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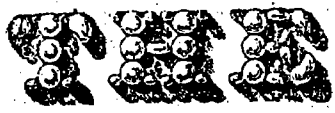
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CATHOLIC CHRONICLE.

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NO. 31.

THIRD SERMON BY HIS EMINENCE THE CARDINAL ARCHBISHOP OF WESTMINSTER,

Delivered in St. Mary's Church, Moorfields, on the Evening of Sunday, Feb. 6th, 1853.

SUBJECT:—DEVOTION TO THE HOLY EUCHARIST. (From the Catholic Standard.)

"Behold I will bring them; and they shall adore before thy feet, and they shall know that I have loved thee."—Apocalypse iii. 9.

If, my brethren, the Son of God, through love, gave Himself to us when He became man, He accepted at the same time the hard conditions which this gift required of Him. In like manner, we may equally assert that if, in the adorable Sacrament of the Holy Eucharist, He also gives us Himself—in fact, individualises and brings home to every soul that same gift which He then more generally bestowed—it was not without conditions to which He was pleased to submit, the very contemplation whereof must necessarily, as in the case of His Incarnation, be to us painful. But the parallel which in my last discourse I established between the surrender which the Son of God made of Himself entirely and unreservedly to man by His coming down upon earth, and that second, and, in some respect, more perfect one, which He makes in the Blessed Eucharist, will enable us, no doubt, to see what these conditions were. And as in the one case we shall find that, although they may seem, in some sort, necessary for what He undertook, yet they added greatly to the immensity of the love which He displayed: so likewise in the other, there will be a reason indeed, and a necessity also for that to which He submits, and yet we shall be compelled to acknowledge, that in this submission He has been pleased to give us the most astonishing proof of His love. This will form the *third* motive which I wish to place before you for devotion to this adorable Sacrament.

Our Blessed Redeemer, on coming to earth, made Himself over to us in a two-fold manner. He gave Himself to us in His Incarnation; He gave Himself to us in His death and passion. Each of these gifts involved in it what must be considered a sacrifice upon His part. The first went no further indeed than submitting to what sprung from the circumstances of His appearance, from the very nature which He took upon Himself, and from external and accidental causes. Man has directly no share in what He subjected Himself to. The second involved Him in absolute suffering, produced entirely by the malice of man. Of the first, the Apostle tells us that whereas He, "being in the form of God, thought it not robbery to be equal with God;" that is, of His own right, without usurpation, and without presumption, really did make Himself, and was equal to, and consubstantial with, the Father; yet He was pleased to "empty Himself," and to deprive Himself of all His majesty, and of all its rights; "taking the form of a servant, being made in the likeness of man, and in habit found as a man"—(Phil. ii. 6, 7.) This, as I have said, was the necessary result of the manner in which it was almost essential that He should appear among us. He came as *man*, and it was necessary that He should come to us without any attraction around His humanity. He became little, He reduced Himself to the very form of an infant, and for a time stripped Himself of those attributes which essentially belonged to Him. He is the infinitely wise; and yet, He is not admitted into the counsels which directly concern Himself. He is not asked whether He would go. It needed not an angel to come from heaven to direct the steps of His Mother and his reputed Father. Nay, that angel could not leave his seat in heaven, and come to bring a message to Joseph without his own command. Yet this wisdom of the Father is treated as though He understood not. There is deliberation over Him as to what shall be done with Him. He is not asked if He will go to Egypt, or hide Himself in the desert—whether it is time to return again to Judea—whether it is safe to remain in Galilee, or whether an asylum must be found at Nazareth. All this is known to Him. All this is clear in His mind as the light of the sun in the firmament. Yet that wisdom is veiled, that knowledge is withheld from sight, and those who have to deal with Him, treat Him as the divine counsels require, as though He had it not.

And He is the all-powerful. He is the Almighty who bears in His hand the whole of this globe, and governs and rules by His Providence every single event that occurs on it. Herod cannot speak His command, or sign the decree of extermination against the infants of Bethlehem; his soldiers cannot stir one step against that glorious one, or aim a blow against those unoffending little ones, unless He shall give permission for their respective acts. Yet He is carried away, as if wholly unable to shield or protect Himself. He is borne in the arms of His Mother as if He could not take the wings of the morning and

fly away whithersoever He might. He is carried on a beast of burthen, as if He could not ask His Father for legions of angels, who would immediately surround Him, and defend Him, to the last, or bear Him triumphantly into His own regions of bliss. He is thus to be treated necessarily, and by the very conditional law of what He has undertaken for man, as though He had no longer power, and possessed no wisdom; as though He were no more than He appeared to be, a mere human babe.

And then, what else ensues? Why, that He is born to poverty and to suffering in every shape. It is not the choice of His blessed Mother, but it has pleased God so to arrange circumstances, so to dispose events, by His Providence, that He needs must be poor, destitute, and an outcast. She would not of her own choice have taken Him to a stable, or there brought Him to the light of day. She would have chosen, according to her humble means, what would, according to the world's phrase, have been "respectable," or, at the very least, decent. But God so disposes events, as that His first resting place shall be a stable. And although that Blessed Mother will take every care that there shall be the finest of linen which her means can command to wrap His infant limbs, and though she will do her utmost to cheer and warm that holy birth-place, still, in spite of herself, His first cradle is a manger, His first bed is straw.

In this manner does He not merely become a man, but man in the most simple meaning and force of the word. And I say this was necessary. It was a condition and law of that mission of love on which He came. For, my brethren, I ask you, was it through riches, was it through splendor, was it through the love of mankind that He came to save us? Or was it purely through that humanity which He assumed, and in which He was born, that person of God-Man in which He was to die? It was this alone, and this alone was He therefore to bring with Him into this world. We were not to think that any necessary possible with which He might be pleased to clothe Him, could have the least share in, the slightest influence upon, the work of salvation in which he engaged; and not only so, but in this way *only* could He be said to give Himself truly to mankind. For they who are born with the smallest possible distinctions, belong at once to a class. If the birth of one is announced by heralds in the public places of the city; and though he yet knows nothing of the world but its tears and its wails, he is proclaimed as a prince puissant and of royal lineage, he belongs to this exclusively; and they who claim him would spurn the desire of the poor to exhibit their love towards the royal infant. He who comes into life as the acknowledged child of a noble family, at once steps not merely into this world, but into its possessions. He is an heir at the moment of birth, perhaps to vast tracts of land, or great ancestral rights, or other distinguished privileges. He is at once inscribed among those of his own class. But the child that is born not even in a house, but in a stable; the child that nobody will smile upon, that nobody will own; the child, in fact, that is despised and rejected, and not admitted even beneath the shelter of the poorest cottage—that child belongs to no class. He is claimed by none save His loving Mother. For *he* is not claimed by any one who is rejected by all. And so it was with the Blessed Jesus. He gave Himself therefore, not to one class, but to all mankind—to the whole human race; and we have all an equal interest in Him. And thus our Blessed Saviour, in giving Himself to man at His birth, did necessarily give Himself purely as the Son of Man, not as God, made the rich man, or the great man, or the royal man; but simply as God made *Man* for our sakes.

And now, my brethren, if you consider how the Catholic Church looks upon that institution in which she teaches us that our Blessed Redeemer once more gives Himself to individual man, you will see how exactly what I have described represents to us her practice in all that regards Him in this institution of mercy and love. He reduces Himself to a form, which, while on the one hand, it may be said to belong to all mankind, most completely conceals and veils whatever there may be of grandeur and glory, not only in his divinity, for that was shrouded in His first coming, but also in the glorified humanity which He bore into heaven. He was born in Bethlehem. That very name told the Church what He was to be in His spiritual or sacramental birth: for it means "the House of Bread." How well the name applies to the Church, in which He is dispensed as bread, given to the faithful under that disguise, as before He was given, under the form of an infant—bread is not the food of the dainty; it is not the exclusive nourishment of the rich; it requires not hands skilful in luxury to prepare it, but, in many forms and varieties, it is the food of the richest and the poorest;

it may be found whiter upon the royal table, but it is still found, perhaps in a coarser, but equally wholesome form, at the meal of the poor; it is prepared beneath the snow in the wild regions of the north, and on the sands in the torrid zone of the south. It is, in fact a common property of mankind, the only universal diet. In what other possible shape could He have disguised Himself, if He wished to give Himself to us, more aptly, more usefully, or more becomingly than in this?

He is again concealed, circumscribed, and humbled, as when an infant. All His attributes, seem to be, in this form, taken from him. His Church deliberates as to what shall be done with him. It is determined by her whether He shall be born in one manner or another,—whether He shall repose in His tabernacle, or be brought forth for the adoration of the faithful,—whether He shall be exposed to their worship by a more solemn and splendid rite, or in a more homely and humble guise,—whether He shall be the more or less frequently bestowed on those who ask for Him. The Church is not only our mother, but she seems to become and act as *His* mother, to have a right to decide for Him, and to make laws concerning Him, without consulting more than that wisdom which He has given to her, doing what the instinctive affection of her tender heart considers pleasing to Him, and determined in what way He shall best love to be in the midst of the faithful.

And then, as though not only without wisdom, but without power, He is borne about in our poor and unworthy hands. He is pleased to let us take hold of Him, and carry Him with us however respectfully and reverently, still without pomp, to the poorest of His people. He prevents us not; He chides us not. And O, we know He is not displeased with us, when, even without outward show, we thus take Him as though still a helpless infant, and unable Himself to move, to those places in which His presence is acceptable, and profitable to the salvation of His people.

And though the Church, in the tender, but awful relation, in which this Sacrament places her, in His regard, is most careful of His honor, and will jealously secure to Him all possible reverence; though she will have the house wherein He dwells as beautiful, and the tabernacle in which He reposes as rich, as she can afford; yet is she often constrained, as was His loving Mother, to give Him a lodging where her heart is sore to see Him, and a place of rest from which her soul recoils. It requires a necessity to force her to do this; the necessity arising from her obligation to comply with the first law of this divine institution, the law of His love for man. Oh! my brethren, poor as may be some of the chapels in this city, many of you scarcely can know, the painful straits to which we are driven, especially in establishing a new mission, in what unseemly places we are obliged to celebrate our heavenly mysteries; in lofts, and workshops, in assembly-rooms and warehouses, in cottages, or outhouses. For we are bound, in spite of all repugnance to our feelings, to bring the Lord of Glory into the meanest abode, when His inexhaustible love for man, and his desire to give Himself to His children can in no other way be satisfied.

Yea, even let it be a stable, in which some houseless wanderer, like Joseph and Mary, has found a night's shelter, and has been seized with the pangs of death, and the priest of God will not hesitate once more to make the glorified Child of Bethlehem return to the company of the dumb animals, with which he there consorted, for the same reason—love of man. Shepherds may perhaps enter in again, and humbly adore him; but be sure that, at any rate, angels will hover round, though invisible, and sing glory to the God that grants, and peace to the man that receives, the inestimable gifts.

In the same manner, therefore, as it was necessary for our Lord to humble Himself that His great work of love, the giving Himself for man, should be accomplished, so likewise can we not conceive any other way in which He could have made Himself over to us sacramentally, to be our food, than what we find most appropriately in the Church.

And now, my brethren, if in either case there is a necessity, yet, does not this very necessity increase the motives of love which the gift itself ought to inspire? For, no doubt, when in the eternal counsels of the most Adorable Trinity, this mystery of the Incarnation and its consequences was decided upon, this necessity was contemplated, was determined, and was made a part of the sublime mystery. Then, that God, with these consequences, should for our sakes command so much to be done, and should do it, is surely a motive that increases, far more than our hearts can ever express, the love which the mere fact of the Incarnation itself, had it not been thus accomplished, would have properly suggested. And so it is here. But, after all, whatever there may be of what we choose to call "necessity," that is, a fitness

of things in what God decrees, still there is in it His Divine will, and that will is regulated by His love to us. Our Blessed Saviour was glad to embrace this lowly character for our sakes: "He rejoiced as a giant, to run His course."—(Ps.) For, after all, we may easily understand, and our hearts tell us, and we feel it, that it was in order to secure our love the more effectually that He was pleased thus to assume so humble a form in appearing on earth. What should we have cared for Him, comparatively, had He appeared as great, rich, noble, and royal? But when we see Him stooping to the very lowest possible condition of man, so that there is no one more abject, more despised, we feel that there is no person, however in this world unknown and uncared for, who does not find his Saviour and God lowlier than himself in the social scale, poorer and more afflicted than he can be. He surely must sympathise with Him, for sympathy descends and rises not; and even they who are victims of misery and wretchedness in this world, can find consolation and afford love for one whom they see more an outcast, and still more abject than they are themselves.

We may imagine to ourselves our Blessed Saviour wishing to engage our love in somewhat the same way as a person, endowed with noble intellect, accomplished, and educated amidst all the graces of civilisation, delicate in sentiment, refined in mind, should undertake a mission of love among the wildest and most brutal savages in the world. Do you suppose that if this was truly a mission on his part of love, if he was solely actuated by a disinterested desire of being their benefactor, their civiliser, their saviour, he would go among them clothed in the most splendid attire which civilization could afford, surrounded with all the appurtenances of luxury, that he would spread before them a banquet of dainties and choice delicacies, the very names of which they knew not, that he would speak to them of the heavens, or their complicated movements, or of the laws of nature, or of the habits of distant countries, all of which they understood not? Oh no! he would strip himself of all that distinguished him from them; he would submit, if necessary, to disfigure himself with those marks which would incorporate him with them as a brother; he would suppress the revolting feelings of his nature, and force himself to partake of their nauseous food; he would seem to exult more than they in what appeared to them noble, though to him it was often ridiculous or even disgusting; he would speak to them in tones of their barbarous language, and hush their rude ideas as a child, and thus put off his own glory and renounce every advantage, that by stooping so low he might gain them.

And our blessed Saviour, coming from heaven among us to save us, would have those same feelings; and, wishing to gain our hearts, desiring us to hear Him, and still more to love Him, (and who doubts for a moment that *love* was the impelling motive of His errand?) He stripped Himself of all that could distinguish Him from us, clothed Himself like us, and descended to what may truly be called our weakness and our misery.

It is thus also in the blessed Eucharist. He most completely despoils Himself of whatever Divinity might linger about His simple humanity, in order that we may not be scared away, but that our love may be more inflamed in proportion as our familiarity increases. The more He stoops, the more He lowers Himself, the more likewise should our hearts expand; and in the adorable Sacrament we shall find the deeper, more earnest, and more sincere motives of devotion and affection in proportion as it approximates to the humiliation, the abasement of the Lord of glory in the mystery of His Incarnation.

Our blessed Lord advances forward always in His career of love, till its accomplishment. He may be said to pass in it through three distinct stages of suffering: First, He is surrounded by ignorance; He is unknown; He is unvalued. This is while He dwells at Nazareth. His neighbors do not even trouble themselves to learn what He is, or who He is. They know that those who are more intimate with Him, love Him, esteem Him, and think most highly of Him. But they do not care for all this, and do not enquire further concerning Him. To them He is but the carpenter's son.

And then, He passes through three years, no longer of ignorance, but of opposition. When He proclaims what He is, and what He has come to do; and when there is no longer ignorance, there is rage, there is disdain at being told of such a mystery.—There is repugnance to its evidences; everything is done to crush the doctrine. Every species of captious objections is made to the former; all the prejudices of human reason and human feelings are roused, and fomented against the latter. There is, in fact, persecution raised against Him who maintains it.

But this is not all. When this does not suffice,

there comes actual sacrilege, blasphemous and brutal insult; and nothing is spared against Him who is the object of faith, and its proclaimer, in the doctrine that the Son of God has come down upon earth, to give Himself for man.

Now, my brethren, it is exactly to these three species of suffering, if we may so call them, that our Blessed Saviour has been pleased to expose Himself likewise in the adorable Eucharist. The consideration of these three modes in which our Lord is therein ill-treated, witnessed and known to us, Catholics, makes Him specially dear to us, and gives us a weighty reason for worshipping Him most solemnly in it.

For, first, we wish to dispel that ignorance regarding Him. We feel that He has stood for years and generations in the midst of the people; that He stands each day, not only in one place, but in many spots of this city, and they have not known Him.—One, the lachet of whose shoe John himself was not worthy to untie; One, meek and humble in the disguise which He has assumed; One who wishes not to push His way and make known who He is, by mighty exhibition of power, but leaves it to His Church, and to grace, more and more to make Him known and accepted. The Church teaches us, and we believe it with perfect faith, that in this most Blessed Eucharist, there is truly and really present our Blessed Lord; and Catholics gather around His altar, pray to Him, and adore Him with complete faith, with ardent charity, and with the most confident hope. But they see around them many who cannot even understand what it is towards which they are directing their adoration. It will happen, perhaps, this very evening that, after this discourse, when the service specially directed to adore the Blessed Eucharist, according to custom, and the solemn rite of the Church, will be performed, there will be some who stand while others kneel around them; some who look around them as though nothing more than ordinary was taking place; others who speak and make remarks to their neighbors; nay, perhaps, some who will go further, and in their hearts condemn those who are simply worshipping their God.

And what shall I say of them? I will say that it is in ignorance they do all this. They have not been brought to the faith that we possess, and therefore we can only ask only of God forgiveness for them. At the same time, we entreat them not to do what may possibly, even according to their uncertain and doubting system of religion, prove to be extremely wrong, and what God one day may manifest to them to have been a grievous act of irreverence. I have known one, who for a year had stood gazing without devotion on what Catholics were fervently adoring, when brought to the faith, deplore, with bitter tears, the many opportunities she had neglected on such occasions, though only through ignorance, of loving and adoring God. In former times, no doubt, when our blessed Saviour stood on the banks of the Jordan, the multitudes contemplated Him merely as one of themselves, or idlers gathered round the doors of the workshop at Nazareth, to watch him engaged in humble labor, and to speak to Him as they would to other men. But do you not think that if any of them who had thus seen Him, and beheld only human comeliness in Him, was brought to the knowledge of Him, and to the faith, he must have indeed deeply regretted that when opportunity was afforded him, he had not profited by it to know his Lord, and to tender to Him that homage which was His due. And thus, we may humbly trust, that if those who reject the belief of the Church, or who have not accepted it, the greater part are in complete ignorance. But they may have to reproach themselves, if they do not inquire, and if they do not seek to be enlightened on what may possibly prove to them to be a most saving institution of God. But we Catholics when we are kneeling, and see others standing, those whose ignorance as yet prevents them joining with us, shall we not more deeply adore, more compassionately pray that this great gift of God to man may be better known, may be more duly appreciated, more searchingly inquired after, and may yet prove to many who are at present in ignorance of it that tie of union with the Church which gives to this sacrament itself its name of "Communion;" that it may prove to them besides a gift full of life and of grace, of which they may worthily partake, when brought to the knowledge of the truth, in life many times, and, at last, in the hour of death.

To this species of unintentional insult does our Blessed Redeemer then expose Himself. O, were this but all! Unfortunately, however, the conduct of those who knew Him not, is more fearfully imitated; and they who are not in total ignorance, but in positive disbelief, think it is right boldly and publicly to manifest it, though, on the hypothesis of the truth of the doctrine, they inflict on their Lord most grievous and insulting injury. I do not wish to wound the feelings of Catholics, by reminding them of what they have heard, and have seen in their own lives; yet this is probably nothing to what has happened in the course of former ages. For three hundred years, it may be said, that this kingdom has periodically pronounced what to every Catholic ear is a fearful blasphemy, and an impugning of one of the greatest truths of God. It has exacted from every sovereign on coming to the throne, a denunciation of this Catholic doctrine of the Eucharist, as a superstition, and even as an idolatry! And all its magistrates of old and persons in power were bound to make that same declaration. Thus it may be said that blasphemy against the adorable Sacrament has become, in some sort, one of the foundations of the throne of this kingdom,—that it has been written on the walls of its council chambers, and in its places of public deliberation,—that it has been made a familiar word in the mouths of its inhabitants,—and that this kingdom has thus given a sort of legal sanction to every kind

of outrage in word, if not in deed, against it! Yes, my brethren, within these last few years have we not seen the walls of this metropolis chalked with an impious expression, which, though it has no sense, and describes no Catholic doctrine, is yet meant to insult the Blessed Jesus, who is pleased to reduce Himself to that form, which is there most insultingly described, for our sakes? It is as though the walls of Jerusalem had been impiously chalked, when our Blessed Saviour was preaching to the inhabitants of that city, with such blasphemies as, "No Infant God!" "No God in the Flesh!" "No God-Man!" For to the Jew that might have been a way of expressing his rejection of the doctrine which his heart really disbelieved. Yet we shudder when we consider the possibility of such impiety. And let Protestants understand that Catholics shudder no less when they hear such blasphemous and sacrilegious insults, although, at the same time, they may be erroneous taunts, on what we consider, after the death and Incarnation of our Lord, the most sublime and most beautiful of all His mysteries.

And, I trust, my Catholic brethren, that you make it a rule, when you happen to see any of these inscriptions against the Blessed Eucharist upon the walls of this city (for which, we are told, rich people, and people who call themselves ministers of Christ, pay abundantly), in your hearts to make an act of expiation, and atonement, saying, "Blessed for ever be the adorable Sacrifice and Sacrament of the Eucharist." I trust that you inwardly beg of God to pardon those who do such wickedness, because they do it in ignorance; that you turn to the Blessed Saviour in this very Sacrament of love, and entreat Him to pour out more abundantly on this land His graces and blessings, in proportion as it so unjustly heaps insult upon Him. For, you know that, He loves none more, or more willingly forgives any, than those who in ignorance have persecuted and crucified Him. Entreat Him then, to pray for them as He did for His enemies on the cross, "Father, forgive them, for they know not what they do."

It is, indeed, dreadful to think what has been written within the last two or three years upon this subject—to read some of the tracts scattered among the people; which familiarise the poor with blasphemy, and train them to treat what many hold sacred and divine, not only with levity, not only with contempt, or even with jeers, but absolutely with a looseness of thought, and an indelicacy of phrase which goes to one's heart, and sickens with disgust one's feelings.—For all this we have a parallel in the conduct of the Jews.

During that time our Blessed Saviour preached, they would not be satisfied with the evidences which He gave them. They were not content to take His clearest and simplest words. If He said, "The Father and I are one," that was not to them sufficient proof of His divinity, any more than when He says, "This is my body;" is evidence to those who now hear Him, of the Real Presence. The miracles which He wrought were not sufficient to attest the presence of God in the flesh. They would have signs and wonders of their own choosing. They would have a sign from heaven such as God gave to Moses or Israel in the desert. And now men equally require a peculiar evidence. They must have that of their senses. They must see the Lord himself, as the Jews would have had the majesty of God flash forth in some overpowering form. And unless they see these signs and wonders they will not believe.—Yet our Blessed Saviour has told us that evidence such as we are pleased to ask will not be granted and has pronounced those happy, who have not seen and yet believe.

Indeed, as to signs and wonders, Catholics well know the wonderful interposition of the Divine hand against the sacrilegious abusers and profaners of this Blessed Eucharist, or in favor of those who have loved it and cherished it. But I would appeal much more to the miracles this Blessed Sacrament daily works in those who partake of it. I would appeal to those who come to it in sorrow and affliction, and who, on receiving it, feel themselves filled with peace and joy. I would appeal to those who once doubted, and were not able fully to believe in it, until overcoming their repugnance, they surrendered themselves to grace, and partook of the sacred gift, and their joy has been full; so that I have heard those who have joined the Catholic Church say, that if they could only by any possibility procure for those who still remain behind, the consolation of only one communion, they would make sure of their conversion.—For it would be impossible for them to resist the feelings of comfort and happiness which the gift of God brings with it. But these miracles of the Blessed Sacrament are miracles for the household of faith, for those who know and possess it. But those who have not been made worthy of partaking thereof, by embracing the true faith in which it is taught, have no right to other signs than those which attest the authority of the Divine Redeemer, and the commission to His Church to teach all truth to the end of the world.

Then, my dear Catholic brethren, may I not call upon you to love your Saviour in proportion as others, not only ignorantly, but wilfully and maliciously, impugn this doctrine, still more in proportion as they blaspheme and outrage it. I will not dwell upon those fearful examples which we have in our own history; such as occurred in the reign of Mary, when this Blessed Sacrament was particularly selected as an object of hatred, spite and sacrilege; and was exhibited in a mode to which it would be too painful for me to allude. But I may mention one fact to show how strongly hatred can be excited against what is, to all Christians except Protestants, an object of reverence, devotion, and worship, and which Protestants who place any belief or confidence in the lowest form of eucharistic blessing ought at least to respect. In the

late riots at Stockport there was a full determination to seize upon the Blessed Sacrament, and to outrage it. Persons, I am assured, were overheard making the plot, and they carried it to a certain extent into effect. In one of the churches the Priest narrowly escaped with his life. When the disturbances commenced he snatched away the sacred contents of the tabernacle and bore them to the tower of the church, drawing the ladder after him; and so rescued the holy of holies. But in the other chapel the mob went further. They broke open the tabernacle, seized the vessel containing the Blessed Eucharist; but although it was seen in the hands of those who perpetrated the deed, yet nobody can trace what became of it. It seemed like what our blessed Saviour did when the crowd surrounded Him to throw him over the precipice; He passed through the midst of them and they saw not whither He went. That Blessed Sacrament, and the sacred vessel containing it, were seen to be in the hands of the people, but escaped among them, so that we cannot find evidence of the least outrage committed upon it, though diabolically intended.

Then, my brethren, we may love and reverence our dear Saviour more and more, for what He is thus pleased to suffer in the Blessed Eucharist.

But O, I should be glad indeed if this were all. I should rejoice if I could finish my discourse here, and ask you to adore your Lord, because by His enemies He has been ill-treated as He was on earth. But no, the worst of that humiliation to which he exposes Himself yet remains—for it is that which comes from the hands of friends. It is as before. When He spoke through the royal prophet of His passion, it was not of the scourges, or of the thorny crown, or of the nails that He so much complained, but it was that the man of His peace, the man who ate sweet meats with Him in His house, should turn traitor against Him, should become His deadly foe, and deliver Him up into the hands of His enemies. Look at Him on the night before His passion, at that supper in which He instituted this most adorable of Sacraments. See Him surrounded by His Apostles. O, what love is there in John, who is leaning on His bosom, and thence is drawing forth those abundant waters of charity with which he will refresh the whole earth? See what eagerness there is in Peter, who is all in fire, knowing that something dreadful is about to happen, and has prepared his sword to smite, if his Lord shall require it. And see the others, sorrowful indeed, but at the same time true and faithful, and loving; and like Phillip, from time to time, as He discourses of love, putting to Him questions that show how deeply interested they were in that last peaceful meeting. Is the heart of Jesus engaged with them? Is He sympathising principally with them? Is He rejoicing in their love? or does He go further and begin to contemplate the harrowing scenes of the morrow? Is His thought dwelling on the torments that await Him, or on the agony which is imminent? O, no: there is one there who engrosses more than all the rest His attention: one upon whom He turns, from time to time, a look of love, but who cannot endure the beam that glances on him from that mild eye, and tries to hide his face, and turns away his eyes lest they should meet those of his reproving Saviour. And when this does not suffice, when hints and gentle speeches have no force, then He invites Him to the last proof of familiar affection, that of dipping his hand in the same dish, and sharing the same morsel. Yet his heart is obdurate; his mind is made up. He has determined on the frightful deed. He has been already to plot with the enemies of his Lord, and he will accomplish his work.

And now, O Catholic, who hast at any time in thy life presumed to approach to this table of love with a soul still under the dominion of sin; thou who perhaps the last time thou camest to it, didst come unworthily, only reflect how truly the heart of thy Saviour is more rent by thy infidelity, than it was by all that He endured from Gethsemani to Calvary! Thou too hast made thy calculation. Thou hast felt that human respect, or domestic considerations, or the desire of those under whom thou livest, made it necessary that thou shouldst approach the sacred banquet. Thou hast gone to the Sacrament of Penance, with the determination to persevere in sin, or sacrilegiously to conceal it. Thou hast been to the synagogue of Satan, and there bargained for the price. Thou hast said—"Give me but those worldly advantages which are to be gained by my going to communion; give me that esteem of friends continued; give me that good opinion of the world, that character of piety which by hypocrisy I have gained; preserve to me the profit which I know I shall lose if I appear to relax in my religious duties, and I will betray Him into your hands; I will give Him up to you." Then He comes. The fatal hour approaches, and thou drawest nigh. I ask thee, is there in the whole history of our Saviour's passion any incident from contemplating which we naturally and instinctively shrink with more horror, any that fills our minds with stranger amazement at, on the one hand, the depth of iniquity, and on the other, the immensity of goodness—is there one occurrence which more than another, makes us for a time almost forget our Lord and our love to Him in our indignation, and almost in a wish for vengeance, than when the treacherous Judas approaches his lips to the face of Jesus? Do we not wish that the earth would open, and swallow up the monster at once? And yet, our Saviour receives Him only with words of gentle expostulation, "Judas dost thou betray the Son of God with a kiss?" O what remorse had racked that wretch's breast from the hour he sat at the table with the Lord until this instant! Had he enjoyed any moment of peace during that time? And now, is not that reproach of his sweet Saviour more severe than had the stroke of Peter's sword fallen on him, instead of the high priest's servant? The millstone is on his neck; despair seizes hold of him, and already the halter is

hanging before his vision. But no, Judas; not yet. Thou must see fully the work of treachery and iniquity. Thou must stand by, and behold how He is treated whom thou hast delivered, whom thou hast agreed to sell.

And to whom, unworthy communicant, hast thou surrendered thy God? That breast of thine, with what is it filled? It is filled with sin, vice and crime, with all that is hateful to Him who is about to enter it. There is anger; there is uncharitableness; there is envy; there is ambition; there is pride; there is covetousness; there is deceit; there is hypocrisy; there is lust in all its hideous forms; there is, in fine, whatever can defile and make loathsome to God the human heart. And into the hands of these thou betrayest the living Son of God; into that den of thieves, nay worse, into that cavern filled with monsters, more odious to Him than "the asp or the basilisk," thou hast thrust the Lord of glory. Thou hast shut Him up there as they did at night into a dark prison after they were tired with tormenting Him. Or rather, thou hast put Him, as did Judas by His betrayal, into the hands of a brute rabble, the slaves of evil spirits. For Jesus came to thee, as He approached Judas, all gentleness and meekness, and in the very last moment ready to forgive, if one word of fervent repentance had been addressed to Him. But it came not from the lips which opened to salute Him. They touched His sacred humanity, they embraced His virginal flesh; and thy mouth fetid with the steaming corruption of thy heart (whose abundance overflows into it) closed upon the holy body of Him, who would not lie in a tomb, that death had tainted. It was a kiss more burning to Him than Judas's, when, with closed eyes and expanding lips, thou appearedst to every beholder to welcome the Lord of Glory. And from that porch He was forced forward, into the very abyss of iniquity, which thou hadst dug within thee. He loved the guards who bound Him; He loved the servants who smote Him; He loved the priests who blasphemed Him; He loved the soldiers who scourged Him; He loved the judge who condemned Him; He loved the executioners who crucified Him. But He hates the hypocrisy that has here made Him captive; He detests the pride which strikes Him on the head; He loathes the impurity which would veil His sacred countenance; He abhors the impiety which tramples on His most precious blood. And to the evil will and cruel desires of all these, His sworn foes—yea, to the demons whom they represent, thou hast given Him up, in that same house which thou hast presumed to keep for both, into which, after having left them in complete possession, thou hast ignobly thrust Him!

And is not this more than we could believe our Blessed Saviour would have exposed Himself to again, and again, and thousands of times, through this institution of mercy! Oh! is there any one who approaches Him at the altar, that will not every day adore in wonder at this infinite, this almost incredible goodness of God, in instituting a Sacrament, the necessary consequences of which should be unceasing insults and sacrileges against His Divine Son? For though our Blessed Lord may thus be thrust into the midst of those vile scorpions and vipers of sin, angels at least will encircle the wretch who has by such an act sealed his own damnation, and weep over the ruin he has inflicted on himself, while they will adore towards that tabernacle which for a moment conceals the Lord of Glory, and worship Him there, as they did in the halls of Caiaphas or of Pilate.

Shall we not then, my brethren, say in the words of my text—"Behold I will bring them; and they shall adore before thy feet, and they shall know that I have loved thee." We cannot give our Blessed Redeemer a better, greater proof of love, than bring around Him those who shall adore His feet, and thus prove to Him that we have known how to love Him for what He has suffered and submitted to on all sides for our sakes.

I have now placed before you the three principal grounds, for which we should devoutly wish to worship publicly, and adore openly our Blessed Redeemer in the holy Eucharist:—First, because in it He has given to us the Divine presence, and the presence of God is to be adored at all times; secondly, because through that Divine presence He has given Himself to us, and thus bestowed upon us the strongest and the most touching evidence of His love; and this requires, on our part, a return likewise of affectionate worship; and lastly, because in giving Himself to us He has suffered so much for us, not by pain, but by ignominy, and humiliation; and it is our duty to compensate for His objection by still warmer and avowed affection. In two days more we shall begin this work of love. Our Blessed Redeemer will be placed in triumph before you, for the purpose of being adored; and, in return, He will dart forth His glowing beams, not of glory, but of love, which will gladden your hearts, and fill your souls with grace. On this day week, I will conclude in His presence, these discourses; summing them up and showing you, how in the devotion on which we are entering, there is given an opportunity of most appropriately indulging and manifesting those feelings which best correspond to these three motives for our devotion.

Then, I entreat you all to enter on it with the feelings it should inspire. Make it the spiritual food of your souls during the time of Lent. There will be an abundant repast; enough for all to fill their souls with consolation and blessing. And I trust that, at its conclusion, our Blessed Redeemer will have received great glory throughout this sinful city, and will be disposed, in return for the compensation made for the outrages committed against Him, and mercifully pleased to shed on us the abundance of His grace, and by the bringing of more and more to adore Him, make His Blessed Sacrament what I have always longed and prayed to see it become,—the very source and groundwork of England's conversion.

CATHOLIC INTELLIGENCE.

The Catholics of Flushing, N. Y., met in St. Michael's Church on Feb. 13th, and subscribed over one thousand dollars in a few minutes towards erecting a Catholic School. There is much credit due to their Pastor and themselves for such a good beginning; in so small a Catholic population, where there are few men of wealth it is a most generous offering.—*Boston Pilot*.

In the parish of St. Mary's, Troy, the Catholic School under the care of the Sisters of Charity and Brothers of the Christian Schools have eight hundred pupils. The public schools have 2,000 and receive \$24,000 a year of the State funds, while the Catholic schools do not receive one cent. Is this justice, or is it not gross bigotry and State tyranny?—*Ibid.*

CONVERSIONS.—At St. Mary's, Wigan, Mrs. George Baily was received into the Catholic Church by the Rev. J. Hardman, C. C., of St. Mary's, Standishgate, Wigan.—*Catholic Standard*.

On the feast of St. Francis Xavier, the Privy Councillor, Chevalier d'Olszewski de Potrisen abjured the errors of Protestantism, and was received into the bosom of the holy Catholic Church. He had prepared himself for that important step, by deep studies of the Catholic doctrines during several years. Such conversions give to the Church ample consolations for the loss of corrupted members, such as the Achilles, Gavazzis, &c.—*Tablet*.

The Princess Wasa, the mother of the Princess Carola Wasa, has, like her daughter, become a convert to the Catholic Church. Her abjuration took place lately, at Moravetz.—*L'Ami de la Religion*.

IRISH INTELLIGENCE.

THE IRISH PARTY AND THE "NATION."—In the course of an elaborate and comprehensive article explanatory of the views advocated upon many public questions by the *Nation*, Mr. G. C. Hoey writes as follows:—"I firmly believe that Ireland is stronger in her influence upon England this moment than she has been at any hour since the Union; stronger in her narrowed but incorruptible opposition; and stronger because Mr. Keogh and Mr. Sadleir have been bought.—For that experiment has most ludicrously and notoriously failed. The Irish party has not been dissolved. The Irish people have given no quarter to the traitors. Every Irish constituency is on its guard against them. Let my Lord Aberdeen find them seats as he has given them offices, for there is none so mean on this side of the Channel. One frank word of explanation I may, perhaps, be permitted to express here of the relation which the *Nation* desires to occupy to the Irish Church, and to such religious questions as of necessity daily fall in its way. This is not a polemical journal—it never was. I believe it never will be. I, of course, mean no disparagement to that lofty mission which engages in the defence of the Church here, in France, and in America, some of the most brilliant, accomplished, and profound intellects of the present time. But the *Nation* was projected to unite all sects upon the common basis of our nationality, and to that mission it faithfully abides. True it is that the piping times of sectarian peace, fortunately or unfortunately, have gone by. Polemics and politics constantly clash and intermingle in public affairs now-a-days; not here alone, but throughout the universal world, and the journalist is constantly crossed by topics of native and foreign interest which present themselves in aspects that invoke him to speak according to the faith that is in him, or not speak at all. I know but one way of speaking with truth and courage when Catholic interests are in peril, or when Catholic interests can be served; and that way is according to the spirit and the letter of the Church in which I was born."

The breach between the Tenant League and the friends of tenant-right in the north is becoming wider. While the *Nation* on the one side, and the *Banner of Ulster* on the other, are indulging in mutual recrimination, Mr. Sharman Crawford recommends a more practical and decided course of action on the part of his northern friends—namely, the formation of a committee, or body distinct from the League, to watch over the interests of the tenants and the progress of Mr. Sejmunt Shee's measure in Parliament.

AMENDMENT TO NAPIER'S LANDLORD AND TENANT BILL.—In the Committee on the Tenant's Compensation Bill of Mr. Napier, Mr. Henry Drummond is to move the following amendments after clause four:—"A. Every tenant who shall prove that he has built any houses, barns, or homesteads, or drained or fenced any land within twenty years, or that he has purchased any building, or paid for any buildings, drainings, or fences, from the predecessor in his occupancy, shall be entitled to be paid for the said buildings, drains, or fences."

"B. That, in order to receive payment for the same, the said tenant shall, within two years from the passing of this act, claim from his landlord or other persons to whom he pays his rent, the value of the said buildings, drains, and fences, and also send a copy of his claim to the nearest stipendiary magistrate."

"C. That the said stipendiary magistrate shall, on receiving such a claim, direct the county surveyor to value the same, and the said stipendiary magistrate shall order the whole of the amount, or such part thereof as he deems equitable, to be paid by the landlord, or other persons receiving the rent, to the claimant."

"D. That, if the landlord or person entitled to receive the rent has no means of paying the said amount, then the tenant shall be entitled to hold the lands rent free for such a number of years as shall suffice to liquidate the whole of the sum ordered by the magistrate to be paid him, all other claims and liens on the land notwithstanding; and the said stipendiary magistrate shall determine the number of years for which the land shall be so held, according to the actual rent which the tenant is then paying, and during which he shall remain in possession without paying rent."

"E. That the said landlord, or other person to whom the rent is so paid, shall upon receiving the said claim, notify to the said stipendiary magistrate, within six calendar months thereafter, whether he consents to pay the value of the said buildings, drainings, and fences, and, if he fail to do so before the expiration of a further period of six months, the stipendiary magistrate shall proceed in the manner before prescribed."

IRISH ELECTION PETITIONS.—The petitions withdrawn are those against Mr. Butt, for Youghal; against Messrs. O'Brien and Bland, for the King's County; against Lord Edwin Hill and Mr. Kerr, for down; and against Mr. Brady, for Leitrim. These will be followed in a day or two by several others which the Tories had lodged purely for the purpose of annoyance. The first Irish election committees that will be struck are those of Newry and Waterford county, on the 21st and 23rd inst. respectively.—*Freeman Correspondent*.

ATHLONE ELECTION.—THE BRIBERY CASE.—Notice of trial, for the assizes of Mullingar, on the 3rd March, has been served on Mr. Edward Lynch, of this town, by R. C. McNevin, Esq., Solicitor, Dublin, requiring him to stand his trial on a charge of bribery, preferred against him by Martin Williams. The most eminent counsel have been retained to conduct the prosecution; and Mr. Lawes, the opposing candidate at the last election, has been subpoenaed to attend as a witness at the trial. Proceedings have also been instituted against Mr. Lawes himself, for the recovery of £500, on the charge of bribery.—*Athlone Sentinel*.

THE LATE CARLOW ELECTION.—A copy of the "Votes and Proceedings of the House of Commons" contains a petition of certain electors of Carlow against the return of Mr. Alexander, on the score of bribery, treating, intimidation, and other illegal practices. The petition, after setting forth that persons had received money from Mr. Alexander's agents, or been otherwise induced to abstain from voting, proceeds to aver:—"That before, during, and after the said election, John Alexander did, by himself, his agents, friends, and partisans, directly or indirectly, give or provide, or cause or knowingly allow to be given or provided, divers expenses incurred for meat, drink, entertainments, and provisions, to and for divers persons, for the purpose of corruptly influencing persons to give their votes in the said election for the said John Alexander, or to refrain from giving their votes for the said John Sadleir, or for the purpose of corruptly rewarding divers persons for having given their votes in the said election for the said John Alexander, or for having refrained from giving their votes for the said John Sadleir; that extensive, systematic, open, and notorious bribery, treating, and corruption, were practised and carried on at the said election, with a view to the election of the said John Alexander, and the said election and return of the said John Alexander were procured by means of such bribery, treating, and corruption; that at the said election divers electors for the said borough were compelled, by violence, threats, intimidation, and force, practised by the friends, agents, partisans, managers, and committee men of the said John Alexander, and by other persons, to vote for the said John Alexander, or to forbear to vote for the said John Sadleir; that, by the above and other undue and unlawful means, the said John Alexander obtained a majority over the said John Sadleir, and procured himself to be returned to serve in Parliament for the said borough of Carlow; that such election and return were and are wholly null and void, and the said John Alexander is incapacitated to sit in Parliament." The petition concludes with a prayer that the election of John Alexander be declared null and void, in consequence of the evil practices forecast.—*Dublin Telegraph*.

The Lord Lieutenant has given this week, in his reply to a deputation of the Chamber of Commerce, Dublin, another assurance of his hostility to the centralising system, which would go to abolish the office of Viceroy. After thanking the deputation for their congratulations upon his appointment, his Excellency said—"I hope that your expectations as to my future conduct in the administration of its affairs will not be disappointed. I can at least assure you that it is my steadfast purpose to encourage the exercise of skill and industry, to discountenance all political and religious animosities, and to execute justice with firmness and impartiality. Your opinion on any question relating to the trade, the industry, and the general interests of Dublin, is assuredly entitled to great weight. My belief that the abolition of the office of Lord Lieutenant would be highly inexpedient is therefore strengthened and confirmed by what you say on the subject." In reply to an address, on Tuesday, from the Royal Irish Academy, his Excellency took occasion to express his desire to encourage the study of Ireland's antiquities—a pursuit in which the *Telegraph* also feels a becoming interest. Earl St. Germans said—"The study of ancient records, and of the remaining documents of antiquity, is a useful and important, as well as an interesting one. Fully to understand the present, it is, indeed, necessary to have some insight into the past. If this be true when said generally, and of any country, it is especially true when said of Ireland, on the character of whose people the past has left so many traces. As the official visitor of your academy I shall willingly co-operate with you in carrying into full effect the intentions of its founder, and in thus promoting science, polite literature, and the study of antiquities in Ireland." At the Lord Mayor's banquet, on Thursday night, his Excellency reiterated his hostility to the abolition of the Viceroyalty.—*Telegraph*.

The Court of Common Pleas, Dublin, has been engaged for several days in hearing a case of libel, between the Rector of the parish of Churchtown, county Cork, and his Curate. The case of action is a libel, or, rather, a series of libels, by the former against the latter. It seems that a certain Sir Edward Tierney possesses the presentation of the living—that the plaintiff, Mr. Macdonogh had been "grinding" for the bar, the army, or any other profession that luck might offer, when the death of (we understand) the learned and benevolent Dr. Traill, the translator of Josephus, (and who died whilst tending the poor in the famine), placed in the hands of Sir Edward the reversion of Protestant souls, and Catholic Tithes, in the fortunate parish of Churchtown. The plaintiff, being cousin "germane" of Sir Edward, he received an intimation, that an "Established" business was about as good way to "fix it," as any other profession his versatile genius could adopt; but, it being necessary to provide for the "spiritual wants" of the naturally large congregation, which a State Church in Cork has to accommodate, Sir Edward installed an elderly gentleman, named Lucius George, in the rectory, to keep the place warm for cousin Macdonogh, who at once proceeded, to use a Cockneyism, to read "like bricks" for the apostolic office, of which Sir E. T. held the key. But, oh, disappointment! when "holy orders" had been obtained, and all was ready for induction, Mr. George manifested a most inconvenient longevity, and obstinately refused a demise of any description. So the patron of the living was fain to compromise the matter, by fastening, as curate, the rector in *petto* upon this individual in possession. A queer pair rector and curate seemed to be; and libels and recriminations fell, thick as the snowflakes

this last week, upon man and master. The libels were of a flagitious kind—the rector accusing the curate of malversation of funds, of eaves-dropping, and, graver still, of puseyism, and of having had the undaunted effrontery to speak with un-Protestant respect of the ever-blessed mother of God. In his examination, Mr. George expressed his sorrow for some of the libels; but said they had been drawn from him by sayings and writings of the plaintiff. The case altogether is only worth mentioning for the opportunity it affords of observing upon the economy of the "Established Church," not only in the south, but almost every where in Ireland. The incumbent of the parish in question, (Mr. Lucius George) resided in the city of Cork, and, as it would appear, at a club-house—the parish being twenty or thirty miles distant. The curate lived in the parish, or its immediate vicinity. The value of the living is four or five hundred a year. The curate's wages were £120. He had all the business, such as it was, to execute. The parties quarrelled, because each one thought—and, rightly, we have not a doubt—that one could manage affairs just as well as two. Incidentally, it appeared that the congregation amounted to about twenty; sometimes fewer, and sometimes no one at all. For the sustentation of the sincere rector, this parish has been fined, as if under the whiteboy-Act, for many years. The rent-charge amounted to four or five hundred pounds. And what was the name of the parish?—Skull!—Skull, in the famous years, the head-quarters of pestilence and starvation! The proprietors in the parish, therefore, had not only to pay poor rates, but the "Church" also. There were not, at the utmost, more than twenty or twenty-five Protestants in the parish—men and boys, women and girls. The remainder were Catholics; and these, of course, though perhaps not directly, had to pay the sincere parson—to them an entire stranger, and, from the nature of his calling, an enemy. During the trial it was stated that the collections were on a par with the number of the congregation—the latter ranging from twenty down to a nullity; and the former, on one memorable day, to twopenny-half-penny, on which occasion the plaintiff accused somebody of having forestalled him in the possession of a "fourpenny bit," which his own brother had invested in the collection-box, for the purpose of experimenting on the honesty of the rector and his officials. So the case stands at present.

QUEEN'S COLLEGE, GALWAY.—Mr. Timothy Feely, the student who hissed the National Anthem at Colonel Layard's lecture on Friday week, and who was sentenced by the magistrates at petty sessions to a month's imprisonment with hard labor for his assault on Mr. Murphy, has been deprived of his scholarship in the college, and rusticated for a year.—*Galway Vindicator*.—It is said that the sentence of the magistrates have been remitted by the Lord Lieutenant.

THE DUBLIN HOSPITAL GRANTS.—The guardians of the South Dublin Union have memorialised the Lord Lieutenant, praying for a restoration of the full amount of the grants to the Dublin hospital. They have also passed the following resolution:—"That a number of pauper inmates, not exceeding forty years of age each, who have been inmates of this workhouse for a period of not less than two years, and who have been residents in the South Dublin poor law district during the last eight years, be selected for emigration to Australia, and that application be made to the government for a portion of the money subscribed by the colonists to aid the above object."

We are rejoiced to find that we were in error as regards the Messrs. Beers, and that, as far as they are concerned, there never was the intention on the part of the present Government to invite them again to sit on the bench of justice. We wish we were in a position to say as much as regards Lord Roden—an individual still more notorious, as an Orangeman, than either of the Messrs. Beers.—*Dublin Telegraph*.

EMIGRATION.—A respected friend, writing from the west of the county Waterford, says:—"The people are emigrating by hundreds. First the people were evicted by hundreds; they went off to America, and are now remitting money to a large amount, to bring off the other members of their respective families who remained after them. On last Wednesday, over 150 persons left, and to-day nearly as many. All these are determined to remit money next year, to bring out the remaining few.—*Limerick Reporter*."

A Kilkenny paper states that the recruiting in that city has resulted in a large accession to the 61st Regiment.

Anxiously as the frost was looked for, we are now beginning to get uneasy at its continuance—and reasonably enough. Little, comparatively, has been done in the fields since the 1st of December, and this is the 19th of February. "The Distemper," we are glad to find, is subsiding; but sheep are suffering to a fearful extent. We fear we shall have little wheat in Ireland this year. Happily, the time for sowing other cereal crops has yet to come, and we hope it may come speedily. The potato will be late, in any case; unprecedentedly high, prices of meat may be looked for in early summer; and from the prevalence of north-east winds, coals may be 20s. per ton, in Dublin, on Monday next.—*Dublin Telegraph*.

Tramore Railway has commenced in good earnest. Friday, (Feb. 11,) 260 laborers were engaged upon it. An additional number of hands have also been placed upon the Waterford and Kilkenny Railway.

The *Mayo Telegraph* states, as an evidence of "there is a good time coming," that the poor law guardians of Castlebar were enabled on Saturday, the 5th inst., to give cheques for £560 to their creditors. The Sphinx is delivered by our Castlebar contemporary as follows:—"We shall make no secret of it—the condition of the farmers has much improved lately—they have been in the receipt of high prices for every article of agricultural produce—wheat, oats, barley, rye, potatoes, turnips, and other vegetable crops paying them liberally for their labor. Again, the prices obtainable for sheep, horned cattle, and swine, have exceeded their most sanguine expectations."

Owing to the tranquil state of the county of Roscommon, the authorities have signified their intentions to remove forty of the constabulary force.

On Monday night, February 4th, as Messrs. Slevin and O'Keefe, of Nenagh, were going home, a shot was fired from behind a ditch, and a bullet lodged in the collar of the horse. It has been ascertained that the shot was intended for a Mr. Bourke, who has lately taken some land, on which a man named Ryan had been lately evicted. Having a suspicion that an attempt would be made on his life, Mr. Bourke did not pass the road that night, as was expected. Ryan and his servant boy are in Custody.

SUSPECTED MURDER OF A SON BY HIS FATHER.—A man named Hoskins is in custody at Bantry, charged with the murder of his son by strangling him, in the absence of the rest of the family. The elder Hoskins said to be an Orangeman, and his wife, who is a Catholic, reared the children in her own religion. On the return of the mother and daughter they found the younger Hoskins dead on the bed, on which was also lying an Orange sash, with which it is supposed the crime had been committed. A coroner's jury merely returned a verdict of "Suffocation"—a finding which has not satisfied the authorities.

GREAT BRITAIN.

DEFENCE OF LONDON.—Orders have been issued to place Titbury Fort in a good state of defence, and with this view a full company of artillery, consisting of 5 officers, and 134 non-commissioned officers and gunners, are to be quartered there. The pensioner depot for convict guards is to be removed forthwith, to make room for the artillery. The fort mounts about ninety guns of heavy ordnance, and has at all times been considered of importance for the protection of the metropolis from a sudden attack.—*Naval and Military Gazette*.

ROYAL ARTILLERY.—A further augmentation of this distinguished regiment will take place by the addition of three battalions. There are no lack of recruits for the occasion.—*Kentish Mercury*.

VOLUNTEER CORPS.—There seems no longer any doubt as to the intention of the government to raise volunteer corps under certain restrictions, and we believe that the services of several will be accepted in a few days. In the summer there are to be camps of instruction formed, and the militia will, during the encampment of the line regiments, be followed to occupy the vacated barracks. Lord Hardinge seems resolved to put the force at home into the best state of discipline, and by assembling the corps to give them the habit of moving together. Camps of instruction have long been needed by our army at home, and we rejoice to hear that this defect in our system is about to be remedied.—*Naval and Military Gazette*.

Lord Aberdeen has declared that Government will neither propose nor sanction any measure for the abolition of the office of Lord Lieutenant of Ireland.

A CLERICAL DEFAULTER.—A large parish at the extreme end of London has been lately deprived of the services of the rector under very peculiar circumstances. The rev. gentleman had, for some time past, been engaged in railway speculations to a large amount, and these adventures turning out unfavorable, he has disappeared, and is said to have taken refuge in Brussels. His defalcations amount to upwards of £11,000, and a composition has been offered to his creditors of 6s 8d in the pound. The value of the living is £800 per annum, exclusive of the large parsonage house and pleasure grounds. The living has been sequestered. Several persons in the parish will be great sufferers, amongst others one person, who, just before the rev. gentleman decamped, lent him £100.—*Observer*.

SCENE AT THE STOCK EXCHANGE.—A scene of considerable excitement occurred on Friday morning in the Stock Exchange and vicinity. It appears that a Rev. gentleman named Hope has for some time past been practising, with some success, upon many brokers, not excluding those of the highest standing, and at length, when a heavy loss occurred upon his operations, he entirely repudiated the transactions. The losses which his agents will thus have to pay amount, it is stated, to about £12,000. The amount of his profits upon previous transactions is at the same time stated to be considerable. On Friday morning he renewed his attempt, but his intended dupe had got an inkling of the character of his customer, and by a ruse got him within the precincts of the Stock Exchange, when he was speedily seized, and a large quantity of flour having been procured, together with a due proportion of decayed eggs, the Rev. culprit was well bespattered. In that woful guise he was marched under an escort a considerable distance up Old Broad-street, and pilloried against the church as an example and warning to evil-doers.—*Morning Herald*.

A CAPITAL JOB.—The washing the surplices of the parsons of the parish of Marylebone cost the parishioners £83 14s. last year. One would suppose their reverences could well afford for cleaning their own garments, without taxing the unfortunate inhabitants for such a paltry purpose.

PROTESTANT MARRIAGES.—An assault case came before the Birmingham magistrates last week, which like the majority of Matrimonial squabbles, would have been simply interesting in the eyes of those immediately concerned, but for a legal curiosity which was brought to light in the course of the hearing. A young fellow named Wm. Charles Capas was charged with assaulting his wife. In giving her evidence, Mistress Capas mentioned that her husband was not living with her, but was "leased to a young woman named Hickson." This being a species of contract unknown to the magistrates, further inquiry into the matter was made, when it was elicited that a regular legal document had been drawn up, by which Capas and Hickson bound or, as they termed it, "leased" themselves to each other for the term of their natural lives. The "lease" was produced in court and read. The girl Hickson was present at the time of the alleged assault. On being asked about the "lease" she admitted that she signed it, and stated that it was drawn up by Mr. Campbell, the lawyer, who told her at the time she signed it that if Capas' wife gave her any annoyance he would put in that paper as evidence. She moreover said that the paper was signed at his office, and that she believed Mr. Campbell charged £1 15s. for drawing it up. The magistrates fined Capas 2s. 6d. for the assault, and commented in very strong terms on the document which had that day been brought before them.—*Stratford Mercury*.

THE SCHOOLMASTER WANTED.—In a case before the Justice of Peace Court, held in Banff last week, out of six persons concerned, only one individual, a woman, could sign her name.

EXTRAORDINARY CHANGE OF FORTUNE.—The *Devonport Telegraph* gives a remarkable instance of the vicissitudes of fortune, in the case of one of the stokers on board H.M.S. Valorous, who, a few days ago, was waited upon by a legal gentleman, and told that he was entitled to the Earldom of Stockport, with an income of some £34,000 per annum. It is said that the hero of this romance of real life immediately departed for London, in company with the gentleman alluded to, in order to complete the necessary arrangements previous to taking possession of his enormous wealth and 'new born honors.' The property has been lying in the Chancery Courts for several years.

REMITTANCES TO
ENGLAND, IRELAND, SCOTLAND AND WALES.

DRAFTS from £1 upwards, payable at sight, free of charge, at the Bank of Ireland, Dublin, and all its branches; Messrs. Glyn, Mills & Co., Bankers, Lombard-street, London; the National Bank of Scotland, Glasgow; Messrs. Bowman, Gilman & Co., Liverpool.

HENRY CHAPMAN & Co.,
St. Sacramento Street.

Montreal, March 1853.

THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, MARCH 11, 1853.

NEWS OF THE WEEK.

The Parliamentary campaign has commenced in good earnest, and there have been already several interesting discussions in both Houses. On the 11th, the Earl of Cardigan called the attention of the House to the Sixmile-bridge massacre, and requested an explanation from Lord Aberdeen with respect to the intentions of H. M. Ministry. Lord Aberdeen, in reply, stated that he had only that day received intimation from the Lord Lieutenant that the matter was under the consideration of the Irish Government, and that no steps whatever had been decided upon as to the conduct to be pursued either, towards the soldiers, or the priests accused of inciting the people to violence. In the House of Commons, Lord John Russell repudiated the statement of Mr. Sadleir at the late Carlow election, to the effect that he, Lord John Russell, had expressed any repentance for his share in the passing of the Ecclesiastical Titles Bill: "As he had been accused of having changed his opinion on this important measure, he would take the opportunity of stating that he still thought the same upon the subject as he did two years ago." This explicit avowal of Lord J. Russell settles the question of the propriety of any member of the Irish Brigade accepting office under a Russell-Aberdeen ministry, and places Mr. Sadleir in a very awkward position before his countrymen and co-religionists.

On Monday, 14th, Lord Aberdeen in the House of Lords, and Lord John Russell in the Commons, were obliged to apologise for the very indiscreet and *after-dinner* speech of their colleague Sir Charles Wood, delivered at Halifax, and reflecting, in no measured terms, upon the conduct of the French Government. Lord John read a letter from Sir C. Wood, who from *indisposition* was unable to attend, in which the hon. gentleman "professed his sorrow that any expressions used by him in addressing his constituents should have been understood as offensive to the French Emperor; he could not say whether he actually made use of the precise expressions attributed to him, but it was very possible that, speaking without premeditation, some incautious expressions had escaped him." The matter was then allowed to drop.—On Tuesday, Mr. F. Peel moved for leave to bring in a bill to enable the Legislature of Canada to make provision concerning the Clergy Reserves. He entered into a history of these reserves, and of the jealousies and heartburnings to which they have given rise; the object of the present Bill was to repeal an Act which had long proved an obstacle to the peace of the country, and to leave to the Colonial Legislature, the only tribunal legitimately qualified to decide upon matters purely local, the ultimate disposition of these Clergy Reserves. Sir John Pakington, without opposing the introduction of the measure, feared that it might be liable to the reproach of involving a breach of national faith. Sir Robert Inglis was loud in his condemnation of the measure, as striking at the roots of all corporate, and indeed of all, property. The hon. gentleman is, we may remark, a warm opponent of the Maynooth Grant, an endowment held by the Catholics of Ireland, upon precisely the same tenure as the Clergy Reserves are held by the Protestant ministers of Canada, viz., an Act of the Imperial Legislature; an argument therefore which is good for the repeal of the one, is equally good for the repeal of the other; but it is not much that men, like Sir R. Inglis, are troubled with a respect for consistency.—Lord John Russell denied that the grants, of the revenues accruing from the sale of public lands in Canada, to any particular religious denomination, were irrevocable. The settlement of 1840 was an interference with the previous settlement of 1791, and now they were called upon to make another irrevocable settlement. The question was not, whether an endowment once made by Parliament ought to last for ever, but whether Parliament should adopt a rule, that, with regard to a question of local concern in the settlement of this property upon one portion of the clergy or another, it was fit to allow the local assembly to legislate. Upon that question the government had no doubt whatever. After a few remarks, from Mr. Hume, leave was given to bring in the Bill.

Dr. Philpotts, the government bishop of Exeter, moved in the Lords, for copies of the correspondence between the Colonial Office, and the Legislature, and Governor General of Canada, on the subject of the Clergy Reserves: he looked upon the Bill for enabling the Colonial Legislature to dispose of them, as a grievous injustice to the colony. The Earl of Desart thought it would be a heavy blow to Protestantism.

On Thursday, the Madiai case came under the consideration of the House of Commons. Mr. Kinnaird moved "that an address be presented to the Queen, praying that her Majesty would be graciously pleased to take such steps as she may deem most fitting, for bringing under the notice of his Imperial Highness the Grand Duke of Tuscany, the strong feelings prevailing among a large number of her Majesty's subjects, in consequence of the persecutions in Tuscany." Lord D. Stuart seconded the

motion, as one in which the Protestant feelings of the people were deeply interested. Mr. Lucas replied in a telling speech, in which he contrasted the sympathy of the liberty loving Protestants of England for the Madiais, with their indifference to the brutal ill-treatment inflicted upon Catholic Priests in Russia, in Switzerland, in Sweden, and at Tahiti, with the approbation, and in several instances, at the instigation, of the British government. "What had been the conduct?" asked Mr. Lucas, "in cases in which Catholics had been concerned?" The suffering of the Nuns of Minsk had been greater than those of the Madiais, and yet there had been no interference on behalf of the victims of Russian intolerance: this might be attributed to the *prudence* of her Majesty's Ministers, unwilling to involve themselves in a dispute with a great power like Russia, though ever ready to bully and insult a weak one like Tuscany. Then again, with respect to the expulsion of the Jesuits from Switzerland, the noble Lord, now Secretary of State for the Home Department, and the eloquent advocate of toleration, raised no voice in their behalf: on the contrary, he was earnest in insisting upon their spoliation and banishment; and, because the lay Catholics of the canton of Lucerne, resisted this tyrannical proceeding, his Lordship recommended that they should be shot down, and that a war of extermination should be waged against them. At Tahiti, the government had sustained Mr Pritchard, a dissenting minister, in his infamous treatment of the French Catholic Missionaries, and to the present day the same gentleman had never received a word of reproach from his government, for doing what the Grand Duke of Tuscany was accused of doing. In Sweden also, the laws against the professors of the Catholic religion were most oppressive, and executed with the greatest severity, and yet the Protestant sympathies of England were never aroused for the unhappy victims of Swedish intolerance. Mr. Lucas meant at an early period to submit to the House a motion with reference to other circumstances, other facts, other countries, and other acts of persecution, which equally deserved the attention of the House with that which the honorable gentleman had brought before them: when he brought forward his motion he hoped to be seconded by the hon. proposer of the present motion. Lord John Russell and Lord Palmerston defended their conduct with respect to the Jesuits. The Jesuits were Papists, and therefore ought to be robbed and persecuted; Catholic Missionaries had no business in the South Seas, and Mr. Pritchard was a very nice gentleman. After some further discussion, Mr. Kinnaird's motion was withdrawn.

The Convention of the government bishops and clergy came off on the 15th; after going through some ceremonies, the farce was put an end to by Dr. Sumner, who prorogued them until the 18th August next, under protest from some of the members.

Rumors have been for some time in circulation in Paris to the effect that an alliance by treaty between France and England, with a view to counterbalance the influence of the Northern powers, is in contemplation. Lord John Russell has made over the seals of the Foreign Office to Lord Clarendon. It is the intention of the government to prosecute the soldiers, and the priests, implicated in the Sixmilebridge massacre.

The *Baltic* steamer brings intelligence of the attempt to assassinate the Emperor of Austria at Vienna. The culprit, who is a Hungarian, was arrested; the Emperor was but slightly injured. The insurrection in Lombardy is suppressed for the present. Radetzky has issued stringent proclamations, and is inflicting well merited punishment upon the insurgents. Unfortunately, Mazzini, the prime mover of all the disturbances, has as yet escaped arrest. He is a cunning scoundrel, with a great deal too much regard for his personal safety to expose himself to danger. Had he, or Kossuth, the pluck of men about them—had they placed themselves at the head of the insurgents—or would they now partake of the perils and sufferings to which their deluded followers are exposed—we might condemn their politics, but, at the same time, we might believe them to be honest, even if wrong-headed, men. But when we see the cowardly fellows, skulking far away from the conflict, or from where there is any chance of a musket ball coming whistling about their ears, and yet exhorting others to rush upon dangers which they are afraid to face, it is impossible to avoid feeling the most profound contempt for the poltroons. Alexander Smith disclaims the proclamation issued in his name; he did not give it an earlier denial, because its disavowal might have exerted an unfavorable influence on the struggle—that is, if the insurrection had been successful he would have taken credit for his share in the transaction—having failed, he is too glad to find a loop-hole through which to sneak.

Hungary seems to be on the brink of another rebellion: it is said that guerilla bands are forming all over the country, and that Austria is preparing for an approaching struggle.

The Boston papers speak of an attempted attack on Wednesday the 2nd inst., upon the Catholic, buildings and institutions at Charleston—in consequence of a rumor that a young girl lately converted from Catholicity had been forcibly abducted. But for the firmness of the authorities there would have been another Ursuline Convent burning business: however the mob was dispersed without bloodshed, and order restored. We copy the following additional particulars from the *Traveller* of the 5th inst., from which it will appear that the rumored forcible abduction of the girl was nothing but one of the ordinary Protestant lies, got up, in all probability, by some evangelical reverends of the same stamp as the gentry, who excited the Protestant mob to the burning of the Charleston convent a few years ago:— "Yesterday Mrs. Ellen Corcoran, the mother of the girl, ap-

peared before Mayor Frothingham of Charlestown, and made sworn affidavit to the following facts:—

"I took my child Mary Joseph Corcoran, sometimes called 'Hannah,' and sometimes called 'Honora,' under my own custody, of my own free will and without the interference of any one. I placed her in a boarding house kept by John Welch, in Purchase-street, Boston, and she remained there, unrestrained of her liberty, until I procured a place for her in a private family out of the city, where I took her at my own expense, and where she now remains of her own free will and subject to no control."

"Mayor Frothingham under his own signature, says:—The undersigned have received positive assurances from the above named Ellen Corcoran, that her child, the above named Mary Joseph Corcoran shall return to Boston, and come before us as soon as Mrs. Corcoran, or a messenger whom she shall designate, can have time to go to the place of her residence and bring her back; and that the girl Mary Joseph shall be in Boston on, or before, Monday, the 7th inst."

The notorious Gavazzi has arrived in America, and there will be fun shortly with a pack of grinning fools rushing to hear the apostate monk blackguarding the Pope, in a language of which they do not understand a word.

FREEDOM OF EDUCATION.

We publish below, a petition in favor of "Freedom of Education" which is now being circulated, for signature, amongst the Catholic citizens, of both origins, of Montreal. We are not of a sanguine temperament; we have no faith in Protestant consistency, or Protestant promises generally; above all we distrust Liberal Protestant legislators, and have an instinctive horror of the man who "professes liberal principles." Yet we may be pardoned, if we venture "to indulge a hope" that Mr. George Brown will cordially support the prayer of the petition when presented. Mr. George Brown is a friend of the "Voluntary Principle"—at least he says he is—and as such, must surely cordially approve of the following sentiment:—

"That the members of one Religious denomination should not, by Law, be compelled to support the Religious, or Educational establishments, of another denomination, or, to which they are conscientiously opposed; and that they should be at liberty to support such Religious and Educational establishments *alone*, as they conscientiously approve of."

And then, Mr. George Brown, who feels so keenly for the wrongs inflicted upon the Catholics of Three Rivers in that, by Law, they are compelled to pay for the erection of a Catholic Cathedral, of which they can, and will, conscientiously make use—must be moved at the bare mention of the injustice of compelling Catholics to pay for the building of Non-Catholic School-houses of which they can make no use. If the former be an infringement of the "Voluntary Principle," how much more must the latter be an infringement of the same glorious "Principle?"

Besides, we would put it to Mr. George Brown—how much more inexcusable is it to violate the "Voluntary Principle" in the latter case, than in the former? Surely Religion is of more importance than Secular Education, just as heaven is of more importance than earth, and eternity of more importance than time. Now, if Religion, a thing of so great importance, can safely be left to the workings of the "Voluntary Principle," it follows, that Secular Education will run no danger if provided for in the same manner; how then can he hesitate to leave the care and support of Secular Education to the efforts of Voluntaryism, after having abandoned to its care, the far nobler, and the far more important, interests of Religion—Clearly, as a friend of the "Voluntary Principle" Mr. George Brown, will give a cordial support to the prayer and allegations of the following petition in favor of "Freedom of Education."

TO THE HONORABLE THE KNIGHTS, CITIZENS, AND BURGESSES OF THE LEGISLATIVE ASSEMBLY OF CANADA, IN PARLIAMENT ASSEMBLED.

The Petition of the undersigned Roman Catholic Citizens of the City of Montreal,

HUMBLY SHEWETH—

That your petitioners beg leave, respectfully, to approach your Honorable House as the advocates of Freedom of Religion, and Freedom of Education.

That in a mixed community like ours, composed of members of all religious denominations, and all, by Law, entitled to equal civil rights, Freedom of Religion, and Freedom of Education, consist essentially in this: that the members of one denomination shall not, by Law, be compelled to support the religious, or educational, establishments, of another denomination, or to which they are conscientiously opposed; and that they shall be at liberty to support such religious and educational establishments *alone*, as they conscientiously approve of.

That Freedom of Education is as much the right of Her Majesty's subjects in Canada, as is Freedom of Religion.

That it is as unjust, and as repugnant to the principle of Freedom of Education, to compel Roman Catholics to pay for the support of Schools to which they are conscientiously opposed, as it would be unjust, and destructive of all Freedom of Religion, to compel Protestants to pay for building, and the support of, Roman Catholic Churches.

That it is grossly unjust to tax the members of any particular denomination for the support, either of Churches or of Schools, of which they can make no use, and which they cannot allow their children to attend, without doing violence to their sincere and conscientious (even if mistaken,) religious convictions.

That these principles, as essential to the maintenance of Freedom of Religion, and Freedom of Education, are fully recognized and acted upon, in Lower Canada, in which section of the Province the Protestant minority are exempt from the obligation of paying for the support, either of the Roman Catholic Church, or of Roman Catholic Schools; and in which they (the said Protestant minority) are, by Law, entitled to their separate Schools, supported by a fair share of the public School Fund, and the teachers of which are selected by a separate Board of Protestant Examiners.

That these principles are constantly violated in Upper Canada, in which section of the Province the Roman Catholic minority are compelled by the School Law, as at present interpreted, and enforced, to pay for the support of Schools entirely under Protestant control; in which children of Roman Catholic parents have been forced to join in Protestant religious exer-

cises, and to read Protestant books of devotion; in which moral training is often almost entirely neglected, (School Report, page 101); of which the teachers are, in too many instances, men of immoral habits, and imperfect education, whose opinions and conduct it would not be for the advantage of the young to imitate or imitate (School Report, page 66); and which Roman Catholic parents, therefore, cannot allow their children to attend, as by so doing, they would be doing violence to their sincere and conscientious (even if mistaken) religious convictions.

That your petitioners, though residing in a different section of the Province, cannot but feel acutely the grievous injustice to which their Roman Catholic fellow-citizens of Upper Canada are, and have long been, subjected.

That your petitioners place great reliance on the justice and wisdom of your Honorable House.

Wherefore, your petitioners humbly pray—in the name of their Roman Catholic brethren of Upper Canada—in the names of Freedom of Religion, and Freedom of Education—that a remedy may be applied to the gross injustice of which your petitioners complain; that to the Roman Catholic minority in Upper Canada may be granted the same rights as are already enjoyed by the Protestant minority in Lower Canada; and that, as Freedom of Religion, and Freedom of Education, are, by Law, fully secured to the latter, the same justice may be accorded to the former.

And, as in duty bound, your petitioners will ever pray.

STATE-SCHOOLISM IN THE UNITED STATES.

It is always one source of consolation to the true Christian to reflect, that, no matter what his grievances may be, there are sure to be plenty of others good deal worse off than he is himself. For instance, the Catholics of Upper Canada, think it a great hardship to be compelled, by law, to support Non-Catholic Schools; they feel it a grievance to be taxed, in order to make up the salaries of a Methodist Superintendent, and his understrappers; and we think that they have very good grounds for complaint. But, if they will but cast their eyes across the lines, they will see abundant reasons to be thankful that they are not the citizens of a democratic republic; they will be the more reconciled to their position, when they compare it with that of their brethren, and co-religionists, in the happy land of mob-freedom; and they will thank God for the greater amount of liberty which they enjoy, owing to the far less democratic nature of their institutions and government. In Canada, Catholic parents are taxed, it is true, for the support of Non-Catholic Schools; but they need not, *as yet*, send their children to them, unless they like; in the United States they have gone a step further in the course of State-Schoolism, and now seriously propose to make, not only the payment for, but the attendance on these State-Schools, compulsory.—"My children"—says the State, that is, the sovereign majority—"shall go to my schools;" and if its subjects are "its children," most assuredly the State is right.

But it seems that there are in the United States, as elsewhere, a troublesome, discontented, class of persons called parents—foolish fathers and mothers—who fancy that they have, somehow or another, claims over the State's "children;"—that having given birth to the child, and fed it, clothed it, tended it, in infancy and sickness, they have some right to be consulted as to its education; nay, they go so far as to assert that the child is "their" child, and not the State's child, and that the State shall not have it.—To make matters worse, these refractory parents are, for the most part, Papists; whereupon Yankee Protestantism at once detects a clear case of foreign conspiracy to overthrow its republican institutions; in the beautiful language of the Kentucky Demosthenes—"It smells a rat—it sees him brewing in the storm—and it will crush him in the bud."

Nowise troubled with this charge of anti-republicanism, or with these terrible threats, the Catholic press throughout the United States, animated, and guided by the exhortations, and by the instructions, of the Prelates of the Church, is unanimous in demanding Freedom of Education for all classes of the community. The School question is the question of the day with our brethren in the States, as it is with ourselves in Canada; but far greater are the difficulties with which the former have to contend, owing to the smallness of their numbers, their poverty, and above all, to the democratic despotism of their institutions, which enables a brute majority to trample upon, and ill use, the minority, as it pleases; were we as far plunged in the filthy slough of democracy, our condition would soon be as bad as that of our republican neighbors, despite our greater numbers, and our more prosperous condition.

For of all tyrannies, the most cruelly oppressive and unrelenting, as it is the most odious and degrading, is the tyranny of a democracy, or despot majority. Under all other tyrannies, the condition of the oppressed is never so low as to leave no room for hope; if his body be shackled, still his mind may be free. But for the wretched victim of democratic despotism, there is not even hope; he is not only oppressed, but degraded, morally and intellectually—degraded far below the level of the beasts of the field, and rendered, not only incapable, but unworthy of freedom—fit only for the yoke and the lash; the most pitiful, the most abject, creature that crawls over the face of God's bright earth.

Not that we mean that the institutions of the United States are, or in their origin were, democratic; though it is true—a truth acknowledged and lamented by America's best and most learned statesmen—that these institutions have to a great extent become, and are daily becoming more and more, so; and that the encroachment of democracy threatens, at no distant date, to destroy the Constitutional, or rather Traditional, Freedom for which the fathers of the Confederation so bravely fought. There is in America, as in Europe, but one power capable of resisting the onward-march of this tyrant foe; and, well,

is democracy itself aware of the fact. Conscious of the presence of its dreaded, and powerful, rival, and with unerring instinct, democracy in America is now directing all its energies against the influence of the Catholic Church...

The Catholics of the United States, aware of the danger that threatens them, are prepared to meet it with a vigorous resistance. The New York Freeman's Journal, a journal which deserves well of every Catholic...

The day when that course of legislation begins will be the signal for civil war; for, as we have said, to invade the hearts of the orderly citizen on such an errand is to destroy the barriers of law and of civilization...

We had the pleasure of hearing the Rev. Mr. Morris lecture before the "Mercantile Library Association" upon the "Sabbath question"; his object being to show that the observance of Sunday, as a day of total abstinence...

He argued that the Sabbath command, as given to the children of Israel, was both moral and positive; moral in so far as it enjoined the consecration of a seventh day; positive in that it enjoined which day of the seven was to be consecrated...

The conversion of Dr. Ives to the Catholic Church has been a severe blow to the Protestants, especially of the Non-Catholic Episcopal sect, in the United States. At first they would not believe it; the report was pooh-poohed as a stale invention of the enemy...

"Undertook to carry out Episcopacy to its ultimate of apostolic authority, and found that it was, both historically and morally, but a part of a yet more comprehensive hierarchy, and that the shrine of Canterbury borrowed its light and power from that of Rome."

But the Episcopal press has found a solution of the puzzle that one of its bishops has turned Papist. He was not caught early enough, or was not dyed in the wool. He was born in the fold or in the wilderness of some non-apostolic sect—hence his apostasy.

But the Episcopal press says that poor Bishop Ives has been half crazy, and it is good to be rid of him. Why, then, so long dally with him and try to keep him in the ranks? So it was said that Rev. Mr. Forbes was insane...

THE BLACK-CROSS.

Protestantism has about the same horror of the "black-cross"—as Hoitpur's old friend had of that "villainous saltpetre." If that nasty gunpowder damped the military ardor of the one, the spectre of the "black-cross" is as fatal to the Christian fervor of the other.

"We think of the thousands wandering after the beast, and howing on the roadside before the black-cross, and feel gratitude to Him who has still left some light to burn that we may see the darkness; and has prevented the same state of natural and moral desolation from spreading over the whole land."

What a pity St. Paul had not been a Presbyterian, instead of a mere Catholic, missionary; the poor, weak minded man would never have put his folly on record—"that he gloried in the cross"—the black-cross—"of our Lord Jesus Christ."

GALILEO AND THE INQUISITION.

That Galileo was confined in a "loathsome dungeon" for teaching the revolution of the earth upon its axis, is an article of the Protestant Faith which no amount of evidence to the contrary will ever be able to overthrow.

Galileo's own account of the "persecutions" to which he was subjected, and of the "loathsome dungeon" in which he was confined—not for teaching the theory of the earth's rotation—for a Popish Priest had previously broached the same theory—but for teaching it as a theological truth...

"After the publication of my dialogues I was sent for to Rome by the Congregation of the Holy Office, and having arrived there on the 10th of February, 1632, I was submitted to the clemency of that tribunal, and of the Sovereign Pontiff, Urban VIII, who, notwithstanding, considered me deserving his friendship, though I did not know how to write epigrams and love-sonnets."

That "there is a magic in sweet sounds" must have been felt by all who have heard the mellow, sweet, and solemn pealing of the beautiful bells manufactured by A. Meneely's Sons, West Troy, N. Y.

RAILWAY MAP FOR 1853.—The proprietors of the Montreal Herald have, at great expense, published a Railway Map of Canada, showing the number of miles finished, under construction, and chartered, their different depots, termini, and junctions with the Grand Trunk Line...

"NOVENA OF ST. PATRICK" &c.: J. & D. Sadtler, Montreal.—This is a neat little volume, containing a Novena of St. Patrick, Prayers at Mass, Devotions for Confession, and the Holy Way of the Cross.

"MAPLE LEAF": R. W. Lay, Great St. James St.—The March number of this neat and interesting magazine is well supplied with tales, poetry, and useful and agreeable anecdotes.

THOUGHTS OF AN IRISH CATHOLIC ON ST. PATRICK'S DAY.

"For our own part, we believe in no good fortune for our race apart from the religion of St. Patrick and St. Malachi; to that, as to a sheet-anchor, the Irish have held, and will hold."

We thank thee, Erin's gifted son, thou of the Celtic heart—Whose prophetic voice is fearless raised to point "the better part."

We bless thee for those "words of power"—be they our nation's creed: Our rule of action, and our guide to every nobler deed: There's an echo in the Irish heart that vouches for their truth.

Let other nations bend the knee before the things of earth—Their gods of gold and silver, and their hopes of worldly birth; But the Cross is Ireland's glory—as it has been, and shall be With the aid of Him who died for all upon that saving tree!

We walk without a murmur in the path our fathers trod, And glory in our sufferings—they make us dear to God; And we do His holy bidding, and spread from pole to pole The ancient faith of Patrick while circling ages roll.

Thro' Heaven-ordain'd necessity we leave our island-home, The sainted soil of Ireland, in foreign lands to roam; To every clime beneath the sun we bear the sacred flame Which feeds religion's lamp, and blazes forth God's holy name.

On hill and plain and mountain side, and by the rushing flood, And in the deep recesses of the old primeval wood, We raise the sacred emblem and point it to the sky, And sanctify the desert place in the name of God Most High.

From the northern snows of Canada to Texas' sunny shore, From Delaware to far Peru, and all the country o'er, We guard the faith, like sentinels, and spread it far and wide, While all around is sweeping on corruption's fatal tide.

We heed not the devices of the pagan world around, Nor the soul-destroying novelties which every where abound, But shelter'd by the Rock of Faith, our anchor rests in Rome, And from far our longing gaze is turned towards that dear "old house at home."

Holding fast by the traditions of our country and our race, Our hearts are turning ever to our fathers' resting-place, We think of their devotion, their simple faith and pure—How well they lived—how calm they died—in that old faith secure.

St. Patrick and St. Malachi, and the Virgin of Kildare, The guiding-stars of all our race, will light us everywhere; We follow not the lurid glare of revolution's torch—An ignis fatuus which can only sear, and blight, and scorch.

We bow before our fathers' God in reverence and awe, And hold no fellowship with those who spurn His holy law, And treat His Vicar here on earth with insult and with scorn—Well were it for such godless men that they were never born!

For us, what land so'er we tread, where'er our lot be cast, We're still the children of the Church and hold her teachings fast—Her enemies are ours, be their lineage what it may, We own no brother who departs from her old "heaven-ward way."



GRAND PROGRAMME OF PROCESSION OF THE ST. PATRICK'S SOCIETY, TEMPERANCE ASSOCIATION, AND THE CONGREGATION OF ST. PATRICK'S CHURCH, ON THE ANNIVERSARY OF THE NATIONAL FESTIVAL OF IRELAND.

GEO. GROVES, Ass-Grand Marshal, on Horseback. JOHN McDONALD, P. GAVIN, Ass-Sistant Marshal, on Horseback.

TWO DEPUTY MARSHALS. Supporter [BLUE BANNER OF THE CROSS] Supporter BOYS OF THE CHRISTIAN DOCTRINE SOCIETY.

TWO STEWARDS WITH WANDS. Supporter [ORIGINAL HARP BANNER] Supporter. IRISHMEN OF ST. PATRICK'S CONGREGATION, Not Members of the St. Patrick's Society, or the TEMPERANCE ASSOCIATION, FOUR AHEAD.

TWO STEWARDS WITH WANDS. Supporter [FATHER MATHEW'S BANNER] Supporter. MEMBERS OF THE TEMPERANCE SOCIETY, FOUR AHEAD.

TWO STEWARDS WITH WANDS. Supporter [GREEN MEDAL BANNER] Supporter. MEMBERS FOUR AHEAD.

TWO STEWARDS WITH WANDS. Supporter [TREE OF TEMPERANCE BANNER] Supporter. MEMBERS FOUR AHEAD.

TWO DEPUTY MARSHALS. Supporter [BANNER OF ST. PATRICK] Supporter with Spear.

TWO DEPUTY MARSHALS. MEMBERS OF ST. PATRICK'S SOCIETY, TWO AND TWO.

Supporter [LADIES' HARP BANNER] Supporter. TWO STEWARDS WITH WANDS, MEMBERS TWO AND TWO.

TWO AND TWO [COMMITTEES] Two and Two HONORARY MEMBERS, SECRETARIES, TREASURERS,

PAST PRESIDENTS AND VICE-PRESIDENTS, VICE-PRESIDENTS, PRESIDENTS, CHAPLAINS AND CLERGY.

Supporter [GRAND SUNBURST BANNER OF IRELAND] Supporter with Battle Axe. FIVE STEWARDS WITH WANDS.

THE MEMBERS of the ST. PATRICK'S SOCIETY and the TEMPERANCE ASSOCIATION will ASSEMBLE at ST. PATRICK'S HALL, PLACE D'ARMES, at EIGHT o'clock, A.M., from whence they will proceed in Procession through GREAT ST. JAMES STREET, HAY MARKET SQUARE, and RADEGONDE STREET, to ST. PATRICK'S CHURCH, where a Sermon, suitable to the occasion, will be preached at High Mass, and a Collection taken for the benefit of the poor.

On arriving at the Church entrance, the Procession will halt, and form a double line, facing inwards, leaving an open space of at least eight feet, the Blue Banner of the Cross will fall to the right, and the Band to the left, which will (so soon as the Clergy and Presidents enter the door, followed by the other Office Bearers, the Banner of St. Patrick, and the Grand Sunburst Banner of Ireland) strike up the National Air—"ST. PATRICK'S DAY."

After Divine Service, the Procession, on being joined by the male portion of the congregation of St. Patrick's Church, who may not be Members of any of the Irish Societies, will resume the same order in Alexander Street, and proceed by the Haymarket Square, McGill, and Notre Dame Streets, to Jacques Cartier Square, and thence through St. Paul, McGill, and Great St. James Streets, to ST. PATRICK'S HALL, where the Societies will disperse in order.

(By Order) JOHN McDONALD, Grand Marshal, St. Patrick's Society and Temperance Association.

Major Johnson, Police magistrate, assisted by the local Magistrates, has been engaged during the past week in examining the prisoners arrested on suspicion of having been engaged in the Barnston outrages. The result has been the commitment of John McDermot and Michael Kelly, for an assault on the Constables on 22nd January, and of John Guiney, Michael Conroy, and Michael Roche, for cutting and wounding with intent to kill, and for preventing the arrest of certain persons, on the 15th February. Wm. Bell, an overseer, was held to bail as principal in the second degree, in the offence of the 15th.—Sherbrooke Gazette.

We understand that B. Devlin, Esq., has been retained as counsel on behalf of all the parties accused of having been concerned in the above disturbances. We are glad of this, because we feel certain that Mr. Devlin will do them full and ample justice.

DROWNED.—On Monday forenoon, a boy named Edmund Dunn was drowned opposite the Custom House.

ENTERPRISE OF OUR CITIZENS.—Proud are we to be able to state that a movement has been made towards laying on a vessel of 600 to 600 tons for Melbourne, Australia, on the opening of the Navigation. We can supply provisions and wooden houses, cheaper than the Glasgow "folks" or Brother Jonathan either.—Commercial Advertiser.

Births. In this city, on the 6th inst., Mrs. Edward Murphy, Cote Street, of a son. In this city, on the 7th inst., the wife of S. B. Schmitt, Esq. M. D., of a daughter.

FOREIGN INTELLIGENCE.

FRANCE.

SPEECH OF THE EMPEROR TO THE LEGISLATIVE CORPS.—The Emperor opened the session of the Legislative Corps on Monday, in a speech pronounced at the Palace of the Tuileries in presence of the assembled Senate, Legislative Corps, and Council of State. The ceremony took place at one o'clock in the Salle des Maréchaux. The following is the speech:—

"Senators and Deputies—A year since I called you together in this place to inaugurate the constitution, promulgated in virtue of the powers which the people had conferred on me. Since that period tranquillity has not been disturbed, and the law, in resuming its empire, has allowed the return to their homes of the majority of the men who were made the subject of necessary severity. The riches of the nation have reached to such a point that the portion of it which is vested in moveable property, the value of which can be estimated, has been augmented about two milliards. The activity of labor has been developed in every branch of industry. The same progress is being realised in Africa, where our army has just distinguished itself by heroic successes. The form of the government has been legally changed, and without any shock, by the free suffrage of the people. Great works have been undertaken without the creation of any new tax, and without a loan. Peace has been maintained without weakness. All the powers have recognised the new government. France has now institutions which may defend themselves, and the stability of which do not depend on the life of a man.

"These results have not cost any great efforts because they were in the minds and for the interest of all. To those who would deny their importance I would reply, that scarcely fourteen months ago France was delivered up to the hazards of anarchy. To those who may regret that a wider field has not been given to liberty, I would reply, that liberty has never aided in founding a durable political edifice; it is merely the crowning point of the edifice when consolidated by time. Let us, besides, not forget that if the immense majority of the country has confidence in the present and faith in the future, there still remain incorrigible individuals who, forgetful of their own experience, of their past terrors, and of their disappointments, obstinately persist in paying no attention to the national will, deny impudently the reality of facts, and, in the midst of a sea which every day becomes more and more tranquil, call for tempests in which they would be the first to be swallowed up. These occult proceedings of the different parties serve no purpose but to show their weakness; and the government, instead of being disturbed at them, only thinks of governing France and tranquillising Europe. For this twofold object it is firmly determined to diminish the expenses and the armaments of the country, to devote to useful purposes all its resources, and to keep up with good faith the international relations, in order to prove to the most incredulous that when France expresses her formal intention to remain at peace, she may be believed, for she is strong enough not to deceive any one.

"You will see, gentlemen, by the budget which will be presented to you, that our financial position has never been better for the last twenty years, and that the public revenue has increased beyond all provision. Nevertheless, the effective of the army, already lessened by 30,000 men in the course of the last year, is about to be immediately reduced by 20,000 more.

"The majority of the measures which will be presented to you will not go beyond the circle of necessary exigencies, and that is the most favorable indication of our situation. People are happy when governments do not find it necessary to resort to extraordinary measures.

"Let us therefore thank Providence for the visible protection which it has accorded to our efforts; let us persevere in this course of firmness and moderation, which reassures without irritating, which leads to good without violence, and so prevents all reaction. Let us always reckon on God and on ourselves, as well as on the mutual support which we owe to ourselves; and let us be proud to see in so short a time this great country pacified, prosperous at home, and honored abroad."

The positive announcement of an immediate reduction of 20,000 men in the army was a surprise, and had a manifest and immediate effect upon all descriptions of securities.

The *Moniteur* contains a formal disavowal of the pamphlet entitled "Lettres Franques," in which the Emperor was strongly recommended to make a descent on England.

SWITZERLAND.

The militia have been called out, and marched towards the frontiers of Lombardy. Four battalions of the canton of Ticino are under arms. This concentration of troops has the two-fold object of suppressing insurrection, and defending the Swiss territory against an Austrian invasion.

ITALY.

INSURRECTION AT MILAN.—Disturbances broke out on the afternoon of Sunday, the 7th ult. Large bodies of men attacked the gates of Ticino, Roma, and Tosa, and having forced an entrance into the city, and surprised several military posts, proceeded to erect barricades; they also succeeded in effecting a lodgment in the first tower of the citadel, where they murdered several officers, but were quickly repulsed with much loss. The firing continued until 7 p.m., when the assailants were defeated at all points.

M. Leoni, director of the house of Dadda, was murdered in the streets of Milan, the assassins crying, "Death to the aristocrat!"

The *Debats* states, on the strength of private letters, that M. Mazzini, who left England about a month since, was at Lugano, in the Swiss canton of Ticino, a few days before the outbreak at Milan.

The *Basle Gazette* of the 11th ult. publishes a telegraphic despatch from Bellinzona, of the 10th, stating that—

"The individuals arrested at Milan on the 6th had been tried by court-martial and shot.

"Field-Marshal Radetzky has issued the following proclamation:—

"To rectify and complete the publication made in the *Gazette* of Milan of the 7th, I notify as follows:—

"On the evening of the 6th a band of villains, armed with daggers, clandestinely attacked several officers and soldiers in the streets of Milan, of whom ten were killed, and fifty-four more or less severely wounded. Penetrated with a feeling of the most profound horror for the worst of all crimes—paid assassination—I am under the necessity of adopting the severest measures against the town of Milan, and have therefore issued commands based on the orders notified by my proclamation of July 19th, 1851, as follows:—

"1. The town of Milan is declared under the severest state of siege, which shall be maintained with the utmost rigor.

"2. All suspected strangers shall be kept away from Milan.

"3. The town of Milan shall provide for the wounded during their whole time, as also for the families of those killed.

"4. Until the delivery and punishment of the instigators and promoters of the misdeeds perpetrated, the city of Milan shall pay to the whole garrison, which has been put to immense trouble on account of these events, extraordinary contributions, from which those persons shall, however, be exempt who are known to be devoted to the government, to whatever classes they may belong.

"5. I reserve to myself to inflict on the city of Milan the well-merited ulterior punishment or contribution, according to the result of the inquiries instituted.

"6. For the tranquillity of everybody, I hereby make known that order has not been disturbed in any other part of the kingdom.

"Field-Marshal RADETZKY, Civil and Military Governor-General of the Lombardo-Venetian Kingdom.

"Verona, Feb. 9th, 1853."

The following appears in the *Parlamento* of Turin of the 10th ult.:—

"Letters from Florence announce the occurrence of a deplorable event at Sienna on the evening of the 4th. M. Palagi, who was supposed to be connected with the police, was stabbed with a poniard and killed in the Chiasso Largo whilst he was conversing with three agents of that administration. Many arrests subsequently took place, and it is believed that the assassin's name is known."

ROME.—The following information is from the Roman correspondence of the *Univers* under date February 4th:—

"The extraordinary reunion of the members of the Sacred College convoked by the Pope at the commencement of the month of January continued still to occupy public attention. People are generally agreed in believing that the principal object submitted by the Holy Father to the deliberations of the assembly of the Princes of the Church was the examination of a proposition made by the King of Naples concerning the cession to that prince of the principality of Benevento, in consideration of a pecuniary indemnity which is stated to be eight millions of Roman *scudi*, a little more than forty-one millions of francs.

SPAIN.

MADRID, Feb. 10.—The result of 300 elections is known. 244 belong to the Government, 59 to all shades of the Opposition. There remains 34 to be known.

AUSTRIA.

According to late intelligence from Vienna, the Austrian Government were resolved upon taking measures against Piedmont and the Swiss Cantons, which have become hotbeds of revolt. It is clear that if these states will open their frontiers to the revolutionary cause, and secretly encourage the anarchical propaganda, the neighboring governments have the right and owe it to the peace of their own territories—to adopt such measures as the exigency of the case may demand.

PRUSSIA.

A letter from Badewald says:—"The Protestant clergyman Haver, who had separated from the church of the country with the greatest portion of the Protestant commune, and who had been exposed on that account to various attacks, has been found dead in the forest. He was shot in the back with two balls, which came out through the breast. The assassin had not been discovered."

A telegraphic despatch, dated Berlin, February 12th, brings word that M. Waldbott's motion in favor of the freedom of Catholic education was rejected in the Second Chamber by a majority of 175 against 123 votes. The purport of the motion was that certain decrees issued by the Committee of Public Instruction and Worship last spring concerning the restriction of Catholic missions, as well as the education and establishment of Catholic Ecclesiastics, were unconstitutional. At present, the Catholics of Prussia complain that they cannot, without a special authorisation from the government, visit the Germanic College at Rome, placed under the surveillance of the Pope, as well as the establishments directed by the Jesuits, while subjects belonging to other Christian creeds may visit any schools they please both at home and abroad.

MONTENEGRO.

The latest accounts from Dalmatia represent the Turkish war in Montenegro as terminated. Prince Daniel is prepared to accept the favorable conditions which Austria extracted from the Turkish government—and by the energy of this great Catholic power, the interference of Russia is prevented, and the ferocity of the Turks against a small Christian community is effectually checked.

Accounts have arrived from Constantinople to the 25th ult. Afif Bey, the Turkish commissioner charged to execute the convention entered into between France and the Sublime Porte, relative to the Holy Places, had returned from Jerusalem after fulfilling his mission. The Greek Patriarch of Jerusalem had left the city, and had protested against the convention. He had, it was said deposited the key of the church of Bethlehem in the hands of M. Ozeroff, Russian chargé d'affaires at Constantinople.

INDIA.

THE ANNEXATION OF PEGU.—Advices have been received in anticipation of the Overland Mail, which left Bombay on the 13th, Madras on the 10th, and Calcutta, on the 5th ult.

The principal intelligence brought by this mail is the formal annexation of Pegu.

CORRESPONDENCE BETWEEN THE EARL OF CARLISLE AND THE REV. DR. CAHILL.

The Earl of Carlisle's Answer.

February 5th, 1853.

Rev. Sir—Having sent my letter to a newspaper, and thus exposed it to any remark, refutation, or censure it might meet with, it is not my intention to enter into further controversy on the subject; but as you have done me the honor to call my notice to a letter you have written in reply, drawn up in a spirit of much courtesy to myself, as well as with very great ability, I think it right to acknowledge the receipt of your communication.

Upon the case in question I content myself with observing that in the report I had read of the sentence pronounced upon the Madiai, one of the distinct counts or heads of accusation is, that they had been engaged in reading the Bible (translated by Diodati) in company with three persons and a young girl who was an inmate of their house; and another is that Francesco Madiai had given a prohibited version to a young man of sixteen. I am willing to admit that I should have expressed myself with more accuracy, if I had said "under a judicial sentence, for the offence of reading the Bible, and other acts of proselytism."

I am not prepared to name any authorities for my assertion "that it is thought by many that the Italian prisons are filled with victims of religious persecution." The authority I gave is my own. It is thought by many; I have found the impression current in society in which I have mixed, and if it is a false one, it is certainly desirable that the public mind should be disabused.

I regret that from recent change of place this brief communication will not have reached you so soon as I should have wished.—I have the honor to be, Rev. Sir, your humble servant,

CARLISLE.

DR. CAHILL'S LETTER.

To the Right Hon. the Earl of Carlisle.

Cambridge, February 6th, 1853.

My Lord Earl—I beg leave to offer to your lordship the unfeigned expression of my profound acknowledgments for the courteous promptitude of your generous and characteristic letter to the humble individual who now has the honor of addressing you.

The Roman Catholics of Great Britain, who justly value your manly political career, and my unfortunate countrymen, who owe to your consistent sympathy a debt of national gratitude, will be rejoiced to learn from your communication to me that part of your charges against the *political* government of a Catholic sovereign was founded upon mere current English reports, and that the remaining portion of your public letter arose from the circumstance of your not being minutely acquainted with the indictment and the judicial sentence of the Madiai.

I shall not dwell long on this point, except to assure the accomplished, the high-minded, and the chivalrous Earl of Carlisle, that he stands acquitted of the charge of joining the ranks of our remorseless calumniators, or of wounding our grateful national feelings.

I shall now, my lord, take advantage of your suggestion, in reference to "disabusing the public mind of the false impressions in the Madiai case, current in English society;" and I shall direct your attention to the two leading misrepresentations circulated with such industrious malignity in this country.

The first false impression which anti-Catholic journalism has stamped on the credulous, honest English mind, arises from a passage in the reply of the Duke de Cassagliano to Lord Roden, viz.:—"The Madiai, Tuscan subjects, to whom you refer, have been condemned to five years' imprisonment, by the *ordinary tribunals*, for the *crime of propagating Protestantism*."

The second false impression sought to be made is founded on the misstatement—namely, "that the Madiais are punished for *merely reading the Bible*."

By the first statement English Protestants are called on to believe that a Catholic power punishes *Protestantism as a mere religious tenet*—by the second misrepresentation they are urged into the calamitous conclusion that the Tuscan laws *prohibit* the Word of God, and make penal the reading of the Scriptures—I assert then, my lord, that the first position is notoriously false, and is contradicted by the clearest records of continental history; and I say that the second is a flagrant lie, and receives a flat peremptory denial from the charge of the judge, who was president of the court, and who pronounced the judicial sentence of condemnation on Madiai.

In proving the first point I regret being compelled to recal past events of European history, which every generous heart would fain bury in perpetual oblivion, and which makes every honest and honorable mind shudder at contemplating these crimsoned pages and these anti-Christian deeds in your history, written in the days of "reformed" Gospel light, and executed in the name of God. But these chronicled facts are necessary in the present instance, in order to show that the word *Protestantism*, in its commencement, its progress, and its final consummation, did not mean, nor ever has been understood to mean, in the history of Catholic Europe, the mere element of a certain religious faith. No, my lord, decidedly not; it means, and has ever meant, in the incontrovertible record of Euro-

pean history, an aggregate of tenets, and a body of collateral practices clashing with Catholicity, as a conscientious creed, opposed to the sacred ties of Catholic society, originated in professed hostility against the spiritual Head of the Catholic Church, and leagued by the doctrine of their first founders against Catholic monarchy and Catholic political power. If these assertions be true as recorded not by me, but by the Catholic historians of Europe, is it not a mere suppression of the truth to assert that the Italian States proscribed *Protestantism as a mere conscientious creed*; whereas, wherever the word occurs it means the aggregate of the historical indictment to which I have just referred. You must understand me, my lord; I am not in this letter making these charges; certainly not; I am explaining the *language* of the laws of Tuscany, and of other Catholic States in the case before us; and in the succeeding part of this communication we shall see if they are justified in their legislation on the aggressors of Protestantism, according to the universally received continental impression. I regret sincerely, my lord, the cause and the existence of these impressions; I should efface them if I could; but I must take them as I have read them, heard them, and, in fact, felt them; I have not made the case, I merely expound it.

Firstly, then, my lord, Luther and his associates, with one blow struck down, as the first precept of his decalogue, the spiritual authority of the Pope, as Supreme Head of the Church; and this point being the very mainspring of Catholicity, it is no wonder that such a levelling aggression should arouse the vigilance of every Catholic dynasty in Europe; and this step was not an impulse of the man, but a *doctrine* of his new creed. It not only propounded this doctrine as an essential principle of belief, but it punished all those who refused to acknowledge it. Some of the first, and highest, and greatest men in England have been brought to the block for refusing to subscribe to it. And then can you wonder, my lord, if foreign Catholic princes guarded their States from a creed which inflicted death on all who had the courage to maintain liberty of conscience in refusing assent to its practical provisions?

Secondly, he and his entire evangelical staff encouraged polygamy; and, of course, plurality of wives, by granting official permission to the Landgrave of Hesse to marry a second wife, the first being still living. And this permission he gave not from the caprice of the mistaken friend, but from the new creed of his followers, and in order to promote the salvation of the prince and the glory of God. In writing to the prince on the subject he says:—"Your Highness, therefore, hath, in this writing, not only the approbation of *us*, concerning what you desire, but having weighed it in our reflection, we beseech and beg of God to direct all for His glory and your Highness's salvation?" And surely enough, my lord, they all did approve of it, and all signed the document in very discreet and grave language; and in putting their names to the dispensation, so scrupulously apostolic were they, that they would not even omit the Saint's name of the day, it being executed, as they wrote it, "on the Wednesday after the Feast of Saint Nicholas," 1539, and endorsed!

Martin Luther, Adam,
Philip Melancthon, John Leuingue,
Martin Bucer, Justus Wintferte,
Anthony Corvin, Denis Melanther,

Here, again, my lord, it is not surprising if Catholic states become exceedingly alarmed at the progress of the new faith, seeing that besides mere mental and spiritual, and supernatural tenets, it introduced Mahomedanism, blasted all conjugal bliss, rent asunder the sacred ties of home and undivided love, degraded woman into Pagan infamy, converted matrimony into a licentious scheme of perjury and adultery, and, according to the received laws of Christianity, went directly to bastardise the rising Catholic generations of the world.

Thirdly, he called on the population of the German states to rise up against their Catholic emperor; and he openly declared that all allegiance should be withdrawn from any king or potentate in communion with the Pope, whom he denounced as the Devil and Antichrist; and the third development of this divine creed was not to be ascribed to the reasonable frenzy of the rebel, or to the wild plans of the revolutionist. Not at all, my lord; no such thing. It was part of the new faith—an item in the new inspiration, tending, as in the case of the Landgrave of Hesse, to the glory of God and the salvation of the soul!

For the truth of this revealed, reformed, ethical dogma, I beg to refer your lordship to your own historian, Sleidan, Book v., page 74. Such even was the violence produced against monarchy by this article of the new Protestant Faith, that the Low Countries, Switzerland, and all Germany, burst into open revolution: Zuinglius, the co-apostle of Luther, even joined the rebels in Switzerland, and was found among the dead, killed in battle.

The dominions of the celebrated Charles V. were menaced with such danger by Luther, and the princes who joined the standard, that Charles was compelled to give them battle, in which his troops were victorious, scattering the enemy, and taking the Landgrave of Hesse and the Duke of Saxony prisoners on the Elbe, May 26th 1547. Here, again, my Lord, is it a matter of surprise if all the Catholic sovereigns of Europe hastened to form a defensive alliance in order to guard their conscience, their faith, their honor, the sanctity of their families, the cause of morality, the inheritance of their thrones, and the possession and the peace of their dominions from a system which tended to change woman into a beast, man into a pagan, and which stood in naked defiance of the ordinances of God, the Gospel of Christ, and the indissoluble customs and laws of human society.

Fourthly, if these undeniable doctrines and these authenticated historical facts ceased with the name, character, and *prestige* of the first founders of these novelties, the precaution taken by Catholic countries might also fall into oblivion, and European society resume its former Christian and political peace. But, my Lord, the case is otherwise; and the history of England, and Scotland, and Ireland, and France, and Germany, to which I shall not here further allude, supply the thrilling commentary—namely, that during the hundred and fifty years which elapsed after the death of these first apostles, a scene of practical persecution of Catholics and a record of universal desolation marked the track of this faith everywhere it appeared, and made the name of *Protestantism* be identified with national spoliation, relentless persecution, withering penalties on conscience, together with the confiscation, banishment, and death of thousands of its defenceless and wasted victims. Let us be candid, my Lord—has not this been the universal

character of Protestantism in every country where a Catholic dare raise his voice in defence of his creed or his country? Let me be plain, my Lord—is not this the cause why every Catholic country, where the standard of Protestantism has been raised in dominant triumph, has been wasted, beggared, spoliated, and ruined?

Fifthly, do you wonder then, my Lord, that the laws of Catholic Europe have been framed with defensive not offensive, caution against a system combining in doctrine and in the continued practices of successive centuries, an aggregate of religious and political principles, incompatible with the security and the conscience of Catholic states and people?

My lord, I mean no offence either to Protestants or Englishmen, by recalling these dark scenes of your history; certainly not. I dare not offend in your presence; and I feel assured that Englishmen and Protestants of the present day in this country, and elsewhere, blush for their ancestors in reading this sad and sullied page of their ancient story. I should not even allude to these past eventful days under ordinary circumstances; but when I see, read, and hear one national huge lie spoken, cried aloud, posted, gazetted, published, printed, spouted, prayed and preached; when I read American, Prussian, Dutch, Scotch and German interference called in order to mitigate the sentence of imprisonment put publicly forward in the grossest falsehood ever promulgated in England; and when I behold all the journals, all the Bible societies, all the Irish Parsons, banded together in swelling the discord of an historical, public, notorious, palpable lie against the laws, civic language, religion, creed, and defensive enactments of a foreign Catholic power, I am come fearlessly forward, sustained by the history of Europe (to which I challenge discussion,) to defend the thesis, "that Protestantism has never meant on the continent of Catholic Europe a code of mere religious, spiritual tenets; but on the contrary, its acceptance has ever been an anti-Christian, anti-social, anti-Catholic, anti-conjugal mixture of Paganism, infidelity, spoliation, and persecution. It is false, therefore, to assert that the word "Protestantism" in the rule of the Duke de Castiglione means a mere religious tenet, detached from its social and political associations.

This assertion is unequivocally false. The Tuscan laws on heresy are written in four volumes (quarto) in Latin, to which I beg to refer your lordship, and which by their dates and provisions, will prove to your satisfaction the position which I have taken. And if a treacherous cry be now raised against these laws (which, be it remembered, are not the laws of the Catholic Church, but of Catholic princes,) is not the blame clearly to be attached to Protestant persecution and not to Catholic defensive enactments? Catholicity in all these cases is the injured plaintiff, and Protestantism is the guilty defendant. But beyond all doubt, one of the most singular, but now well-understood arts of the bigotry of England, is ever, and on all occasions, to raise a loud cry of murder against her oppressed and lifeless victim, which lies bleeding at her feet, in order to misdirect the public indignation. She publishes liberty to all foreign nations while she is forging heavy chains of slavery for her own subject at home; she preaches the sanctity, the godliness, the apostolic character of her people and her Church while infidelity stalks through her streets, unnatural murders daily stain her soil, and while the rapacity of her rubric betrays the cross and robs the orphan; and she publishes the extent of her wealth to all the world, while all that world knows she lives on the credit of her own subjects, whose debt never can be paid but by the wreck of the nation. Foreign nations thus know England well from centuries of observation of her national treachery, her oppression, and her persecution; and hence they dread her intercourse, despise her word, and guard against her perfidy. These laws are framed for defence, not for insult—for protection, not for aggression. All Catholic Europe during the past three centuries, therefore, dread her as their greatest enemy.

And will your lordship give me leave to ask if the conduct of Lord John Russell and Lord Palmerston, the old decrepid family ministry, have served to awaken confidence in the case at issue? On this point I have, for years past, already explained my views without contradiction; but I shall add one word more, namely, that in the whole course of official recklessness nothing has perhaps ever appeared in the lives and annals of English ministers which can bear the most remote comparison with the astounding assertion reported to have been made in the House of Commons by Lord Palmerston, viz.:—"That it was in the intention of the official men with whom he acted to form into one independent kingdom all that territory which stretches from Genoa to Venice!"—Hence read, my lord, the present history and events of Piedmont; look at the revolutionary spirit of Turin; and—just like the deceived Hungarians, the deluded Neapolitans, the relentless Switz, and the ungrateful Romans—these speeches of our functionaries have encouraged the discontented of these nations to rush into rebellion, and afterwards to expiate by public degradation, banishment, or death, for the evil foreign counsels, when, in a moment of misplaced confiding honor, they listened to heartless bigoted diplomatists, against the dictates of conscience, the voice of reason, and the call of national duty. In fact, wherever the emissaries of the Bible Society, or the paid spies of the English government were permitted to inculcate the public mind with the doctrines I have referred to, their victims lost all religion to God and all allegiance to the throne. Seduced by bribery to abandon the faith of their fathers, their consciences became seared from their perjured change of creed. From perjury and apostasy the space, my lord, to infidelity is not far; and hence these conventicles of Florence and elsewhere were avowed dens of revolution and Atheism. Beyond all doubt, my Lord, the Tuscan Government, or any other government similarly situated, had in the late circumstances of Europe only two questions to decide, namely—"Whether their duty was to teach order and Christianity, or to permit rebellion and Atheism." And they had also another principle to decide, viz.:—"Whether they, the Ultramontanists, should hold their tongues, and cease to protect order, morality, truth, justice, and faith, for fear of displeasing the tolerant framers of the Ecclesiastical Titles Bill," contradicting the mild, and the wise, and the grave farseeing legislators of old clothes proclamation—scandalising the sacred career of the saints of Exeter Hall—incurring the holy anger of the modern, ancient, mortified primeval Protestant Church, the true follower of the cross—disturbing the last exemplary moments of the dying apostles, the probates of whose edifying wills amount in several cases to the truly apostolic standard of two, three, and four hundred

thousand pounds!—the self-denying creatures having reserved this trifle in teaching this most sacred reforming thing called Protestantism. Why, my lord, if I were not restrained by the presence of your lordship, my boiling blood, and the red graves of my starved and murdered poor countrymen, plundered by this anti-Christian Church, would compel me to raise my voice in loud contumely and indignant scorn against the universal cant, the unblushing hypocrisy, and the gigantic lies of a band of impostors and bigots who have squeezed out the very dregs of our national existence, and who raise, whenever a pretext offers itself, at home and abroad, a cry of misrepresentation and insult, which degrade the fine, noble character of the English people as a nation, range in hostility to your name and your country the disgust and indignation of Catholic Europe, and has already laid the materials of a disastrous explosion beneath the foundation of England's power, which, if not removed in time by truth, kindness, toleration, and national honor, may very soon, as your lordship has predicted, be ignited by your injured, insulted, and powerful enemies, and in a moment of unexpected fate, like your overthrow in America, shiver to atoms the entire fabric of your national greatness.

In referring to the second point of this letter I have already proved that the Madiai were not condemned for "reading the Bible." The statement put forth in the public prints is utterly false. Their crime was "holding unlawful meetings with closed doors, contrary to the laws of the Tuscan conventicle act"—in which unlawful meetings, held without even demanding a license, a band of foreign conspirators, by bribery, by ridicule of the Clergy, by caricaturing the Catholic religion, by reviling the laws, by distributing inflammatory fly-sheets, encouraged sedition, violated the public peace, and laid the foundation, as far as lay in their power, of those sudden and disastrous revolutions which convulsed all the neighboring states, and had nearly crumbled five ancient thrones. And while discussing this part of my subject, I shall take leave to remind your lordship of the standing, imperishable, eternal lie, which the Protestant Church has stereotyped in all her books, lectures, sermons, letters, speeches, through every part of the world where her literature is cultivated, where her power is felt, and her voice heard. This enormous, unfading lie, my lord, is, "that the Catholic Church will not permit the reading of the Word of God." Our Church declares the contrary; our Bishops write it, our Priests preach it, our pamphlets publish it, our writers promulgate it, our booksellers print it over their doors, in their bills, their prospectuses, and the whole world knows it except the poor wretched dupes of the swarm of bigots who stop the ears, gag the mouths, and blind the eyes of their bewildered followers to such an astounding, incredible, heartrending degree of mesmeric biblicism and awful infatuation, that you hear and read statements every day made in contradiction to a fact, palpable as the earth under their feet, obvious as the Thames that runs through the city of London, and clear and unclouded as a brilliant noonday sun in a cloudless summer sky. It is a most melancholy thing to see a whole nation of people placed in such a deplorable, hopeless state of utter mental helplessness and incapability of seeing and believing one of the most notorious facts of the whole world. The only thing which I can recollect as approaching at all in incredibility to this biblical delusion, is the case of the man mentioned in Moore's "Gentleman in Search of Religion." This man took it into his head "that he was made of fresh butter," and consequently could never be induced to go near the fire; and although his friends made every effort that mortal ingenuity could devise to cure him, he went to his grave impervious to every human motive of persuasion, and died under ground, out of the reach of the sun, shivering with the cold. Not the least singular part, too, of this crafty hypocrisy on the part of the foreign spy Biblicals, is, when they assert that the Catholics are hostile to the Word of God, because they will not receive their English perverted text. And although it is easy to see that they will not take our Bibles, with our notes and comment, yet they stand acquitted of all hostility to the Word of God; yet they will not allow the same argument to be applied to us when we spurn their mutilated, ill-translated text, where whole books are omitted, where inspiration is denied, where tenses are changed, particles omitted or introduced at pleasure, where philological meanings are received against the admitted practical living, speaking interpretation, and above all, where the Bible-reader who distributes these stammering, broken records, does not write objectionable notes and comments; no, he speaks his comments, he spends hours and days, accompanying his readings with caricatures of the Host, philippics against the Confessional, ridicule of the Ever-Blessed Virgin Mary, lies of the Pope, and concludes all this pious reading in the lanes and the alleys of London, in the hovels of Clifden and Connamara, in the streets of Kells, as well as in the plains of Lombardy, with a perjurious bribe from the hypocrites of the Bible societies of credulous England, and the remorseless, unmitigable Orange Parsons of Ireland. But coming time may yet tell a saddening tale, my lord; when the legislators of England may be glad to recall those crying insults to the Catholic name, when every available Irish hand may be wanted to repel the foreign foe, when every Irish heart, which now bleeds with the fresh opened wounds of centuries of persecution, may be called on to spring to the national defenses, and there pour out, as poor insulted faithful Ireland has often done before, the last drop of her circling life-blood in defence of a nation that oppresses us; of institutions that degrade us; a parliament that insults us; a civilisation that debases us; a commerce that robs us; and a power that emaciates and kills us. Wait awhile, my lord, but I fervently pray that the future, which your lordship seems to dread, may never become present, and that able statesmen, and not fatal bigots, wise laws and not insults, toleration and not persecution, honor and not deceit, may change the aspect of English legislation, and render England the sincere, generous parent of all her subjects, and not the tyrant and the enemy of a third of her devoted, and patient, and loyal servants.

I have the honor to be, my lord earl, with the most profound respect, your lordship's obedient servant,
D. W. CAHILL, D.D.

RESULTS OF PROTESTANTISM.—During the past years 18 persons were admitted to the Indiana Asylum for the insane, whose insanity is attributed to the spirit rapping imposture. Nearly every asylum for the insane has the victims of this imposture among its inmates.—Boston Pilot.

To the Rev. Egerton Ryerson, Chief Superintendent of Schools for Upper Canada.

(CONCLUDED.)
Coming from the head of the national system, in Ireland, to the mode of organising and carrying on schools throughout the country, let me specify the difference between that and the mode adopted in Canada, under your arrangements and control. In Ireland, the applicants for aid from the board must be able to certify that a sufficiently large average attendance will be in the school sought to be placed in connection with the board, in case their application should receive a favorable consideration. I believe the minimum average was, when I had my school placed on the roll of the national board, about thirty. It matters not, in the eyes of the commissioners, how near the new school may be placed to any other school established by them, in case the peculiar circumstances will warrant it. But, as regards the schools the board gives aid for erecting, it is a little different. I think they will grant building aid to no school within three miles of any one they have already assisted in erecting. The proportion of schools which the commissioners have, merely in connection with the education office, and receiving annual aid only, is, I am convinced, far beyond the number of those which they have aided in erecting. So that, in case parties feel under the necessity of opening a school, under their own control, and in connection with the board, there is nothing to hinder them, if they can warrant the average attendance. No grievance, therefore, such as is often complained of in Canada, need ever be mooted. The board grants aid to all alike, and equally, according to the class of the school, without distinction, and there can be no grounds for dissatisfaction. Your school section system would never work well in Ireland, because the arbitrary laws which govern school sections, and prevent the opening of any other schools, with equal advantages, would be opposed to the establishment of such schools as parties might feel bound in conscience to open. It not infrequently happens, in the north of Ireland, that, in a small village, containing but a few hundred inhabitants, two schools under the board may be found in operation, each receiving aid alike—one of these in the charge of a Catholic teacher, the other a Presbyterian, or Protestant. Is this like your system? I know not. The local inspectorship of the schools is entrusted to gentlemen of the highest order of attainments, but I am confident the commissioners have never yet appointed a clergyman to that office. Is this like Canada, where I think a majority of the local superintendents are ministers of different religious denominations? You see, sir, I do not come forth in the present letter as a defendant merely, for, as you have forced me into it, I am prepared to give my views on the school question generally, although I fear the limited space which I can reasonably claim in any of the public journals, would not suffice to give expression to my sentiments in one letter, I must accordingly try to condense all I can into the present. You will probably recollect that, a couple of years ago, when the editor of the Toronto *Evening Star*, in his paper, stated that you were guilty of corrupting, or at least mutilating the Canadian edition of the national school-books, I through the *Free Press*, published in this town, defended you as well as I could, and showed the incorrectness of the statements made in the *Evening Star*. This is a proof that I was willing to defend you in the right, and my present communication will, I presume, convince you that I am ready and willing to defend myself, in a similar position. I am bound, however, to acknowledge that, previous to your convention, in London here, I never had a personal occasion to find fault with your conduct. On the contrary, when I had reason to call on you in the Education Office, I found you exceedingly kind and obliging. This is but justice to you, as a public officer, and I freely give you the credit of it. I only wish that recent occurrences did not force me to come before the public, in opposition to your career and policy. I am forced to break my desired silence, and being so, it behoves me to come out in explicit and general terms. I had nearly forgotten the proposition which I submitted for your explanation, on Tuesday last—I subjoin a copy of it, with the requisite remarks:

"Will you please to state in definite terms the results which may be anticipated to arise from the proceedings of this county school convention and others similarly convened. A specific explanation is the more anxiously solicited for this query, in consequence of the feeling of dissatisfaction existing in the minds of several persons who attended a meeting held in this town, on the 14th of June 1850, convened by a circular from the educational office, and said to be for the purpose of forming teacher's institutes. Such meeting and similar ones throughout the Province were held in presence of Messrs. Robertson and Hind, masters of the Provincial Normal School, but as yet no further arrangement has been made, nor has any defined line of action been promulgated from the education office, although the names of several teachers were enrolled, and they were informed by Mr. Robertson that they might consider themselves members of an institute. It is perhaps not out of place to add that several teachers attended that meeting under great disadvantages to themselves, and without any apparent benefit, besides, the four of the Normal School masters left the Provincial school fund less, by nearly £300, including £142 for travelling expenses, as may be seen by referring to the school report of 1850."

The foregoing is what I allude to; and let the public hear your equanimous elucidation of it. It need not be said that you spoke in a very approving tone of the services of Messrs. Robertson and Hind, and expressed a surprise that any teacher should have experienced disadvantage in attending their lectures—I can see no difficulty in discerning why common school teachers, who are, generally speaking, persons of very limited means, should feel disappointment and dissatisfaction, considering the way they had been treated. You stated, in a circular, dated the 26th April, 1850, that Messrs. Robertson and Hind would hold a teacher's institute in London, on the 14th and 15th June, 1850. But did they fulfil your published directions? No, sir, they stopped on the 14th in London, and left early on the morning of the 15th for, I believe, Chatham. Had teachers who came a distance of twenty or thirty miles, to be present the second day, much reason to be satisfied, when they found themselves disappointed? There has been, in the County of Middlesex, during nearly three years, a teacher's association in existence, and I, as secretary of that respectable and intelligent body, have reason to know something of the opinions of the teachers of the County of Middlesex on this matter. I aver, then, that, to many of them, the proceedings resulting from your circular of the above date, have been very dissatisfactory. It is utterly unlikely that the teachers to whom I allude, can feel at all satisfied, when they consider the results. You proposed then to form teacher's institutes, and you actually proceeded to issue "some of the regulations which should govern the proceedings of these teacher's institutes." I quote your own words from your annual report for 1849, although I had not the honor, like others, of receiving it, "with the compliments of the authority." I had the higher honor of obtaining it and the subsequent ones from members of the legislature. In the year 1853, you make a Provincial tour, to receive suggestions about forming such institutes; you stated that the latter part of my query was false. It is a hard word to use, and I think you might have said erroneous instead. However, let the public see the falsity, as far as it goes, and then judge. At first I will refer them to page 56, of the report for 1849, and it may there be seen that the masters of the Normal School were engaged in the tour and its duties, seventy-nine days, or more. Presuming that their annual salaries then did in the aggregate amount to £600, did they not receive, for the term spent perambulating Canada, at least the 16th-73rd part of £600 or £131, or upwards; this, added to the travelling expenses of the two masters of the Normal School, in holding preliminary teacher's institutes in the several counties of Upper Canada, which I find to be in the report for 1850, on page 152—in the sum of £142, makes a sum of £273, or upwards. But you say this was not taken from the Provincial school fund, because the Council of Public Instruction paid it out of the Normal School grant. Now, see the quibble. I maintain the Normal School grant is public money, granted by the parliament for the promotion of common school education; and although I do not mean to say that you had not the power of setting aside, for the specific purpose of affording Messrs. Robertson and Hind a pleasant and professional tour through the Province, any sum you thought proper; still, you had no right to brand my statement as false, when it was true in the purport which it was intended to convey. Although I was literally in error in the use of the words Provincial school fund, it will be seen perfectly clear that my statement was not entitled to the harsh term you used. I must bring this to a close, before having sufficient time or opportunity to be more explicit, and it is my earnest hope that you will give me the credit of at least returning you the compliments you bestowed upon me, not, however, in your frowning, sneering style of explanation but in that warm, off-handed manner, characteristic of my country and race. Should you fulfil your intention of visiting the legislative halls of the Province, for the purpose of giving your directions as to how you

want the school law modified, I hope you will have the politeness to present this communication, along with the several scraps and documents which you may have collected in your professional tour. Fearing that your very pressing engagements will prevent you from acceding to my request, I will relieve you of the necessity, by forwarding it myself. Let me assure you, sir, that I am under no obligations to you, for thus forcing me to engage the few spare moments I have to devote to family affairs, in the day, in inditing such a lengthy epistle to your reverence, and hope that I will never again be forced to assume the position which I have been compelled to place myself in towards you, the chief superintendent of schools for Upper Canada.

If I have said anything in this letter calculated to hurt your feelings, I may, like yourself, claim the right of apologising in the end. You recollect that, at the convention, you were opposed by the clergymen of the Church of England present, and the way in which you tried to frown down their arguments was not slow. At the conclusion, you very bludily apologised for the offensive allusions made, as you remarked, in the heat of discussion. They, I suppose, forgave you, knowing the personal interests you have at stake in defending your principles, and the very liberal salary you are receiving for so doing.

I remain, sir, with all possible respect,
Your obedient servant,
PETER MURTAGH.
London, C. W., February 10, 1855.

JUST PUBLISHED:
THE "METROPOLITAN," FOR MARCH.

CONTENTS:
I. FLIGHT OF PIVS IX. FROM ROME IN 1818.
THIS narrative describes minutely all the circumstances and details connected with the escape of the Pope from the hands of the conspirators, who sought his downfall, and even his life. It is translated from an Italian work, now in progress of publication, by the publishers of the "Metropolitan," and may be regarded as one of the most interesting articles that have ever appeared in a Catholic Periodical in this country.
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III. CATHOLICISM IN 1860 AND 1852.
IV. JAPAN—ITS RELIGIOUS HISTORY.
V. CATHOLIC WORSHIP.—(POETRY.)
VI. SOCIAL INFLUENCE OF CATHOLIC THEOLOGY.
VII. STATE EDUCATION.
IX. NOTICE OF THE RIGHT REV. DR. O'HIGGINS.
X. LITERARY NOTICES.
VIII. AUTHORSHIP IN AMERICA.
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THE APRIL NUMBER will contain a learned Dissertation on the "Reading of the Scriptures in the Vulgar Tongue," by the Most Rev. Dr. Dixon, Primate of Ireland. The "Religious History of Japan" will be continued, illustrated with Engravings, which will present to the readers of the "Metropolitan" facts and details in relation to the manners, customs, and habits of the Japanese that have never appeared before in the English language.
Baltimore, March 6, 1853.

21, Main Street, St. Lawrence Suburbs.
MRS. COFFEY begs leave to inform her Friends and the Public in general, that in consequence of intending to REMOVE to No. 148 NOTRE DAME STREET, on the 1st of MAY, she is determined to dispose of her present Stock of Goods at COST PRICE; therefore she solicits an early call.

WANTED,
AS AN APPRENTICE in the DRUG business, a Young Boy speaking both languages.—Apply at this office.
Montreal, March 4, 1853.

A SITUATION WANTED.
AN Irish Roman Catholic School Teacher, of long experience in teaching, and who has been trained in the Irish Normal School in Dublin, wants a School. Advertiser would prefer taking charge of a Catholic School in a Town or City, or in a rural district not far from either. His course of education comprises—Reading and Writing, the latter, plain and ornamental; a general course of Arithmetic, Book-keeping, Geometry, Mensuration, English Grammar, Geography, Geology, History, Philosophy, Zoology, &c. Also, having had the advantage while in training, at the Irish Normal Institution, of a thorough training in the Agricultural and Horticultural departments, both in theory and practice, (on the Commissioner's farm,) he gives instructions in the same to advanced classes.
N. B. Advertiser is prepared to engage in a School at present, and on the shortest notice, in any part of the Province, or the United States. All communications on the above advertisement to be addressed to MR. P. DARTY, North Port, Canada West, for Advertiser.
P. S. All communications, stating terms of engagement, will be punctually attended to on the receipt of same.
Canada West, February 21st, 1853.

BRANDY, GIN, WINES.
FOR SALE.
Martell's Brandy, in Bond
Do Free
DeKayper's Gin, in Bond
Do Free, and in cases
Wines, in Wood and Bottle
Teas, a few good samples
Tobacco, &c. &c. &c.
G. D. STUART,
154 1/2 St. Paul Street,
Opposite the Hotel-Dieu Church.
Montreal, December 16.

L. P. BOIVIN,
Corner of Notre Dame and St. Vincent Streets,
opposite the old Court-House,
HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.
THOMAS PATTON,
Dealer in Second-hand Clothes, Books, &c. &c.
BONSECOURS MARKET, MONTREAL.

MONTREAL MARKET PRICES.

Table of market prices for various goods like Wheat, Oats, Barley, etc., dated March 8, 1853.

BELLS! BELLS!! BELLS!!!

THE Subscribers manufacture and keep constantly on hand, all sizes of Church, Factory, Steamboat, Ferry, Locomotive, School House and Plantation Bells...

COLERAINE IRISH LINENS, DIRECT FROM THE MANUFACTURER.

W. McMANAMY, 206 Notre Dame Street, (West End). HAS Just Received, direct from the Manufacturer, SEVERAL CASES of the CELEBRATED COLERAINE YARD WIDE LINENS...

GROCERIES, SUGAR, &c. &c.

FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.



EDWARD FEGAN

Has constantly on hand, a large assortment of BOOTS AND SHOES, WHOLESALE AND RETAIL, CHEAP FOR CASH.

Mrs. REILLY, MIDWIFE.

The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. JOHN LOUGHRAN, as a Paint and Colour Store...

DEVLIN & HERBERT, ADVOCATES.

No. 5, Little St. James Street, Montreal.

H. J. LARKIN, ADVOCATE.

No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE.

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

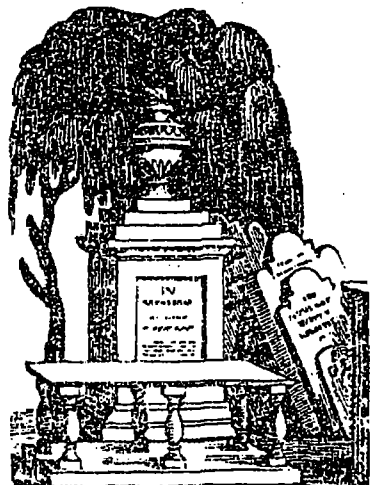
M. DOHERTY, ADVOCATE.

Corner of St. Vincent and St. Therese Streets, in the buildings occupied by C. E. Bell, N.P., Montreal.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND FLOOR BLEURY STREET.

Medicine and Advice to the Poor (gratis) from 8 to 9 A. M. 1 to 2, and 6 to 7 P. M.

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...

BOOKS SUITABLE FOR THE COMMENCEMENT OF A CATHOLIC LIBRARY.

Table listing various books for sale, including 'History of the Church', 'Lives of the Saints', 'Catholic Tales', 'Prayer Books', etc., with prices.

Table listing 'Moral Entertainments, by Manning', 'Man's only affair', 'Pleth Exemplified', etc., with prices.

Table listing 'Brownson's Essays and Reviews (a work without which no Catholic Library is perfect)', 'The Green Book', etc., with prices.

PRAYER BOOKS AND BIBLES. We keep constantly on hand the largest and greatest variety of Prayer Books, and Bibles, to be found in America...

INFORMATION WANTED. OF PATRICK MALONEY, a native of Tomrany, near Scariff, County Clare, Ireland. He sailed from Limerick about the month of March, 1850, and when last heard of was residing at New Orleans, United States.

NOTICE. THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 154, Notre Dame Street, where he will carry on his business WHOLESALE AND RETAIL of DRY GOODS...

FLYNN'S CIRCULATING LIBRARY, REGISTRY OFFICE, AND FEMALE SERVANTS' HOME, 13 ALEXANDER STREET.

MR. FLYNN respectfully informs the Public, that he has OPENED a CIRCULATING LIBRARY, containing a collection of books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales.

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.

NOTICE. The Undersigned takes this opportunity of returning thanks to his numerous Friends, for the patronage bestowed on him during the past three years, and he hopes, by diligent attention to business, to merit a continuance of the same.

REMOVAL. DYEING BY STEAM!!! JOHN M'CLUSKY, Silk and Woolen Dyer, and Scourer, (FROM BELFAST.)

HAS REMOVED to No. 38, Sanguinet 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 kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same.

Printed by JOHN GILLES, for the Proprietors.—GEORGE E. CLERK, Editor.



SAINT PATRICK'S DAY.

THE ANNUAL BANQUET of the YOUNG MEN'S ST. PATRICK'S ASSOCIATION will be held, at SEVEN o'clock, on the EVENING of SAINT PATRICK'S DAY, at Mr. O'MEARA'S RESTAURANT, Place d'Armes.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION.

AN ADJOURNED MEETING of the above Association will be held on MONDAY EVENING, March 14th, at the MUSIC HALL, Notre Dame Street.

THE ASSOCIATION will MEET on the Morning of ST. PATRICK'S DAY, at EIGHT o'clock, at their Rooms, and then in PROCESSION in ST. HELEN STREET and from thence proceed to ST. PATRICK'S CHURCH. After High Mass, the Procession will RE-FORM in ST. ALEXANDER STREET.

ST. PATRICK'S SOCIETY.



A SPECIAE MEETING of the ST. PATRICK'S SOCIETY will be held at St. PATRICK'S HALL, on MONDAY EVENING next, the 14th instant, at EIGHT o'clock precisely.

ANNIVERSARY DINNER.

THE ST. PATRICK'S SOCIETY will celebrate their TWENTIETH ANNIVERSARY, by a DINNER at the ST. LAWRENCE HALL, on the SEVENTEENTH inst., at HALF-PAST SIX O'CLOCK P.M.

WILLIAM HALLEY, TORONTO, C. W., GENERAL AGENT FOR CATHOLIC LITERATURE, Including Newspapers, Periodicals, New Publications, &c.

JUST PUBLISHED, AND FOR SALE BY THE SUBSCRIBERS, NINE DAYS DEVOTION, or a NOVENA preparatory to the Feast of ST. PATRICK, to which are added Prayers at Mass, Stations of the Cross, &c., &c.

NEW WORKS JUST RECEIVED. The Metropolitan Catholic Almanac, for 1853, price, 1 3; Father Jonathan; or, the Scottish Converts, by the Rev. J. McDermott, 3 9; A History of the attempts to Establish the Protestant Reformation in Ireland, and the successful resistance by that people. By Thomas D'Arcy McGee, 3