

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.



THE

WEEKLY

CATHOLIC CHRONICLE.

VOL. VI.

MONTREAL, FRIDAY, JANUARY 4, 1856.

NO. 21.

MISSIONS IN IRELAND.

(From the Tablet.)

The writer of the little work, of which we give the title above, has written from a sentiment of the justice due to the Irish people. It is well known (for they are not people who put their lights under bushels) how loud are the Protestant "missioners" in their claims. If we listened to them we should believe that the Catholic faith was altogether on its last legs in Ireland. The Government only wishes, no doubt, that it could be of the same opinion. The book before us is a popular account of several missions undertaken by the Fathers of Charity, not only in country, but in town parishes, all over Ireland. The success attending these missions furnishes, of course, the real answer to any of the noisy announcements of the Exeter Hall declaimers, and we have but to give our readers a few extracts from many accounts, which, we will promise, shall be fair specimens of the whole, to convince them, if they are not quite well enough convinced already, of the true state of things. Thus:—

The reverend Dr. Gentili, writing to a friend in England concerning the issue of the first mission, preached at Saint Audeon's Church, expresses himself in the following terms:—

"I was kept up in the confessional a good part of the night, and so were others of the Clergy. If we had forty or fifty Priests, we should not gather all the fruit that might be gathered; and, therefore, you may see that a mission preached here (Ireland) bears double the fruit of those in England. Thousands upon thousands went to Holy Communion this morning at the different Masses. Two, and sometimes even four Priests, were engaged in giving Holy Communion to the Faithful, in order to dismiss the people, that others might take their place in the church; and the church, remember, accommodates thousands. You will be glad to hear how Almighty God has vouchsafed to bless our first mission in Ireland, by the conversion of fifty-five Protestants, and a Confirmation of 850, and more than 20,000 Communions. Hundreds and hundreds approached the Holy Sacraments for the first time in their life, or after many years' absence."—(Pp. 6, 7.)

The Father died at his post:— "The death of this zealous servant of God and holy Missionary was the close, or rather the crown, of the missions preached by the Fathers of Charity in Catholic Ireland during the year 1848. The announcement of his death was like a powerful electric shock, which pervaded every rank and class of Dublin society, but was felt perhaps most by the humbler classes of the inhabitants. It was then that it appeared how wonderful was the impression which his eloquence and sacred ministrations had made upon the whole population, as well as how great was the estimation in which he and his labors were held. No sooner was it reported that he was dead than such a crowd gathered round the Augustinian chapel-house that the thoroughfares became almost blocked up, and it became necessary to have a detachment of police at the chapel door to prevent accident. After the corpse had remained part of two days in the Augustinian house and chapel, to content the wishes of the people it was deemed proper to transfer it to St. Audeon's Church. This design was not effected without considerable difficulty, owing to the tremendous crowd that filled the thoroughfares in the neighborhood. About a dozen men uplifted the bier supporting the corpse, and with difficulty conveyed it over the heads of the multitude that was pressing around from the smaller church to the larger one.— There the body of the deceased Missionary, vested in Clerical robes and covered with flowers by the pious simplicity of the people, was visible, and left exposed to satisfy their anxious devotion. It was here that he preached his first Irish mission, and here he was now again still speaking, in death, more powerfully to the hearts of all than he could have done in life, and riveting and rendering indelible the impression produced by his former words and labors."—(Pp. 11, 12.)

Let us now go from Dublin to a more Protestant capital of one of the four provinces. The Rev. Fathers Rinolfi and Lockhart, of the Order of Charity, are the Missioners, and they are preaching in Belfast. We will here let the Protestant journal speak for us:—

"The ardent eloquence, by which the daily discourses of both the gentlemen are distinguished, is of a character so attractive that a great many, not Roman Catholics, attend in St. Malachy's Chapel, at the specified hours, for the purpose of hearing them. Each morning, after an early Mass, one of the preachers addresses the people, and, each evening, both gentlemen deliver discourses. These are directed with a view to the full inculcation of the broad principles of charity and moral rectitude; but as the special object of the mission is to give an opportunity to the Roman Catholics to perform one of the Sacraments of that Church—the Sacrament of Penance—the exhortations of the Clergy are directed in a special manner to an explanation of the conditions laid down by the Church as necessary for the proper realisation of the Sacrament. The mere matter of preaching is a very subordinate portion of the duties of the Missioners. It is in the confessionals their labors are onerous—indeed remarkably severe. From so early an hour as six in the morning till ten at night they are engaged in them, except a very brief portion allotted for meals, and the period occupied by the lectures. The mission here is to be continued till the 26th Nov., and so far from there being reason to anticipate any abatement of the excitement among the Roman Catholics which it has created, there is rather reason on the other side to conclude that it will increase an intensity till the close of the proceedings. Long before the chapel doors are opened each morning (six o'clock), they are besieged by large numbers, who, when they get the opportunity, rush to the most desirable places in the chapel, in order to obtain an early turn at a confessional."—(Pp. 43, 44.)

The writer afterwards adds that there were 10,000 Communions during the mission, and had there been Confessors enough, the number would have swelled to between 20 and 30,000. We must not make extracts which sound like repetitions, though in each case the local papers are quoted among other evidence, showing that a similar success attended the Missionary efforts in each place. Accounts, therefore, tally only in the great particular that the missions were alike successful in the various districts where they took effect. In Galway we hear something of the Exeter Hall gentlemen and their efforts. It is on this side of Ireland that the most energetic pecuniary efforts of that section of the Protestant Society of England have been made. These are the kind of results, as evidenced during a trial so crucial as the presence of a mission:—

"It must not, however, be supposed that those men would stand with folded arms during a season so fatal to their system as this was. From the opening of the mission many efforts were made to darken, if possible, the brilliancy of truth; challenges to the Missioners and Clergy, handbills and placards most insulting to Catholic feeling were circulated and posted all over the city, inviting the inhabitants to controversial lectures, in answer, it was said, to the sermons of the Fathers. But whilst Protestants, as we have already observed, flocked to hear the sermons of the missions, the wretched proselytising Parsons could scarcely ever muster an audience surpassing fifty persons, whether Protestants, or what they call converts; one night they had only thirty-nine, just enough to represent, as a local paper wittily observed, the poor thirty-nine articles of their creed. They have, indeed, established schools in the town, and succeeding in inducing a few starving parents to send their children to them, and have also picked up some few orphan children; but their number was found to be very small; and it could not be matter of surprise that in the midst of such squalid poverty, as a very large proportion of the population must endure, some should be found willing to pretend to adhere to the proposals made to them, rather than starve.—

The Missioners found that the vast majority of the poorest people, rather than defile their souls with that sin of hypocrisy, were enduring every sort of hardship. In one part of the parish, as they were informed, every effort had been made by the proselytisers to establish a school—a house was prepared for the purpose, schoolmaster and schoolmistress sent, large promises of support held out (amongst other things, two cwt. of meal offered to the first child in the locality that should go to the school); and yet, all in vain; not one child was found willing to attend, not one parent willing to send one child to that school, though there were hundreds in that very locality well nigh starving. One of the Parish Priests, well acquainted with the wretched condition of the poor assured the Missioners that the very day on which he was speaking, there were, in one locality alone, hundreds of persons who had scarcely had any food through the day, and would have to lie on the cold floor of their miserable cabins, without food, that very night. And though the proselytisers were there offering them food, and covering, and fuel for fire, if they would but attend or send their children to the Bible schools and chapels, those good Catholics preferred rather to die than accept the bribe.— Truly, numbers of them have evinced, and daily evince, the same spirit which actuated the martyrs in their sufferings and privations."—(Pp. 73, 74.)

Stories like the following are one of the weapons of the "proselytising party." A certain Protestant journal asserted as follows:—

"He informed his readers that Father Lockhart had publicly said, in the Catholic chapel, during the mission, that his father and mother were both damned, and in hell, because they had died Protestants, and that he was glad of their fate. It was, indeed, useless for Father Lockhart, when made acquainted with such foul calumny, to declare, as he did, even through the columns of the very paper in which the article had first appeared, that he had never, in the whole course of the mission, mentioned his father or mother; it was useless for him to say that even if he had been represented to have said, his father having died some years before, and, as he hoped, in invincible ignorance, and his mother not being yet dead at all, but being even herself a convert to the Catholic faith, and, moreover, a Nun in a convent at Greenwich."—(P. 90.)

On the other hand, we have a significant morceau in—

"A Catholic of Clifden, being in conversation with a Protestant, who boasted of the many conversions from Popery effected by proselytisers in Ireland, stopped him at once by saying, 'Show me a man possessed of a cow, a pig, sheep, or horse, that has turned to your religion, and then I shall believe your pretended converts sincere.'"—(P. 91.)

In Lisburn, during a mission preached by Fathers Rinolfi and Vilas, the following incident (not a singular instance) takes place. We quote the present one for the great beauty and interest of the description:— "After the conclusion of the Forty Hours' devotion, and after the Irish sermon, Father Rinolfi ascended the altar and amidst breathless silence called aloud upon any or all of those present who had the misfortune, for any cause whatsoever, to have joined the ranks of proselytism, to come forward publicly to the foot of God's altar, and there beg pardon of the Almighty for the great scandal they had given, and seek reconciliation with the Church which they had so grievously disedified, saying that they would be received back with open arms. Upon this there was an indescribable commotion among the entire congregation, making way here and there through the chapel for the several persons who were anxious to avail themselves of his paternal invitation, and thirty-five of those, now we trust, happy people were in a short time seen ranged round the altar, to the universal consolation of the flock, who were offering prayers of thanksgiving to Heaven for the happy return of so many prodigal children. Father Rinolfi then, after their making a public profession of faith, absolved them from all censures incurred by their apostasy, received them back, and admitted them to partake of the consolations and Sacraments of their tender and loving mother, the Church. The sight of those poor creatures before him, who appeared now so humbled and broken-hearted for having, though only outwardly, apostatised from the faith of their fathers, called forth the most scathing denunciations of those unscrupulous, conscienceless, and unprincipled emissaries of hell, who make a merchandise of the souls of the poor, and who go about like 'ravening wolves in sheep's clothing,' and 'roaring lions seeking whom they may devour'—denunciations not easily, we hope, to be forgotten."—(Pp. 219, 220.)

We will conclude with the description of a pilgrimage to the colony of Bunleinch:— "A proselytising company having obtained a long lease of a large plot of land, built small cottages upon it and a little Protestant church, schools, and parsonage, and thither they bribe as many poor families as they can find willing to barter their immortal souls for a worldly consideration. Though some of these poor creatures had already been reclaimed, there were still a few families in that wretched den, who had not been allowed or had not dared yet to attend the mission. The Fathers were therefore determined to bring the words of salvation within the hearing even of those outcasts, and said to the people that they must all go, and they would preach in the colony itself to those that were kept slaves there, if necessary even through the keyholes.

"On Thursday, June 29th, the glorious Festival of SS. Peter and Paul—the day fixed for the campaign to the colony—a scene was witnessed in this part of the west such as never could be surpassed—we doubt if ever equalled—in its imposing grandeur and religious display. It was literally indescribable. "Early in the morning Masses were celebrated in the chapel at Louisburg, and it was announced that there would be no Mass there at twelve o'clock; but in the West Chapel, immediately after the nine o'clock Mass, the people—some on cars and carts, others on horseback, but the vast majority on foot—proceeded in batches of twenties and fifties towards the west, each batch as they had been directed, reciting aloud the Rosary of the Ever-Blessed Virgin Mary, as they moved orderly along. At about two miles west of Louisburg, from a height, there, when looking before and then behind, and seeing the

crowds in each direction as far as the eye could reach, eagerly pressing on their course, and reinforced as they went on by the inhabitants of the villages from every side for miles around, the most gratifying spectacle presented itself—a moving, living mass of fervent, pious, and devoted Catholics, with beads in their hands, and heads uncovered, and hearts raised on high to Heaven, imploring the King of Kings, through the intercession of the Glorious and Immaculate Mother of God—the destroyer of all heresies—to uproot every poisonous plant of heresy, sown in an evil hour, from this purely Catholic land, on which no Protestant foot was known to have trod before the last seven or eight years, and to banish from amongst them for ever all the baneful influences of this noxious weed.

"As the Missioners with other Clergymen, and a great body of people, were just starting on their journey, cars laden with police from Westport and Murrisk arrived, which created some sensation, and not a little astonishment, each one inquiring his neighbor what was the cause or meaning of all this; but in a short time those men were joined by some of the party stationed there, and put into marching order and having got the word of command, they wended their way to the Bunleinch camp, the supposed scene of action for the day.

"On passing through the colony the people conducted themselves in the most orderly manner; the only offence that could possibly be alleged at all against them was the pious fervor with which they prayed to Almighty God for the immediate conversion of the poor deluded people, who were there kept in bondage against their consciences by the Devil and his agents.

"On reaching the chapel, which is situate about two miles west of the colony, the congregation from north, east, west, and south was immense. After twelve o'clock Mass a temporary platform was erected in the open field, from which Father Rinolfi preached to the vast assemblage. After reading for them the portion of the Acts appointed for that great Festival of SS. Peter and Paul, he applied the persecutions of the infant Church in the person of St. Peter, and the chains in which he was bound, and the miraculous breaking of those chains and Peter's delivery from a prison obtained by the prayers of the Church, which were made to God without ceasing in his behalf, to the state of bondage in which those unhappy creatures were enchained in that prison of Satan, the Bunleinch colony, and to the chains, which kept them bound there; and observed that those chains, though not of iron, not so strong as the chains of Peter, were still not to be broken by the arm of flesh and blood, but only by the invisible and omnipotent arm of the Lord of Hosts. He, therefore, earnestly recommended all present to offer up their fervent and unceasing prayers to Him in whose hands are all the ends of the earth, that He would send His Angels from on high to break asunder the spiritual chain which bound those misguided poor creatures, and deliver them out of the hands of the Herods of our own time and from all the expectation of those modern Jews, who were only seeking the destruction of their immortal souls.

"Several horsemen, headed by Father Vilas on horseback, who with his beads raised aloft, announced the mysteries and the first part of each prayer, and was responded to by hundreds of voices in turn, proceeded in most regular order. Father Rinolfi and other Clergymen, together with several respectable inhabitants on cars, followed themselves preceded and followed by hundreds of footmen, and another body of horsemen closed the rear, all saying the Rosary, each group having its head to announce the prayers, and all the rest responding.

"It really was a most delightful, heavenly sight.— The road, without exaggeration, for at least one mile, was crowded with human beings as close as they could ride, drive, or walk, arranged as described above, and proceeding along slowly, observing the most perfect order and devotion. As they were going the mountain side, and descending to the low ground on which the colony is situate, they presented to the view of the people at the colony a most formidable and imposing sight of a powerful Christian army.

"At the close of his sermon, which was listened to by the overjoyed multitude with breathless silence, Father Rinolfi called upon the people to join him in saying aloud three 'Hail Marys' for the poor people in the colony who had turned their backs upon their God and their Church, though not their hearts, which call was most heartily responded to; and immediately the enthusiasm of the assembled multitude was excited to the highest pitch when one shouted here, another there—'Here is one.' 'Here is another who is coming back,' and in a few minutes, in the face of steward, Bible-readers, Parsons, and magistrates, ten of the so-called 'Jumpers' presented themselves at the platform, were received and

crowds in each direction as far as the eye could reach, eagerly pressing on their course, and reinforced as they went on by the inhabitants of the villages from every side for miles around, the most gratifying spectacle presented itself—a moving, living mass of fervent, pious, and devoted Catholics, with beads in their hands, and heads uncovered, and hearts raised on high to Heaven, imploring the King of Kings, through the intercession of the Glorious and Immaculate Mother of God—the destroyer of all heresies—to uproot every poisonous plant of heresy, sown in an evil hour, from this purely Catholic land, on which no Protestant foot was known to have trod before the last seven or eight years, and to banish from amongst them for ever all the baneful influences of this noxious weed.

"As the Missioners with other Clergymen, and a great body of people, were just starting on their journey, cars laden with police from Westport and Murrisk arrived, which created some sensation, and not a little astonishment, each one inquiring his neighbor what was the cause or meaning of all this; but in a short time those men were joined by some of the party stationed there, and put into marching order and having got the word of command, they wended their way to the Bunleinch camp, the supposed scene of action for the day.

"On passing through the colony the people conducted themselves in the most orderly manner; the only offence that could possibly be alleged at all against them was the pious fervor with which they prayed to Almighty God for the immediate conversion of the poor deluded people, who were there kept in bondage against their consciences by the Devil and his agents.

"On reaching the chapel, which is situate about two miles west of the colony, the congregation from north, east, west, and south was immense. After twelve o'clock Mass a temporary platform was erected in the open field, from which Father Rinolfi preached to the vast assemblage. After reading for them the portion of the Acts appointed for that great Festival of SS. Peter and Paul, he applied the persecutions of the infant Church in the person of St. Peter, and the chains in which he was bound, and the miraculous breaking of those chains and Peter's delivery from a prison obtained by the prayers of the Church, which were made to God without ceasing in his behalf, to the state of bondage in which those unhappy creatures were enchained in that prison of Satan, the Bunleinch colony, and to the chains, which kept them bound there; and observed that those chains, though not of iron, not so strong as the chains of Peter, were still not to be broken by the arm of flesh and blood, but only by the invisible and omnipotent arm of the Lord of Hosts. He, therefore, earnestly recommended all present to offer up their fervent and unceasing prayers to Him in whose hands are all the ends of the earth, that He would send His Angels from on high to break asunder the spiritual chain which bound those misguided poor creatures, and deliver them out of the hands of the Herods of our own time and from all the expectation of those modern Jews, who were only seeking the destruction of their immortal souls.

"Several horsemen, headed by Father Vilas on horseback, who with his beads raised aloft, announced the mysteries and the first part of each prayer, and was responded to by hundreds of voices in turn, proceeded in most regular order. Father Rinolfi and other Clergymen, together with several respectable inhabitants on cars, followed themselves preceded and followed by hundreds of footmen, and another body of horsemen closed the rear, all saying the Rosary, each group having its head to announce the prayers, and all the rest responding.

"It really was a most delightful, heavenly sight.— The road, without exaggeration, for at least one mile, was crowded with human beings as close as they could ride, drive, or walk, arranged as described above, and proceeding along slowly, observing the most perfect order and devotion. As they were going the mountain side, and descending to the low ground on which the colony is situate, they presented to the view of the people at the colony a most formidable and imposing sight of a powerful Christian army.

"At the close of his sermon, which was listened to by the overjoyed multitude with breathless silence, Father Rinolfi called upon the people to join him in saying aloud three 'Hail Marys' for the poor people in the colony who had turned their backs upon their God and their Church, though not their hearts, which call was most heartily responded to; and immediately the enthusiasm of the assembled multitude was excited to the highest pitch when one shouted here, another there—'Here is one.' 'Here is another who is coming back,' and in a few minutes, in the face of steward, Bible-readers, Parsons, and magistrates, ten of the so-called 'Jumpers' presented themselves at the platform, were received and

absolved from all censures, to the inexpressible delight of every one present, except the self-interested hirelings of the colony." (Pp. 220, 233.)

In the name of common sense, let us bear no more of Protestant conversions. We have quoted but a few of the many accounts showing the state of religious feeling in the land. Let us see what the facts are. What do they tell us? What, indeed, but the old tale of the Baptist in the Wilderness and the Apostle in the Market-place. A society in which faith still lives, and which such appearances rouse to its inmost depths, where rich and poor, and young and old, flock together over the plains and through the streets and lanes to hear, not the Bible distributors of noisy sectaries, but the word of God in truth.

PROTESTANT PROGRESS.

The following is from the correspondent of the Christian Advocate and Journal, and professes to give a view of the state of Protestantism at the present day in Germany, the birth place of Luther and the Reformation.

Mr. Editor,—Germany is dear to America for the Reformation. Her subsequent religious history is full of striking, of anomalous lessons. It proposes to review some of its principal phases. They have been extremely interesting to me. To not only the thousands of German Christians amongst us, but to the Christian public in general, they can hardly fail to be equally interesting. The prelate Kappt presented at the late Evangelical Alliance meeting in Paris, the data for such a review. I avail myself of his aid to give a comprehensive and reliable resumé of the subject.

Let us first look a little into the past of the German Church. The decline of the Reformation is the great fact that presents itself in this retrospect. Kappt declares that for half a century the greatest princes, thinkers and poets of the country have rendered a homage to Rationalism which can only be compared to ancient Paganism, though a little more refined—placing Christ by the side, of not much above Zoroaster, Socrates, and Seneca. What Festus said to Paul may be truly applied to Germany. "Much learning has made thee mad." Their philosophical pursuits, and their application to classical literature have bewildered their reason and made them blind to the light shining from Bethlehem and Golgotha. The Deism of England and the Materialism of France were seized with avidity by Germany. The authority and avidity of the great Frederick doubtless contributed much to this result, as also the excessive zeal for science, seeking always new manifestations of itself, but above all the facility with which the natural man seizes upon everything which opposes the Spirit of God.

Until the middle of the last century the two principal phases of the religious life of Germany were orthodoxy and pietism. The first entrenched itself in its adherence to the dead letter of the law, its lifeless formulas, and its uncharitable polemics. The other was too subjective, by the preponderance of sentiment and imagination, in most of its adherents. In both cases the religion of the country was unadapted to the masses. When the revolutionary movement in France broke forth, it found the ancient Christian faith such an obstacle in its way that its first efforts were to overthrow and uproot it.

The new spirit of liberty, together with the unpopular character of the faith, seemed to emancipate the people from the last restraints of orthodoxy. The most general doctrines of Christianity alone were preserved, such as the existence of God, morality, immortality, &c.; while its distinguishing features were rejected, as a kind of accommodation with Judaism. Before the tribunal of reason, there could no longer be any discussion upon questions so peculiar as the supernatural manifestation of God, and the miracles of the Bible. A theology was thus formed which indulged itself in liberties with the holy writings, such as would never have been permitted with any other records of antiquity. It did what the boa constrictor does with its victims—breaking its bones, and covering its surface with saliva, that it may be swallowed the easier. The most ingenious exegesis was employed to give a new meaning to the plainly expressed words of Matthew, John, and Paul. Exegesis itself led to the denial of all positive Christianity, and criticism demanded the suppression of the doctrine of the divinity of Jesus Christ. At the same time a spirit of domination was attributed to the Church, which, it was said, must yield to intelligence, to the only sovereign, enlightened reason. What contributed powerfully to the rise of the new theology was the development of Kant's philosophy. Starting with its doubts on criticism, it became more and more involved in the labyrinth of Idealism and Pantheism, and terminated finally in Atheism. These novelties were elaborated by the apostles of the new order of things, either in the assemblies of the universities or in the books of the learned, and were immediately introduced into the saloons by the poets, and from thence made their way to the public resorts, the very taverns of the people.

It was at this epoch, that the most distinguished poets of Germany flourished, and by their talents a new impulse was given to the mind and language of the nation. A new era of self-styled progress was announced, which promised to uproot all the abuses which had been attributed, as much to the worn-out and enfeebled Church, as to the old and decayed government. The forest was cleared by the destruction of the most beautiful trees, and the greater part of the poets assisted in the work. Their influence contributed powerfully, and in a short time, to spread sentiments of indifference, and even of hatred against serious Christianity among the self-styled

enlightened. Princes, nobles, government functionaries, universities, and the schools generally, yielded to these influences, and the greater part of them turned from Christianity and the Bible to a species of "easy meteoric morality," as Kappt calls it—a powerless summary of the human reason. The services of the Church became sadly cheapened, and blind servants, who had been conducted to moral and negative Protestantism, by equally blind and untempted to explain to the people subjects already understood without their assistance. It seems scarcely credible, and yet it is distinctly asserted by Kappt, that sermons have been preached in German churches upon the cultivation of the potato; the advantages and disadvantages of tobacco; the management of animals and stables, upon the seasons, the holidays, and other equally ridiculous themes.

After the long barbarity of the seventeenth century, which was so clearly visible in the corruption of the language, a new era dawned, a better taste was awakened, and more elevated cultivation was demanded. This demand, however, produced with much good, some lamentable results; hymn-books and liturgies being revised, breathed the corruption of the half-Christian or anti-Christian influences of the times, and the people soon deserted the temples where they were no longer instructed or edified. A small number of theologians, in the midst of all these tempestuous changes, remained constant to the faith, particularly at the University of Tubingen. The inhabitants of Wittenberg kept their faith warm by their steady adherence to their local usages, and by numerous small assemblies, which found support in the Brudergemeinde, an important religious fraternity which rendered an emphatic testimony of the salutary influences of Christianity upon morality, fraternity, and intellectual culture and success.

The influence of Rationalism on science was lamentable indeed; but that which bore most directly upon the life of the people was its influence on the course of public instruction. The more the Church was humbled the prouder arose the scholasticism of the times, asserting its mission to spread that which the degenerate Church declared was the only thing necessary, viz., intellectual culture. This immense advantage was to be immediately diffused throughout the entire nation. A certain set of writers became the fashion, such as Rousseau, Pestalozzi, Dinter, and others, who deny the doctrines of original sin, redemption through Jesus Christ, and regeneration by the Holy Spirit. They taught that the natural goodness in all men in only to have its outward manifestation, instead of being created within by the power of Christianity. This erroneous opinion of Pestalozzi, a man whose character was in all respects a noble one, was imposed by government upon all public instructors. The happiness which was to be secured to the people by the diffusion of these new ideas, was considered such a pressing necessity that the heads of the Church and state reorganized entirely the public school system. Normal schools and petty universities sprung up everywhere, and the future educators of the people studied the sciences in the light of the new philosophy. The result was a superficial general intelligence which despised the Bible and the Church. The injury caused by the new system of teaching thus authorized by the government can scarcely be calculated. Discords arose among the instructors themselves. Some were at variance with the new ideas, others with their ancient position; many among them demanded experiments of changes, which, whether reasonable or just, were impossible to grant, and thus a large class of discontented men were scattered throughout the nation. The people gained no longer from these schools the salutary advantages of a Christian education; they acquired, however, knowledge, ideas, and pretensions, which readily set themselves in opposition to the divine order of things, while the journals and pamphlets gave still greater popular circulation to the false doctrines of the schools.

As might have been expected, the Circular from His Lordship the Bishop of Toronto, to the Electors of Canada, has terribly excited Mister George Brown of the Globe, provoking him to fall foul of the offending Prelate. The Rev. Mr. Bruyere of Toronto replies to the strictures of this miserable hypocrite in the following admirable letter, which we copy from the Toronto Catholic Citizen.

AWFUL DISCLOSURES—UNHEARD OF CRIMES.

TO THE READERS OF A PAPER STILED THE GLOBE.

Ladies and Gentlemen.—It becomes my painful duty to convey to you a melancholy intelligence. Poor Brown of the Globe is beside himself. His weak and flickering mind, has at length given way, by allowing an over-dose of anti-popey hatred. The sad event took place sometime in the beginning of this month. Any one who has read the frightful strictures of that sheet of the 11th instant on Bishop de Charbonnel's Circular, on the Separate School Act of 1855, can have no doubt in his mind, but that the stupid Editor of the Globe is at present fairly entitled to the first vacant place in the Toronto Lunatic Asylum.

The following appalling list of crimes, drawn up and charged by Brown of the Globe, to Dr. de Charbonnel, Bishop of Toronto, may be advanced as an instance of the truly lamentable state of his mind.

First Crime of Bishop de Charbonnel. His Lordship does not like Mixed Schools. He is bold enough to maintain that religion should be the basis of education, that the principles of Christianity and sound morality should be taught to children, as well as reading, writing, grammar, arithmetic, geometry, algebra, gymnastics, and chemistry. But our cracked editor of the Globe cannot understand, for the life of him, what religion and piety may have to do in a school, nor why a bishop should interfere in such a matter. If through the neglect or inability of parents, such an instruction is not given to children, what is it to Peter or George of the Globe? Now-a-days, the all-important affair is to be trained in the sciences and accomplishments of mixed schools, and in the appreciation of the "mighty dollar." But you may, without the least uneasiness, for your future welfare, live, and die, without the slightest idea of the catechism. You may be, throughout your whole life, an infidel, a pagan, all is right, so you be called a Pro-

stant. Were the unfortunate Editor of the Globe yet blessed with even a dim ray of reason, I would tell him what we think of the unchristian system of Common Schools. Catholics look upon those State Institutions as the anti-chamber of infidelity. No wonder that public opinion has stigmatized them as godless schools. For some all doubt on the subject, we ask, who were the movers in the scheme of the materialistic education, now so much the fashion in this country? If the stupid editor of the Globe will please to know it, I will inform him, at once, and in plain language. Wright, Robert Dale Owen, and some other persons, were the originators of an insane crusade against marriage, religion, and property. It was they and their kindred associates, who contrived the diabolical plan to rid of religion gradually, to convert our churches into halls of science, and to establish everywhere a system of State Schools, from which all religion was to be excluded, and to which all parents were to be compelled by law to send their children. This infidel contrivance has been carried into execution in the neighboring Republic, where, lamentable facts show, but too clearly, that the plans of the friends of godless education have already brought forth their bitter fruits. An infidel, or at least lukewarm generation, is rising up everywhere. The sermons of irreligion; says a Reviewer of Boston, swarm everywhere. They are found in the palace and the hovel; the court and the camp, in the halls of justice, and even in the temple consecrated to religion. The venemous animal spares neither age, nor sex, nor condition. The bite of the reptile, continues the same celebrated writer, proves but too frequently fatal. Very few of us escape; we can scarcely raise up a clever boy to the age of twelve years, without his being bitten. The great mass of young men and maidens in our cities, if not in the country, show unequivocal signs of having inhaled the deadly poison. At this time, about twelve millions of infidels in the United States, proclaim with one voice, the benefits of the Common School system. In presence of the deplorable results of an infidel education, can any one wonder that a pastor of a christian flock should devote all his energy in securing to those committed to his charge, the benefit of Separate Schools, where children receive religious instruction? Let the weak-minded editor of the Globe advocate as long as he pleases, his free system of education, free from religion, forsooth! Let him defend it with his fist falling influence, against popish bigotry and superstition, as he is pleased to style the time-honored church of his ancestors. Let him exclaim, "if he can, God and faith in his infidel institutions." Catholics will have none but Catholic Schools, where their children will be taught the principles of that saving faith without which it is impossible to please God.

Second Crime of Bishop de Charbonnel. His Lordship advises his flock to use all constitutional means against the opponents of Separate Schools. Holy Church of Luther, Calvin, Henry VIII., &c., all ye innumerable Covenanters, Kirks, Synods, Associations, of the blessed Reformation, did you ever see in your hallowed assemblies, so wicked a Minister of the Gospel?—Did you ever hear such a blasphemy? Oh! the wretched, oh! the Jesuitical priest! Oh! The wolf in disguise! To advise his flock to make use of constitutional means! The old doter of the Globe might overlook unconstitutional means; but constitutional or legal means, never, never.

Third Crime of Bishop de Charbonnel. His Lordship directs his flock to require, by constitutional means, from candidates for a parliamentary seat, the pledge to support the Separate Schools in Upper Canada; as enjoyed by Protestants in Lower Canada. Is not this an intolerable piece of audacity? Ransack all the annals of crimes, as long as the one thus boldly perpetrated by that wretch called Dr. de Charbonnel? What right have these contemptible Catholics of Upper Canada to claim the same liberty and privileges as are enjoyed by the Protestants of Lower Canada? Is a Catholic to be compared to a Protestant? Is there anything common between these two classes of the animal kingdom? Let Protestants rule, possess the land, and all things therein. Catholics are born to serve the superior race, their noble Protestant masters.—Let them plough and dig the ground, open our railways, construct our canals, sweep our streets, let them suffer and die. Those are their rights and privileges. As to their children, and children's children, with the system of Common Schools, they will be educated thorough Protestant or infidel, but what is that to the Globe, provided they be not Catholics.—Should these stubborn Catholics complain and lament at their hard fate, let them be whipped and kicked out of the way, for presuming to raise their heads on a level with their Protestant fellow-citizens.

Fourth Crime laid to the charge of His Lordship, Bishop de Charbonnel. This wretched Bishop dares to advise Catholics to support, at the next election, such candidates only as are ready to do justice to us on the subject of Separate Schools. He even threatens to oppose by all constitutional means, and by his personal co-operation, if necessary, the re-election of any member who has voted, or acted against that support. O tempora, O mores, will, no doubt, exclaim the rabid Editor of the Globe. Have we lived to this day to witness such atrocity? Be easy, my dear old man. The Bishop in this, follows your own example. He supports candidates who entertain the same opinions as himself on a matter which he considers of vital importance for the good of his Catholic flock. Have you ever Mr. Globe, upheld men of opinions contrary to yours? Have you ever in times of yore, when your now decrepit sheet wielded some moral power in this Province, attempted to exalt your enemies and put down your friends? Give us, Mr. Globe, an example of such disinterestedness, who knows, but Bishop de Charbonnel, unprincipled as he is, might be induced to enlist under the noble banner of the Globe?

Fifth Crime of Bishop de Charbonnel. He is a foreign Priest. (A Bishop if you please). How can such a pastor give sound instruction to his flock? Can anything imported from a foreign land be worth a cent? What land, unless within the British dominions, ever brought forth good fruits? Can there be, for instance, any good wine or brandy but in Canada and England? If it be manifest, as the old man of the Globe seems to infer, that a foreign country cannot give birth to a good Priest or Bishop, by the same logical process I am to conclude, that no foreign land can produce any good thing, for English subjects, neither wine, nor brandy, nor tea, nor coffee, nor sugar, nor tobacco.—Away, therefore, with the use of foreign produce, be they in the shape of coffee or priest wine or bishop. A way with Bishop de Charbonnel, who, being of foreign birth, cannot be qualified to direct in the right path the flock committed to his care. Brown of the Globe, who never was a foreigner in this country, but was truly born in the spring of the year of our Lord 17—(I have forgotten the exact date), under an oak from a genuine Cornish fallen from the said oak which was itself a genuine native of the land, declares and solemnly maintains that every body in Canada should believe so an act accordingly.

Sixth Crime of His Lordship Dr. de Charbonnel, still more atrocious than the preceding one. This Bishop is not long from Rome. O moriturus horretum! Will posterity ever believe it? If he were just imported from China, Japan, or Congo, the poor weak-minded man of the Globe might, perhaps, bear it with some stretch of christian fortitude. Had Bishop de Charbonnel come from St. Petersburg or Paris, the objection and unadvised Editor of the Globe would not be so much put out of humor. But from Rome, the city of the seven hills, the capital of the Catholic world, oh! dear readers, spare the feelings of the poor old man. Let me ask you, mention no more the hateful name of Rome. However, en passant, for the sake of argument, let me suppose that an Englishman, a Protestant, into the bargain, was appointed Bishop by Queen Victoria, our gracious Sovereign, in some part of the world, say for instance, Jerusalem, Constantinople, or Paris. Suppose, moreover, that new Bishop, just from London, the capital

of the British Empire; should he be considered a foreigner and unable, on that account, to use constitutional means to obtain what he deems to be his right and lawful privileges? Would Brown of the Globe interfere with his natural rights? The old man is too liberal to maintain such narrow-minded policy. The case is different, if, coming with him from home, such a being as, by the very fact of his coming from there, declared a Papist, and ledged unable to do anything good. The Editor of the Globe daily repeats to whomsoever may choose to listen to him, and here declares, most solemnly, that Rome being the great Whore of Babylon, any man who is born there, or has visited, and is come from this city, should never be allowed to use constitutional means; nor can he be, in the opinion of this oracle of wisdom, Brown of the Globe, a true Priest and a good Bishop.

If I pass over a seventh crime of which Bishop de Charbonnel stands accused in the eyes of the world, I mean the Globe. The Right Rev. Gentleman does not speak English fluently, nor does he write it correctly, says the individual who sits in the editorial chair of that noble sheet. On this subject, I beg to be silent; the charge is so horrible and so atrocious a nature, that I have neither will nor strength to inquire into it. I fear his Lordship will plead guilty to it, being a foreigner and not long from Rome. Should his inflexible judge, I mean the Globe, decree upon him the extreme penalty of the law, I hope the reverend gentleman will be able to meet his awful fate with the resignation of a repenting and truly converted sinner. Meantime, let me argue the case with the old man of the Globe, if he have sense enough left him to understand what I am going to write. Dr. de Charbonnel does not speak or write the best English. Therefore, conclude the old man who lives on the other side of St. Michael's Palace, His Lordship does not and cannot know what he is about, when he advocates Separate Schools, when he asks for the Catholics of Upper Canada the enjoyment of the same rights which have been granted to the Protestants of Lower Canada; when he advises his people to make use of constitutional means to obtain their rights. This foreign Priest, this Bishop not long from Rome, does not write or speak English as correctly as the once illustrious Editor of the Globe, therefore there cannot be any reason or sense in what he writes or says. A man who has the misfortune to break occasionally the rules of grammar, were he a Wellington, a Napoleon, a Sir Robert Peel, must be a blockhead, and should not pretend to be wiser than a blockhead; so says the learned logician of the Globe. If a man makes use of that instead of this, of his instead of its, if he says I spoke instead of I spake, by the same rule of logic observed by the Globe, he must be put down as a rank ignoramus, an idiot, something beneath the monkey. A murderer of the Queen's English, even in the second degree, cannot be a soldier fit to fight the battle of his country at the Malakoff; nor a clergyman qualified to teach the people. They only who write English correctly, and pronounce it with the soft, musical accent of the Scotch Editor of the Globe, deserve the appellation of brave soldiers and skillful generals, wise counsellors, zealous and learned clergymen, able lawyers, in a word, worthy members of society. Hear this, and bear it in mind, ye my good friends of the Emerald Island, who up to this day have retained something of, and glory in their rich and pleasant Irish brogue. Ye also, gallant sons of Scotland, who, perchance, may drop some words of your dear Lowland idiom, and all ye sons of St. Patrick and St. Andrew, you are good for nothing, fit for no employment or station in life. Keep out of the way; here is coming the polished gentleman and scholar, the learned Editor of the Globe, who is going to kick you out, better than any of you.

Dear readers of the Globe, there are several more crimes perpetrated by that great sinner Bishop de Charbonnel, and brought to light by that enlightened Editor called P. Brown. But what I have said is sufficient, I trust, to show you the character of the defendant. Let me sum up the charges made out by the Globe against Dr. de Charbonnel. His Lordship is the promoter of ignorance, the abettor of darkness, an enemy of civilization, because he upholds Separate Schools, in which religion and christian piety are inculcated on the youthful mind of the rising generation. He is an enemy to our Constitution, because he advises his flock to make use of constitutional means to secure their natural rights. He is an enemy to liberty and equality, because he insists upon obtaining for the Catholics of Upper Canada, the rights and privileges which are enjoyed by Protestants in the Lower Province. He is an enemy to the country, because he is not born in the happy land which saluted Brown of the Globe, on his entering upon the scene of life; because, forsooth, he is not a Scotchman. He is an enemy to religion and christianity, because he is not long from Rome. Lastly, Bishop de Charbonnel is an enemy to our language, because he does not speak or pronounce it as gracefully as Peter Brown of the Globe. Therefore, let Canada look out; beware of that fenshish culprit, all ye inhabitants of this Province!

Poor Brown! his mind, if ever he had any, is fast relapsing into the imbecility of childhood. Does the old fool imagine that sensible Protestants and the public at large, will be imposed upon by his silly diatribes on Bishop de Charbonnel's administration? Does he suppose that the electors of Peterborough and Newburg will care a fig for his cackling about the Common School system? Does he really think that enlightened Protestants believe a word of what he says about the pretended dangers they are in of putting their necks under the foot of a foreign Priest? Is there a man in his senses, throughout the length and breadth of the land, who dreads that Bishop de Charbonnel aims at choosing the institutions under which Protestant children shall be trained? What does the Globe know of the misery, popish authority has brought on all countries where it has been introduced? When Protestants wish to ascertain the degree of ignorance or intelligence, superstition or pure religion, darkness or light which prevails in Catholic countries, fit it is for the living columns of the Globe—the sworn enemy of Catholicity—that they go for correct information. The character of the Globe, as a mendacious sheet, is so well established, that the man is not to be found in all Canada, who places the slightest reliance on its statements and groundless assertions. Its inveterate hatred against all that is liberal, Christian, pure and noble-minded, is so well known that its enlogiums or censures, fall alike on the ground, unheeded or despised.

Let me examine your conduct, for a moment, old lying scribbler of the Globe. Tell me candidly, once in your life, where is the unprincipled politician, the fanatic bigot, in a word, where is the irreclaimable rogue, the desperate villain, the midnight thief, whom you have not higgled to your bosom, and rendered still more despicable by your impure embraces? Where is, on the contrary, the noble, pure-minded, disinterested, and self-sacrificing clergyman, on whose head you have not attempted to pour the filthy slime of your impotent rage? Where is the spotless character, the virtuous citizen, the man devoted to his religion and his country, whom you have not dragged most shamefully before the gaze of the public, indignant at your effrontery and audacity? If I may be allowed to give you a parting advice before you descend into the silent grave, which is already opening before you tottering steps, I will treat you to the name of an offender. God! to pause, awhile, and look on your fast obbing life. Remember, there is a God in heaven who sees the wickedness of the sinner's ways. Before His dread tribunal, you shall appear sooner than you may expect, to give an account of your ignominious career. From Him nothing can be concealed. His penetrating eye beholds the base envy, blind bigotry, inveterate hatred of your heart. He sees that insupportable pride which shrinks from no means, however dishonest, provided they may attain its end. He sees a soul become callous to the voice of religion. Before Him the dark schemes of disappointed ambition, are laid open. To Him the sower of discord and

Assension among brethren, will have to render a severe account. Again, let me warn you, old man, against the terrible day before it comes. Pause awhile and contemplate the awful future which opens before you, the wrath of an offended Judge, and the irrevocable sentence to be pronounced against the betrayers of false witness and the destroyers of their brethren's character. Presume not, old sinner, because thou art the hand of an avenging God has spared thy guilty head. The Lord is patient, because he is eternal. We have his sacred word for it. He that speaketh lies shall perish. (Prov. xix.) A lying witness shall perish. (Prov. xvii.) Thou shalt destroy all that speak a lie. (Ps. v.) The same sacred records mention a special place where are "Dogs and sorcerers, and inebriate, and murderers and servers of idols, and every one that loveth and maketh lies." (Apo. xvii.) That the Almighty may invest a special pardon for the Editor of the Globe, and all such as may be concerned in this infamous sheet, is the fervent prayer of the writer of these lines.

It remains for me, at this time, to offer my hearty sympathy to the former admirers of the Globe. The total sympathy of what little brain still remained in the Editor's narrow cranium, precludes the slightest hope of ever seeing that contemptible journal resume its former course. Those who are in arrears should settle up their accounts as soon as possible, and write "Stop my paper." As to me, I have never patronized the Globe, on the ground that evil company corrupt good manners. I never read it, except when it was thrust into my hand, and my attention called to some fresh calumny against the Church of the Editor's ancestors. I always considered it as an infamous sheet, vulgar in its style, low in its tone, slanderous in its aim, immoral in its tendency, in a word, altogether unfit to be read by a Christian and respectable family. No persons who value good manners, should allow their sons or daughters to gaze over a sheet which is replete with the coarsest diatribes, and betrays a total absence of the common courtesy of life, when its Editor sets about belching forth his foul eruptions against whatever is pure and holy. The tone of society, at the present time, is loath to such applicable writings. It demands journals conducted by high-minded, Christian and able editors, capable by the polish of their style, the soundness of their principles, the correctness of their precepts, to restore journalism to its former repute, and do away with the low character into which it has descended, by the disgraceful doings of certain editors. That we may soon witness a revolution so desirable, is the earnest wish of the Globe's most sincere friend.

J. M. BACRYN.

Toronto, December 1855.

P.S.—I beg leave to advise those who may wish to form a correct estimate of the respective merits of Catholic and Protestant countries, to read the great work of Balmeo on "Civilization." No liberal and enlightened Protestant should be without this admirable and learned work.

J. M. B.

(From the Northern Times.)

Much has been said in this country about the Protestant Evangelical Synod held in Paris last autumn, and great hopes for the spread of heresy have been built on the proceedings of that assembly. That our Catholic leaders may be able to judge how far these expectations may be realised, we shall lay before them a brief account of one day's transactions. This interesting little history is borrowed from the Swedish Protestant journal called the Aftonblad by the Swedes, and we translate it from the columns of that paper. The original document was forwarded to the Aftonblad by its Parisian correspondent, and was published in Stockholm on the 24th of September last. Of the veracity of the statements it contains, there can be no doubt.

On the 29th of August the Synod devoted its attention to the "religious affairs" of Sweden. After an extempore prayer, in which one of the French ministers bespoke the mercies of God towards Sweden "that the believers there may be permitted to unite in peace, and that the victims of persecution may obtain grace from on high to suffer patiently and to persevere," the chairman of the Swedish division of the Evangelical Alliance, Mr. Berger, a soldier and a lawyer, read, at the request of the Synod, an explanatory account of the state of religious matters in his country. He began by thanking his co-religionists in France for the sympathy they displayed towards Sweden, &c.; &c. He then told them how the Christian agitation originated, introduced, as it was, by a Methodist preacher of the name of Scot (who, by the bye, was stoned out of the country in 1853); then he stated some particulars relative to the actual condition of the Baptist party in Sweden, and went at considerable length into the history of the recent persecutions, slipping in, now and then, as hereby knows how to do, reflections and statements injurious to Catholicism, &c., &c.

When this paper had been read, it was announced that there were present at the Conference three Swedish ministers, one of whom had come in the name of the Government, whilst another represented more particularly the kingdom of Denmark. All three were honorably seated near the President. They were welcomed by a French minister of the Confession of Augsburg, who spoke strongly against the religious persecutions in Sweden. One of the three Swedish deputies, Mr. Bergman, read a document which may be considered a report on the religious condition of Sweden. At the outset Mr. Bergman declared himself a warm friend of liberty of conscience; he spoke of the great piety of the readers, (Pietists he called them,) who sometimes assembled in numbers amounting to 3,000 persons; he insisted on some painful specimens of persecution to which they had been subjected, merely for having read in their meetings the Holy Scriptures and the writings of Luther; and he satisfied the Synod that, in Sweden, the liberty of conscience guaranteed by the constitution existed only in name. One of the French ministers now got up and stated verbally, and at length, what he had written, account of the Swedish persecutions, with great warmth. "Ah! if Luther were alive and could see his followers persecuted and imprisoned, merely for having read his writings, he would himself accompany them into the dungeons."

At this stage of the proceedings, Mr. Krummacher, a celebrated German minister, rose and asked his Swedish brethren whether it was true, as he had heard from many well-informed persons, that the Church of Sweden, a Church so perfectly orthodox, and which, after the lapse of three centuries, had been found faithful to the principles of the Reformation, was not, in spite of all its orthodoxy, only a mere papal imitation of the Pope, without light, without heat, and without life. "Our persons, indeed, preach the pure doctrine," (that of Luther,) say the Swedes; "but if we practise the doctrine which they preach to us they persecute us." Mr. Krummacher concluded by saying that to gladly avail himself of this opportunity of learning from the Swedish ministers present in the Assembly, whether there was any

foundation for these complaints on the part of the Swedish people. We may mention that Mr. Krummacher spoke in German, causing an interpreter to translate, faithfully, his eloquent words, which made a deep impression on the audience. The senior member of the Swedish deputation addressed, in answer to this, a few words to the president; but he spoke in a tone so low as to be almost inaudible. At the request of the meeting, an English gentleman, the vice-president, undertook to answer the question put to the Swedes. He declared that he was not aware of any Swedish minister having been persecuted for having preached the pure Evangelical doctrine. On hearing this a great hubbub got up in the assembly, and shouts from every corner of the room declared this to be no answer to the question. "We do not ask," said the different speakers, "whether the Swedish ministers have been persecuted, but whether they have been persecuting others themselves? This is the question to be answered." Every eye was now fixed on the Swedish clergy, and it was expected they would give some explanations, but they remained silent.

In order to efface the bad impression made by the little drama we have alluded to, an old missionary from Basle launched out into historical details regarding a Swedish missionary called Fjellstedt. But this digression was seen to be a trick and failed. Nor was Mr. Lundbergson, one of the three Swedish ecclesiastical deputies, represented by Mr. Bergman as agent for the Swedish Government, more successful. "Yes," exclaimed the speaker with a stentorian voice, "yes, there are persecutions in Sweden; but it is the readers of the Bible, who, by their calumnies, persecute the clergy."

Anxious to put an end to the conflict in which the Swedish ministers had involved themselves, and which was now assuming a serious appearance, Mr. Fried. Monod broke out into an invective against the incessant persecutions which had been taking place in Sweden. At first he was listened to with indifference; but when, warming as he proceeded, the orator shouted out, "Shame on the persecutions of Rome, but shame three times over on Protestant persecutions," his words were received with a burst of applause from all parts of the vast assembly. The plaudits were equally vehement when the orator declared that the Roman Church, by indulging in persecution, was only acting consistently with herself.

It should here be observed, that the vociferations of this Synod, in honor of religious liberty, went no further than to claim exemption from persecution for the members of the Established Church. The assembly had not one word to say against those hardships to which Catholics are unduly subjected in Protestant countries!

After several speakers had uttered their sentiments on religious toleration, as understood by them, a collection was made on behalf of those who, in Sweden, had been condemned to pay a fine or cast into prison. By way of conclusion, one of the Protestant ministers, in Paris, thanked the Swedes in his own name, and that of his flock, for the very considerable pecuniary assistance which they had received from their Scandinavian brethren through the Swedish Plenipotentiary at Paris, Count Lovenheim. This, it is said, made an agreeable impression on the meeting, and a committee, including Messrs. Monod, Krummacher, and our own Sir Culling Eardly, having been appointed to wait on King Oscar, and beseech him to arrest the persecuting spirit of his subjects; and to thank, no doubt, the Swedish Lutherans for their pecuniary gifts to their French brethren (gifts all the more valuable as they enable the latter to purchase a few proselytes among the French Catholics), the venerable assembly proceeded to consider the religious condition of Denmark. The correspondent of the Aftonblad declares that he could stand it no longer, and he withdrew in disgust. Such was the famous Synod, composed of ministers, elders, and lay-deputies from every part of Protestantism. It has resulted in showing the inherent weakness, the incurable disunion, and the present helpless condition of Protestantism as a religious system. Very few, besides the ministers themselves, took any interest in its proceedings; and the crowds of Protestants, who had come to Paris from the four quarters of the globe, to see the Exhibition, paid as little attention to this venerable assembly, as they would have paid to a meeting of dancing dervises.

IRISH INTELLIGENCE.

William Nicholl, Esq., was received into the Catholic Church, on Monday in St. Mary's Catholic Chapel, Limerick, by the Rev. Mr. Ryan, C.C., one of the pious and exemplary curates of St. Mary's parish. Limerick Reporter.

THE MEATH ELECTORS.—The contest for Meath commenced on Monday with the nomination of the candidates of two distinct parties in the county. Mr. Samuel Winter (Whig) proposed Mr. Meredith, and Mr. Patrick John Kearney, a Catholic elector seconded the nomination, amid a storm of groans and hisses, interlarded with cries of "Castle rack," &c. The Rev. N. Power, who is president of the Navan Seminary, proposed Mr. McEvoy, & Mr. James Murphy being his second. Both candidates appear to have got up in a hearing, and having each said what he had to say, the High Sheriff called for a show of hands, which he declared to be in favor of Mr. McEvoy. A poll was then demanded for Mr. Meredith and Thursday morning was appointed the polling to commence at nine o'clock, and to close finally at four o'clock on Friday evening. On Thursday, the poll was closed finally at four o'clock, when the numbers stood as follows:—For Mr. McEvoy, 1,871; for Mr. Meredith, 702; majority, 369. The greatest excitement prevailed in the town of Keils, and a strong force of the militia and police were in attendance to maintain the peace. Final close of the poll on Friday—McEvoy, 1,690; Meredith, 839; majority for McEvoy, 740.

EVICTIONS IN THE WEST.—A correspondent of the Freeman writes, under date Ballygan, December 3rd:—A force of constabulary marched from this town at seven o'clock this morning, under the command of the Hon. Martin French, stipendiary magistrate, and of Messrs. Cummins and Sweeney, sub-inspectors, for the purpose of dispossessing some tenants on a property recently purchased by Mr. Pollock, and which formerly belonged to a gentleman named Mr. Dowell. It appears the Gluck estate, which Mr. Pollock purchased some time ago, Mr. Kelly, agent under the court, accompanied the police force, and had engaged a great number of carmen in the town of Roscommon, without, however, informing them of the way in which they were to be employed. The

carmen, however, had no sooner perceived the nature of the business in which they were about to be engaged than they simultaneously returned home, thereby preventing for a time the execution of the decrees. It is said that many of the tenants were armed and determined to resist the police. The riot act was read by Mr. French, but no disturbance took place. The police have all returned.

THE PROFESSORS OF MAYNOOTH.—The same mystic revelations regarding Irish ecclesiastical diplomacy at the Propaganda and the political policy of Dr. Cullen, have already attracted so much attention, has, in a letter which we quote in extenso this week repeated a calumny against the Professors of Maynooth which we lately, in the most positive terms, and on the most undoubted authority, contradicted. The following is the particular passage of the letter to which we refer:—

"We are told that the Maynooth Report, presented last winter by Doctor Cullen to the Propaganda, contained certain matters regarded as offensive, and the Propaganda was induced to exact an apology from the professor who had failed in respect. The views and observations to which exception was thus taken, had it is alleged, been quite as clearly and as forcibly expressed by two more professors in the same Reports; and further, that the Irish bishops were so struck by this matter that in executing the wishes of the Holy See they did not overlook any of the three gentlemen; and that the person selected for censure had the additional disadvantage of being, for other reasons, personally obnoxious."

This repeated insinuation, utterly unfounded, against "other Professors," coming in various shapes from Paris, Dublin, Limerick, suggests to our mind that the rumour has some deep design, and adds we must admit, to the curiosity which we share with many Catholics, cleric and lay, as to the source of these extraordinary, and we believe, in every other respect, well-informed documents. On this particular point, however, the correspondence is grossly and utterly wrong. There is not an atom of foundation for the above assertion. No Professor, but one, has been in any way whatever censured by the Holy See. Not a particle, not a point, not an iota, of the doctrine contained in the evidence of any Professor, but one, has been condemned, or impugned, or examined or referred to in any possible way under the authority of the Holy See, though the whole evidence was, we have reason to know, carefully sifted at the Propaganda. The whole story, with the exception of the one case expressly referred to by name, is an infamous and scandalous libel—without a shadow of support in the facts which have occurred. Quite true it is, doubtless, that a few high ecclesiastics, in Ireland do dissent from and strongly dislike the views expressed in the evidence of several of the Professors—not on points of defined doctrine, however; but upon the administration of the College, upon ecclesiastical discipline, upon free and open questions, upon anything and everything save and except the orthodox teaching for which the Professors of Maynooth are distinguished as highly as any theologians in the world. But that is no reason why a charge striking at the character of pious, and learned, and accomplished men, and of a most distinguished school of divinity, should be lightly made. As to the objections themselves, we dare say they are estimated at their proper value.—Notion.

GREAT BRITAIN.

Mr. Cleaver, Piccadilly, Mr. Bennett's publisher, has just put forth a Cleaver's Circular, in the first pages of which the vestments and ceremonies, and the minutest rubrical directions of the Roman Missal and Breviary are (as far as possible) enforced. Thus the Protestant Clergy are instructed to vest themselves in albs, and stoles, and even chasubles, and to stand at the altar, and perform their "solemn service" (the Puseyite phrase for High Mass, though even the latter is sometimes used) just like a Priest at a real altar, when offering a real sacrifice. Deacons and Sub-Deacons are likewise instructed as to their duties, and their respective positions at the communion-table; and even the "Bishops" themselves may here obtain full information on all necessary points, and in particular, as to the manner of holding the pastoral staff—probably a very necessary matter of instruction, if they have really been introduced at Lambeth or London-house. It is the popular belief, however, that the pastoral staff of an Anglican Bishop is as much an imagination as the mitre of his carriage door, the only heads which are thus adorned being those of the Bishop's horses.

VICTOR EMANUEL IN ENGLAND.—The King of Sardinia arrived in England on Friday week, and returned to France on Thursday, after a week's feting and lionizing. Nothing worthy of especial note occurred during his visit—if we may except his visit to the Sardinian chapel on Sunday. In allusion to the rumor of a meditated alliance between Victor Emmanuel and the Princess Royal of England, the Liverpool Advertiser gives this prophesying dædalogy of "our Sardinian ally":—"Victor Emmanuel is anything but a lady's man, at least to look at; and the idea of anything in the conjugal line with our princely wife is not to be thought of. The fact is, (but of course this is strictly confidential, for it would be exceedingly indiscreet to blurt out such a truth at a time like the present) that his said Sardinian Majesty is about as ugly an individual as any to be seen between the Thames and the Mersey. Louis Bonaparte is Hyperion to a Satyr; beside him; so no more need be said. He has nothing whatever of the Italian about him, at least not of the Italian of poetry; and art; and if you were told that he was Soultque, Emperor of Hayti, you would merely say that his ebonyship was not quite so black as he is painted. There is much more of the Ethiopie than of the Alpine about the contour of Victor's face. The nose is large, with very wide nostrils, and, unlike most noses of that order, it has a cock in it, though nothing to crow about. His eyes are not added to the dignity of the organ. He has bay-colored hair, and a moustache to match; and what a moustache! Indeed, it would have only been respectful to speak of the moustache first and his Majesty afterwards; for the latter is a mere auxiliary to, or appendage of the former. The Wizard of the North may despair of producing anything half so extravagant in his Covent-garden pantomime this Christmas. Of course you won't find a syllable of all this in the newspapers, especially the pictorial ones, which are so gloriously admirable on this occasion, giving such a true and most ludicrous to those who have seen the original. Luckily for them; they don't exaggerate the moustache; and as they can't, why

they don't—if it were possible they would; and impossibilities are not to be expected from those who seldom do the possible. Accordingly they give tolerably correct portraits of the moustache, much on the principle that they would give a photograph of the Atlantic Ocean. But as for any other resemblance, his Majesty's late respected mother couldn't form the most distant notion of the individuality of the personage offered as her son, at fivepence and twopenne respectively this morning, to the highly-enlightened and discriminating family of gobemouche Bull. The King, who looks old enough to be his own father, and who was attired in a white-faced uniform, was pretty well cheered yesterday, but took it exceedingly cool, as did also his silvered suite, who regarded the cor-cregated cocknies, especially in the neighborhood of Westminster bridge, with very contemptuous eyes indeed. The said very numerous suite, despite their picturesque Argentine attire, are anything but prepossessing, at least physiognomically speaking, many of them being as old, or at any rate as old-looking, as if they were fit to be made British field marshals. Our young Field-Marshal, Albert, did tremendous duty yesterday, and ought to have extra allowance next quarterday in consequence. His hat, cocked of course, went through wear and tear enough to have shocked the professional sense of Mr. Wilson, of the Treasury, and as for bowing, why if his Royal Highness were chairman of the Gutta Serena Company, and wanted to advertise that elastic commodity as applicable for back-bones, he couldn't have been more gymnastically condescending. Every second he was uncovered; every minute his chin propped down upon his breast in acknowledgment of the ovation, which he took all to himself, or for self and regal friend, the latter apparently caring very little about it, and probably heartily wishing it all over. So he must have done, if half so sensible as they say he is; for he is the only one of all that have gone to war who has any reasonable prospect of getting anything by it when over, provided he isn't swallowed up in the meanwhile."

The Times administers the following rebuke to one of the Protestant societies which were in such haste to wait on his Sardinian Majesty on his arrival in England:—"We want some person who knows all about 'societies' to tell us what are the objects of an association which styles itself 'The Young Men's Christian Association of London.' We thought we knew some little about the most influential bodies in England. There is the House of Lords, the House of Commons, the Clergy, the bar, the Corporation of London, the universities, the Trinity House, and a dozen others; but the 'Young Men's Christian Association of London' is, we confess, a body not so known to public reputation that its distinctions have reached our ears. There must, however, be something in it, because we observe that this body was not only all but the first to welcome the King of Sardinia to Windsor Castle, but the very first to read him a lecture upon his religious and political duties. Why, it was only the other evening that this same hopeful brotherhood assembled to hear a little good advice from Lord John Russell, grafted upon a lecture on religious toleration. It is true that his lordship said nothing about modesty or good manners, presuming, no doubt, that so pious a body was as much distinguished for these lumber qualities as for the higher virtues of its profession; but he could scarcely have anticipated such early fruits from the seed sown a fortnight ago at Exeter Hall. It certainly appears to us as though greater respect might have been shown to the right royal guest of England and of England's Queen than to admit such a body to his presence at the moment of his arrival. What is the use of the Home Secretary? What of a Lord Chamberlain? What of the various sticks-in-waiting? One might almost have supposed that the duty of removing such intruders from the King of Sardinia's presence might have devolved upon far humbler functionaries. It is really enough to make an Englishman blush when he reads the pert paragraphs of nonsense which the deputation from this society inflicted upon our royal guest, many portions of which would have been well calculated to compromise him with his own subjects; but for the graceful and sensible manner in which he replied to them. We wonder if the King of Sardinia, amid his graver pre-occupations, ever reads the strange stories of our American cousins and of their doings. In one of the northern states the pious young women established an association, which they styled 'The Young Women's Anti-young-men-waiting-at-the-church-doors-with-uterior-objects Society.' The deputation which imposed upon the King of Sardinia's good nature the other day at Windsor represented an association of the same kind."

We are far from thinking that all private bankers are like Siphon, Paul, and Bates, and all merchants like Gordon and Davidson, but still the number of fraudulent bankruptcies, which are of well-nigh weekly occurrence, proves that the subject requires review. At least let the criminal portion of the bankrupt law be entirely purged from chicanery. We may soon enter on a fresh era of speculation. Within a twelve-month after the conclusion of a peace we shall require all the security the law can give us against fraudulent bankrupts.—Times.

A TEST FOR ADULTERATION OF FOOD.—Dr. Normandy, having been beset of late with letters requesting him to analyse accompanying articles of food, hit upon the following plan:—"To all those who have favored me with samples for analysis, and had requested me to send a report, I wrote that I had resolved not to grant certificates for publication; however genuine the article supplied might be, unless the person in whose behalf such a certificate was written undertook to pay fifty guineas to a charitable institution, should the article so reported upon be at any time offered for sale in an adulterated state at his establishment. I am sorry now to add that of all my correspondents who so boasted of selling or manufacturing nothing but genuine goods, only two have accepted the stipulations."

PROTESTANT CHAMPION.—The notorious Achilli has been addressing Know-Nothing meetings in New-York, in relation to which, with admirable consistency, the fellow says: "whoever is the strongest enemy to popery is my best friend." Wherever Popery is denounced and opposed, there are my sympathies; there is my home; and if you, of the Democrats, were opposing Popery, and resisting the encroachments of the Jesuits as warmly and powerfully as the Know Nothings, I would sympathize with you.—Catholic Sentinel.

REMITTANCES

ENGLAND, IRELAND, SCOTLAND & WALES

SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on The Union Bank of London, London. The Bank of Ireland, Dublin. The National Bank of Scotland, Edinburgh. By HENRY CHAPMAN & Co., St. Sacramento Street. Montreal, December 14, 1854.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 4, Place d'Armes. TERMS: To Town Subscribers. . . . \$3 per annum. To Country do. . . . \$2 1/2 do. Payable Half-Yearly in Advance.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 4, 1856.

TO OUR SUBSCRIBERS.

We cheerfully avail ourselves of the privilege, by time-honored custom sanctioned, of saluting the friends and readers of the TRUE WITNESS with the compliments of the season; heartily wishing them a merry New Year, and many of them. We also avail ourselves of this opportunity to say a word or two about ourselves.

It was our intention to have presented our readers on Friday the 14th of next month, with a new and enlarged series of the TRUE WITNESS. This intention, we have been induced to postpone until the middle of August next, for the following reasons.

In August, the current volume, the 6th of the present series, will be completed; and it has been represented to us by many, who are in the habit of preserving, and of having bound their files of the TRUE WITNESS, that it would be more convenient to commence the new series with a new volume. To this reason we may add another.

The expenses of enlarging our paper must of course be heavy; and to enable us to meet them, two things are requisite. First, punctuality on the part of our subscribers in paying up their arrears; secondly, an increase to our subscription list. Now, though we have to return our best thanks to our many active friends in various parts of the country, for their exertions, both to collect sums due to us, and to furnish us with additional subscribers, we must add that there are still many, very many, of our readers, who are yet in debt, and from whom we should be glad to hear. The times are, no doubt, hard; money is scarce, and everything at famine prices. Still we would represent to our friends in arrears, that the sums due are separately but small; though collectively, of great importance to us at the present moment. Without, therefore, any intention of being over exacting, or of pressing too hard upon those, who, we have no doubt, need only to be reminded of the circumstance, we take this opportunity of intreating of all who are in arrears, or who have failed to comply with the terms of our prospectus, to remit to us, as soon as possible, the amount of their subscriptions due. We would also beg of any of our friends who do not receive their paper regularly, to inform this office of the fact without delay; in order that the error may be immediately rectified.

Hoping that our friends will take these suggestions in good part, and that they may at once resolve to set themselves right with the printer, and thereby make his New Year a merry one, we, for our part, engage to do our best to make the TRUE WITNESS worthy of their continued patronage and approbation, as a thoroughly Catholic paper. For the support and encouragement it has already received, we again beg leave to return our best thanks; and particularly to the Clergy who have so kindly endeavored to extend its circulation in their respective districts.

NEWS OF THE WEEK.

Rumors of peace are still rife, but are as little believed as ever. The fall of Kars, which is now confirmed, will certainly not have the effect of inducing the Czar to lower his tone, or to accept, in 1856, terms which in 1855 he rejected with disdain. In the Crimea, everything seems at a stand still. The winter has fairly set in; the roads are quagmires, and the Allied armies, though well supplied with provisions, are unable to move a single step. Meantime, the Russians keep up a warm fire from the North side, and receive daily large convoys of all kinds. An attack made by them on the French, has been repulsed with slight loss.

The President's Message to Congress is an important document, and enters largely into the difficulties betwixt the British and American Governments. The tone of the Message, if not positively warlike, is at all events not such as to give assurance that hostilities betwixt the two countries are impossible; especially at the present moment, when Great Britain is fully occupied with the war raging in the East. "This international difficulty," says the President, "cannot long remain undetermined, without involving in serious danger the friendly relations, which it is the interest as well as the duty of both countries to cherish and preserve." Upon the whole, we are inclined to think that the temple of Janus will not be closed this year.

THE SWADDLERS DISCOMFITED.

Never, since the memorable thirtieth of June, 1688, when the celebrated verdict in the case of the Government Bishops told the unfortunate James the Second of England, that his efforts to extend the benefits of civil and religious liberty to his Catholic subjects were in vain, whilst the triumphant bellowings of the rabble, in the words of Macaulay, "made the old oaken roof Westminster Hall crack," has a British Court of Justice seen such a sight as that which was displayed in Dublin on the 17th of last month; when a Jury, returning into Court, recorded a verdict of "NOT GUILTY," in favor of Father Petcherine, falsely accused by Orange hypocrites of having caused the Holy Scriptures to be publicly burnt, with the blasphemous intent of bringing the Christian religion into disrepute. Never, since the day when the chosen champion of Evangelical Protestantism—the true "No-Popery Representative Man,"—Titus Oates, was whipt at the cart's tail, as a convicted liar and slanderer, has Protestantism received a heavier blow than that which has been dealt to it by the trial of the Redemptorist Fathers, for Bible Burning at Kingstown. In spite of all the influence of an unscrupulous Government, most unscrupulously exercised—in spite of the servility of hireling officials, Castle hacks, and a mendacious press—in spite of Jury-packing, perjury, hard swearing in the witness box, and unblushing partisanship on the Bench—truth has prevailed; and the originators and propagators of slanders against the zealous Redemptorists, and calumnies against the Catholic Church, have been compelled to swallow their dirty falsehoods; and to witness the failure of their cunningly concerted scheme to convict the Church of hostility towards the Blessed Word of God.

Not in Ireland only, not only amongst Irish Catholics and their descendants, will this triumph—for it is a triumph, and considering the character of the foes over whom it has been won, and the weapons which they employed, no small triumph—be hailed with delight, but in every part of Christendom; wherever the Church has a loving son, wherever the persecuting Government of Protestant England is bated and despised. It was not Father Petcherine alone that was on his trial; nor yet the Redemptorist Fathers. It was the Catholic Church herself—the immaculate spouse of Christ—the guardian and the interpreter of Holy Writ—but for whom, and for whose Religious Orders in the Middle Ages, there would be now no Bible to burn, to mutilate, to falsify, and to circulate, thus mutilated and falsified, amongst the simple and unlettered, as the pure Word of God—that was arraigned before the bar of public opinion; charged with having irreverently endeavored to destroy and desecrate that which she most venerates; that which, from the beginning, it has been her one incessant object to preserve, to promulgate, and to cause to be revered amongst all the nations of the earth. In the person of one of her humble ministers, the Church was called upon to plead in a Protestant Court of Justice, to the charge of hating the Scriptures, and trying to destroy them. To this charge, scorning every attempt at concealment, and with calm, yet haughty defiance of the malice of her adversaries, she pleaded "Not Guilty." The verdict of the Jury has fully ratified that plea.

We regret that the late hour at which we received our English files, has rendered it impossible for us to do more, in our present issue, than to give the result of this celebrated trial to our readers; but we promise them, in our next, a full and particular account thereof; together with O'Hagan's brilliant and forcible speech in defence of the accused. For the present, suffice it to say, that, on the part of the defence, not one witness was examined; the Court having refused, upon a legal quibble, to listen to the evidence which Father Petcherine's counsel brought forward, and upon which they mainly relied. This evidence having been refused, Mr. O'Hagan, confident in the goodness of his client's cause, and the weakness of that of his opponents, allowed the case to go before the Jury, composed of about equal numbers of Protestants and Catholics, and of which the Foreman was a member of the Government church. The Jury retired for about three-quarters of an hour, and returned into Court with a unanimous verdict of "Not Guilty." The scene which then ensued is thus described by a Protestant paper, the Daily Express:—

"A momentary pause, as if by common consent, followed the declaration of the verdict; and then a cheer, deafening and prolonged, rang through the Court, unchecked by the looks of the judges, the gestures of the law officers, or the strenuous exertions of the constables. Not alone did the men—most of them of the respectable classes—who filled the gallery darken the air with their hats, sticks, and umbrellas, amid the exciting uproar; but many of the ladies, who were in an intermediate gallery, rose upon the benches, shouted most vociferously, waved their handkerchiefs around them, and, in some instances, dancing with exultation upon the seats, took off their shawls, and floated them to and fro in the air. A more extraordinary scene was never witnessed in a court of justice. Amid the tumult, groans for the Attorney-General, the Solicitor-General, the Rev. Mr. Wallace, and others who were supposed to take an interest in the prosecution, were freely shouted for and as freely responded to, even amid the dreadful confusion; whilst cheers for the traverser, Mr. O'Hagan, and the jury prolonged and increased the excitement.

"Hopeless of restoring order, the judges rose. The Court, during a comparative lull of the wild tempest, was adjourned until Monday, and then the cheers and groans were renewed as warmly as at first. The crowd outside the court caught the sound, and echoed it again and again, well knowing what it proclaimed. Those who were around the Rev. Mr. Petcherine shook him by the hand in silent congratulation, and ladies left their places to gather around and touch the hero of the hour.

"Outside the scene was of a nearly similar character, and the police in vain endeavored to keep the streets clear. When the jurors came out they were the objects of an ovation that may have gratified them, but the counsel for the crown were honoured with a different reception.

"After some time the Rev. Mr. Petcherine, accompanied by numerous Clergymen, and by his solicitor, came out, and crossing Green-street, were permitted to go through the police court-yard into Capel-street; but the crowd,

which had been surging to and fro in Little Britain street, comprehended the movement, and rushed round to Capel-street in time to greet his appearance with tumultuous cheers and waving of hats. With difficulty the Reverend gentleman made his way through the crowd that thronged even to touch him as he passed, and at last got into a covered car, which drove away, followed by a frantic crowd that seemed to have lost all reason, and only for the time remembered that they had gained a triumph. The car, till its arrival at Westland-row, continued to be surrounded by the crowd, and the enthusiasm seemed, if possible, to increase when Father Petcherine appeared on the platform. "Not satisfied with the demonstrations of exultation already made, such of the crowd as could afford the fare to Kingstown hastened to procure tickets, and, in consequence, the four o'clock train, by which the Reverend gentleman returned to Kingstown, was crowded to excess. As the train proceeded hats and handkerchiefs were waved from the windows of the carriages, and the shouts of their occupants conveyed the anxiously looked for intelligence along the line. At Salt-hill Father Petcherine left the train almost unnoticed, but the people, becoming aware of that fact at Kingstown, rushed madly down the road towards Salt-hill, their number increasing tenfold as they went. The cab in which the Rev. gentleman was driving was quickly stopped, surrounded, and ultimately literally dragged to his lodgings in Kingstown. Here the scene was similar in character to that which had been enacted in and outside the court; the women screamed and waved their handkerchiefs, the men shouted and threw up their hats in the air—all, old and young, seemed to have lost the use of their reason under the influence of their wild excitement.

"During the afternoon the streets continued much crowded, and later in the evening the houses of almost every Roman Catholic from Dunleary to Dalkey were illuminated.

"The accounts given in all the morning and evening papers are nearly similar to the above, and all of them fall short of the reality of what occurred.

"In the evening several houses in Mary's-abbey, Church-street, and the immediate locality were illuminated in honor of Father Petcherine's acquittal, and although the vast crowds which promenade the streets were much excited, not one act of riot or disorder occurred."

That the jury could not do otherwise than acquit the accused, will be admitted by every impartial person, who will take the trouble to study the evidence adduced on behalf of the Crown. One specimen or two will we give, which must suffice for the present. One of the witnesses for the prosecution being asked—how he knew that a certain book which he swore he saw in the fire, was a New or Old Testament?—after much shuffling made answer, that he swore it was the New Testament because "it was newly bound." (Much laughter in Court.) Another, a Swaddler rejoicing in the name of the Reverend Robert Wallace, having sworn that he saw about a dozen boys kicking what he confidently believed to be small pocket Bibles into the fire, was asked why he—professing to be a Minister of the Gospel—made no effort to prevent these, about a dozen, boys offering such gross insult to what he confidently believed to be the Word of God; but stood there quietly looking on, for about ten minutes? He made answer, that "he did not think it right to interfere." The same witness had also before the trial, preached and printed a furious sermon, in which he directly accused the Redemptorists of having sanctioned this outrage. Being asked by Sir C. O'Loghlen, "if he thought fair, pending the trial, to preach and write letters prejudging the cause?" this honorable and reverend follower of Titus Oates replied, "he did not think his statements were calculated to prejudice the case of the party charged!" We may add that, passages from the Reverend gentleman's sermon having been read by Father Petcherine's learned Counsel, they excited loud and general expressions of disapprobation in Court.

The Protestant press generally, and the London Times particularly, are in despair at the unexpected result of the trial. To describe them as "howling and gnashing their teeth," would be to give but a faint idea of the state to which, they—like the inhabitants of the other place mentioned in the Scriptures, but never alluded to in refined circles—are reduced. The Times recommends nothing less than the interference of Government with the obnoxious preachers; and their imprisonment under the provisions of the Alien Act; upon the plea that they are "cursed furiners." To be sure, if Protestant Missionaries on the Continent of Europe, endeavor to stir up rebellion against the government of Catholic States—and if thereupon a Grand Duke of Tuscany, or other Romish Potentate, orders them to quit his dominions—Exeter Hall rings nightly with denunciations of "Popish tyranny—Man of Sin—beast that exalteth himself"—&c., &c.; whilst on the other hand, such a line of conduct as is recommended by the Times, is highly becoming in an enlightened, liberal, civil and religious liberty loving, and intensely Protestant country, like Great Britain:—

"At all events, the Government of the country will no more allow these vagrant firebrands to kindle dissension and riot, than it has permitted foreign democrats to propagate their creed by blasphemy and calls to assassination. We have lately seen a knot of French refugees broken up for misbehaviour; there can be no reason why the same treatment should not be used in the case of other foreigners, who are making the names of Christian and missionary a cloak for conduct almost as reprehensible. This Father Petcherine, as a Russian subject, may be sent out of the country or detained in confinement; his companions are most of them subject to the law regarding aliens; we trust, therefore, that the Government will not hesitate to use its powers, should the behaviour of these men make it necessary."—Times.

However, thank God, spite of the indignant bellowings of the Protestant press, Father Petcherine is out of the hands of his persecutors, and the Swaddlers are utterly discomfited. There is no sweetness in them; nay, rather they are a stench and an abomination in the nostrils of all honest men.

PUSEYISM CONDEMNED.

Our readers must be aware that there has long been a numerous body within the pale of the Established Church in England, whose members amused themselves by playing at Popery; aping, as best they could, the ceremonies, liturgical forms, and worship of the Catholic Church. These amiable, but very inconsistent persons seem to have labored un-

der the singular delusion that it was possible to be Catholics outside of the Church. They—contrary to the Rubrics, and in defiance of Acts of Parliament—put up immovable and stone altars in their meeting-houses; placed candlesticks and crosses upon their altars; made profound genuflections to nothing; and intoned their services in what was intended to be "Gregorian Chant." The young ladies of this party were profound in the mysteries of symbolism and ecclesiastical archaeology; whilst their dresses varied with the seasons of the year. During Advent and Lent, they worshipped becomingly in purple scarfs; and at Easter, and on Festivals of Our Lord and His Blessed Mother, they made a good confession in white satin. All this was very pretty no doubt, and very consoling to these spiritual dilettanti; so that one feels almost inclined to regret that such a very harmless amusement for grown up children should not have been allowed to continue. But alas! so it is; the stern inexorable fiat has gone forth; the Courts have spoken, and playing Catholics is as much more to be permitted within the Protestant church as By Law Established. Stone altars are to be removed; rood screens are to be pulled down; lighted candles, and colored altar cloths are pronounced to be unclean things; and the children of Pusey are left to mourn over a desecrated sanctuary.

St. Barnabas of Pimlico—pleasantly called by that eminent evangelical confessor Sir J. Paul, St. Barabbas—and St. Paul's of Knightsbridge, have long been the favorite places of Sunday resort for the Puseyites of the Metropolis; and, of course, an abomination to the more anti-popishly devout members of the Low Church party. Legal proceedings were consequently instituted by the latter against the obnoxious churchwardens of the other, or High Church party; which, after many a weary hearing, have been finally brought to a close by a judgment pronounced in the Consistory Court, by Dr. Lushington—condemning as Popish, the practices of the Puseyites; and declaring them to be illegal, contrary to the spirit of the Blessed Reformation, opposed to the essentially Protestant character of the Church of England as by Acts of Parliament Established, and altogether out of place in a Protestant meeting house. In consequence it is ordained that Altars be abolished; that the stone tables which the Puseyites have set up, be broken—even as were the golden calves which Jeroboam the son of Nebat set up in Bethel and in Dan, and thereby made Israel to sin; that the abomination of the Anglo-Catholics be removed, and the anti-Protestant image of the Cross be destroyed; that henceforth, in lieu of an altar, there shall be a plain communion table, undefiled by ornaments, or such rags of Popery as many colored coverings; but that candlesticks and candles, if unlighted, may remain. Thus has Lushington, the British Josiah spoken, and it has been done according to his word.

Though dealing only with externals, this decision of the English Courts of Law is of immense dramatic importance, and seriously affects the whole structure of Anglican worship. It is an official declaration from the highest source, that the Church "as by Law Established" recognises no such things as altars; consequently—no sacrifice, and therefore—no priest. This to be sure was never for a moment doubted by Catholics, or indeed by any one who had studied the origin and history of the Anglican establishment. Nevertheless there have always, since the days of Laud, existed a small party, within the Establishment, anxious to combine, if possible, its emoluments, with the glorious privileges of the Catholic Church; forgetting, or rather endeavoring to persuade themselves to forget, that their church was, not Catholic, but Protestant, and nothing but Protestant. This party, which includes within its ranks all who are distinguished for their piety and their erudition amongst the members of the Establishment, will find itself placed, by this decision, in a singular dilemma; and its members must now decide to resign, either their emoluments—the loaves and fishes of their Church—or to abandon their pretensions to the name of Catholic, upon which hitherto they have professed to set so much store. Either they must renounce their "Anglican Church" theory—opposed as it is to reason, to revelation, to history, and the decision of the legal tribunals; or they must forsake their Anglicanism—that is, their Protestantism—and come out from a community, which having no altar, and therefore no priest or sacrifice, evidently cannot, in any sense, constitute any part of the Catholic Church. One of these two courses, all must follow; and whilst, no doubt, the great majority—i.e.—all the timid, the mercenary and time servers—of our Anglo-Catholic friends will at once subside into good easy latitudinarian evangelicals, the honest, disinterested and consistent amongst them will find themselves forced, as it were, into the arms of the real Catholic Church; whose arms, like those of a tender mother, are ever open to embrace her repentant children. God grant that it may be so.

Other trials are in store for our separated brethren, which we trust may have the effect of hastening their decision, by convincing them of the absurdity of their present position. Their Liturgy, it seems, is in danger; that Liturgy which they so much admire, of which they are so proud; and which, it must be admitted, contains, though sadly mutilated, some most exquisite translations from the Roman Missal and Breviary; and whose exceeding beauty has perhaps more than ought else contributed to attach the sincere Anglican to the Jaw Establishment. This Liturgy is to be revised, in order that it may be more thoroughly Protestantised, or brought in harmony with the Thirty-Nine Articles, and the Protestant spirit of the age. At present, as every one knows, betwixt the Liturgy and the Articles, there exists an irreconcilable discrepancy—the former having, for the most part, been borrowed from the Catholic Church; the other being essentially Calvinistic, the handy work of the founders of the Protestant

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, finds 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 is it 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 licence 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 county, 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 assemblage 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. M'Manamy, 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'Neil, 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 McKeirle, 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 60 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 strychnin 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 strychnin 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 Drs. Church, Burnett and McDonald, held an examination over the body, and declared that she had been poisoned by strychnin, 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, Gauging, 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.

FOREIGN INTELLIGENCE.

FRANCE.

The Paris correspondent of the Daily News says—"From all I can learn, it appears that the Emperor is surrounded by a very strong peace party. Many of his old, best, and most influential friends say to him, in substance, this—Sire—What more have you to gain by war? You have revived the prestige of your name. You have given the French army an abundant feast of glory. You have carried your influence in Europe to the highest pitch. What more can you want? The continuance of the war implies further wars—a continuance of sacrifices of all classes of society, which the people may, perhaps, ill support, especially during the privations which are so seriously apprehended in the course of the coming winter. In all this advice the Emperor maintains the attitude of a Sovereign. Struggling passively with his councillors, he cannot but perceive that no peace but one disgraceful to France and England could be made under present circumstances, and he has to strike the balance between the danger to his crown and dynasty of discontent occasioned by the burthens of war, and that indignation which would certainly be provoked by dishonorable peace at the same time that the attention of the people being no longer distracted by the stimulus of the war, they, in all likelihood, busy themselves more than they do at present about their domestic government.

All the hopes of peace terminate in being dissipated. If the Cabinets of London and Paris have at length agreed, as it is stated, on any ultimatum to be imposed on Russia, it is probable they are not deceived as to the small chance of such ultimatum being accepted by Russia. Many persons do not hesitate to assert that there has been nothing serious in the reports circulated of an amicable solution, that nothing has been proposed by Russia, and nothing transmitted to the Western Powers.—Paris Correspondence of the Independence Belge.

GERMAN POWERS.

The Vienna correspondent of the Times says that the Austrian propositions are about to be submitted to the Turkish cabinet, and from this it is concluded that France and England have assented to them. The Austrian budget of war, which last year was nearly 200,000,000 florins has been reduced by the order of the Emperor to 120,000,000.

The Archbishop of Munich has just been created Cardinal. In making the announcement, the Nouvelle Gazette de Munich states, that it is the wish of the Holy Father that the three great nations of Europe—France, England, and Germany—be represented in the Supreme Senate of the Catholic Church. The Archbishop of Munich (now Cardinal) will reside at Rome; and also Cardinal Wiseman and the new French Cardinal (Bishop of La Rochelle.)

The Emperor, as a token of his personal satisfaction that a Concordat has been concluded with the Papal Chair, has subscribed 250,000*l.* as a contribution to the monument which is to be erected on the Piazza di Spagna at Rome, in commemoration of the day on which the Papal See declared the Immaculate Conception to be one of the dogmas of the Catholic Church. The Emperor has received the Grand Cross of the Pius Order from His Holiness. The insignia of the order sent by the Pope are said to be magnificent. That Count Buol, Baron Bach, and Count Thun have not been forgotten need hardly be said.—Times.

NORTHERN POWERS.

A letter from Copenhagen, of the 6th, says that an Envoy of the Emperor of Russia was expected in that city, with an autograph letter from his Sovereign to the King of Denmark. It was pretended in certain circles that his mission was to support the Muscovite cause at that Court, and to efface the favorable impression produced by General Canrobert. Others said that he is merely the representative of Russian interests at the conferences on the Sound. The question of the Sound however is, but a pretext, and the mission of the Envoy is, essentially, of a political nature.

Advices from Helsingfors received in Stockholm, state that, on the 14th ultimo, 10 screw gunboats, escorted by a steamer of large size, had arrived there, from Cronstadt, and anchored in the inner harbor. The engines of these vessels had all been made in the workshops in the neighborhood of St. Petersburg. In spite of the blockade large quantities of tallor for English accounts are reported to have been exported from Helsingfors at the beginning of last month, by land carriage.

The Montreal Herald of Monday last contains a very interesting account of the proceedings of the Arctic Expedition charged with making enquiries into the fate of Sir John Franklin and his brave companions of the Erebus and Terror, which vessels left England in 1845, and were last heard of upwards of ten years ago, in 1845.

At length a clue to the fate of the unfortunate voyagers was discovered by Dr. Rae. In the winter of 1853-54, this gentleman received information from a tribe of Esquimaux, of which the following was the substance. That, in the winter of 1850, they—the Esquimaux—saw a party of white men travelling from the North, southwards towards the Arctic coast, dragging with them a boat over the ice, apparently with the design of using it when they reached the open sea—that this party of whites, numbering in all about forty persons, made the land near the mouth of the Great Fish River, a river the difficulties of whose navigation is well known from the narrative of its first explorer—Sir George Back—that arrived here, they could proceed no farther from sheer exhaustion; but that utterly worn out they laid down, and one after the other perished of cold and hunger. In confirmation of their story the Esquimaux showed, and sold to Dr. Rae a number of small articles which the unhappy white men had with them, such as silver

spoons and forks. Some of these were conveyed to England, by Dr. Rae, in support of the truth of the story as related by the Esquimaux, some details of which were however questioned. In consequence, it was determined by the British Government that, if possible, another expedition should proceed to the spot indicated as the scene of this fearful tragedy, there to collect all the information that could be obtained either from the natives, or the traces left by the whites themselves. Of the result of this second expedition, which, in every important particular, confirms Dr. Rae's report, the Herald furnishes the following details:—

The organization and management of this new expedition were wisely entrusted to the Hudson's Bay Company. On the 27th October, 1854, the instructions of H. M. Government and the Company were forwarded from London to Sir George Simpson at Lachine, where he received them in the middle of November. His great experience and well known ability in affairs of that nature, enabled him to decide with promptitude on the mode of carrying out the expedition, the men to be employed as leaders and in subordinate capacities, the amount of supplies, craft, and all other requisites for the undertaking; and on the 20th November, last year, his instructions were dispatched by special messenger to the Hudson's Bay Territories, all parts of which were put under requisition to furnish material, the whole to be collected at the rendezvous, Fort Resolution, in Great Slave Lake, by the 1st June following; and so complete were the plans, and so carefully had all contingencies been provided against, that in no point was there a failure in carrying out his arrangements.

The officers selected to lead the party were Mr. Anderson, a Chief Factor of the Company, and Mr. J. G. Stewart, a Chief Trader—both well qualified by experience, courage, physical strength, &c., for the arduous duty. The party consisted of these two officers and fourteen men, and left Fort Resolution, a port of the H. B. Company on Great Slave Lake, on the 22nd of June last in two bark canoes, in which they performed the perilous voyage down Great Fish River—a river known to the world for its dangers and horrors by Sir George Back's narrative. From Mr. Stewart we learn that he doubts that the party ever could have got safely down that stream to the coast had it not been for the wonderful dexterity of the three Inuit voyageurs whom Sir George Simpson had prudently forwarded from Lachine to join the expedition—the three best men of his own canoe.

The party reached the outlet or estuary of the river on the 30th of July, and skirted along its eastern shore as far as Point Beaufort, but found no traces to reward their search. From thence they crossed over to Montreal Island, 12 miles distant, lying near the western shore of the estuary; probably, in that crossing, incurring as great peril as any in the gloomy record of Arctic travels; pushing their bark canoes boldly out into the Arctic ocean, and forcing their way through drifting masses of Arctic ice seven and eight feet thick. But they were prepared to make any effort to reach the island which, as well as Point Aigle, near it, had been the places Dr. Rae understood the Esquimaux to mean when describing where the white party perished in 1850; and they had the melancholy satisfaction of procuring, on that very spot, the fullest possible confirmation of Dr. Rae's report. They also met Esquimaux in that vicinity who had seen the whites, and gave much valuable information. Suffice it to say, that on the island were discovered the remains of a boat, which had been partially destroyed by the natives for the sake of the wood and the metal fastenings. Although there was sufficient left to identify it as belonging to the Franklin Expedition, one fragment of wood (now, as well as some other small relics in the possession of the Hudson's Bay Company at Lachine) having the name "Terror" branded on it, while another piece has the name of Mr. Stanley, (Surgeon of the "Erebus") cut upon it, this latter being part of a snow-shoe, evidently of English manufacture, being made of oak? species of wood no man accustomed to use snow-shoes would ever select for the purpose. No papers or books, and no human remains, were found; nor was it likely, as four years had elapsed since this tragedy was enacted upon a low sandy beach, exposed to the storms of four Arctic winters, and there is little doubt that either the sea has washed off, or the sand has buried deep, the unfortunate who perished on this spot. The Esquimaux were very friendly, and freely displayed all their treasures, obtained from the boat, or found near it, and these consisted principally of the oars, used by them as tent poles, the boat kettles, the empty preserved meat cases, &c., &c., but no papers, and the natives stated, with every evidence of sincerity, that none had ever been seen or found.

Everything portable was secured by Messrs. Anderson and Stewart and brought back, and are now on their way to Canada; it would be useless to recount them all, but we may mention, bar iron, rope with the Government mark on it, oars branded with the broad-arrow, pieces of bunting (remains of a flag), a letter holder, a stop of a mast, &c., &c., all clearly European and all Government supplies.—Is anything more wanted?

The weather is described as having been "execrable," constant storms, with ice, snow, rain, sleet, hail, thunder and whatever else can be conceived that is disagreeable. It is a part of the coast the natives, even consider unhabitable, merely visiting it for a short time of summer, when the deer pass that way. On the 15th August, when the expedition commenced its retreat from the coast, the ground was covered with fresh fallen snow, and the ice was forming; in fact, winter had set in. Few further details of the last moments of the lost party have been collected.—We may mention one mournful incident reported by an Esquimaux woman, who saw the last man die, he was large and strong, she said, and on the sandy beach, his head resting on his hands and thus the last survivor of Franklin's Expedition yielded up his brave spirit. Messrs. Anderson and Stewart retraced their steps to Great Slave Lake, from whence the latter continued his journey onwards to Red River settlement, and thence via the Minnesota territory, to Montreal, where he arrived on Friday evening last, direct from the Arctic Sea. After a journey of five thousand miles travel in open craft and through uninhabited regions, without a halt. A few facts, taken at random, may serve to bring home to our appreciation what this North-West expedition accomplished and went through, in thirteen months, to a day, the Inuit who were sent this performing in one year the same service that Sir John Franklin's party performed in two years, and that Sir George Back's party performed in three. For sixty days, and nights the party saw no fire, there being no timber on the Great Fish River or Arctic coast, and during those sixty days they travelled incessantly, in open craft in a wretched ultimate, never had dry clothes or slept on dry blankets, and never eat cooked victuals except on rare occasions, when they made a little tea, by means of a lamp. This party of sixteen in all travelled in bark canoes down one of the most turbulent rivers known, even to North-West voyagers, ventured among the ice on the Arctic Sea, and returned to their starting point without meeting a single accident to person or property—and, without, performed all that was required of them, and had they gone out four or five years earlier would, no doubt, have been instrumental in saving the lives of a portion of Franklin's party.

We think the foregoing narrative is ample corroboration of the wisdom of the recent outcry, to put "the right men in the right places."

One word in conclusion as to the Franklin Expedition. The two vessels Erebus and Terror left England in 1845—were last heard of in 1845. They probably tried several passages, but were baffled by the ice, and finally in 1848 were crushed, probably in Victoria Straits. Many of the crews perished, but one or more books got off with the survivors who took all the stores, they could collect and

travelled Southward towards the Arctic Coast, in the hope of reaching some of the Hudson's Bay Company's ports. The season of 1849 was probably spent on this dreary journey, and renewed in 1850, where they reached the coast at the mouth of Fish River, but in so exhausted a state that they could merely run their boats on the beach and crawl ashore to die. This seems all that is certain, and all that we can ever know, of the fate of the Franklin Expedition.

PERSECUTION OF THE REDEMPTORIST.—The combined malice and craft of Satan could scarcely suggest a more effective expedient for alienating the Irish and embarrassing the empire. Chambers' measure—the bigotry which all England manifested when they braved its assinine approbation of the "Convents' Bill so vociferously—disgusted the hardy and laborious classes that furnish the most valuable soldiers. In the midst of a war—the mightiest on record, and whose exigencies were prodigious—recruiting proceeded at a snail's pace. Hence, in despair, Ministers had recourse to foreign mercenaries. Hence the loans to Sardinia and Turkey; and hence the present alarming fluctuations of the money market. The subsidies which purchased soldiers and sacrilege in Sardinia have brought only disaster and alarm to the mercantile world, producing that unprecedented depression of the funds, which threatens the most ruinous of all contingencies—a financial crash—national bankruptcy. English statesmen at the same moment send their Sergeant Kites to enlist the Catholic laity and the Attorney-Generals to prosecute Catholic Priests. They began by insulting the Nuns—they go on by insulting the Friars—and now they wonder that recruits come in slowly. Lord Palmerston, like Mr. Chambers, is a traitor to the best interests of the empire. By insulting the Priests he has alienated a nation of soldiers, weakened the British army, and strengthened Russia. If the out-cries of Protestant bigotry a year ago was followed by calamities and disgrace that silenced scurrility, and were never paralleled in English experience, we may rest assured that the outcry against the Redemptorist Fathers will likewise be followed by condign castigation. Indeed, already the darkening of the political sky shows the proximity of the coming storm. A deficient harvest and industrial mutiny—closing factories and trembling banks—the revival of faction and the depression of wages—the necessity of new loans and the ill-feeling of America: these are the instruments with which Providence will arrest and humble persecution. It is not with the depraved population of her Protestant towns that England can hope to recruit her armies and preserve her empire. Those towns produce legions of thieves, but they do not produce regiments of soldiers. London contains one hundred and fifty thousand habitual gin-drinkers—this army of toppers, who can handle the "rummer" with great dexterity, will handle the firelock awkwardly. London alone trains up 120,000 children to crime, but she does not train one-hundredth part as many youths to the military defence of their country. Could she convert all her rascality into soldiers, England would become a first-rate military power. But this rascality, instead of recruiting the army in the Crimea, will only recruit the army of lost souls in Hell. London has 40,000 adults unable to read and unwilling to fight. She has 23,000 whom the police take up yearly for drunkenness, but whom Sergeant Kite will refuse for soldiers. Were Protestant England to exhibit her culprits in a "palace of crime," as she exhibited her manufactures in a "palace of industry," she would bear the prize from all nations. London alone might contribute the four thousand, who, in that city, are committed annually for violation of the law, as well as her three thousand receivers of stolen property. The chairman of a meeting, last week in Suffolk calculated the number of children (mere children) committed for trial at sessions and assizes at 17,000 annually. England provokes God's vengeance, not only by persecuting His Clergy, but by generating hordes of villains. Could any nation in the world vie with her on this score? An empire so prolific of thieves and so scanty of soldiers should not, in time of war, quarrel with the Priesthood of a nation which has always abandoned to soldiers, and, thanks to its Priesthood, is always stungly furnished with thieves.—Tablet.

UNITED STATES.

The New York Tribune prefaces its report of the Northern Light troubles with these extraordinary statements:—"The United States authorities have been furnished with affidavits and documents—which they deem irrefutable—showing that a wide-spread movement has been commenced all along the Atlantic seaboard of the United States to send men and arms to Nicaragua, for the purpose of organizing an army in that State to descend upon Cuba and San Domingo, and wrest them from their present possessors. After the consummation of this design, the parties interested in the movement propose to unite into one confederacy the State of Nicaragua and such other portions of Central America as may be acquired by conquest or otherwise, Cuba and San Domingo; and either to set up a separate republic, or to apply for admission into the American Union as slave States.—It is alleged that thousands of the most reckless adventures in the Atlantic cities have already been enlisted in this movement, and that the ranks of the would-be invaders are daily augmented by extensive accessions from the interior. And it is further alleged that Walker cares not a tittle for Nicaragua; any further than she may prove serviceable as a gathering point for the invading army. So far as we can learn, this information is supposed to have come into the possession of the United States Government, through the treachery of the man who was to have gone out as General of the expedition. How true this may be, we have no means of judging; but that this person is said to have revealed the plans of the Cuban Junta, by the way, is charged with being at the bottom of the whole affair—that he was visited at his own house in Brooklyn, after midnight a few nights since, and dragged from his bed by armed ruffians, and no doubt would have been slain had he not seized a timely opportunity to escape from their bowie knives, is well known."

The Express (Va.) says:—"We noticed several days, since, the fact that a Presbyterian minister resigned his charge in Philadelphia, because the rules of his church would not allow him to marry a lady in Virginia, who had been divorced. The reverend gentleman alluded to came to Virginia, where the lady lives, to claim the boon for which he had resigned church and salary, but the lady on hearing of his resignation, declined marriage, giving as her reason, the desire not to separate church and pastor."

CLERICAL COMICALITIES.—The Utica correspondent of an "Erangelical" paper, writing soon after the close of the late meeting in that place of the American Board of Commissioners for Foreign Missions, whose members, together with the hosts of the clergy-men in attendance, were, as usual, quartered upon the hospitality of the citizens of the city, says:—"The world's people have a fund of amusement arising from the various letters received from some of the divines who contemplated visiting our city at the time of this meeting. One says he is about to lead to the altar a young lady, and desires that he may be accommodated with two rooms and a private parlor—appropriated exclusively to themselves. Another expresses a hope that he may be provided with a home, during his stay, in a family where, there are marriageable young ladies, having the faculty of union for life strongly developed."

Plymouth Rock.—On Saturday evening came off at the Astor House the annual aristocratic dinner, in celebration of the landing of the "Pilgrim Fathers," from the May Flower, on Plymouth Rock, the barney-stone of New England. The usual amount of cant and humbug passed current, and "the eastern hive" and its peculiar institutions were glorified at the expense of the rest of the Union, and of the world at large. These institutions are declared to be the Protestant religion, and common schools, in which a Protestant Bible is forced upon Catholic children, under the penalty of being deprived of the secular education for which their parents are taxed; and it is claimed that these are the two from which spring all the liberty and all the prosperity of the American people.

Not only is this untrue, but the reverse of truth.—There is no subject on which so much ignorance prevails as on that of the "Pilgrim Fathers," and the supposed influence which they and their descendants have had in achieving the independence of the Colonies, and in shaping the destinies of the Republic.—Let us briefly state a few historical facts.

In the first place, these Pilgrim Fathers were not the first American colonists, even from England. Virginia, the "old dominion," was settled fourteen years before the landing of the Pilgrims.

Secondly, they were not driven to America from England by persecution, as we are eternally told. Persecutors themselves, they were beaten by their enemies, who persecuted them in turn, and compelled them to emigrate or conform to the religion by law established. They fled not to America but to Holland, where they might have enjoyed liberty to their heart's content, but for which they had no relish, unless they had the power of persecuting their fellow men for their religious opinions. It was not liberty for all they wanted, but a monopoly of it for a chosen few, and extermination of the rest of mankind. After sojourning for eleven years in Holland, whose democratic institutions were too free for them, they set sail for the American continent, influenced partly by a selfish and exclusive religious fanaticism, and partly by a desire of improving their worldly condition, a consideration of which "the Saints" and their descendants to this day have never lost sight.

Thirdly, the principles and practices of the Pilgrim Fathers were not only not consonant with civil and religious liberty, but in direct antagonism. Let us take a specimen of their laws:—

"No one shall be a freeman unless he be a member in full communion with one of the churches allowed in this dominion.

"No one shall hold any office who is not sound in the faith.

"No lodging or food shall be offered to a Quaker, or other heretic.

"If any person turn Quaker, he shall be banished, and suffer death on his return.

"Priests may be seized by any person without a warrant."

Not was this intolerant code a dead letter. Roger Williams who was one of themselves, and was therefore sound enough in the faith, was exiled and narrowly escaped death for merely contending for toleration for other men's religious opinions. Anne Hutchinson was banished for her religious opinions by the unanimous decree of the Puritan Synod of Boston, and consequently perished by the hands of Indian savages.

Yet we are told that from this intolerance, offspring of hell, has arisen the noble fabric of American liberty. Nothing is more remote from historic verity. To the settlers of Virginia and Maryland do we mainly owe that glorious constitution which New England fanaticism renders inoperative as far as it can by state laws, and delights in burning copies of the instrument on Fourth of July celebrations, menacing even the destruction of the temple of freedom of which it is the law and the Gospel.—It was in despite of New England bigotry that that temple was erected. It was from Catholic Maryland its foundation stone was taken, and the architects and builders were Virginians.

All that New England can fairly claim is that in Massachusetts the struggle with the mother country began. But it must be recollected that it was chiefly Southern men and Southern generalship that continued the conflict and kept alive the sacred fire of freedom, when according to Sparks, "relapsed into a state of comparative inactivity and indifference." It was mainly by a Southern general and by Southern blood that the redcoats were finally driven from the soil; and the independence of the thirteen colonies established. Nearly all the distinguished generals of the war of 1812 were Southern men, and the founders of the republic and statesmen, who have since shaped its destiny have been chiefly Southern men. It was New England gave birth to the traitor Arnold and the traitorous Hartford Convention. New England is now the hot-bed of all the fanaticisms of the day, and in its soil does the rank weed of Know-Nothingism most flourish.

Let us, therefore, no longer be imposed upon by the anniversary slang of "New Englandism;" and let no Irish-American citizen, or Irish aspirant to American citizenship, mistake for that "liberty, fraternity, equality" which are guaranteed by the constitution to all citizens (the patronising condescension which admits men of Irish birth to be somewhat better than negroes, but by no means equal to natives of the American soil; particularly if they be "New Englanders.") The irony of Mr. Hoxie, and the ridicule with which he assails Irish labor will no doubt be duly appreciated by every "Paddy" in the United States. Ought not these insults, have the effect of inspiring every man of Irish birth with the burning desire and the firm resolve to aid in one more struggle for the freedom of his native land?—New York Citizen.

YANKEE BUSINESS MEN.—The Boston Transcript lets us into the secrets of the American commercial world, which is much the same in the model republic as in Protestant England or Canada. We have known managers of railroad companies deceive their stockholders for years by misrepresentations of expenditures. We have known them to show on paper dividends earned, and actually to increase the rate of payment from year to year, when it was afterwards proved that none had ever been earned. We have known construction accounts to pay dividends for years, or until longer concealment was impossible, by the accumulation of capital and cost. We have known a bank in Wall street to pay a dividend one day, fail the next, and never pay a cent to stockholders or billholders. We have known more instances of villainy in Wall street practised by wealthy and highly respectable men, than we have time now to enumerate, and we have no doubt that there are at this moment in that immediate vicinity men holding high places of trust who are deeper dyed rogues than can be found in Sing Sing. When we see a body of men entrusted with the management of a railroad, involving the protection of interests amounting to ten millions of dollars, and involving the annual expenditure of several millions more, signing and issuing reports annually, or oftener, relative to cost and earnings, which they know to be false in every important particular, it is enough to destroy confidence in all incorporated companies and enough to induce us to place very little trust in the honesty and integrity of men whose position should be a guarantee of character.—N. Y. paper.

SUICIDES IN NEW YORK.—Cases of self-destruction are becoming lamentably frequent. Almost every day, for some weeks past, we have had to record one or more such occurrences, and to-day we have to add two more to the list.—N. Y. Times.

A woman named Charlotte E. Black, a native of New-York, 33 years of age, threw herself on Saturday from a fourth-story window of house No. 34 West Twenty-fifth-street, to the sidewalk beneath, and was instantly killed. The unfortunate woman became partially insane about four months since, while in confinement, and never entirely recovered. Coroner O'Donnell held an inquest on the body.—Jb.

A German blew his brains out on Saturday at the foot of Murray-street. An officer hearing the report of the pistol went to the place from whence it came, and found the unfortunate man lying dead, with a pistol clamped firmly in his right hand. His head was shockingly mutilated.—Jb.

A WOMAN CHASTISED FOR ATTENDING A CATHOLIC CHURCH.—CURIOUS CASE.—The Philadelphia Bulletin reports a case heard before a magistrate in that city on Tuesday last. A young girl named Mary Anne Williams, had attended a Catholic Church, and for this her brothers gave her a severe chastisement, inflicting upon her heavy blows. She then left the home of her brothers, and went to reside with a gentleman who is understood to be a Catholic. The elder brother had her arrested on a charge of absconding from his custody, alleging that he was appointed guardian of the girl at their father's death. The case excited much interest, and counsel to the number of five appeared upon the examination. After hearing the evidence and remarks of counsel the case was adjourned.

While the main organ of Irish Filibusterism confined itself to vulgar abuse, Mr. McGee noticed its efforts not at all, or only as they deserved. But when the Editor set about to forge facts, he went a little too far. An opportunity will now be given him to clear up whatever character he may have, a suit for libel against the conductor of the Citizen being entered on Wednesday last, by our Counsel, Richard Busted, Esq. The truth, put on legal record, will be of use to many—especially in the interior, where the emissaries of these persons are still at work.—American Celt.

DISCOVERY OF THE BRITISH ARCTIC SHIP "RESOLUTE."—The British ship Resolute, which was abandoned in the ice off Cockburn's Island, has been brought into New London, Ct., by Capt. Buntington, of the whale-ship George Henry. She has all her armaments, stores, and equipments on board. The Resolute is a new and handsome vessel, and is valued at \$100,000. When found, she had drifted over 1000 miles from the place where she was abandoned.

THE HAPPINESS OF SERVING GOD.—And what is a further blessing is, that what makes you happy makes our dearest Lord happy also; and the thought of this again makes us so happy that we can hardly contain ourselves; and then that again makes Him happier still. And thus religion gets sweeter and sweeter—life is one long joy, because the will of God is always being done in it, and the glory of God always being got from it, you become identified with the interests of Jesus; you wed them as if they were your own, as indeed they are. His spirit steals into you, and sets up a throne in your heart, and crowns itself; and then most sweetly proclaims itself King. It gained the crown by a dear conspiracy; you never suspected what Divine love was about all the while. But so it is. God's glory becomes dear to you; you get quite touchy about our Lord, for He is become the apple of your eye; and you are drawn to save souls, because it is what He is always doing, and so you get an instinct and a taste for it yourself. And so it all goes on; and so you live; yet, not you, but Christ lives in you; and so you die. You never suspect you are a Saint, or anything approaching one. Your life is hid with Christ in God, and hid from no one more than from yourself. You a Saint indeed! Your humility would either laugh, or be frightened at the bare thought. But, oh! the depth of the mercies of Jesus! What will be your surprise at His Judgment-seat; to hear the sweet sentence, to see the bright crown! Why, you will almost argue against your own salvation! Our Lord makes the elect do so, in the Gospel: "Lord, when saw we Thee hungry, and fed Thee? When saw we Thee thirsty, and gave Thee drink? They cannot make it out. In all their love for Jesus, they never dreamt it was so great a thing as this. Ah! only serve Jesus out of love! You cannot beat God in the love of love! Only serve Jesus out of love—and while your eyes are yet unclosed, before the whiteness of death is yet settled on your face, or those around you sure that that last gentle breathing was indeed your last, oh! what an unspeakable surprise will you have had at the Judgment-seat of your dearest love, while the songs of Heaven are breaking on your ears, and the glory of God is dawning on your eyes, to fade away no more for ever!—All for Jesus," Dr. Faber.

HE DIED OF BROKERS, SIR.—"He did not die of cholera—he died of brokers, Sir," said a man to us yesterday, speaking of the death of his friend. "He projected an unwise improvement of a piece of real estate—made loans, covered himself with bonds and mortgages—and finally incurred a 'street debt' of \$2,000, which rapidly rolled up to \$8,000, and crushed the life right out of him. He borrowed Canada money on call, to be paid in current funds—got paper discounted payable in seven days in the city of New York—borrowed Ohio and Kentucky currency for one day, returnable in notes of Buffalo banks—shinned it from street to street and friend to friend to keep the debt ahead to him. Why, sir, I could not sit down to consult with him, or to do any kind of business with him, with the least assurance that he would not jump up suddenly to go out and give another shove to that accursed debt. The memorandum-book of his obligations was always in his bosom, and, sir, it burned to the poor man's heart. He was owned by brokers. He worked for them, lived for them, died for them. He did not die of cholera at all, sir. He died of a street debt, upon which he expend his strength every week in throwing it a head from one day to seven days."

WHAT, OR WHICH IS THE BEST VERMIFUGE OR WORM DESTROYER?

Is a question daily and hourly asked by parents, anxious for the health of their children. All who are at all acquainted with the article, will immediately answer, DR. MLANE'S CELEBRATED VERMIFUGE. It has never been known to fail, and is one of the safest remedies that can be used. A friend of ours lately handed us the following statement in reference to this Vermifuge: New York, September 25, 1852.

GENTLEMEN—A young lady of my acquaintance had been for a long time very much troubled with worms. I advised her to try Dr. MLane's Celebrated Vermifuge. She accordingly purchased and took one vial, which caused her to discharge an unusually large quantity of worms. She was immediately relieved of all the dreadful symptoms accompanying this disease, and rapidly recovered her usual health. The young lady does not wish her name mentioned; her residence, however, is 620 Fifth street, and she refers to Mrs. Hardie, No. 3 Manhattan place.

P. S. Dr. MLane's Celebrated Vermifuge, also his Liver Pills, can now be had at all respectable Drug Stores in this city.

Purchasers will please be careful to ask for, and take none but DR. MLANE'S VERMIFUGE. All others, in comparison, are worthless.

LYMANS, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.

ST. PATRICK'S SOCIETY'S COURSE OF LECTURES.



THE ST. PATRICK'S SOCIETY having made arrangements for a Course of POPULAR LECTURES, beg to announce that

MR. EDWARD MURPHY WILL DELIVER TWO LECTURES ON ASTRONOMY, with Illustrations, AT ST. PATRICK'S HALL.

THE FIRST OF WHICH WILL BE DELIVERED On Monday Evening, the 14th instant, AND THE SECOND ON MONDAY, THE 21st INST.

Admission—Single Tickets, 1s 3d; Season do., 5s. Tickets may be had at the Book Store of Messrs. Sadlier & Co., Notre Dame Street; P. Ronayne's, McGill Street; J. Phelan's, Dalhousie Square; or members of the Committee, and at the door on the evenings of lectures.

Doors open at seven o'clock, Lectures to commence at EIGHT o'clock precisely.

N.B.—Front Seats reserved for the Ladies.

Jan. 3.

ST. PATRICK'S SOCIETY.

THE MONTHLY MEETING of the SOCIETY will be held at ST. PATRICK'S HALL, on MONDAY EVENING next, 7th instant, at EIGHT o'clock.

N.B.—A punctual attendance is requested.

By Order, T. C. COLLINS, Recording Secretary.

MONTREAL MODEL SCHOOL,

71 ST. JOSEPH STREET.

THE DUTIES of this SCHOOL will be RESUMED on THURSDAY, third of January next, at Nine o'clock, p.m. There are vacancies for a few day pupils.

W. DORAN, Principal and Member of the Catholic Board of Examiners.

Dec. 27.

TEACHER WANTED IMMEDIATELY, FOR CHAMBLY COLLEGE, qualified to teach Book-Keeping, and whose services would be required for about two or three hours a day. Terms highly advantageous. For further particulars, apply at this office, or at Chamblay College.

Dec. 27.

TO ADVERTISERS.

THE MONTREAL WEEKLY HERALD Has now a Country Circulation of upwards of 6,000 COPIES.

Being the Largest Circulation of any Paper published in Eastern Canada.

It therefore offers inducements to persons who may wish to CIRCULATE THEIR ADVERTISEMENTS, superior to any other medium offered for such purpose. Terms for advertising in the Weekly Herald, 4d. per line for each insertion. Dec. 20.

CHARITABLE SOIREE.



THE ANNUAL SOIREE OF THE YOUNG MEN'S ST. PATRICK'S ASSOCIATION

WILL TAKE PLACE ON TUESDAY EVENING, 15th JANUARY NEXT,

AT THE CITY CONCERT HALL, BONSECOURS MARKET.

Proceeds to be devoted to Charitable purposes.

Refreshments of a superior quality will be provided.

The Splendid QUADRILLE BAND of Messrs. Maffre and Prince has been engaged for the occasion.

ADMISSION—Gentlemen's Tickets, 6s 3d; Ladies' do., 3s 9d; refreshments included.

Tickets may be obtained at Messrs. Sadlier & Co's; O'Meara's Restaurant; the Franklin House; Patton & Brother and P. Ronayne's Clothing Stores, McGill Street; Wm. Butler's, St. Ann's Market Hotel; Terence Moore's Railway Hotel; Prince's Music Store; and Wilson's Saloon, Notre Dame Street; John Phelan's Grocery Store, Dalhousie Square; or of the members of Committee, and at the doors on the evening of the Soiree. Montreal, Dec. 27, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

THE USUAL MONTHLY MEETING of the Association will be held on THURSDAY EVENING, the 3rd of JANUARY next, at eight o'clock precisely, in the Room adjoining the Recollet Church.

By Order, P. J. FOGARTY, Secretary.

Dec. 27.

D. & J. SADLIER'S

LATEST PUBLICATIONS.

EIGHTH VOLUME POPULAR LIBRARY SERIES.

THE LIFE AND TIMES OF ST. BERNARD. Translated from the French of L'Abbe Ratisbonne, with a preface by Henry Edward Manning, D.D., and a portrait. 1 vol. 12mo., 600 pages. Price—Cloth, extra, 5s; gilt edge, 7s 6d.

"St. Bernard was so eminently the Saint of his age, that it would be impossible to write his life without surrounding it with an extensive history of the period in which he lived, and over which he may be truly said to have ruled. The Abbe Ratisbonne has, with this view, very ably and judiciously interwoven with the personal narrative and description of the Saint, the chief contemporaneous events and characters of the time.

"There seems to have been in this one mind an inexhaustible abundance, variety, and versatility of gifts. Without ever ceasing to be the holy and mortified religious, St. Bernard appears to be the ruling will of his time. He stands forth as pastor, preacher, mystical writer, controversialist, reformer, pacificator, mediator, arbiter, diplomatist, and statesman."—Extract from Preface.

NINTH VOLUME POPULAR LIBRARY SERIES.

The Life and Victories of the Early Martyrs. By Mrs. Hope. Written for the Oratorian Schools of Our Lady's Conspiration. 1 vol. 12mo., 400 pages. Price—cloth, extra, 3s 9d; gilt edges, 5s 7 1/2d.

"The interesting tale of 'Fabiola' has made most readers familiar with the sufferings of the Early Martyrs, and desirous to know more of their history; and of the victories which they achieved over the world. Every age, every clime, has its martyrs; for it is a distinctive mark of the Catholic Church that the race of martyrs never dies out. And since her earliest times, a single generation has not passed away without some of her children shedding their blood for the name of Jesus."—Extract from Introduction.

Travellers from the Web of Life. A new work. By Grandfather Greenway, author of "Mora Carnody," "Bickerton," &c.

CONTEENTS: Guy Herbert; or, Max Kopper's Story. The Parlor Boarder; a School Reminiscence of Kate's. The Heir of Ketchum Purchase; a veritable history, by Frank Conway.

The Two Spirits; a legend, by Grandfather Greenway.

The Devil's Chimney; a domestic story, by Mrs. Eganton.—12mo. muslin, price, 3s 9d.

The Irish Abroad and at Home; at the Court and in the Camp." With Souvenirs of the Brigade. By an Eminent Milesian. 5s.

Eleanor Mortimer; or, the World and the Cloister. By Agnes M. Stewart. 18mo., 2s 6d.

WILL BE READY EARLY IN JANUARY, "WELL, WELL!"

A Tale founded on fact. By Rev. M. A. Wallace. 1 vol., 12mo. cloth, extra, 3s 9d.

D. & J. SADLIER & Co., Corner Notre Dame and St. Francis Xavier Sts.

Montreal, Dec. 27, 1852.



FARTIES desirous of bringing out their friends from Europe, are hereby notified, that the Chief Agent for Emigration has received the sanction of the Provincial Government to a plan for facilitating the same, which will obviate all risks of loss or misapplication of the Money.

Upon payment of any sum of money to the Chief Agent, a Certificate will be issued at the rate of Five Dollars for the Pound Sterling, which Certificate on transmission will secure a passage from any Port in the United Kingdom by Vessels bound to Quebec.

These Certificates may be obtained on application to the Chief Agent at Quebec; A. B. Hawke, Esq., Chief Emigrant Agent, Toronto; or to HENRY CHAPMAN & Co., Montreal.

Dec. 1852.

M. DOHERTY,

ADVOCATE,

No. 59, Little St. James Street, Montreal.

NEW BOOKS JUST RECEIVED,

By the Subscribers.

Lives of Modern Saints. By the Fathers of the Oratory. 32 vols., 12mo., with an engraving in each. (London Edition). £10 0 0

Meditations on the Mysteries of our Holy Faith. By the Venerable Father Louis de Ponte, S.J. 6 vols. 2 5 0

Life of the Rev. Aloysius Gentili. By the Very Rev. Father Pagani. 0 10 0

Henry Suso's Little Book of Eternal Wisdom.—Translated from the German, by Richard Raby, O.S.B. 0 6 3

The Old Village Church. By M. A. Motter. 0 7 6

The Life of Sister Camilla, the Carmelite. By Very Rev. E. J. Sourin, V.G. 0 2 4

The Life of the Blessed Mary Ann of Jesus, called the Lily of Quito. By Father Joseph Boero, S.J. 0 2 6

The Complete Gregorian Plain Chant Manual.—Compiled by the Rev. William Kelly. 2 vols., 1 17 6

Lippincott's Complete Pronouncing Gazetteer, or Geographical Dictionary, of the World. Edited by J. Thomas, M.D., and J. Baldwin. 1 vol., large, 8vo. 1 0 0

Chambers's Pocket Miscellany. 24 vols., bound in 12, 1 5 0

"Papers for the People" 12 vols., bound in 6, 1 5 0

"Information for the People." 2 vols., 1 2 6

"Cyclopedia of English Literature." 2 vols., illustrated, 1 2 6

Miscellany. 10 vols., 1 7 6

Waverley Novels. Abbotsford Ed. 12 vols., cloth, illustrated, 3 0 0

"Library," 27 vols., half Morocco, 5 0 0

6 0 0

ALSO, JUST PUBLISHED.

An Elementary History of the United States. By John G. Shea. Price only 1s 3d; or, 10s per dozen.

The First Book of Universal History. By John G. Shea.—12mo., illustrated with 40 engravings and 6 maps. Price only 2s 6d; or, 20s per dozen.

D. & J. SADLIER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

Montreal, Nov. 22, 1852.

A NEW WORK

BY MRS. SADLIER.

JUST PUBLISHED—"THE BLAKES AND FLANAGANS," a Tale for the Times; by Mrs. J. Sadlier, author of "Willy Burke," "Alice Riondan," "New Lights, or Life in Galway," &c. &c.; 12 mo., 400 pages, with a fine engraving; muslin, 3s 9d; gilt, 5s 7 1/2d.

D. & J. SADLIER & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

September 15.

CENTRE OF FASHION!

MONTREAL

CLOTHING STORE,

85 McGill Street, 85

WHOLESALE AND RETAIL.

D. CAREY

IS NOW RECEIVING, and will continue to receive, his splendid assortment of

FALL AND WINTER GOODS,

Consisting of BROAD, BEAVER and PILOT CLOTHS, CASSIMERES, DOESKINS, TWEEDS and VESTINGS. Constantly for sale, an extensive and general stock of

FASHIONABLE READY-MADE CLOTHING,

Of every description, which cannot, in point of advantage to the buyer, be surpassed by that of any house in the trade. Also—Shirts, Collars, Neck Ties, Handkerchiefs, Braces, Gloves, &c. &c.

IMPORTANT NOTICE!

The services of RANCOUR, the celebrated CUTTER, having been secured, a grand combination of Fashion and Elegance, together with a Correct Fit, will characterize the Custom Department. September 20.

WINTER GOODS! WINTER GOODS!!

IMPORTANT TO THE PUBLIC!!!

PATTON & BROTHER,

PROPRIETORS OF THE "NORTH AMERICAN CLOTHES WAREHOUSE,"

WHOLESALE AND RETAIL,

No. 42, McGill Street, nearly opposite St. Ann's Market,

WOULD most respectfully announce to their friends and the Public generally that they have LEASED and FITTED UP, in magnificent style, the above Establishment; and are now prepared to offer

Greater Bargains than any House in Canada.

Their Purchases being made for CASH, they have determined to adopt the plan of LARGE SALES and SMALL PROFITS, thereby securing a Business that will enable them to sell MUCH LOWER than any other Establishment.

READY-MADE CLOTHING.

This Department is fully supplied with every article of READY-MADE CLOTHING, HATS, CAPS, Furnishing and Outfitting Goods.

CUSTOM DEPARTMENT.

This Department will be always supplied with the most fashionable as well as durable Foreign and Domestic BROAD-CLOTHS, Cassimeres, Doeskins, Vestings, Tweeds, Satinets, &c., of every style and fabric.

N.B.—Remember the "North American Clothes Warehouse," 42 McGill Street. Give us a call. Examine Price and quality of Goods, as we intend to make it an object for Purchasers to buy. PATTON & BROTHER. Montreal, May 10, 1854.

BELLS! BELLS!

THE SUBSCRIBERS, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions suitable for FIRE ALARMS, CHURCHES, ACADEMIES, FACTORIES, STEAM-BOATS, PLANTATIONS, &c., mounted with their "ROTATING YOKES," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warranted given of tone and durability. For full particulars as to CHIMES, KEYS, WEIGHTS, &c., apply for Circular to

A. MENEELY'S, West Troy, Albany Co., N. Y.

BREWSTER & MULHOLLAND, Agents, Montreal.

MONTREAL MARKET PRICES.

Table with columns for commodity names (Wheat, Oats, Barley, etc.), units (per minot, per bush, etc.), and prices for Jan. 2, 1856.

SADLIER & CO'S. NEW PUBLICATIONS.

A NEW WORK.

BY MRS. SADLIER.

JUST PUBLISHED, 'THE BLAKES AND FLANIGANS.' A Tale illustrative of Irish Life in the United States.

Although this Work has only been published a few weeks, the first edition of two thousand copies have already been sold.

'In its permanent and corrected form, we wish 'The Blakes and Flanigans' a place in every household, and we could not wish an Irish household a better guide, or a more accurate social chart, of the dangers and temptations with which they especially have to combat in this state of society.'

'We earnestly hope it may find a place in every Catholic household, and that it may be carefully read by every Catholic father and mother in the Province.'

'We are indebted to the publishers for a copy of this Work, which, like all Mrs. Sadlier's writings, can be read with interest and profit.'

'Mrs. Sadlier has been the successful authoress of several pleasing stories published heretofore, and we have no doubt, that the Work the Sadliers have just published will add to her reputation.'

'Independent, however, of the principle which it inculcates, the story is interesting and well-told, and is of a nature to please persons of all creeds and countries. Like all other Works of the Sadliers, the typographical execution is splendid.'

'We can assert that it is one of the most useful books of the day, and the most pertinent to the circumstances in which we are now placed with regard to religious education.'

'The accomplished Authoress has put the Catholics of America under a strong obligation by this most excellent Work, the best ever written by her. We wish it to be wide spread.'

'The tale is well written and graphically told, and maintains the high position Mrs. Sadlier has already attained in the world of letters.'

NEW EDITIONS.

THE BEST AND CHEAPEST CATECHISM for Schools and Families published, is the 'DOCTRINAL AND SPIRITUAL CATECHISM.'

By the Rev. Pere Collot, Doctor of the Sorbonne. Translated from the French, by Mrs. J. Sadlier. For the use of the Brothers of the Christian Schools.

This is considered by competent judges as the most complete, and at the same time, the most concise Catechism of the Christian Religion and of Scripture History that has yet been offered to the public. It is admirably adapted for adults requiring instruction as well as for children. The answers are all so condensed that they are easily committed to memory; and there is not a single point connected with religion, either of doctrine, discipline, or ceremonial, that is not fully explained.

We know that this work requires only to be known to secure for it a very wide circulation. In order to place the work within the reach of every person, we have determined to put it at the following prices: 12mo., 440 pages, half bound, 1s 10d; muslin, 3s 6d; to schools and colleges, we will put them at 4s 6s per hundred.

NINTH EDITION:

AN ORIGINAL TALE,

'NEW LIGHTS; OR, LIFE IN GALWAY.' A Tale of the New Reformation. By Mrs. J. Sadlier. Illustrated with 3 engravings, 443 pages, 18mo. Cloth, 2s 6d; Cloth, gilt, 3s 9d; Cloth, full gilt, 5s.

The Six Volumes of the Library published, are the most interesting as well as the most useful Catholic Books yet issued from the American Press.

THE FIFTH EDITION—1 VOL.

FABIOLA; OR, THE CHURCH OF THE CATACOMBS. By His Eminence Cardinal Wiseman. 12mo. of 400 pages; cloth, extra, 3s 9d; gilt, 5s.

The Press of Europe and America are unanimous in praise of this work. We give a few extracts below:—

'Eminently popular and attractive in its character, 'Fabiola' is in many respects one of the most remarkable works in the whole range of Modern Fiction. The reader will recognize at once those characteristics which have ever succeeded to identify one illustrious pen.'

'Worthy to stand among the highest in this kind of literature.'

'Were we to speak of 'Fabiola' in the strong terms our feelings would prompt, we should be deemed extravagant by those who have not read it. It is a most charming book, a truly popular work, and alike pleasing to the scholar and general reader.'

'We would not deprive our readers of the pleasure that is in store for them from the perusal of 'Fabiola'; we will therefore refrain from any further extracts from this truly fascinating work. We know, in fact, no book which has, of late years, issued from the press, so worthy of the attention of the Catholic reader as 'Fabiola.' It is a most charming Catholic story; most exquisitely told.'

THE VOLUME POPULAR LIBRARY.

The Life of St. Francis of Rome; Blessed Lucy of Narni; Dominica of Baradisi; and Anne De Montmorency, Sotary of the Pyrenees. By Lady Fullerton. With an Essay on the Miraculous Life of the Saints, by J. M. Capes, Esq. 12mo., cloth, extra, 2s 6d; gilt, 3s 9d.

CATHOLIC LEGENDS, (Volume III. of the Popular Library) containing the following:—The Legend of Blessed Sadoe and the Forty-nine Martyrs; The Church of St. Sabina; The Vision of the Scholar; The Legend of Blessed Egeidius; Our Lady of Chartres; The Legend of Blessed Bernard and his two Novices; The Lake of the Apostles; The Child of the Jew; Our Lady of Galloro; The Children of Justini; The Deliverance of Antwerp; Our Lady of Good Council; The Three Knights of St. John; The Convent of St. Cecily; The Knight of Champfleury; Quilma, the Moor-

ish Maiden; Legend of the Abbey of Ensedeln; The Madonna della Grotta at Naples; the Monks of Lerins; Ensebia of Marseilles; The Legend of Placidus; The Sanctuary of Our Lady of the Thorns; The Miracle of Typasus; The Demon Preacher; Catherine of Rome; The Legend of the Hermit Nicholas; The Martyr of Roxux; The Legend of St. Cedmon; The Scholar of the Rosary; The Legends of St. Hubert; The Shepherdness of Nanterre.

The Witch of Milton Hill. A tale, by the Author of 'Mount St. Lawrence.' 'Mary, Star of the Sea,' &c., being the Fourth Vol. of the Popular Catholic Library. 1 Vol., cloth, extra. Price, 2 6

CONTENTS:—Father Azevedo and his Companions; or, The Forty Jesuits.—Sister Honoria Magaen and her Companions.—The Blessed Andrew Bobola, S.J.—The Blessed John de Britto, S.J.—The Nuns of Minsk.—A Confessor of the Faith during the French Revolution of 1793-95.—Martyrs of the Carmes.—Gabriel de Naillac.—Margaret Clitherow, the Martyr of New York.—The Martyrdom of Girouimo at Algiers, in 1569.—Missions and Martyrdoms in China.—Father Thomas, of Jesus, &c. 1 Vol., cloth. Price, 2 6

6TH VOLUME OF POPULAR LIBRARY: Heroines of Charity; containing the Lives of the Sisters of Vincennes, Jeanne Biscot, Middle, le Gras, Madame de Miranion, Mrs. Seton, (foundress of the Sisters of Charity in the United States; the Little Sisters of the Poor, &c., &c. With Preface, by Aubrey de Vere, Esq. 12mo., muslin? 2 6

The following notice of the work, is from the Buffalo Catholic Sentinel:— 'This is a 'pocket edition' brought out with clear type and very neatly bound, and its low price brings it within the reach of every person. In fact, this little volume is like all the publications of said firm—good value for its price.'

NOW COMPLETE, the most elegant Work published this year—

A MONUMENT TO THE GLORY OF MARY. New and illustrated Work. Published with the approbation of the Most Rev. John Hughes, D.D., Archbishop of New York:

'LIFE OF THE BLESSED VIRGIN MARY, MOTHER OF GOD.'

with the history of the Devotion to her; completed by the Traditions of the East, the Writings of Fathers, and Private History of the Jews. By the Abbe Orsini. To which is added the Meditations on the Litany of the Blessed Virgin.—By the Abbe Edouard Barthe. Translated from the French by Mrs. J. Sadlier.

This superb work is now complete, and is offered to the public at one-third the price of the French edition. Printed on the finest paper, and illustrated with 16 steel engravings.—740 pages, Imperial 8vo.

Table with columns for material types (Cloth, extra, English morocco, etc.) and prices (s. d.).

The following notice of the Work is from Brownson's Review for October, 1855:—

'The style in which this volume is presented to the public does great honor to the publishers. The engravings are well executed and selected from the best models. Like all Mrs. Sadlier's translations, it is carefully and correctly translated. One can read it without having the thought of its being a translation continually before the mind. The Abbe Barthe's Meditations on the Litany of Loretto, also translated by Mrs. Sadlier, greatly enhance the value of this volume. We most heartily commend it to all those who wish to possess the most valuable Life of the Blessed Virgin which has appeared in this country.'

CARDINAL LAMBRUSCHINI'S CELEBRATED WORK

ON THE IMMACULATE CONCEPTION.

A POLEMICAL TREATISE ON THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN. By Cardinal Lambruschini. To which is added,

A HISTORY OF THE DOCTRINE.

By Father Felix, S.J. The French portion of the Work translated by Mrs. J. Sadlier, and the Latin extracts from the Holy Fathers, by a Clergyman of the Diocese of Montreal.—12mo., with a fine steel engraving. Muslin, 2s 6d.

IN PREPARATION:

THE COMPLETE WORKS OF GERALD GRIFFIN. A Popular History of the Wars of Religion. Tales and Legends from History. A Popular Modern History. By Mathew Budge, Esq. The Boyhood of Great Painters. The Miner's Daughter. By Miss Cadell.

NEW BOOKS JUST PUBLISHED,

FOREIGN AND DOMESTIC,

AT SADLIERS' CHEAP CASH BOOK STORE.

Table listing various books with authors and prices (s. d.).

Wilberforce's Celebrated Work—"An Inquiry into the Principles of Church Authority; or, Reasons for withdrawing My Subscription to the Royal Supremacy. 12mo., 3 9

ENGLISH AND FRENCH SCHOOL BOOKS. Just Published, New Editions of FERRIS'S ELEMENTS OF FRENCH AND ENGLISH CONVERSATION; with new, familiar, and easy dialogues, and a suitable Vocabulary. Price, 1s 3d, or 12s the dozen.

PATRICK DOYLE, AGENT FOR "BROWNSON'S REVIEW," AND "THE METROPOLITAN," TORONTO.

WILL furnish Subscribers with those two valuable Periodicals for \$5 per Annum, if paid in advance.

GRAMMAR, COMMERCIAL, AND MATHEMATICAL SCHOOL, NO. 54, ST. BONAVENTURE STREET.

Mr. DANIEL DAVIS

RESPECTFULLY begs leave to inform the inhabitants of Montreal and its vicinity, that he is ready to receive a limited number of PUPILS both at the DAY and EVENING SCHOOLS.

W. F. SMYTH, ADVOCATE, Office, 24 St. Vincent Street, Montreal.

MONTREAL STEAM DYE-WORKS!

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,) 35, Saugnet Street, north corner of the Champ de Mars, and a little off Craig Street.

BEGS to return his best thanks to the Public of Montreal, and the surrounding country, for the liberal manner in which he has been patronized for the last nine years, and now craves a continuance of the same.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)

NOTICE!!!

MORISON, CAMERON & EMPEY, HAVING now disposed of all the GOODS damaged by the late Fire on their Premises,

288 Notre Dame Street, WITH THE EXCEPTION OF PART OF CLASS Nos. 1, 2, 3, 6, 8, 14, 19, and 31,

And a portion of the GOODS in the 3rd and 4th Stories, they have determined to pack up the same in CASES, for disposal during the dull Season, and to OPEN for Inspection and Sale on Monday First, the 25th instant, their entire

ASSORTMENT OF NEW GOODS! Comprising the choicest variety of

FANCY AND STAPLE DRY GOODS, EVER OFFERED IN THIS MARKET.

AS OUR NEW GOODS Have come to hand so late in the Season, we have determined to mark them at a very

SMALL PROFIT, In order to effect a speedy Sale, so that GREAT BARGAINS WILL BE OFFERED.

M. C. & E. beg to state, that the ENTIRE STOCK, though large, will be

Sold by Private Sale, and not by Auction; and that the doors will be OPENED EACH MORNING, punctually at NINE o'clock.

All Goods marked in Plain Figures, at such a LOW RATE that no Second Prices need be offered. MORISON, CAMERON & EMPEY, 288 Notre Dame Street, (late No. 202.) Montreal, June 23, 1855.

TO YOUNG GENTLEMEN STUDYING FOR COMMISSIONS IN THE ARMY.

AT the suggestion of three or four young gentlemen, whose studies in the above line he has recently had the honor of successfully superintending, Mr. ANDERSON would respectfully intimate that he has opened a CLASS exclusively for the benefit of gentlemen of the foregoing character.

References: Rev. Canon LEACH, McGill College. Cols. DUBOIS and PARTRICH. Hours of attendance, &c., made known at the Class Room, No. 50, St. Charles Borromee Street, Sept. 6.

ST. MARY'S COLLEGE, WILMINGTON, DEL.

THIS INSTITUTION is Catholic; the Students are all carefully instructed in the principles of their faith, and required to comply with their religious duties. It is situated in the north-western suburbs of this city, so proverbial for health; and from its retired and elevated position, it enjoys all the benefits of the country air.

The best Professors are engaged, and the Students are at all hours under their care, as well during hours of play as in time of class.

The Scholastic year commences on the 16th of August and ends on the last Thursday of June.

TERMS:

The annual pension for Board, Tuition, Washing, Mending Linen and Stockings, and use of bedding, half-yearly in advance, is \$150

For Students not learning Greek or Latin, 125 Those who remain at the College during the vacation, will be charged extra, 15

French, Spanish, German, and Drawing, each, per annum, 20

Music, per annum, 40

Use of Piano, per annum, 8

Books, Stationery, Clothes, if ordered, and in case of sickness, Medicines and Doctor's Fees will form extra charges. No uniform is required. Students should bring with them three suits, six shirts, six pairs of stockings, four towels, and three pairs of boots or shoes, brushes, &c.

Rev. P. REILLY, President.

WHY WEAR BOOTS AND SHOES THAT DON'T FIT?

EVERY one must admit that the above indispensable article, WELL MADE and SCIENTIFICALLY CUT, will wear longest and look the neatest. To obtain the above, call at BRITTS' (Montreal Boot and Shoe Store,) 164 Notre Dame Street, next door to D. & J. Sadlier, corner of Notre Dame and St. Francois Xavier Streets, where you will find a

SUPERIOR AND SPLENDID STOCK TO SELECT FROM.

The entire work is manufactured on the premises, under careful supervision.

NOW IS THE TIME TO SUBSCRIBE TO FLYNN'S CIRCULATING LIBRARY,

(Only Five Shillings a year, in advance.) No. 55, ALEXANDER STREET, OPPOSITE ST. PATRICK'S CHURCH.

JOHN O'FARRELL, ADVOCATE, Office, — Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

DR. MACKEON, 6, Haymarket Square.

FRANKLIN HOUSE, BY M. P. RYAN & Co.

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

THE FURNITURE

Is entirely new, and of superior quality. THE TABLE Will be at all times supplied with the Choicest Delicacies the markets can afford.

HORSES and CARRIAGES will be in readiness at the Steamboats and Railway, to carry Passengers to and from the same, free of charge.

Printed and Published by JOHN GILLIES, for GEORGE E. CLARK, Editor and Proprietor.