

Church of England—and therefore irreconcilable with the Liturgy. Hence the existence of two parties in the Church; one of which, deriving its doctrines from the ancient Liturgy, holds therein Baptismal Regeneration, Sacramental Absolution, and a Real Presence in the Eucharist; whilst the other, taking its stand upon the modern Articles, rejects these as essentially Popish, and anti-Protestant. Hence it is that—in the words of the *Canadian Monarchist*, a journal which boasts that every one connected with it "is a member of the Church of England":—

"You have only to visit a dozen churches of the Establishment, in this, the reign of Queen Victoria, to satisfy yourself that there is as much diversity of opinion on doctrinal points, and difference in ritual observances, as if the Clergy belonged to hostile creeds."—Dec. 22nd.

To remedy this, it is now proposed that the Liturgy be revised; that all that savors of ancient Catholicity be expunged; and that it be brought into harmony with the Articles which are modern and undeniably Protestant. There is, to this effect, a formal motion on the journals of the House of Commons; which will be discussed, and in all probability carried, during the course of the present year. This, coupled with Josiah Lushington's decision against Altars, &c., &c., must be sufficient to convince every one possessed of average intelligence, that Catholicity and Anglicanism are not only different, but contradictory.

For several reasons we forbear at present from any allusions to the domestic struggles of our Anglican friends in Canada; or to the pitiable spectacle presented by one calling himself a Bishop, and yet, poor creature, allowing himself to be controlled, and dictated to by the lay pew holders of his church! At this we could merely laugh, were it not that our deep pity is excited at beholding so many good and amiable men, making such ridiculous figures of themselves, and still laboring under the singular delusion that they bear rule in, and are overseers of, the Church of Christ.

OUR FIRE DEPARTMENT.

On Thursday evening of last week, about ten o'clock, a fire broke out in a building situated on the property of the Sisters of the Congregation in Notre Dame Street. Upon the arrival of the fire engines, it was found that, from some hitherto unexplained cause, they were perfectly useless—being unable to work, although there was water in abundance. Fortunately, however, the flames were ultimately subdued, after having inflicted some considerable damage upon the property of the Nuns.

The question naturally arises—How came it to pass that the fire engines were unable to work? It is said, and very generally believed, that this proceeded from motives of sectarian bigotry; and from the unwillingness of several of the Fire Companies—which it is also said are composed almost exclusively of Orangemen—to assist in saving the property of Popish Nuns. As yet, however, this is a mere rumor, unsupported by positive evidence, and which, we trust, may turn out to be false. The prevalent opinion however is, that, as fast as the hose were laid down, they were deliberately cut, with the intent of affording to the men at the engines an excuse for their inactivity, and of frustrating the efforts of those who were anxious to rescue a Romish convent from the flames. We have it from a gentleman who was on the spot, that his suspicions having been excited, both by what he saw and heard upon the evening in question, he requested the Mayor—who, as usual, was active in his efforts to protect the property of all classes of our community—to order the hose of the different Fire Companies to be carried to the Station House, in order that they might be examined, with the view of ascertaining whether they had been cut as reported. We regret that this reasonable advice was not complied with; though, we have been informed, the Mayor was himself heard to state his suspicions that the hose had been purposely cut.

We presume to offer no opinion of our own upon the subject. It is one which deeply interests all our Catholic citizens, and which loudly calls for a public investigation; without which it is impossible that the suspicions now excited, can be allayed, or confidence in the honesty and efficiency of our Montreal Fire Department, be restored. It may be that the hose were not intentionally cut after all; but that they all accidentally burst as fast as they were laid down. But even upon this, the more charitable hypothesis, an immediate investigation is imperatively called for; in order that the public may know, whose fault it is that the material of our Fire Companies is in such a state of disgraceful inefficiency. Of two things, one—Either the hose were purposely cut—or they were in a most shameful state of repair, disgraceful to the parties in charge of them. If we accept the first hypothesis, all men of whatever denomination, are bound to express their detestation of such an act. If we adopt the second, we must acknowledge that our Fire Department is in a state of scandalous inefficiency; that the condition of its gear is a subject of just reproach, and an evidence of most lubberly and slovenly mismanagement and neglect, somewhere. The sooner these points are satisfactorily cleared up, the better.

In the meantime, pending the public investigation, which we trust will be ordered by the proper authorities, we abstain from prejudging the cause, or expressing any opinion of our own—further than this—That we can scarcely believe that the hose were purposely cut; and that we are certain that there is scarce a Protestant in Montreal, no matter how hostile to Popery, no matter how prejudiced against our religious communities, who would not denounce such a diabolical act, as deserving of the severest punishment.

One suggestion however would we throw out, and it is this. Seeing how inefficient is our present Fire

Department to protect the valuable property of our Catholic religious communities when menaced by fire—seeing that our Fire Companies, as at present constituted, are unable or unwilling to do their duty, and to keep their gear in proper working order—would it not be wise for the Irish Catholics to take the matter into their own hands; and to see if they cannot get up a Fire Company of their own, which shall be able to work when wanted.

THE ST. SYLVESTER AFFAIR.—We learn from the Quebec papers that an investigation has been instituted into the circumstances connected with the alleged attempt to upset the railway train with the soldiers. Two men, Ramsay and Black, are in prison; but John Kelly, charged with being the prime agent in the business, has been admitted to bail.

We regret to see, on the part of some of our cotemporaries, an attempt to prejudice the case of the accused, by assuming their guilt as incontestable. This is grossly unfair; as, until found guilty, we are bound to assume their innocence. Let them have a fair trial; and if convicted let them be made an example of. But in the sacred name of justice, why condemn them before having heard what they have to say in their own behalf?

A writer in the *Quebec Colonist*, who professes to be well acquainted with the particulars, declares that the charge of a deliberate design to upset the train, is false from beginning to end; and gives the following explanation:—

"The facts are these: The Section Master, whose duty it is to keep the track clear of snow, gave the switch-key to his man, Ramsay, to examine the switch and take the snow from it, which he was doing at the time the cars started from the station. Seeing the cars coming on, and knowing he would be killed had he remained, he ran off, leaving the pin out. It is also falsely asserted in the 'Chronicle' that he did it by order of his 'boss,' Kelly. His 'boss' is Kenneth McDonald, and it was he, and not Kelly, who gave Ramsay the key and the order. He was arrested with the rest and brought to Point Levi, but strange to say, was admitted to bail there. Had he been Irish, and of another creed, he would scarcely have escaped. At the time the cars left the station, Kelly was in company with McDonald, at the other switch, about four acres distant, and was there when the cars went off the track. He took his lamp in hand, and was running towards the place where the cars had run off, when he was arrested by the police. They took another poor man named Black, who was passing at the time. No doubt, the police wished to do something for their pay, and by 'hook or by crook' they were determined to have somebody, if they could not get those they were sent in search of."

The *Temperance Advocate* of the 1st inst., asks of us to "reconsider" our statements that the "license system does not afford facilities to sell liquor" and that liquor would still be sold if the license laws were repealed to-morrow.

We have "reconsidered the matter," and remain of the same opinion still, and for this reason—Because liquor was sold, before ever the license laws were heard of, and therefore would still be sold after their repeal. These laws are an artificial restraint upon the sale of liquor; imposed for financial purposes, and apparently not older than the reign of Charles the 1st.; before whose time, ale, wine, and other liquors, were commonly sold and consumed as beverages in Merrie England. Such being the case, we see not how it can be said that the license system affords facilities for the sale of liquor, or that the system is to be held responsible for the traffic. In a financial point of view, the system may be unsound, from the inducements which it holds out to an infraction of the Excise Laws, and thereby to frauds upon the Revenue. But this is a question for the political economist, with whom we have nothing to do.

Our cotemporary also informs us that, his "private judgment" leads him to the conclusion "that the TRUE WITNESS has not testified the truth." Now our "private judgment," which is at least as good as that of any Protestant, or of all Protestants put together, leads us to the conclusion, that the *Temperance Advocate* is in error; and as we never have yielded, and never intend to yield, our "private judgment" to any number of Protestants, there the matter must rest. In conclusion, we take this opportunity of congratulating our cotemporary on the very respectable appearance he cuts in his new dress; and recommend him to complete the reformation by taking up and advocating sounder opinions; more consistent with the spirit of Christianity, and the teachings of political economy.

The *Montreal Witness* meets us with the text from St. Paul's Epistle to Timothy—that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come"—in support of his position, that material prosperity is inseparable from, and a sign of, true religion; forgetting that, in his own version, and only a few lines further on, he had he looked, might have seen the words—"having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition. For the love of money is the root of all evil."—1 Tim. vi. 8, 9, 10.

However, we have no intention to prolong a controversy with our opponent as to the signs of true religion. We leave him to the enjoyment of the material comforts of this life; hoping that at the hour of death, he may find therein a comfort, and a strong assurance of having found favor with God. One observation only will we make.

"Civilisation"—he says—"consists essentially—in secular education, trade, wealth, agriculture, self-reliance, and the comforts of life."—*Montreal Witness*, 2nd inst.; thus placing it—civilisation—essentially in the material order. We, on the contrary—and it is this that renders further controversy on the subject unprofitable—place civilisation essentially in the moral order; in which sense indeed, we admit it

to be the necessary fruit, and therefore the sign, of "true religion." For otherwise—if civilisation consists, as the *Montreal Witness* contends, "in secular education, trade, wealth, agriculture, self-reliance, and the comforts of life"—and as the Pagan States of antiquity—Egypt, Tyre, Greece and Rome—were at least the equals of any modern nations in these respects—if not immeasurably their superiors—it would follow that they were also as, if not more, highly civilised; and that they presented therefore as many signs of the possession of "true religion," as do any of the countries of modern Christendom. But this is false, unless Paganism be as true as Christianity; and Baal or Jupiter, as much the true God, as is He, Whose Holy Name is unpronounceable.

Civilisation then—that is as the *Montreal Witness* defines it—"secular education, trade, wealth, comforts of life"—is no test of true religion; for history shows us that communities, given over to the most degrading idolatries, have reached to as high a degree of that kind of civilisation, as have any Christian people. This at least is the conclusion to which we must hold until our cotemporary shall have shewn the necessary connection between the religion of the meek and lowly Jesus—Who taught us that we must take up our cross, not the "comforts of life," if we would be His disciples; Who warned us that in this life we must look for persecution, and tribulations, that we must deny ourselves, and die daily to the world—and "trade, wealth, secular education and the comforts of this life." Why we ask, and upon what authority, does he assume that these must inevitably follow the practice of "true religion?" We pause for a reply.

FREE-SCHOOLISM v. STATE-SCHOOLISM.—Our friends in Upper Canada seem to be in earnest upon the School question; and firmly determined, at all costs, to secure to their children, the blessing of "Freedom of Education," and emancipation from the vile thralldom of State-Schoolism. In this matter, the Catholics of Brantford, aided and encouraged by their exemplary Pastor, the Rev. J. Ryan, have set a noble example, which we hope will be followed throughout the Province. Every man should put his shoulder to the wheel; and work as if all depended upon his individual exertions. Thus, true to ourselves, may we expect that God will bless us, and crown our labors with success.

The *Toronto Catholic Citizen* of the 27th ult. gives a report of the result of the Soirée held on the 18th of the same month, for the benefit of the Separate Schools. At this meeting upwards of Fifteen Hundred persons were present; including a large number of the Catholic Clergy from all parts of the country, with the Rev. Mr. Ryan in the chair. The following is abridged from the report in the *Catholic Citizen*. We must mention also that many Protestant gentlemen were present; who, though of a different religion, yet agree with Catholics in upholding the great principles of "Freedom of Education," and "Freedom of Religion"—a freedom which essentially consists in immunity from all State control over either Church or School, Education or Religion:—

Tea being over, the Rev. J. Ryan, our Pastor, took the chair, and opened the meeting by explaining in a truly eloquent discourse the necessity of providing means for the education of the rising generation, showing its advantage from early childhood to manhood, and impressed upon the assembly the advantages accruing to the individual, to society in general, to religion and to God, placing before us the examples of some poor youths, moving in the humblest spheres, who by the cultivation of the mind raised themselves and attracted the attention of the world, by the great genius they exhibited, giving us for example that under no circumstances should we be discouraged, but should persevere and endeavour to attain to a like eminent position in society. The Rev. Chairman sat down amidst the most vociferous cheers.

After the opening address Mr. W. McManamy, the Corresponding Secretary, read letters of apology for non-attendance from the following gentlemen:—The Right Rev. Dr. De Charbonnel, Bishop of Toronto, Very Rev. E. Gordon, Hamilton, with a remittance, Rev. J. O'Reilly, Dundas, remittance, Rev. T. T. Kirwan, London, M. H. Foley, M.P.P. for Waterloo, M. B. Seymour, Esq., Goderich, with remittance, Terence J. O'Neill, Toronto, Theophilus Filgiano, Esq., Surgeon Dentist, Paris, remittance, M. Toumey, Esq., Goderich, and many other letters arrived after the meeting.

Mrs. McCarthy, accompanied by Dr. Digby, appeared on the front of the platform and sang some beautiful songs, which were loudly applauded, also, the Philharmonic Band of Brantford, played some fine pieces.

Then the Rev. Mr. Keleher of Ingersoll next addressed the meeting in a neat and eloquent speech, showing the advantages of a religious education, and expressed himself highly pleased in beholding such a large meeting assembled for such a noble purpose, and concluded by passing an encomium on Pastor and flock for their praiseworthy exertions. (Cheers.)

Daniel McKelvie, being called for, came forward, and referred with marked notice of respect to many parts of the Rev. Chairman's address, and complimented him for his zeal, and also for the noble manner in which the members of his congregation responded to his call on the present occasion, most of all he admired the harmony which prevailed among the meeting, being frequently interrupted. The honorable gentleman sat down amidst great cheering.

Alfred Digby, Esq., M.D., Brantford, being loudly called for from all parts of the house, arose and said he rejoiced to see at the meeting many faces with whom he had been acquainted for the last twenty-four years, and he hoped he would live to see them for another twenty-four years, and concluded a neat and telling speech, which attracted the thanks and attention of all present, by subscribing the large donation of \$20 to the schools. The honorable gentleman was loudly cheered throughout his address. He is deservedly a favourite with all classes and creeds here.

The Rev. Mr. Canny, Stratford, next addressed the meeting, he very much admired the largeness, harmony and respectability of the meeting, and concluded by wishing success to our cause.

A loud call for the Rev. Mr. Fitzhenry of Toronto, he arose and said, how delighted he was at beholding such a large meeting collected for the noblest of purposes, namely, the education of youth, and concluded by passing a high and well merited eulogium on our Chairman, remarking that his merits were well known to himself and the people of Bytown, when first sent on the mission from Montreal to that place to attend to the spiritual wants of the poor Irish immigrants who were taken ill of ship fever,

that ever-memorable year, when so many of our countrymen were carried off by that dread pestilence, and when we lost so many of our Priests and Religious; he was happy to notice the marks of sobriety on the countenance of all present. [Great cheering.]

We noticed a beautiful cushion, splendidly wrought and costly ornamented, presented by the Ladies of St. Joseph to the Rev. Mr. Ryan, which will be disposed by lottery for the benefit of the Schools, also, some splendid children's dresses and other articles contributed by the ladies of Brantford and Paris, attracted considerable attention.

Of all the meetings, Mr. Editor, we have ever beheld, we never witnessed so much zeal manifested, many of those who attended came a distance of 80 miles, and from the remotest parts of the Rev. Chairman's mission, contributing by their presence to cheer us on in the good cause.—Our best thanks are due to our dissenting brethren, many of whom attended.

✠ We would remind our friends that the Soirée of the Young Men's St. Patrick's Association comes off on the 15th inst.

The acknowledgment of the monies received is unavoidably postponed to next week.

A DECIDED IMPROVEMENT.—We learn from the *N. Y. Christian Inquirer* that the Rev. Mr. Beecher is bringing out a revised Hymn Book for the use of evangelical Christians in the U. States; from which is omitted the celebrated Protestant canticle, commencing with the following invocation:—

"Lord, take Thy hand from off Thy lap,
And fetch Thy foes a rousing slap."

We congratulate our friends upon this evidence of returning good taste.

EMIGRATION CONVENTION AT BUFFALO.—A meeting of Irishmen residents of the County of Elgin, was held in the town of St. Thomas, on the 23rd December last. Patrick Bobier, Esq., occupied the Chair, and Mr. Peter Murtagh acted as Secretary. After considerable discussion it was resolved, "That the Convention in favor of Emigration, suggested by the letter of the Very Rev. Dean Kirwan, published in the Provincial and United States journals, meets with the cordial approval of this meeting; and that Messrs. James Cunningham, Peter Murtagh, Patrick Bobier, and Patrick Burke, are hereby appointed as Delegates from the County of Elgin and town of St. Thomas, to attend the said Convention at Buffalo, when it shall be held according to notice in the public press."

Resolved, "That the proceedings of this meeting be published in the *Catholic Citizen*, and *Mirror*, Toronto, and in the *American Celt*."

P. MURTAGH, Secretary.

—*Catholic Citizen*.

NEW GOVERNMENT BISHOPS.—Two new sees are to be formed forthwith out of the present diocese of Toronto, the sanction of the bishop (Dr. Strachan) having been received. The seat of one of the bishoprics will be at London, and the other at Kingston. It is believed that the Bishopric of London will be conferred upon the Rev. Dr. Cronyn a rural dean of the diocese; and the bishopric of Kingston upon the Rev. Mr. Hincks, a clergyman at present holding a benefice in the diocese of Down and Connor, a brother of Mr. Hincks, whom Sir William Molesworth recently appointed to the governorship of Barbadoes.—*Globe*.

POISONING IN MERRICKVILLE.—We learn from the *Brockville Monitor*, that a man named Samuel Haggarty has been lodged in jail in Brockville, on the charge of poisoning his wife. The circumstances of this case are as follows:—About two months since he purchased strychnia from a druggist in Merrickville, which he kept until Sunday the 9th ult. On the Saturday previous, he went to Dr. Church and purchased some medicine for himself and wife; on Sunday morning he mixed part of the medicine for himself, and after swallowing it mixed the rest for his wife, and, it is supposed, put into it the strychnia before alluded to. His wife at first refused taking it, but finally, from the urgent solicitation of her husband, she took it; immediately after which, Haggarty went out to the barn, and attended to his work. Fortunately, however, a neighbor shortly afterwards went into the house, and found her laying on her face in bed, in great agony. A number of others were called in, and she lived long enough to tell the circumstances, and declared before all present, her belief that her husband poisoned her. Before she died, Haggarty went into the house, and she publicly charged him with poisoning her, to which he made no reply. She was buried on Monday, the 10th ultimo, but the people of Merrickville were dissatisfied, and the body was disinterred, and Mrs. Church, Burnett and McDonnell, held an examination over the body, and declared that she had been poisoned by strychnia, and Haggarty was arrested forthwith. He lived with James Francis. He was only a short time married. Haggarty is about 25 years old, and his wife was about the same age.

MORE INCENDIARISM.—On Christmas Eve the incendiary's torch was again at work in Kingston, no less than three different places being set fire to. Fire was set to some straw between two frame houses on Queen Street, near St. Paul's church, which for a few minutes threatened wholesale destruction to the inflammable neighborhood, but by the energetic and prompt exertions of the neighbors and passers by, the fire was subdued before the arrival of the fire engine which were promptly on the spot. These cond attack of the miscreant or miscreants was on the immense pile of cordwood (some thousand of cords) in the Government wood yard at the foot of King Street, which required all the exertions of the Fire Department, assisted by the soldiers in the barracks, for some hours to get under. The officers of the garrison, headed by the active and experienced Town Major, Colonel Boucher, aided most materially by their presence and personal exertions in getting the fire extinguished, and thus preventing heavy loss to the Government. What makes this latter fire more shameful, is the fact that it was known that the Government intended to sell the wood in small lots to the citizens during the winter, and thus greatly reduce the price of fuel, a valuable boon to all, but especially to the poor. A house also near the artillery barracks was fired about the same time.—*Kingston Commercial Advertiser*.

The Welsh in Kingston have organized a military company of sixty men.

EDUCATION.

A TEACHER of Thirteen years' experience would gladly accept an English School; having obtained his theory of Teaching at the Model School, Dublin, and obtained a Diploma from the Catholic Board at Montreal. He is capable of giving instruction in—Reading, Writing, Arithmetic, Book Keeping (by Single and Double Entries), English Grammar, Geography, Use of the Globes, Algebra, Geometry, Mensuration, Surveying, Conic Sections, Guaging, Plain and Spherical Trigonometry, Navigation, and the Art of Gunnery; together with a number of Geometrical Problems. Apply, by letter post paid, to "T. M., S. Andrews, C. W." St. Andrews, C. W., Jan. 2nd, 1856.