnish us with an excuse for neglecting any of our duties; but the duty of the civil magistrate is to protect society against crime, by making such an example of the criminal as shall strike terror into the hearts of all who might otherwise be disposed to imitate his conduct. This is the sole legitimate object of human punishments: with vengeance or with mercy they have no connection; and society has the right to insist that its guardians shall do their duty, and that the rulers of the land no longer bear the sword in vain.

Since writing the above we have seen it announced in the *Toronto Colonist*, that the Robertsons have been reprieved; the statement is so monstrous, so disgraceful to a civilised community, so dishonoring to the executive of Canada, that we cannot credit it.

“THE CELTIC RACE.”

A LECTURE DELIVERED BY T. D. M'GEE, ESQ., BEFORE THE YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

On Tuesday evening Mr. M'Gee—who was introduced by a neat speech from the President of the Young Men's St. Patrick's Association, by whom he had been invited to Montreal—delivered his first lecture before a numerous audience, whose repeated and long protracted plaudits, bore an eloquent testimony to the oratorical talents of the gifted speaker.

Mr. M'Gee commenced by observing, that a great deal had been written and spoken in our language on the subject of Race, within the past ten years. No one could take up a book, or a journal, without encountering the topic. Extravagant assertions upon one side had produced an ultra reaction on the other, and between both, truth and science, was sacrificed.

With every Christian the unity of the human race, was a matter of faith. The first chapter of Genesis, put that beyond doubt, or debate. While Agassiz and his school, maintained that the separate class of men, were separate species, separate acts of creation, or spontaneity, the Christian reader, or student, turned calmly to a higher authority, and reposing upon that, maintained that all men were brethren—the descendants of one pair—of “First Parents.”

But, it was unquestionable that varieties of character existed, both in individuals and communities. What we call National character, well understood, will be found to be, the product of the natural law, modified by religion, language, and the conventional law. Thus an island people will have, naturally, one character, and an inland people another. The Arab will shift as his desert shifts, the Tartar, like the Centaur, will be half horse, half human; the American will be modified, by the decay of his forests; the Northman will be as hardy and as dark as his region; and the Hindoo, as soft and succulent, as the vegetation he feeds upon. In man, or nation, the habitual may, for a season, or for life, overcome the natural; the forced and affected may take the place of the genuine and congenial character; but in the end, in man or nation, the thing to be studied and admired, is that which is natural, not that which is forced or affected.

To ascertain the true Celtic character is a difficult problem, and one to be approached in a calm and patient spirit of research. The recent flippancies upon the subject, Mr. M'Gee denounced pretty warmly, and then proceeded, as he said, to indicate, rather than to expound, some of the points of the subject.

The Celts were the largest division of the European population, at the dawn of History. The Greeks, the first Nomenclators, of what was then the Western world, gave them the name, which some derive from “woodsmen,” from “whiteness,” and from various fanciful analogies. The borders of the Mediterranean—the Greek, Italian, and Spanish Peninsulas—the coasts of France, and the Islands of Britain and Ireland, were chiefly or entirely Celtic, when our Redeemer established His Church in Judea, and the Cæsars ruled the world from Rome. When we talk of the Celts, in the generic sense, we include Socrates and Tacitus, as well as Ossian the Poet, and King Arthur the Hero. Men talk slightly of the Celts, Laing says, as if there were no such Celts as Cicero, Cæsar, Michael Angelo, and Buonaparte! A wise man will be careful how he dogmatizes on so vast and vague a subject.

In Europe, there is another race equally ancient with the Celtic—the Finnish, Teutonic, or Slavonic race—for though great varieties exist between these families, they yet have so many common characteristics as to form but one “race.” Some Geographers maintain that the oldest tribes of this race were in Europe before the great Celtic emigration from Asia westward, that they were conquered and driven outward by the Celts, and that the barbarous invasions within our era, were the recalcitrations of this race, crowded and cornered up in the North. After stating this case, Mr. M'Gee gave some reasons for inclining to the other opinion, that the two Races started from the Asiatic Fatherland about the same era; that the Slavonic, or Germanic, went round about—went overland, through Central Asia, into the present Russia, while the Celts proceeded by the rivers and seas to Greece, Italy, and the Mediterranean country, and that the struggle for power between them, began before History, and is constantly repeated, under different aspects, costumes, and details; until this day.

From this point of view, the lecturer illustrated the maritime and migratory habits of the Celts, and the agricultural and stationary character of the Teutonic family; each partook of the nature of the element it travelled on; they were as different as land and water; the Celts, sudden as the sea, the Saxons (the family of North men, we are best acquainted with) being stable as the soil. While of many of the former it might be said as of the Patriarch, “unstable as water thou shalt not excel;” so many of the latter might be designated like the other son of Jacob, as “an ass between two burdens.” The enterprise, the leadership, and speculative power, were chiefly with the Celts; the acquisitiveness, inertia and constructive power mostly with the Teutons. The latter were more given to materialism; the former were naturally Idealists. It would perhaps, be found, that good and evil, power and weakness, genius and dullness, were more equally distributed on either hand, than the other suspected. This should teach mutual toleration of the idiosyncracies of each other; and while inspiring a confidence in some qualities, of each, should also inspire humility to both, and thankfulness to God, the giver of all good gifts.

In their religious aspect, Mr. M'Gee contended, that the Celtic nations, were the most constant Christians. This of course, he disclaimed making a cause of eulogy to them. It was not, for their race, they were so favored of Heaven. But from whatever Divine design, it is certain, that they had been enabled to retain the Catholic faith, when the pure Slave, became a schismatic, and the German, Finn, and Saxon, became heretical. If you make up the map of Europe theologically, you will find Catholicity prevailing wherever the Celtic element prevails, and sectarianism wherever the Slavonic predominates.

One of the most largely Celtic populations in the old world, was to be found, in Ireland. In England, although the basis of her population was Celtic, the several settlements of Saxons, Danes, and Normans, gave the Northern race, a governmental pre-eminence. In material achievements, and worldly wisdom, this character stood higher than any other, but in the higher glory, of faith and fidelity, of conscientious consistency, and devoted self-sacrifice, Ireland stood far above Britain, especially in the centuries since the (miscalled) Reformation.

While conceding to the mixed men, who are now called “Britons,” or “English,” many great qualities, the lecturer contended that the services of Ireland to Christendom, after the Gothic and Hunnish invasion, against the Danes, and the Idolatry of Odinism, at and after the Reformation, when she stood alone among the nations, in unshaken fidelity to the spiritual order, and lastly, in sending out so many congregations, as well as clergymen, to found and fill churches, in America, infinitely transcended the commercial and military achievements of the Imperial Island. In this contrast, he placed the Irish missionaries of the three centuries after St. Patrick in the foreground; he considered the Battle of Clontarf, as an event of more consequence to true civilisation, than the battle of Waterloo; the constancy of the Irish against their persecutors in the 16th and 17th centuries, a proximate cause of the present Catholic reaction; and the colonization of Catholic Celts, in North America, an event of more consequence, now and hereafter, than the settlement at Plymouth, or Jamestown, of the Anglicans and Puritans. Every sect of Protestantism having been planted, in the New World, it seems a providential event, that a devoted Catholic laity should be transplanted hither, from an old Christian country, as a pedestal, upon which to erect the Cross and the Altar. The Irish laborers and domestics in the United States had contributed more means to this end, than all the rich Protestants had given to keep alive the failing energies of the sects to which they belonged.

When we speak of the Celtic race, it is usual to retort by pointing to Ireland. But the national condition of Ireland was the penalty of its fidelity. Its Prelates and chiefs had refused the oaths of supremacy; they were proscribed by “law;” their people sustained them; both Prelates, chiefs, and people, were disinherited of their own soil; they educated exiles appealed to Europe, at Paris, Louvain, Lisbon, Salamanca, and Rome; to stifle this literary resistance, the Irish schools were shut up for two centuries; after such a course of government, it is not wonderful that so many of that people are poor and uneducated,—it is more wonderful that they have not been degraded into perfect savages. If it had not been for the indefatigable, though illegal, pastorate of the clergy, they probably would have been reduced to barbarism.

Mr. M'Gee also instanced some of the distinguished men of whole, or half Celtic genius, who had appeared within a century, in the British dominions, as Edmond Burke, Robert Burns, Daniel O'Connell, and the Duke of Wellington. Among the immediate ancestresses of the latter were Lady Margaret O'Brien, and Lady Sabina Cavanagh, the one descended from McMurrough, the other from Brien Boru. The late Duke stood nearly in the same relation maternally to Brien, that the illustrious exile in Australia, William Smith O'Brien, did. But he repeated again, that when we spoke of the Celts, we included Plato, Michael Angelo, Christopher Colombo, and Gonsalvo, (“those Celts with the ‘O’ at the wrong end of the name,”) as a very able writer has called them.

In conclusion, Mr. M'Gee exhorted his countrymen present to remember, that wherever they dwell, they were yet contributing their share to a Providential work; that whatever banner was above them, to see that the cross was also there; that whatever was the local law, it was for them to make the Divine law local; that whatever other institutions they had, the universal institution—the Church—had ever been the first objects of the affections of their fathers, and ought to be theirs likewise.

The appearance of cholera at Quebec, and the sudden death of Mr. Tyril the member for Stanstead, of one of the door-keepers of the Legislative Assembly, and of Col. Antrobus, have occasioned much alarm and anxiety, during the past week. The disease is happily fast subsiding, and no cases have been reported since Monday. On Saturday Mr. Christie moved the adjournment of the House for six weeks. Mr. Cameron opposed the motion on the ground that there was no occasion for alarm, the whole number of deaths from cholera since the 28th September being only 128; finally, the motion for adjournment was negatived by a great majority. The motion for an adjournment was again moved by Col. Prince from the 10th inst. to the 14th of February.

PUBLICATIONS RECEIVED.

“GENERAL HISTORY OF EUROPE,” from the beginning of the XVI. century down to 1840. Edward Duffin & Brother, New York. For sale by Z. Chapeleau, Montreal.—1 vol. 12 mo.

Modern history has justly been called a vast conspiracy against truth, and especially does this hold true of histories published in the English language, few, if any, of which can be safely placed in the hands of the young Catholic. It is to remedy this defect that the American publisher sends forth the present manual, hoping that it may prove a useful addition to the family library. To some passages in this little work we should feel inclined to take exception, particularly to that in which the author proposes to explain the origin of the jurisdiction exercised by the Sovereign Pontiff in the Middle Ages—Introduction, page 5. The right “of combating with the weapons of their spiritual jurisdiction, tyrants on whose minds neither justice, nor reason, nor the cry of an oppressed people could make any impression”—was of divine, and not of human, origin; the inalienable prerogative of the successor of St. Peter as Christ's Vicar on earth, and not the result of the tacit consent of the contending parties. In other respects, this little history is executed in a Catholic spirit, and will no doubt be found a useful addition to the young man's library.

“THE CATHOLIC OFFERING,” A Gift Book for all Seasons.—By the Right Rev. Win. Walsh, D. D., Bishop of Halifax. Edward Duffin & Brother, New York. For sale by Z. Chapeleau, Montreal.

The reputation of the illustrious Prelate whose name is in the title page of this work, is its best recommendation: in it the Catholic reader will find pious meditations for all the great solemnities of the ecclesiastical year, interspersed with articles containing much profitable information. No pains have been spared by the publishers in the decorations and the getting up of this volume, which will be found admirably adapted as a Gift Book for all seasons of the year.

The following is the Petition on the subject of Education adopted by the Catholic Institute of St. Roch's, Quebec:—

To the Honorable the Knights, Citizens and Burgesses of the Legislative Assembly of Canada, in Parliament Assembled.

THE PETITION OF THE CATHOLIC INSTITUTE OF ST. ROCH'S, QUEBEC.

HUMBLY SHEWETH—That the manner in which the various persons charged in Upper Canada, with the execution of the provisions of the Common School Act, 13 and 14 Victoria, chapter 48, construe and carry into operation the 19th section of that Act, is contrary to the rights and to the interests of the Catholic population of Upper Canada.

That your petitioners perceive with regret, that those parties thus deprive the Catholics of Upper Canada of the rights and privileges which it undoubtedly was the intention of the Legislature in passing that Act, to allow them to enjoy.

That your petitioners being members of the same Church, think it their duty, although they do not reside in the same section of the Province, to second the prayers of the petitions already presented to the Legislative Assembly, by their brethren of the same Communion in Upper Canada, on the subject of Separate Schools.

Wherefore your petitioners beg leave to approach your honorable House and pray in the name of the Catholics of Upper Canada, that a law be passed, clearly and explicitly defining the rights and privileges of Separate Schools, in such a manner as to place their interests beyond the influence of parties hostile to them.

And you will do justice.
(Signed,) † P. F., Archbishop of Quebec,
Patron,
And the other office-bearers.
Quebec, 11th October, 1852.

To the Editor of the True Witness.
Quebec, 30th October, 1852.

DEAR SIR—Thursday last was an auspicious day for the Catholics of Quebec, and in particular for the spirited inhabitants of the populous parish of St. Roch's. They had the good fortune to inaugurate in St. Roch's a branch of that admirable institution, “The Catholic Institute,” which has rendered such essential service to truth, in all those countries where Catholics have suffered from the malignant spirit of their enemies.

The members of the council of the Institute had exerted themselves to decorate their rooms in a becoming manner, and it is due to them to say, that they displayed great taste in their arrangements. A throne was erected for the Archbishop, patron of the Institute, on a slightly raised platform, under a rich canopy, supported by a handsome pair of silk columns, presented to a battalion of militia during the late war with the United States. Behind his Grace were the arms of the Institute, painted on canvass; two swords crossed at the foot of a cross; a bearer with a branch of maple in his mouth, and the motto, “Religion et Patrie.” On his Lordship's right was “The Harp of Erin;” or, to use the happy expression of the President of the Superior Council of the Society of St. Vincent of Paul in Canada, “C'est le drapeau d'une nation Catholique.”—Tis the ensign of a Catholic nation.” On the left were the colors of Canada, green and white, united by a red cross of St. John the Baptist in the centre. Around the room were suspended the colors of the scholars of the seminary, so much admired for their beautiful chasteness and their richness, and several other colors, flags, and devices, and a profusion of running or creeping moss was tastefully wound round the pillars that support the ceiling, and gracefully arranged over the room and about the canopy.—Mr. Paul Damise, organist of the Montreal Cathedral, which was destroyed by the late fire, performed on the Harmonium, with his usual talent, and one of the Pfeiffer family, with several young gentlemen, amateur musicians, who form the band of the Institute, and generously favor it gratis with sweet music, executed several beautiful pieces, during the evening.—The room was crowded even to excess, and a very large number of ladies honored the ceremony with their welcome presence.

At half-past seven o'clock, the President of the Institute addressed to his Grace, the Archbishop, and the audience, an inaugural discourse, remarkable for purity and eloquence of language, and depth of thought. He developed in a clear and forcible manner the many advantages which the Catholic Institute does confer

upon those communities who have the happiness to possess and enjoy it, in its Catholic spirit. He stated that it has this undoubted advantage over other literary institutions, too many of which, unfortunately, are places to be shunned on account of the open and undisciplined manner in which their members profess and inculcate by their libraries, their periodicals, their lectures and their dramatic representations, as well as their writing, the most poisonous, anti-social, and anti-religious doctrines, and become the sources of great evil, wherever they are tolerated—he stated, I say, that the Catholic Institute has this advantage over them, that, being under the unerring guidance and safeguard of the Church, it is a pure fount where men can find learning and amusement, without having the least doubt or apprehension that the works they read, or the discourses they hear, are contrary to religion or morality; that the object of the St. Roch's Catholic Institute is to inculcate knowledge in its various branches, and to make men acquainted with the Catholic movement throughout the world, by means of a correspondence with the same Institute in London, Paris, and other places in Europe and in America; and that fathers ought not only to become members, but they should induce their sons to join the Institute, and profit by the benefits it would confer on them; that it affords to the laborer an agreeable place of recreation to spend his long winter evenings; that charity, not modern philanthropy, dictates and directs its movements; and that one of the most pleasing duties of the members of the St. Roch's Institute is to step forward and hold out the hand of friendship to their Catholic brethren of Upper Canada (whose social position is at times made so painful to bear by the frequent, may constant, insults and aggressions upon their undoubted rights, by the enemies of their faith,) as they did lately by their earnest petition to Parliament on the subject of separate schools. He expressed the gratitude of the Institute to the Reverend Curé of the Parish (Mr. Chares) for the handsome manner in which he has contributed to its support by his very generous donations in money and books, and by his attendance at its meetings and his encouraging words. He concluded his excellent address, of which I have given but a brief and very imperfect statement, by thanking the Archbishop for the high honor and favor which his Grace has condescended to confer upon the Institute by becoming its patron, and directing its movements.

His Grace, in answer, was pleased to address the members of the Institute in very flattering terms of encouragement. He expressed his approbation of the Institute, and condescended to say that he considered himself honored by the office of patron, which he held, and that he was much gratified to see that the Catholics of Quebec appropriated so well the numerous advantages which the Catholic Institute can confer upon them. He spoke of the application of the Catholics of Upper Canada for separate schools, of the many wrongs which they have endured in consequence of the false interpretation of the school law, which of itself is plain enough for men of honest purposes, and he declared that he had experienced a high satisfaction in signing the petition of this Institute to the Legislature, in support of the just demands of the Catholic clergy and laity of Upper Canada. His Grace in concluding, expressed a hope that the efforts of the members of the Institute to perfect its workings would be crowned with success.

The remainder of the evening was spent in agreeable conversation, and in listening to sweet strains of music. Thursday, the 25th of October, 1852, will be long and pleasantly remembered by all those who were fortunate enough to be present at the inauguration of the Catholic Institute of St. Roch's, which forms an event in the Catholic history of Quebec.—The Institute numbers several hundred men here, and the Council has lately been under the necessity of holding several meetings in each week to dispose of applications for admission. Its rooms are situated in a central part of St. Roch's, in the handsomest street. Its tables are covered with newspapers and periodicals, amongst which are *Brownson's Review* and the *True Witness*. Its book-case contains many excellent works, and is being filled rapidly; and several gentlemen have promised to give lectures during the winter, so that the Institute bids fair to realize the hopes of its founders.

I am, dear Sir, your obedient servant.
W.

REMITTANCES RECEIVED.

St. Andrews, R. McDonald, 6s 3d; Dumbarton, R. Brennan, 12s 6d; Granby, P. Mahendy, 12s 6d; Norton Creek, T. Gorman, 12s 6d; Lindsay, Dr. Allanby, 12s 6d; Emily, A. Beaton, 12s 6d; Kingston, J. Meagher, £4 5s, Major Kreim, 12s 6d; Peterboro', Rev. Mr. Mackay, 12s 6d; St. John's, T. Sherridan, 12s 6d; Chatham, J. Mason, 6s 3d; Quebec, Rev. J. Campbell, 12s 6d; N. Encastar, J. Darragh, 15s; Bytown, L. Whelan, 6s 3d; Percé, Rev. Mr. Gingras, £1; Cornwall, T. O'Callaghan, 12s 6d, J. Sharkey, 6s 3d; Burlington, U. S., N. A. Tucker, Esq., 12s 6d; Isle aux Noix, J. Sherridan, 12s 6d.

CANADA NEWS.

A fire broke out in Griffintown, at the Eagle Foundry, late on Saturday night; but was subdued without much damage.

HEALTH OF THE CITY.—It is gratifying to learn that, notwithstanding the filthy and utterly disgraceful state of our streets and thoroughfares for a fortnight past, the health of the city has not yet been affected by it, and that there is very much less of sickness than is usual at this season of the year within our borders. We say, not yet!—*Montreal Herald*.

It is needless longer to conceal that cholera has been prevalent in this city for some time past, now that it has carried off two persons of note; but we may add, the disease does not prevail to an alarming extent, and a healthy change of weather may shortly be expected. There was only one case on Saturday and one on Sunday; and we are not aware of there having been any fatal case yesterday.—*Quebec Chronicle*, Nov. 2.

The Select Committee appointed to try the merits of the petition against the return of the Hon. M. Cameron for Huron, have reported that the sitting member was duly elected.

Married.

At Cornwall, on the 25th ult., by the Rev. J. F. Cannon, Mr. Alexander McKinnon, of Kenyon, to Miss Jane Grant, of Cornwall.

At Alexandria, on the 4th ult., by the Rev. Alexander McDonnell, Mr. Alexander Dewar, to Isabella, eldest daughter of Mr. Donald McMaster, all of Lochiel.