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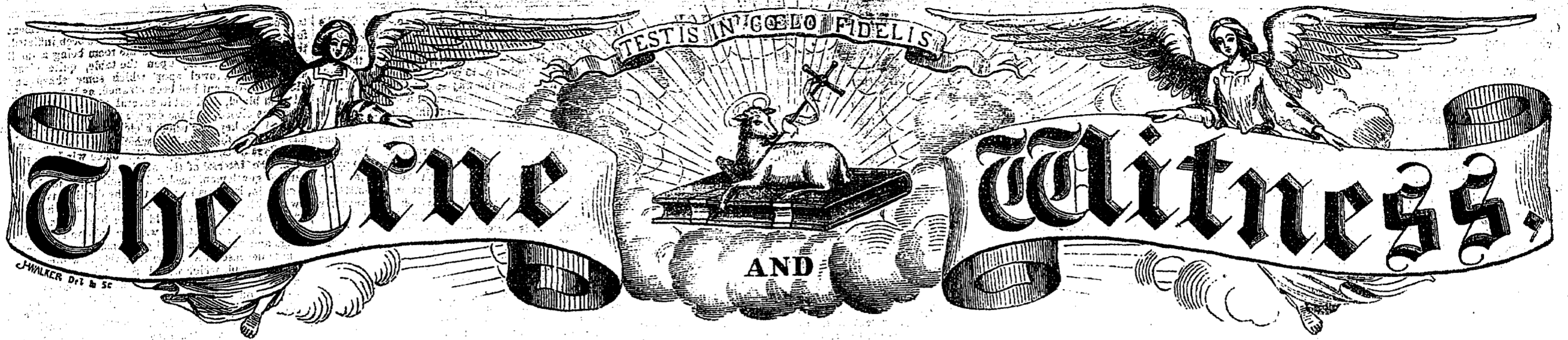
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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, DECEMBER 19, 1856.

No. 19.

REV. DR. CAHILL,
ON THE APPEAL OF ARCHDEACON DENISON.
(From the Dublin Telegraph.)
Ballyroan Cottage,
Nov. 19, 1856.

The reading public of Great Britain and Ireland are already acquainted with the case of Archdeacon Denison, in reference to the doctrine of the Eucharist in the Protestant church. Taking "the Thirty-nine Articles" as the standard of the Faith of Protestants; again, assuming (as they allege) the Scriptures as the sum of Christian belief; and further, comparing these two positions with the arguments of the Protestant Primate and with the defence of the Archdeacon, it is not too much to say, that no man of conscience and of theological learning can risk the salvation of his soul on the recognised constitution and the avowed creed of the English Establishment. The two principal points attempted to be maintained, by what is called "the Reformation," in reference to Christianity, are, firstly, "that the Scriptures alone are the only and the all-sufficient revelation and law of God and man;" and, secondly, "that the authority of the Pope and the infallibility of the Church are a human invention, and a damnable fallacy."

No language can adequately describe the incongruities of these two propositions: and no fancy can justly depict the melancholy results which, up to the present time, have followed the public acceptance of these principles, which, on minute examination, will be found at variance with the axioms of Christianity, and with the laws of the Gospel. Without wishing to say one word, or to give even a hint which could offend—Protestantism is a confused heap of inconsistency and incongruity on these two points: and the Converts who have joined the Catholic Church: the Fellows of their Universities: the English Noblemen: and the English and Scotch Noble Ladies have all left their former communion, from the irreconcilable principles, and the contradictory doctrines, which meet the reason and faith of the inquirer at every step he advanced through the labyrinth of "Reformation." Without citing the numerous examples which could be adduced in support of these assertions, one important instance will be quite sufficient.—It has reference to one of "the Thirty-nine Articles," namely, the fifth article: it is one of the articles of the English faith: and as such is, therefore, necessary to salvation. Yet neither this article in its entirety, nor one explicit word of this article, is found in the sacred volume.—The doctrine referred to is the procession of the "Holy Ghost from the Son:" that is, the procession of the third person of the Blessed Trinity from the Son as well as from the Father. The fifth article of the English creed has it as follows:—

"V.—OF THE HOLY GHOST.—The Holy Ghost proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God."

Now, the words "proceeding from the Son," or even any words expressing the same idea, are not found in any passage or passages of the Sacred Volume. At this assertion the reader will inquire and ask on what grounds, then, does the Protestant church profess (on the all-important doctrine of the Blessed Trinity) an article of faith which is not contained in any direct or explicit passage of the New Testament? The answer is, namely, that the English church has adopted this article of their faith from the decision of one of the Councils of the Catholic Church: thereby demonstrating the inconsistency of this church in asserting the all-sufficiency of the Scriptures alone in matters of faith, while at the same time borrowing an article of that faith from the sole authority of the Catholic Church.

The passage amongst many others, on which the decision of the Catholic Church is founded, is as follows, JOHN XV., 26:—

"But when the Paraclete cometh, whom I will send from the Father, the spirit of truth, who proceedeth from the Father, he shall give testimony of me."

In this and similar texts, neither the expressed words, nor the explicit ideas, assert the procession of the third person of the Blessed Trinity from the second: but the Catholic Church in Council has decided, that as Christ sent the Holy Ghost, he therefore proceeds from Him. But the truth clearly is founded solely on the authority of the Council, and not on the expressed words, or explicit ideas of the text.—Hence this one example, on this vital point, will be sufficient to prove that while the Anglican communion asserts the sufficiency of Scripture alone, in matters of faith, she contradicts her own tenets, when she adopts an article of that faith founded solely on Catholic authority.—Without, therefore, entering on the questions of her rejection of whole books of scripture: of her mistranslations: of her metaphorical interpretations, if one, even one damaging case, can be successfully made out against her articles of Faith, it essentially impeaches and taints her entire creed which, therefore, as a matter of course,

must be abandoned, as untenable and false, by every scholar who reasons correctly, and by every Christian who values his eternal salvation.

Whoever wishes to study "the history" of the Thirty-nine Articles, and to read the Acts of Parliaments on which they are founded, will learn without doubt, that the entire system of the new religion is one of a revolutionary constitution, and of a political expediency.

Burnet (I. iii., p. 398) speaking of Elizabeth, writes, "she thought that in her brother's reign they made their doctrine too narrow in some points; therefore, she intended to have some things explained in more general terms, so that all parties might be comprehended by them: her intention was to have the manner of Christ's presence in the Sacrament to be left in some general words:" and hence she proposed "to have the Communion Book so contrived, that it might not exclude the belief of all parties; for, the chief design of the Queen was, to unite the nation."

The process of religion-making and creed-manufacturing which may be seen in the quotations just made, will be observed to proceed to higher degrees of gospel-jugglery, in the extracts about to be given from Synods, and from the following Acts of Parliaments:—

"The supremacy or headship of the Church (Act, &c., 1559) is annexed to the Crown, and declares that the authority of existing, correcting, and reforming all things in the Church is for ever annexed to the Royal dignity: and whosoever should refuse to swear and acknowledge the Queen to be the Supreme Head of the Church, and governor in all causes, as well ecclesiastical as temporal, within her dominions, is to forfeit any office he may hold either in Church or State." (Burnet I. iii., p. 385, 386.)

Here, in the last quotation the Parliament, after having "made religion," and "contrived" a Book of Common Prayer, have made a woman Pope, who ever after, during her reign, gave permission to preach by letters patent: who made bishops like her father, either for a limited time, or during their lives, at her pleasure: who issued Excommunications: regulated external worship: adjusted faith: adjudicated on the dogmas of religion: and gave, as from the source of Christ himself, both validity and legality to the entire constitution of the new Gospel. Hence, when "the Thirty-nine Articles" were manufactured according to the wish of the Queen, and in conformity with the Acts of the Parliament, the Articles were published, and headed with the following words:—"That these articles being authorized by the consent and assent of Queen Elizabeth, ought to be received and executed throughout the whole realm of England."

If it were not a public universally known fact that the English Parliament did really pass the acts just quoted, no man living could believe that any man or set of men could conceive and execute the plan of making a new religion! and if it were not equally an admitted fact that the laity did embrace this religion so made, future generations could not fancy that in the short period of forty-five years, all England (Lancashire excepted) had abandoned the old faith, and adopted a system, which, they all knew, had its origin in political crime, was constructed on human principles, and executed in malice and in social revenge!

This brief historical review will enable the reader to approach the case of Archdeacon Denison with an accurate knowledge of the legal premises on which the English Primate founded his ecclesiastical charge against him. The case stands thus: Archdeacon Denison preached and published a sermon on the Eucharist, of which one passage in particular is declared by the Protestant Primate to be at variance with the Anglican creed. The proposition censured by the Primate is as follows:—

"Mr. Denison says:—
"By all who come to the Lord's table, by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received."

Dr. Lushington, the agent and prosecutor of the primate, asserts, that the proposition referred to contradicts the 29th of Elizabeth's articles, which is as follows:—

"XXIX. OF THE WICKED WHICH EAT NOT THE BODY OF CHRIST IN THE SUPPER.—The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing."

The question, therefore, is, whether these two propositions can be reconciled; and their meaning mutually adjusted. The Archdeacon says they are not at variance with each other, while the Primate asserts they are. From the pleadings on both sides, the following condensed extracts are taken:—

"The defence made by the Archdeacon is, that the Articles must be understood in a sense to agree with other documents of equal authority in the Church of England. So he appeals to the Prayer Book and the Church Catechism, and even summons the Homilies

to his aid. As these documents, too, may be supposed to admit of further elucidation, he quotes the writings of the Reformers and other divines of the Church of England, as well as other passages from St. Augustine besides that quoted in the Article, and a great deal more.

"That, then, is his defence. Dr. Lushington meets it by observing that it was a legal, not a theological question, he was called on to decide. The charge against the Archdeacon was, that he had published words contradictory of the 29th and 29th Articles, which it was no business of his to defend. Had the words of the Articles required any explanation—did they admit of the least doubt—were they not absolutely and singularly clear and express, then there might be some occasion to appeal to other documents and writings, with a view to ascertain, not the doctrine, but the meaning of the Articles. In this case, however, there could be no doubt whatever as to the meaning of the two Articles. It was wholly unnecessary, then, to go beyond the text of those Articles for their interpretation. Archdeacon Denison's words were equally clear and self-explained. The two passages thus so plain were as plainly contradictory, and there was no alternative but to pronounce the sentence of deprivation against Archdeacon Denison, who, of course, appeals, with the certainty of a similar judgment in any court in this land."

Whoever wishes to compare the pleadings in this case with the avowed doctrines of the Anglican Establishment cannot fail to note the inconsistency, the contradiction, the incongruity, and indeed the deceptiveness which are manifest in this human system.

Firstly—In their sermons, their books, their placards, they inform the public that the Scriptures alone contain their Rule of Faith: and yet one of their vital articles of Faith is not taken from the Scriptures, but from the decision of the Catholic Church, which (Catholic Church) having learned the word of God from the teaching of their ancestors, knew how to make clear that which was obscure, and to decide as certain that which might otherwise be doubtful.

Secondly—In all their discussions, controversies, treatises, &c., Private Judgment is put forward as the means given by God for understanding the word of the Gospel; while in the case before us Archdeacon Denison is refused the right of his private judgment, is compelled against his judgment to bow to a code of laws made three hundred years ago: and in case of refusal he is dismissed from his office, and is punished by the withdrawal of the support of himself, his wife, and his children; in fact, he is tried, convicted, dismissed, degraded, banished, beggared, starved, and perhaps killed, for insisting on a right which they tell all the world is the fundamental principle of Protestantism.

Thirdly—In several Acts of Parliament, and in all their synods and convocations, they have declared, that the Pope is an anomaly in religion: that general councils are a profane institution: and that their decrees are a fallacy in gospel legislation: while at the same time they appoint a woman, a child, a Profligate, or perhaps a Fool as an English Pope: obey an assembly of Laymen, in framing acts of faith: and transfer to a corrupt human legislation the homage and the reverence which (if the Gospel be true) are alone due to the appointed ministers and anointed constitution of God.

Fourthly—They never cease before the public repeating the hackneyed phrase, "search the Scriptures," to learn the truths of God; and yet, when Mr. Denison appeals to Scripture, in his defence, Dr. Lushington meets him by saying he "did not appear to defend a case of doctrine but of English law." In fact, in this pleading, the Gospel is set aside, and the authority of the English Parliament is clearly introduced as the sole rule of Faith!

Fifthly—No man of candor and honest conscientious feeling can read the entire case at issue without seeing in every stage of the proceedings the most glaring inconsistency; in fact, it can be called by no other name than a corrupt system of gospel-jobbing, which has only to be exposed to public scrutiny, in order to be universally abhorred.

Who, therefore, that has studied the early workings of this system, and watched its progress, could remain within an Institution where every thing is marked with the corrupt character of ambitions and wicked men: hence the distinguished English converts: fellows of colleges: have retired from all connexion with kindred, home, and emolument, in order to rest their heads within the ancient fold of the Apostles; and hence the many names even in Ireland who have joined the ranks of the Catholic Church within the last ten years. In the article just written there is no desire to utter one word of offence against the conscientious feelings of any class in the community: the writer merely quotes the proceedings in the case of Archdeacon Denison; and he feels certain that the Archdeacon and his friends would employ the same arguments before his Primate as are here put forward in these hurried remarks.

D. W. C.

THE FOR TAT.—As a lady was viewing herself in a mirror, she said to her daughter, "What would you give to be as handsome as I am." "Just as much," replied the daughter, "as you would give to be as young as I am."

Extracts from the most eloquent and most distinguished writers of modern times.

LECTURES ON CATHOLICISM IN ENGLAND.

BY JOHN HENRY NEWMAN, D. D., PRIEST OF THE ORATORY OF ST. PHILIP NEERI.

HOW PROTESTANTS HAVE EVER PERSECUTED.

The horrors I have been describing are no anomaly in the history of Protestantism. It has persecuted in England, in Scotland, in Ireland, in Holland, in France, in Germany, in Geneva. Calvin burnt a Socinian, Cranmer an Anabaptist, Luther advised the wholesale murder of the fanatical peasants, and Knox was party to bloody enactments and bloody deeds. You will think that with scandals such as these at their doors, Protestants would find it safest to let history alone, and not meddle with the question of persecution at all, from a lively consciousness of deeds identical with those which they impute to the Catholic Church. Not a bit of it. What then is their view of the matter? Strange to say, they make it their plea of exculpation, and the actual difference between Catholics and them, that they condemn persecution in principle; in other words, they bring their own inconsistency as the excuse for their crime. Now, I grant them, I am far from disputing it, that a man who holds a right principle and occasionally, nay, often, offends against it, is better than he who holds the opposite wrong principle, and acts consistently upon it; but that is not the present case. The case before us is that of persons who never once have acted on the principle they profess—never once; for they cannot produce their instance when Protestants, of whatever denomination, were in possession of national power for any sufficient time, without persecuting some or other of their polemical antagonists. So it has been, so it is now. Three centuries ago Protestantism in England set off on its course with murdering Catholic priests; but a few months have passed since a clergyman of the Establishment gave out to his congregation that transportation was too good for us, and he thought we all ought to be put to death. So far from the Protestant party feeling any real shock at this avowal, a little while after a second clergyman, as influential in Manchester as the first mentioned is in Liverpool, repeated the sentiment; and still no shock or sensation in the Protestant public was the result. Doubtless they gave their reasons for wishing it, sufficient in their own judgment, and so too did the Protestant Elizabeth, so too did Gardiner and other advisers of the Catholic Mary; but still such was the upshot of their reasons—death to every Catholic priest. The present case then is not that of an individual, or a ruler, or a body politic laying down a good principle, and not being able at times and under circumstances, through passion or policy, to act up to it; no, it is the case of a religion saying one thing, and on every actual and possible occasion doing another. Can such a religion extenuate its acts upon the ground of its professions? Yet this is the excuse, nay, this is the boast, the glory of the Protestant party;—"We always do one thing, and we always say another; we always preach peace, but we always make war; we have the face of a lamb and the claws of a dragon. And we have another boast; to be sure, we persecute; but then, as a set off, you see, we always denounce in others what we are in the practice of doing ourselves; this is our second great virtue. Observe, we, persecutors, protest against persecution—virtue one; next, we persecutors, blacken and curse the Papists for persecuting—virtue two; and now for a third virtue—why, we are so superlatively one-sided, that we do not even see our own utter inconsistencies in this matter, and we deny, to use a vulgar but expressive proverb, that what is sauce for the goose is sauce for the gander. We think that profession and denunciation make up a good Christian, and that we may persecute freely if we do but largely quote Sacred Scripture against it."

And now I might leave Protestants to explain this matter if they can, and to unravel the mystery how it is that, after all their solemn words against persecution, they have persecuted, as I have shown, whenever, wherever, and however they could, from Elizabeth down to Victoria, from the domestic circle up to the legislature, from black looks to the extremity of the gibbet and the stake; I might leave them, but I am tempted to make them one parting suggestion. I observe, then, it is no accident that they unite in their history this abjuration with this practice of religious coercion; the two go together. I say it, boldly and decidedly, and do not flinch from the avowal—Protestants attempt too much, and they end in doing nothing. They go too far; they attempt at what is against nature, and therefore impossible. I am not proving this; it is a separate subject; it would require a treatise. I am only telling the Protestant world why it is they ever persecute, in spite of their professions: it is because their doctrine of private judgment, as they hold it, is extreme and unreal, and necessarily leads to excesses in the opposite direction. They are attempting to reverse nature, with no war-

rant for doing so; and nature has its ample revenge upon them. They altogether ignore a principle which the Creator has put into our breasts; and, in consequence, they deprive themselves of the opportunity of controlling, restraining, and directing it. So was it with the actors in the first French Revolution; never were there such extravagant praises of the rights of reason; never so signal, so horrible a profanation of them. They cried, "Liberty, Equality, Fraternity," and then proceeded to massacre the priests, and to hurry the laity by thousands to the scaffold or the stream.

Far other is the wisdom of the Church. It is plain, if only to prevent the occurrence of persecution, she must—to use a phrase of the day—head a movement, which it is impossible to suppress. And in the course of eighteen hundred years, though her children have been guilty of various excesses, though she herself is responsible for isolated acts of most solemn import—yet for one deed or severity with which she can be charged, there have been a hundred of her acts repressive of the persecutor and protective of his victims. She has been a never failing fount of humanity, equity, forbearance, and compassion, in consequence of her very recognition of natural impulses and instincts, which Protestants would vainly deny and contradict; and this is the solution of the paradox stated by the distinguished author I just now quoted, to the effect, that the religion which forbids private judgment in waters of revelation is historically more tolerant than the religions which uphold it. His words will bear repetition: "We find, in all parts of Europe, scaffolds prepared to punish crimes against religion; scenes which sadden the soul were everywhere witnessed. Rome is one exception to the rule; Rome, which it has been attempted to represent as a monster of intolerance and cruelty. It is true that the Popes have not preached, like the Protestants, the universal toleration that the acts show the difference between the Protestants and the Popes. The Popes, armed with a tribunal of intolerance, have scarce spilt a drop of blood; Protestants and philosophers have shed it in torrents."

COBBETT'S HISTORY OF THE REFORMATION.

Real Cause of the Protestant Parsons' Enmity to Catholics.

This, at first sight, seems out of nature; but, if we consider, that this Church of England felt conscious, that its possessions did once belong to the Catholics, that the Cathedrals and Churches and the Colleges, were all the work of Catholic piety, learning, and disinterestedness; when we consider this, can we be surprised at these new possessors, who had got possession by such means, too, as we have seen in the course of this work; when we consider this, are we surprised that they should do everything in their power to prevent the people from seeing, hearing, and contracting a respect for those whom these new possessors had ousted? Here we have the true cause of all the hostility of the Church of England clergy towards the Catholics. Take away the possessions, and the hostility would cease to-morrow; though there is, besides that, a wide, and, on their side, a very disadvantageous difference, between a married clergy and one not married.—The former will never have an influence with the people, anything like approaching that of the latter. There is, too, the well-known superiority of learning on the side of the Catholic clergy; to which may be added the notorious fact, that, in fair controversy, the Catholics have always triumphed. Hence the deep-rooted, the inflexible, the persevering and absolutely implacable hostility of this Established Church to the Catholics; not as men, but as Catholics. To what else are we to ascribe that, to this day, the Catholics are forbidden to have steeples or bells to their chapels! They, whose religion gave us our steeples and our bells! To what else are we to ascribe, that their priests are, even now, forbidden to appear in the streets, or in private houses, in their clerical habiliments, and even when performing their functions at funerals? Why all this anxious pains to keep the Catholic religion out of sight? Men may pretend what they will, but these pains argue anything but consciousness of being right on the part of those who take those pains. Why, when the English nuns came over to England, during the French Revolution, and settled at Winchester, get a bill brought into parliament, (as the Church clergy did) to prevent them from taking Protestant scholars, and give up the bill only upon a promise that they would not take such scholars? Did this argue a conviction in the minds of the Winchester parsons, that Bishop North's was the true religion, and that William of Wyckham's was the false one? The Church parsons are tolerant enough towards the sects of all descriptions: quite love the Quaker, who rejects baptism and the sacrament; shakes hands with the Unitarian; and allow him openly to impugn that, which they tell us in the prayer book, a man cannot be saved if he do not firmly believe in; suffer these, aye, even Jews, to present to church-livings, and refuse that right to

was laboring under delirium tremens, and this turned out to be correct. It did not appear that the man...

THE DUBLIN PROTESTANT ASSOCIATION.—The Secularism, says the London Leader, never sleeps, but is always ready to turn the most revolting and fearful subjects into food for its morbid appetite.

In another place the Leader says:—A great light has burst upon us. We understand the spirit of the age better than we did a few hours since.

Irish murder, says the Times, has this characteristic, distinguishing it from the crime of the sister country—that it often escapes the punishment of the law.

The "SADLERITES."—Of these gentry of whom we have unfortunately too many specimens amongst our Canadian Kaultholms, the Tablet draws the following picture:—Among these Whiggish Catholics the fire of patriotism burns so vivaciously, they love their religion so ardently, that they stoop to accept situations rewarded with ample salaries.

ALANGAIS.—With horror we perceive that the English murder system has been imported amongst us. The fatal theory of "English everything" is bringing forth its natural calamitous result, and unless God in his mercy avert it, we may soon be anglicized to as fearful an extent as London itself.

ALREADY they are amongst us. A few weeks ago all Dublin was petrified with horror; a murder of the most hideous dye had been perpetrated.

MURDER OF A CATHOLIC BY ORANGEMEN.—Durhamtown, a newly-erected village near Bathgate, Linlithgowshire, has been the scene of another cold-blooded murder.

THE CABINET.—It was generally reported and believed yesterday (Friday) that there was a split in the cabinet about the provisions of the new Reform Bill, and that if the majority against the Premier do not give way to his lordship's opinions the ministry will be broken up.

dispar of justice from the law which legalises their extermination; that drives the wretched criminals into the devil's net; we lay their crime at the door of those who perpetuate the system in which it has its root.

It needs but a glance to classify this awful tragedy at Broadstone as essentially English. And what an awful study! To our mind the vestiges of the most violent and sanguinary struggle would not be more appalling to contemplate than the coolness, the precision, the hellish wisdom of the murderer, both before and after he had done the deed.

PROTESTANT EMIGRATION.—Liverpool, Saturday.—The American packet-ship Columbia, belonging to Messrs. Baring Brothers and Co's Black Ball line of Liverpool and New York steamers, is advertised to sail to-morrow (Sunday) for the latter port.

PROSECUTION NOT DECLINING.—There is a strange notion going abroad that Tractarianism is considerably on the decline and that its more violent efforts have subsided into the dilettantism of Belgravia.

BRITISH MORALITY.—The detection and conviction of Robson has been followed by the detection and arrest of Redpath. Garrote robberies have subverted the Englishman's sense of personal security.

RESULTS OF DRUNKENNESS.—In our Liquor Lists of the last sixty-one weeks, we have registered the following authenticated cases:—200 serious accidents or cases of striking bodily peril, 360 robberies of or by drunken persons, 981 brawls or violent assaults, 291 cases of cruelty to wives or children, 611 premature deaths, 228 actual or attempted suicides, 152 murders or manslaughters.

THE DUKES OF ATHOLL writes to the press denying that the Duchess of Atholl has become a member of the Catholic Church. There is, he says, no foundation for the report.

On Thursday, Mr. Wakley held an inquest on the body of a female infant which had been cruelly murdered, and then left on a door step near Fitzroy square. Verdict, "Wilful murder against some persons unknown."

LOOK AT HOME.—The cost of sending the German Legionaries, with their wives and families, to the Cape of Good Hope, and settling them there, is estimated at £800,000!

PROPOSED RESEARCH FOR THE REMAINS OF SIR J. FRANKLIN.—At a meeting of the fellows of the Royal Geographical Society, held on the 24th of November, Lieutenant Pim read a paper which had relation to the late Sir J. Franklin, and to a proposed plan to discover, if possible, the remains of that gallant officer.

PROTESTANT ESTIMATE OF PROTESTANT BISHOPS.—The remarks of the Protestant papers on the "consecration" of Protestant "Bishops" for London and Graham's Town, on Sunday last, force upon us the question, "How long can an institution stand in a popular Government like ours, which has enormous wealth to tempt aggression, and has fallen into universal contempt?"

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Garrote robberies are on the increase, and now we have before us three months of short days and long nights. This gloomy period will no doubt be turned to the best account by the Thugs of Cockayne, and if the police cannot or will not protect us, we must learn to protect ourselves.

Messrs. Spooner and Newdegate have implored their constituents at Rugby, not to "kiss the Pope's toes." His Holiness, we dare say, will not be sorry to be spared the trouble of receiving these gentlemen, who have commonly been found eager enough for the honour of a presentation when visiting Rome.

KOSSUTH'S "NO POPERY" CAT.—The Times, in a leading article, says:—"Not content with gross misrepresentation of the object of our present good understanding with Austria, M. Kossuth blows the religious bellows, and frightens the good Protestants of Manchester, with alarming accounts of the growth of Popery abroad."

PROTESTANT ESTIMATE OF PROTESTANT BISHOPS.—The remarks of the Protestant papers on the "consecration" of Protestant "Bishops" for London and Graham's Town, on Sunday last, force upon us the question, "How long can an institution stand in a popular Government like ours, which has enormous wealth to tempt aggression, and has fallen into universal contempt?"

RESULTS OF DRUNKENNESS.—In our Liquor Lists of the last sixty-one weeks, we have registered the following authenticated cases:—200 serious accidents or cases of striking bodily peril, 360 robberies of or by drunken persons, 981 brawls or violent assaults, 291 cases of cruelty to wives or children, 611 premature deaths, 228 actual or attempted suicides, 152 murders or manslaughters.

THE DUKES OF ATHOLL writes to the press denying that the Duchess of Atholl has become a member of the Catholic Church. There is, he says, no foundation for the report.

On Thursday, Mr. Wakley held an inquest on the body of a female infant which had been cruelly murdered, and then left on a door step near Fitzroy square. Verdict, "Wilful murder against some persons unknown."

ing that they would hang Palmer, tied him to a crane. Immediately afterwards the crane was set in motion by some one on the bottom floor of the factory, and the poor lad was drawn up and severely crushed between the roller of the crane and the ceiling.

"TILL SO GENTLY STEALING."—It seems that Manager Cameron, before opening the Bank, was in the habit of reading prayers. Of such hypocrites, who bring disrepute on the name of religion, it may be truly said, in Goldsmith's line, that—

UNITED STATES. A CURIOUS REMOR FROM WASHINGTON.—The New York Herald says that there is a rumor in Washington, communicated with studied caution and reserve, that a person high in position has betrayed unmistakable symptoms of insanity.

A paragraph is going the rounds of the press, entitled "The Religion of our Governors," glorifying the State of New York for its tolerant spirit towards such as its Governors have been of "all religions."

PROTESTANT LIBERALITY.—The Supreme Court of North Carolina has confirmed the decision of Judge Manly, that members of the Universalist Church are incompetent to testify in courts of justice, according to the laws of that State!

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FOREIGN INTELLIGENCE.

FRANCE.

It is announced that the Congress of Paris is about to resume its sittings ostensibly for the settlement of the Bolgrad dispute...

said that the continental monarchies, however, support the King of Prussia, while Switzerland talks of her 'rides'.

SWITZERLAND.

The Federal Council of the Helvetic Republic has unanimously refused to release the Neuchâtel prisoners.

The Paris correspondent of the Times says that so far as can be seen, the Swiss show no sign of yielding.

The Neuchâtel military are sending petitions to the Federal Council begging to be allowed to be the first to march in the event of the country being attacked.

ITALY.

ROME.—The Irish College is unusually full of students—they are now 46 in number, of whom 22 are new arrivals.

The Giornale di Roma has formally contradicted the rumor that any modifications of the Concordat with Austria are in contemplation.

SARDINIA.—The leading clerical organ of Turin has been seized for having published certain extracts opposed to the King of Sardinia.

NAPLES.—The State of Naples has ceased to attract much attention, and the general impression amongst the Liberal party is, that the King has rather been strengthened by the proceedings of England and France.

A letter from Naples, in the Cattolico of Genoa, a clerical paper, says:—"The King of the Sicilies has just pardoned two political prisoners—Pasquale de Rosa, condemned in 1851 to 19 years' hard labor in irons; and Vincenzo Farina, condemned to 20 years of the same punishment.

Another letter, of the 17th says:—"Naples is perfectly tranquil, and travellers need have no apprehension of disturbances here, notwithstanding the departure of the French and British missions.

GERMANY.

PRUSSIA.—The Univers supplies us with fresh proofs of the persevering efforts made by the Prussian government to Protestantise the Catholic provinces of the kingdom.

RUSSIA.—The report that Prince Gortschakoff had issued another circular relative to the pending questions is in some measure confirmed by the following letter, dated Berlin Nov. 21, addressed to the Fraakfurter Zeitung.

DETENTION OF ENGLISH SHIPS AT CROSTADT.—Telegraphic advices from St. Petersburg convey the disagreeable intelligence that, owing to the great difficulty interposed by the State the prospect of the release of the ships now detained at Cronstadt was becoming fainter.

AUSTRALIA.

The last Australian mail is shadowy of coming events, rather than ripe, with developed news. Just yet there is nothing new under the sun of Melbourne.

Since the colony first took shape it has been a part of its system to aid the ministries of religion by liberal grants of land and money; and in the even-handed charity of such a system there has grown up a community giving glory to God on high, and peace on earth to men of good will, with immeasurably less of the bitter bigotry which is common among the other nations of the earth.

The Melbourne Correspondent of the Times, writing with remarkable fairness and foresight, anticipates rapid Ministerial changes, and speaks of a possible No-Popery cry.

The common school system is not fulfilling the high promises which have been made in its behalf; is not adding stability to our institutions; is not conferring security to life and property; is not preventing crime in general.

THE COMMON SCHOOL SYSTEM A FAILURE.

(From the N. Y. Church Journal.)

The great efforts that have been made in our land for educating the masses, have not prevented the corruption of public morals nor the perpetration of crime.

The deterioration of the country may be attributed to the great influx of foreigners. This has undoubtedly acted as a cause to some extent.

The utmost efforts have for a quarter of a century been made in various countries to extend the blessings of education to the laboring classes; but not only has no diminution in consequence been perceptible in the amount of crime and the turbulence of mankind, but the effect has been just the reverse.

Before we close our evidence upon the increase of crime under the prevailing system of secular instruction, we must speak of the change which seems to be coming over the spirit of the dreams of some of the leading intellect-educators themselves.

Another speaker, Professor Greenleaf, called for a different training of the young. He said, he knew of thirteen young men who came from one school, and every one of them had rushed headlong into destruction.

think I must somewhat change my system of teaching. I think I ought to give a little more moral instruction, for already, of my scholars, have been hung for murder.

Such were some of the ominous utterances of the intellect-educators of our land. Instead of being convinced that their system has been attended with an increase of public virtue, they seem to be painfully conscious that, in divorcing daily education from daily religion, they have been creating a keen, savage, remorseless monster of depravity that is already lifting its head in terror over the land.

And what should fortify our conclusion is the fact that the popular system has to confess itself weak, at the very period when other known humanizing agencies are most busy at work.

And we now further state, that this neglect of moral and religious instruction is a necessary consequence of a system where there are so many persuasions participating in the instruction, all of whose varying opinions must be respected.

The inculcation of the first day of the week as holy, is resisted by Sabbatarians and Jews; and to teach the seventh as the one sacred day, will no more be tolerated by others whose rights of conscience are to be as sacredly respected.

Now let all those who have an admiration for such a system abide by it and its consequences. But we demand of Christian men, by all that is good on earth and in Heaven by their regard for the prosperity of their country, by their responsibility for the souls of their young, by their obligation to the Church of their Divine Redeemer, we demand of them why they will not rally and labor for some system of instruction which shall no longer insult the God of Heaven, but which shall impart the distinctive doctrines of Christianity to the rising generation, render their moral judgment discriminating, weave into their hourly thoughts the consciousness of God's presence, prevent the activity of the some one dangerous propensity which has the predominance in every child.

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THE RUMORS OF PLOTS FOR SLAVE RISINGS AT THE SOUTH.—The following from papers in Tennessee and Louisiana, are all the particulars at hand in relation to insurrectionary slave plots at the South.

A few weeks ago the people of this section were startled by what we supposed to be the authentic rumors of insurrectionary plots. This was the case in various other portions of the South.

well. This so enraged the people, as we learn from the Clairborne (La.) Advocate, that they seized him, and being then convinced of his guilt, shot him in the woods.

Some weeks ago, during the insurrection excitement, we announced that twenty-three negroes had been incarcerated by the sheriff.

The negroes arraigned in the parish of St. Martin, supposed to have been connected with an insurrectionary plot in that parish, have all been acquitted except a free boy, who is now in jail.

ENGLAND WILL OPPOSE, BY FORCE THE REVIVAL OF THE SLAVE TRADE.—There is one question which must have occurred to these advocates of a revived Slave Trade, and to which we would invite their serious attention.

LOUISVILLE, Dec. 15.—The Courier says that on Saturday morning the Rev. Mr. Anderson, a minister of the Methodist Church of the North, chief of the abolitionists of Madison, Indiana, was captured while on board the steamer Telegraph.

CERTAIN LECTURE BY MRS. FUBBS.—"Fubbs, I want to talk to you awhile, and I want you to keep awake while I do it.—You want to go to sleep, but I don't.—I'm not one of the sleepy kind. It's a good thing for you Mr. Fubbs, that you have a wife who imparts information by lectures, else you would be a perfect ignoramus.

MRS. PARTINGTON'S IDEA.—"There is a great difference between some folks," said Mrs. Partington, sagaciously laying down the remark on the cover, of his snuff-box, and looking out of the window at the windmill whirling upon the shed, that like had placed there a few days before at the expense of one of the old lady's certain sticks, and a bran new knitting needle, "about talking rapturous disorders because some people are much more acceptable than others.

TAKING THE CENSUS.—In endeavoring to take the census for the Government, the Marshalls occasionally meet with such difficulties as well nigh to deprive them of their own senses.

Who is the head of this family? That depends upon circumstances. If before 11 o'clock it's me husband—if after 11 it's myself.

Why this division?

Why this division?

"Because after that hour he's as drunk as a piper, and unable to take care of himself let alone his family..."

WHAT DO THE PHYSICIANS SAY OF M'LANE'S VERMIFUGE, PREPARED BY FLEMING BROS.?

I have used Dr. M'Lane's Worm Specific, prepared by Fleming Bros., Pittsburgh, Pa., in my private practice, and am prepared to say that the unparalleled success with which I have prescribed its use, both for children and adults, induces me to say the most in its favor...

JUST PUBLISHED, IN BOTH LANGUAGES, THE LOWER CANADA LAW CALENDAR FOR 1857.

AND TABLES OF FEES payable in Law Proceedings in the different Courts in the same, by JOHN HONEY, Deputy Prothonotary of the Superior Court in this District...

WANTED, A SITUATION, as TEACHER of a CATHOLIC SEPARATE SCHOOL, by a person who holds a FIRST-CLASS CERTIFICATE of QUALIFICATION.

DUNIGAN'S NEW BOOKS. THE HOME LIBRARY. THE only series of Catholic Tales published in the country. It should be in every Catholic family, that would give the younger members safe and agreeable reading.

NOTICE. THE ST. PATRICK'S SOCIETIES in the VALLEY of the OTTAWA, and all other sections of Canada, are respectfully requested to SEND DELEGATES to a MEETING to be HELD at AYLMER, O.E., on the NINTH day of JANUARY-NEXT, for the purpose of APPOINTING a SUPREME DIRECTORY, and for other purposes which will be fully explained on the day of the Meeting.

P. J. FOGARTY, ACCOUNTANT, AND GENERAL AGENT, 28 St. Nicholas, off St. Sacramento Street. FOR Sale by the Subscriber: D'KUYPER'S GENEVA GIN—in Hhds. BRANDY—Pale and Dark. TEAS—Old and Young Hyson, in boxes and caddies.

CHURCH ARTICLES. SACRED VASES, CHALICES, VESTMENTS. MONTREAL No. 78, NOTRE DAME STREET, (BRANCH DEPOT FROM NEW YORK.)

THE Subscriber begs leave to offer his respectful thanks to the Rev. Clergy of the United States and Canada, for the liberal patronage extended to his Establishment of New York and Montreal. Having two assortments to offer to his Patrons, the Subscriber can, at any time, supply their orders either from Montreal, or from New York, at the most reduced prices.

ENGLISH EDUCATION. A. KEEGAN, ASSISTANT TEACHER in the MONTREAL MODEL SCHOOL, has opened an EVENING SCHOOL at No. 27, DEBENVILLE STREET, where a LIMITED and SELECT number of Pupils will receive Instructions in Commercial, and the several branches of English Education.

NEW CATHOLIC BOOKS, JUST RECEIVED BY THE SUBSCRIBERS. Cornelius a' Lapide's Commentary on the Sacred Scriptures (in Latin) 4to, 20 vols., half bound in Morocco, \$15

MISCELLANEOUS BOOKS. Madden's Life of Robert Emmet, with notes. 5 0 Napier's History of the Peninsular War; 5 vols, with maps and plates, 35 0 Do do do do 1 vol. 12 6

TEACHERS WANTED. WANTED, THREE TEACHERS immediately, for the PARISH of ST. BRIGIDE, in the COUNTY of IBERVILLE, duly qualified to TEACH the FRENCH and ENGLISH LANGUAGES, for Elementary Schools.

CAREY, BROTHERS, CATHOLIC BOOKSELLERS, 24 St. John Street, Quebec. BEG to call attention to the following new and standard CATHOLIC WORKS:

CHURCH ARTICLES. SACRED VASES, CHALICES, VESTMENTS. MONTREAL No. 78, NOTRE DAME STREET, (BRANCH DEPOT FROM NEW YORK.)

A PRACTICAL CATECHISM OF THE SUNDAYS, FEASTS, AND FASTS, THROUGHOUT THE YEAR. 200 pages. Price 9d. Sent, free of Post, on receipt of the price in Postage stamps.

MORISON, CAMERON & EMPY RECEIVE NEW GOODS BY EVERY CANADIAN STEAMER; ALSO, PER MAIL STEAMERS, VIA BOSTON.

OUR ASSORTMENT IS AT ALL TIMES COMPLETE, OUR GOODS ENTIRELY NEW, AND OUR PRICES REASONABLE. BUSINESS CONDUCTED ON THE One Price System.

MONTREAL HOSPITAL, FOR DISEASES OF THE EYE AND EAR, CONDUCTED BY DR. HOWARD, OCUList AND AURIST TO ST. PATRICK'S HOSPITAL, AND TO THE MONTREAL EYE AND EAR INSTITUTION.

PATTON & BROTHER, NORTH AMERICAN CLOTHES WAREHOUSE, WHOLESALE AND RETAIL, 42 McGill Street, and 79 St. Paul Street, MONTREAL.

AYER'S Cathartic Pills, (SUGAR COATED), MADE TO CLEARSE THE BLOOD AND CURE THE SICK. Invaluable for Rheumatism, Gout, Bilious Disorders, and Liver Complaints.

Bilious Disorders and Liver Complaints. Dr. J. C. Ayer, of Lowell, Mass., writes: "I have used your Pills in my general and hospital practice ever since you made them, and cannot hesitate to say they are the best cathartic we employ."

Rheumatism, Neuralgia, and Gout. From the Rev. Dr. H. H. Haskins, of the Methodist Episcopal Church, New York, N.Y., dated Nov. 6, 1856.

AYER'S CHERRY PECTORAL FOR THE RAPID CURE OF COUGHS, COLDS, HOARSENESS, INFLUENZA, BRONCHITIS, WHOOPING COUGH, CROUP, AND ALL INFIDENT CONSUMPTION.

RETAIL STOCK OF READY-MADE CLOTHING SELLING OFF AT TWENTY-FIVE PER CENT UNDER COST PRICE, AT THE MONTREAL CLOTHING STORE.

MONTREAL CLOTHING STORE, Lately Occupied by M. R. D. CAREY, 85 M'GILL STREET, MONTREAL, 85 [NEAR NOTRE DAME STREET.]

THOMAS PATTON having purchased the entire Stock of the above Establishment, in consequence of Mr. Carey's retiring from business, consisting of Gentlemen's and Youth's READY MADE CLOTHING.

EMIGRATION. PARTIES 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.

To Intending Purchasers of Indian Lands. PLANS of the above LANDS on a large Scale, showing the Lots, Concessions, Roads, Creeks, Swamps, &c., have been published by the undersigned, with the authority of the Indian Department, and will be for SALE in a few days, at the principal Book Stores in Montreal.

EDUCATION. M. R. ANDERSON, No. 50, ST. CHARLES BORROMEE STREET, BEGS to inform the citizens of Montreal, that his NIGHT SCHOOL is now open for the reception of Classical, Mathematical and Commercial Students.

MRS. D. M'ENTYRE, No. 44, McGill Street, (OPPOSITE SAINT JAMES MARKET) MONTREAL, BEGS most respectfully to inform the Ladies of Montreal and vicinity, that she has just received a large assortment of FASHIONABLE MILLINERY.

CLEAN AND TURN. To the latest Style, Straw, Tuscan, Leghorn, and Fancy Bonnets and Hats.

DONNELLY & CO., GRAND TRUNK CLOTHING STORE, (WHOLESALE AND RETAIL), No. 48, M'GILL Street, Montreal.

READY-MADE CLOTHING LINE, in the House formerly occupied by Mr. Hamilton, No. 48, M'GILL Street, near St. Ann's Market, where they have on hand a large and well assorted Stock of READY-MADE CLOTHING, CLOTHS, CASSIMERES, DOESKINS, TWEEDS, FANCY TROWSERINGS, VESTINGS, of English, French, and German Manufacture; all of which they will make to Order, under the direction of FIRST-CLASS CUTTERS.

BOUDREAU FRERE HAVE the honor to intimate to the public generally that they have opened a RETAIL DRY GOODS STORE in the House formerly occupied by Boudreau, Herard & Co.

MONTREAL STEAM DYE-WORKS JOHN M'CLOSKEY, Silk and Woollen Dyer, and Scourer. (FROM BELFAST.) 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street.

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