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VOL. VII.

MONTREAL, FRIDAY, DECEMBER 12, 1856.

CATHOLIC

No. 18.

REV. DR. CAHILL,

ON THE INTERFERENCE OF ENGLAND IN THE POLITICAL AFFAIRS OF NAPLES.

(From the Dublin Telegraph.) Ballyroan Cottage, Nov. 13, 1856.

The public have already anticipated the result of the interference of England in the affairs of Naples. Lord Palmerston, in order to fulfil part of his word with the Neapolitan Infidels and English Revolutionists, ordered a flourish of trumpets at Malta, by way of attack on the "obstinate" Ferdinand: notes have been exchanged: Ambassadors have been recalled: the sham-fleet has been put out of commission: and the threat-ened overthrow of the laws and the constitution of the Two Sicilies has been abandoned for the present! The revolutionary party now see clearly that the English Minister has deceived them, as he has already deceived the Hungarians, the Swiss, and the French: and they shall soon learn the fact, already known to Ireland-namely, that it is better to rely on the promises of the worst King and Constitution in Europe than to place confidence in the perfidious policy of England .-Although the principle of national alliances is as old as human history; although the records of the Babylonian, the Persian, the Egyptian, the Grecian, and the early Roman empires, publish the alliances and friendship of neighboring states for their mutual protection; yet through the Middle Ages nations generally fought their own battles singlehanded, and repelled aggression and maintained their rights by concentrated union, unaided resources, and national bravery. In latter times Napoleon has been crushed by the union of four powerful empires: and within the last two years Russia has been humbled by the confederacy of Turkey, Sardinia, France, and England. The result obtained in the Crimea by the last union of nations is a great political lesson; it proves that kingdoms, however strong, cannot invade the rights of a weak neighboring country with success and impunity: and it de-monstrates, too, that Cabinets (such as England and France), however opposed to each other from old hostile memories, can forget past individual differences, and cordially unite against a domineering power for the protection of an op-

pressed neighbor. But we have no instance in any age (except message to an independent potentate; threatening him with an immediate invasion; and commanding him to dismiss his Cabinet Ministers, to disband his faithful police, to alter his ecclesiastical discipline, to admit the emissaries of England to publish in his kingdom corrupt versions of the Bible: to permit their press to circulate infidel tracts and souper calumnies through all ranks of society, and to model the entire internal, social, political, and religious policy of his dominions, according to the wishes of the English

Naples. What renders this conduct of the English Cabinet so unendurable is the consideration towards their subjects as England has practised her expulsions, her plunders, her racks, her gibbets, are by common consent without a parallel of ferocity in any Christian community: while her social derangements: her gross immoralities, her increasing infidelities, her thrilling murders, and her unnatural crimes are the scandal of the world, and the foulest blot on the name of Christianity. The cool audacity, therefore, the unblushing effrontery, and the insufferable insolence with which improvement and for political liberty, is a case of such obdurate deceit that no other parallel can subjects, he has set Lord Palmerston at defiance, and exposed the perfidy of the English policy.

And if it were justifiable for England to interfere in the laws of an independent kingdom, on the grounds set forth in her diplomatic notes, and if she further justifies that interference on the additional pretext of "the fear of a revolution," then surely it must equally follow that if the same causes (of which she complains) exist in her own kingdom, France, Austria, Naples, or Russia, can, on the same principle, send diplomatic remonstrances to the Court of St. James's calling for a thorough reform in her laws; and, in case of refusal, withdrawing their Ambassadors, and threatening the immediate presence of their hostile fleet in the Bay of Dublin. Let us suppose that Austria founded her charges against the required much precaution to check and to crush; by a most reguish agreement to transfer the greating founded her charges against the required much precaution to check and to crush; by a most reguish agreement to transfer the greating founded her charges against the required much precaution to check and to crush; by a most reguish agreement to transfer the greating form the lives of his reciphore leaves against the required much precaution to check and to crush;

land towards Ireland: and that she sent a note to the English Cabinet, written as follows:-

The empire of Austria having just recovered from the shock of revolution in Hungary and Lombardy in the years '47 and '48: being obliged to call in the friendly aid of Russia in quelling this extended rebellion: and being now made acquainted, in the year 1856, through official reports from Ireland, that the laws and internal policy of England are likely to engender in that country a similar revolution which may spread again to Austria, we beg to send through our Ambassador at London, the following friendly remonstrance:-

Firstly-Without stating in the present communication the former law of persecution against the Catholics of Ireland, we beg to remind you that the Catholics of your empire form the third part of the population; that they fight your battles with unexampled courage, and that their loyalty to your throne is beyond all doubt .-Hence, we believe it to be a matter of strict natural justice that they should enjoy their proportion of all places of trust, honor and emolument in the country: whereas, the statistics of England show that the Catholics hold places in the civil service only in proportion of 1 to 251: in the navy of 1 to 144: in the army of 1 to 95: and in the national constabulary, out of thirty-two county inspectors, there is only one Catholic!— We therefore call upon your Government to dismiss the Lords of the Admiralty, to cashier the Commander of the Forces, and to send Sir Duncan M'Gregor home to Scotland!

Secondly—We see by the list of magistrates in Ireland that the proportion of Catholics is 1 to 56; that in cases of the action and working of the system of the poor law, the ex-officio magistrates ars so numerous that they have actually and bona fide the appointment of the Board of Guardians: that in every sectarian case in the poor house (so frequent in Ireland) the ex-officio magistrates can, from their numbers, swamp the Catholic guardians, and can, in fact, carry any question they please: thus leaving the Catholic guardians a mere mockery of legislation! We therefore call on your Cabinet to dismiss the Irish Chancellor and to appoint a Chartist magistrate in his place!

Thirdly-Your members of Parliament in the pay of the Government have made speeches of such impurity, of such gross scandalous impiety during the reign of Mahomet and his immediate and of such rancorous insult towards the Cathofollowers) of any sovereign "sending an insulting lic religion, that in the most friendly spirit we demand that you will expel Lord Palmerston, Lord Minto, Lord Roden, together with Messrs. Drummond, Spooner, Whiteside, &c., from the House of Commons: and further, that you will forthwith establish the Inquisition in the Palace of St. James!

Fourthly-The people of Ireland having presented a petition for leave to improve the soil, and to have a right to these improvements so made, the Secretary of Ireland, in his place in amongst them three of Cranmer's Bishops and the Senate, received the petition amidst shouts himself! For now justice at last overtook this openly professing those very principles for the of laughter from the entire assembly, he ridiculed, most mischievous of all villains who had justly to professing of which he had burnt others, he now This is literally, and faithfully (nearly word for in insulting language, the respectful united voice word) the demand which England has made upon of the Irish poor; and, as far as he dared, at | so many others to be tied to; the three others for protesting were different from his. As exetempted even to gibe down the avowed leader of the Irish Catholics. We therefore appeal to you of the internal policy of the kingdom, from which in "the true spirit of peace and your own inter-this command has proceeded. Without doubt no est," to suspend Lord Carlisle, to deprive the country in Europe has exercised so much cruelty eloquent Secretary of Ireland, Mr. Horsman, of all future place in the empire, and to nominate ready tool of the Protector Somerset, whom he on the Catholics of her empire; her confiscations, the celebrated, the patriotic, and the talented greatly aided in his plunder of the churches, got exile, Thomas Meagher, of America, as Chief two bishoprics, though he himself had written

Secretary for Ireland! Fifthly-The Protestant Church of Great Britain and Ireland enjoys an annual revenue of eight and a half millions sterling, being the plunder of the old Catholic Church of your country; this sum being accumulated since the year 1558, and being calculated in principal and interest during these three hundred years, by any public notary, will this same England now stands at the gates of amount to something about the prodigious plun-Naples, calling for social reform, for religious | der of forty-eight hundred million pounds sterling. Now we, the Cabinet of Austria, seeing this enormous public robbery of the poor; and feelbe found for this attitude towards Naples except | ing, moreover, that this church has entirely failed in the lies of Satan quoting Scripture on the in its office: that in place of teaching the gospel mountain. As a matter of course, the King of it has ignored the scripture: that it has (as in Naples spurned this sermon from Satan; and the case of Archdeacon Denison) accorded a with Austria. Russia, Spain, and his own faithful higher authority to an Act of Parliament: that the churches are empty on Sundays: that it sets Henry and Edward he sent to the stake Catholics of his conscience, and as a warning to others. It up the cure of souls for sale as men sell land, old | and Protestants for holding opinions which he himfurniture, or black cattle in a public market: self had before held openly, or that he held se- he should be pardoned, as other recanters had mer recanted. Most people look on his recanthat infidelity covers the land of England, and cretly at the time of his so sending them. Lastly, been; but it was resolved, that his crimes were tation as a single blemish on an honorable life, therefore, in perfect kindness to you, we beg that you will unfrock the Archbishop of Canterbury: that you will appoint the Protestant Arch- act of bringing his brother, Lord Thomas Somerbishop of Dublin to superintend the British Mu- set, to the block. Ridley had been a Catholic seum, or to preside over the Zoological Society: bishop in the reign of Henry VIII., when he sent and that you will permit the works of Tom Paine, to the stake Catholics who denied the King's su-Carlisle, and Zuzurgem to be hawked through premacy, and Protestants who denied transub-Dublin, thrust under the doors of the houses, and stantiation. In Edward's reign he was a Propushed into the faces and mouths of the citizens. | testant bishop, and denied transubstantiation him-Sixthly-In point of fact these laws of Eng- self; and then he sent to the stake Protestants he recanted his recantation, thrust into the fire the fire so little should have had some sympathy

case of fact to justify us in sending you this re-monstrance to change your laws, to model your guilty of high treason against the Queen, in Cabinet, to reform your army, your navy, and your police; and entirely to modify, educate, and Christianize your Church Establishment and your clergy. In case of refusal we shall be of his sovereign, in order that he might, by treacompelled reluctantly to suspend all friendly relations with you, and to send an armed fleet into Kingstown Harbor in order to protect three Austrian families from the outrage of the Dublin

What would be said of the Austrian Cabinet to make such a demand, and to send such a note; and the writer of this article appeals to the historian of Ireland to say which of the two diplomatic notes referred to possesses the stronger claim before the impartial judgment of the nations of Europe? But, above all, what opinion would be formed of Austria, if the Austrian press every week, every day, every hour, gibed our virtuous Queen, called her sulky, obstinate; ridiculed her by gross nicknames, and calumniously maligned the country. This view of the case will show the insane malignity of England in the Neapolitan affair; will demonstrate the becoming dignity of the King of Naples; and will place the movement of Lord Palmerston in an attitude to degrade his policy, and bring merited disgrace on the sectarian policy of Great Britain.

D. W. C.

Extracts from the most Eloquent and most Distinguished Protestant Writens of Modern

THE PROTESTANT MARTYRS OF THE REFOR-MATION, BY WILLIAM COBBETT.

CHARACTER OF THE MARTYRS.

The real truth about these "martyrs" is, that they were generally a set of the most wicked wretches, who sought to destroy the Queen and her government, and under the pretence of conscience and superior piety to obtain the means of forced the law of celibacy, while he himself seagain preying upon the people. No mild means could reclaim them—those means had been tried -the Queen had to employ vigorous means, or deaths each, if ten thousand deaths could have pronounced that Anna had never been the King's been endured. They were, without a single ex- wife, while, as a member of the House of Peers ception, apostates, perjurers, or plunderers; and he voted for her death as having been an adulthe greater part of them had also been guilty of tress, and thereby guilty of treason to her husflagrant high treason against Mary herself, who band. As Archbishop under Henry (which office had spared their lives, but whose lenity they had requited by every effort within their power to overset her authority and the government. To make particular mention of all the ruffians that perished upon this occasion would be a task as irksome as it would be useless; but there were go to the same stake that he had unjustly caused were Hooper, Latimer, and Ridley, each of whom | cutor for the will of his old master, Henry, which | was, indeed, inferior in villainy to Cranmer, but to few other men that have ever existed. Hooper was a monk; he broke his vow of ce-

libacy and married a Flandrican; he being the against pluralities; he was a co-operator in all to bend the necks of the English to the Protestant yoke. Latimer began his career not only as a Catholic priest, but as a most furious assailant of the Reformation religion. By this he obtained up his Catholic bishopric? Being suspected, he the Catholic Church; that he had been a horrid made abjuration of Protestantism; he thus kept | blasphemer against the sacrament; that he was which bishopric he held in virtue of an oath to and to pray for his wretched soul; and that he oppose to the utmost of his power, all dissenters he was a chief tool in the hands of the tyrannical Protector Somerset in that black and unnatural land and this internal policy have actually pro- who differed from the creed of Cranmer. He, the hand that had signed, and thus expired, pro- for others. A persecutor who inflicts nothing duced in the year 1848 a small revolution, which in Edward's reign, got the bishopric of London testing against that very religion in which only which he is not ready to endure deserves some Court of St. James's, on the conduct of Eng- and hence we, the Austrian Cabinet, have a clear ter part of its possessions to the rapacious minis- that he firmly believed !-

openly and from the pulpit exhorting the people to stand by the usurper Lady Jane; and thus endeavoring to produce civil war and the death son, be enabled to keep that bishopric which he

had obtained by imony, including perjury.

A pretty trio of Protestant "Saints," quite worthy, however, of "Saint" Martin Luther, who says in his own work, that it was by the arguments of the Devil (who, he says, frequently ate, drank, and slept with him) that he was induced to turn Protestant; these worthy followers of that Luther, who is, by his disciple Melancthon, the scandalous chronicles of courts, seems called "a brutal man, void of piety and humanity, one more a Jew than a Christian;" three followers altogether worthy of this great founder of that Protestantism which has split the world into contending sects; but, black as these are, they bleach the moment Craniner appears in his true give us those colours!

THE CHARACTER OF CRANMER, THE FIRST PROTESTANT ARCHSISHOP, AND AUTHOR OF THE BOOK OF COMMON PRAYER, THE LITURGY OF THE PROTESTANT CHURCH.

Of the sixty-five years that he (Cranmer) lived. and of the thirty-five years of his manhood twenty-nine years were spent in the commission of a series of acts which, for wickedness in their nature and for mischief in their consequences, are absolutely without anything approaching to a parallel in the annals of human infamy. Being a fellow of a college at Cambridge, and having, of course, made an engagement (as the fellows do to this day) not to marry while he was a fellow, he married secretly, and still enjoyed his fellowship. While a married man he became a priest, and took the oath of celibacy; and going to Germany, he married another wife, the daughter of a Protestant "saint"; so that he had now two wives at one time, though his oath bound him to have no wife at all. He, as Archbishop, encretly kept his German frow in the Palace at Canterbury, having imported her in a chest. He, as Ecclesiastical Judge, divorced Henry VIII. he entered upon with a premeditated false oath on his lips) he sent men and women to the stake because they were not Catholics, and he sent Catholics to the stake because they would not acknowledge the King's supremacy, and thereby perjure themselves as he had so often done. Become openly a Protestant in Edward's reign, and burnt his fellow Protestants because their grounds gave the crown (after Edward) to his daughters, Mary and Elizabeth, he conspired with others to give the crown to Lady Jane, that Queen of nine days, whom he, with others, ordered to be proclaimed. Confined, notwithstanding his many monstrous crimes, merely to the Palace of Lambeth, he, in requital of the Queen's lenity, plot-He declared that the Protestant religion was was a question in the Queen's council, whether so enormous that it would be unjust to let him the frailty of an unguarded moment. But, in escape; to which might have been added, that it fact, his recantation was in strict accordance with could have done to the Catholic Church no honor the regular habit. It was not the first recantato see reconciled to it a wretch covered with tion that he had made; and, in all probability, if robberies, perjuries, treasons, and bloodshed. it had answered its purpose, it would not have Brought, therefore, to the reading of his recan- been the last. We do not blame him for not tation on his way to the stake; seeing the pile choosing to be burned alive. It is no very severe ready; now finding that he must die and carry-reproach to any person that he does not possess

And Mary is to be called "the Bloody," because she put to death monsters of iniquity like this! It is, surely, time to do justice to the memory of this calumniated Queen; and not to do it by halves, I must, contrary to my intention, employ part of the next number in giving the remainder of her history.—William Cobbett's History of the Reformation.

CRANMER'S CHARACTER, DRAWN BY THOMAS BABINGTON MACACLAY, M. P.

As his admirers challenge for him a place in the noble army of martyrs, his claims require fuller discussion.

The origin of his greatness, common enough in strangely out of place in a hagiology. Cranmer rose in favor by serving Henry in the disgraceful affair of his first divorce. He promoted the marriage of Anna Boleyn with the King. On a frivolous pretence he pronounced that marriage null and void. On a pretence, if possible, still more colors. But, alas! where is the pen or tongue to frivolous, he dissolved the ties which bound the shameless tyrant to Anne of Cleves. He attached himself to Cromwell while the fortunes of Cromwell flourished. He voted for cutting off Cromwell's head without a trial, when the tide of royal favour turned. He conformed backwards and forwards, as the King changed his mind. He assisted, while Henry lived, in condemning to the flames those who denied the doctrine of Transubscantiation. He found out, as soon as Heary was dead, that the doctrine was false. He was, however, not at a loss for people to burn. The authority of his station and of his grey hairs was employed to overcome the disgust with which an intelligent and virtuous child regarded persecution. Intolerance is always bad; but the sanguinary intolerance of a man who thus wavered in his creed excites a loathing to which it is difficult to give vent without calling foul names. Equally false to political and to religious obligations, the Primate was first the tool of Somerset, and then the tool of Northumberland. When the Protector wished to put his own brother to death, without even the semblance of a trial, he found a ready instrument in Cranmer. In spite of the canon law which forbade a church-man to to suffer her people to continue to be torn by the religious factions, created not by her, but by her two of the cases being directly the contrary of two immediate predecessors, who had been aided those which he himself had laid down when he and abetted by many of those who now were declared the marriages to be valid; and, in the his destroyer received the support of Cranmer to punished, and who were worthy of ten thousand case of Anna Boleyn, he, as Ecclesiastical Judge, a wicked attempt to change the course of the succession.

The apology made for him by his admirers only renders his conduct more contemptible. He complied, it is said, against his better judgment, because he could not resist the entreaties of Edward. A holy prelate of sixty, one would think, might be better employed by the bed side of a dying child than in committing crimes at the request of the young disciple. If Cranner had shown half as much firmness when Edward told him to commit treason as he had before shown when Edward requested him not to commit murder, he might have saved the country from one of the greatest misfortunes that it ever underwent. He became from whatever motive the accomplice of the worthless Dudley. The virtuous scruples of another young and amiable mind were to be overcome. As Edward had been forced into persecution, Jane was to be seduced into treason. rob those two daughters of their right, and to No transaction in our annals is more unjustifiable than this. If a hereditary title were to be respected, Mary possessed it. If a parliamentary title were preferable, Mary possessed that also. If the interest of the Protestant religion required a departure from the ordinary rule of succesthe monstrous cruelties inflicted on the people ted with traitors in the pay of France to overset | sion, that interest would have been best served during the reign of Edward, and was particularly her government. Brought at last to trial and to by raising Elizabeth to the throne. If the foactive in recommending the use of German troops | condemnation as a heretic, he professed himself | reign relations of the kingdom were considered, ready to recant. He was respited for six weeks, still stronger reasons might be found for preferduring which time he signed six different forms of ring Elizabeth to Jane. There was great doubt recantation each more ample than the former. whether Jane or the Queen of Scotland had the better claim; and that doubt would, in all profrom Henry VIII. the bishopric of Worcester. false; that the Catholic religion was the only true | bability, have produced a war both with Scot-He next changed his opinions, but did not give one; that he now believed in all the doctrines of land and with France, if the project of Northumberland had not been blasted in its infancy. That Elizabeth had a better claim than the his bishopric for twenty years, while he inwardly unworthy of forgiveness; that he prayed the Queen of Scotland was indisputable. To the reprobated the principles of the Church, and people, the Queen, and the Pope, to have pity on part which Cranmer, and unfortunately some better men than Cranmer, took in this most reprehad made and signed this declaration without fear, hensible scheme, much of the severity with which from the Catholic Church. In the reigns of and without hope of favor, and for the discharge the Protestants were afterwards treated must in fairness be ascribed.

The plot failed; Popery triumphed; and Craning in his breast all his malignity undiminished, heroic fortitude. But surely a man who liked trines more than the lives of his neighbors, loves

Sir, the rudest form in which the authority and power of the State can be applied in support of the Church with which it may chance to be united, is that of prohibiting, punishing, and crushing adherence to any profession of any creed and Boyne. The problem which your policy attempted to solve was, how to transfer from Catholic to Protestant hands the ownership of the soil /in Treland, together with all political influence, all social distinctions, all the ordinary powers of achieving gain, all the potentialities of civilization, comfort, and affluence. The agencies chiefly relied upon in solving this problem were arbitrary laws, wholesale confiscation, cold steel, and gunpowder. And what are the staple materials which make up the history of the period? Robbery by the civil power, and retaliation by the outraged people-tyranny without limit followed by hideous massacres—a country laid waste—a population alternating between the extremes of rage and terror, a priesthood hunted up like noxious vermin, a whole race crushed beneath a heavier doom than that of slavery. Sir, seldom, indeed, Jus a bloodier drama been acted upon God's earth. (Hear.) You cannot read it even at this distance of time without sceling your blood, curdle in your veins. And in what did it all issue? Why, in this, that in the reign of William III. Protestantism had the wealth of the country, but Roman Catholicism still retained the affections of the people. Such was the first great failure of your Irish ecclesiastical policy-I will give but a hasty glance at the next. The second phase of the Church Establishment principle is that of ascendancy—that is the application of the power of the State to the elevation of the Church with which it is united above all others in worldly position, privileges, and security. You tried this modification of the State Church theory in Ireland from 1689 to 1829 .-Your attempt was to foster Protestantism into strength by privilege—to depress and weary out Roman Catholicism by civil proscriptions and penal laws. The tale is a very familiar one-but familiar as it is, it falls within my purpose to repeat it—and it may be condensed into a very few sentences. I will not go into detail to show the neculiar favor your policy displayed towards Protestants-how you allowed them to appropriate to their exclusive advantage the land, the church, the franchise, the parliament, the municipalities, the learned professions; the University. Let us see what were the tender mercies of that policy to Catholics. They may be read in the Irish statute book from 1690 to 1790. Well, first, look at the disadvantageous position in church. Their higher ecclesiastics were tenced to perpetual exile, and large rewards were offered for their discovery in the kingdom. Their parochial priests were compelled to register themselves as a kind of ticket-of-leave functionaries-(a laugh)—to give heavy bail that they would not go beyond the limits of their respective counties, and to engage that they would never exercise their functions out of their own parish. They were forbidden to assume any ecclesiastical title, and to wear any ecclesiastical dress-to erect any steeple, to toll any bell, to officiate in any graveyard. Their images were to be destroyed, their crosses thrown down, their pilgrimages prohibited. But, on the other hand, handsome annuities were offered by law to those priests who should apostatize from the Romish faith. How were the Irish Roman Catholics treated with regard to education? Every Catholic school was closed, every Catholic schoolmaster subjected to transportation for life, with the penalty of death in case of his return. No child of Catholic parents could be sent abroad for education without a special license—and lest the act should be evaded, any magistrate might at any moment demand that the child should be produced. What was their case in regard to the ordinary occupations of life? They were incapacitated from holding any commission in the army or navy, and from serving in any office under the Crown.-They were excluded from every liberal profession but that of medicine. They could purchase no landed estate-nor occupy any farm, the profit of which exceeded a third of the rent. If they betook themselves to industrial pursuits, they were literally at the mercy of Protestant municipalities. If, in spite of these restrictions, they acquired some property, what was their control over it? It was taxed ad libitum by the State, county, municipal and parochial authorities. No one belonging to the discouraged sect was allowed even to possess a horse of above £5 value. He could receive no real property from Protestants, either by deed or gift or by bequest-and if during his lifetime his eldest son turned Protestant he lost all legal control over him, and became incapable of charging his estate with portions for his children. Finally, in regard to the great privileges of citizenship, no Roman Catholic could marry a Protestant lady, nor entrust, at his death, the guardianship of his children to his wife or friends, nor exercise an elective franchise, nor sit in parliament. By M.

LAWS FOR THE CONVERSION OF THE IRISH PEOPLE TO PROTESTANTISM.

Miall, M.P.

In Ireland the code was still more ferocious,

discipline but his own. This is persecution—and this your Imperial policy formerly tried in Ireland with savage and relentless vigor. The time comprised in this trial ranged from the earlier part to condemn—him (without judge or jury) to a safaithful to their king as to their God; and, as of Elizabeth's reign down to the battle of the year's imprisonment in a felon's gaol or to pay if we were never to come to the end of the atro-£20. 4. No Catholic could purchase any manors, nor even hold under a lease more than 31 years. 5. Any Protestant, if he suspected any one of holding property in trust for a Catholic or, of being concerned in any sale, lease, mortgage, or other contract, for a Catholic; any Protestant thus suspecting might file a bill against the suspected trustee, and take the estate or property from him. 6. Any Protestant sceing a Catholic tenant on a farm, the produce of which farm exceeded the amount of the rent by more than one-third, might dispossess the Catholic, and enter on the lease in his stead. 7. Any Protestinsurrection without pity-desperate sieges and ant seeing a Catholic with a horse worth more than five pounds, might take the horse away from him upon tendering him five pounds. 8. In order to prevent the smallest chance of justice in these and similar cases, none but known Protestants were to be jurymen in the trial of any such cases. 9. Horses of Catholics might be seized for the use of the militia; and, besides this, Catholics were compelled to pay double towards the militia. 10. Merchants, whose ships and goods might be taken by privateers during war with a Catholic Prince were to be compensated for their losses by a levy on the goods and lands of Catholics only, though, mind, Catholics were at the same time impressed and compelled to shed their blood in a war against that same Catholic Prince. 11. Property of a Protestant, whose heirs at law were Catholics, was to go to the nearest Protestant relation, just the same as if the Catholic heirs had been dead, though the property might be entailed on them. 12. If there were no Protestant heir, then, in order to break up all Catholic families, the entail and all heirship were set aside, and the property was divided, share and share alike, amongst all the Catholic heirs. 13. If a Protestant had an estate in Ireland he was forbid to marry a Catholic in or out of Ireland. 14. All marriages between Protestants and Catholics were annulled, though many children might have proceeded from them. 15. Every priest who celebrated a marriage between

father, and put into the custody of a Protestant relation. 17. If any child of a Catholic became which Irish Catholics were placed by law, as re- a Protestant, the parent was to be instantly sumspects the offices and ministration of their own moned, and to be made declare upon oath the full value of his or her property of all sorts, and then the Chancery was to make such distribution of the property as it thought fit. 18. "Wives be obedient unto your husbands," says the great Apostle. "Wives, be disobedient to them," says this horrid code; for, if the wife of a Catholic chose to turn Protestant it set aside the will of the husband, and made her a participator in all his possessions in spite of him, however immoral, however bad a wife or bad mother she might have been. 19. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." "Dishonor them," said this savage code; for if any one of the sons of a Catholic father became a Protestant, the son was to possess all the father bad, and the father could not sell, could not mortgage, could not leave legacies or portions of his estates, by whatever title he might hold it,

a Catholic and a Protestant, or between two

Protestants, was condemned to be hanged. 16.

A Catholic father could not be guardian to, or

even have the custody of, his own child, if the

child, however young, pretended to be a Protestant; but the child was taken from its own

even though it might have been the fruit of his toil. 20. Lastly (of this score, but this is only a part), " the Church, as by law established," was, in her great indulgence, pleased not only to open her doors, but to award (out of the taxes). forty pounds a year, for life to any Catholic priest, who would abjure his religion and declare his be-

lief in hers!

Talk of the "fires in Smithfield!" Fires, indeed, which had no justification, and which all Catholics severely condemn; but what, good God! was the death of about two, hundred and twenty-seven persons, however cruel and unmerited that death, to the torments above described, inflicted, for more than one hundred years, on millions upon millions of people, to say nothing about the thousands upon thousands of Catholics who were, during that period, racked to death, killed in prison, hanged, bowelled, and quartered. Besides, let it never be forgotten, that the punishments in Smithfield were for the purpose of reclaiming; for the purpose of making examples of a few who set at nought the religion of their fathers and that in which they themselves had been born. And if these punishments were unjust and cruel, as all men agree that they were, what shall we say of, how shall we express sufficient abhorrence of the above penal code, which was for the punishment, not of those who apostatized from the religion of their fathers, but of those who to their utter worldly ruin, adhered to that religion? if we find no justification, and none, we shall say, there was, for the punishments of Mary's reign, inflicted, as all men know they were, on very few persons, and those persons not only apostates from the faith of their fathers, but also, for the most part, either notorious traitors or felons, and, at the very least, conspirators against, or most audacious insulters of, the royal autho-

his own little finger better than his doctrine; a the crushing residual and the same and the sam the cruelties of the English code had, as the justification and weall agree that there was none; which a few hours, a few strokes of the pen, in one single act, been inflicted on unhappy. Ire they were, during a few months of furious and land land then in addition, the Irish code containing a few months of furious and land land then in addition, the Irish code containing a few months of a danger many other violations of all the gerous rebellion, which had clearly proved that

and when he heard mass, who were present, and barbarities inflicted, not on felous, conspirators,

flagrant breach of a solemn treaty with the English king. And is this the "tolerant, the mild, the meek Church as by law established ? [History of the Reformation—W. Cobbet.]

city, allthis done, too, with regard to Ireland, is a

IRISH INTELLIGENCE.

Conversion. - The Kilkenny lournal states that the Right Honorable Lord Carew, Lord Lieutenant of the county of Wexford, has been received into the Catholic Church. The noble Lord, who is descended from the ancient family of Carew, in Devonshire and Cornwall, was member for the county of Waxford from 1812 to 1834, when he was created a Peer.

The Tipperary Vindicator says it has received a letter from the Protestant Curate of Templemore, the Rev. F. Rembant; that the writer admits the conversions, but that one was a poor woman with only a genteel name. From this we may infer that a Protestant clergyman thinks very little of the soul of a poor woman. He only looks to the rich.

THE IRISH BAR-SON OF SMITH O'BRIEN .- Mr. Edward Smith O'Brien, eldest son of Wm. Smith O'Brien, of Carhirmoyle, late M.P. for the county of Limerick, has been admitted by the Benchers of the Queen's Inns, as a law student during the present term.

The Evening Post says that "In Dublin and generally throughout Ireland, credit was never upon a sounder basis than at this moment; and the mercantile classes are free from the anxiety which prevails to some slight extent, at least, in England. Indeed, we might go farther and say that never, perhaps, were the trading as well as the agricultural classes of Ireland in a state of such general solvency and prosperity. High prices and good crops, for a few years, have led to a revolution in the condition of the farmer, and the landlord, of course, fully participates in the beneficial results; so do the trading classes; for advantages in such cases must be reciprocal; and the laborer also is in a better position."

Mr. Wheeler, a magistrate of Bandon, has addressed the electors of that borough on Whig principles, as a successor to Lord Bernard, who has just succeeded to the Earldom of Bandon. He promises to advocate tenant-right.

The Lord-Lieutenant has appointed Edmond Burke Roche, Lord Baron Fermoy, to be Lieutenant-General and Custos Rotulorum for the county and the city of Cork. The Earl of Granard has been appointed Lieutenant-General and Custos Rotulorum of the county of Leitrim, in the place of E. King Denison, Esq. who resigned, and who has been appointed to a like office in the county of Roscommon.

Mr. Horsman, M.P., has had a serious accident whilst out hunting. According to the Freeman's Journal—"It appears that in a hard run of some two hours, Mr. Horsman, who is a first-rate rider, was somehow or other thrown from his horse, and while in that state the horse, which was quite tired, rolled over him heavily, and, we understand, severely injured him. No medical attendance was, unfortunately, at hand, but every attention was bestowed on the sufferer which care and solicitude could afford, On inquiry last night at his residence in the Phoenix park, we ascertained that Surgeon O'Reilly has been in attendance upon the honorable gentleman, and that, although he has received considerable injury by the fall, and will necessarily be confined to his apartment for some days, yet the injuries are not of a nature to cause any serious apprehensions.'

MINING IN THE COUNTY ARMAGE. - An English company has obtained a grant from the College of Dublin to go through their property and open up its internal resources as to ores of different descriptions. This they have succeeded in doing in the parish of Derrynoose, near Keady, county Armagh. Having commenced in January of this year, they have prosecuted the work of raising lead ore very successfully, and their operations are every day standing, so much so at the first they had but three men—now they have twenty employed, and last month paid in wages above £80. The company succeeded in obtaining the services of an agent, or manager, from Cornwall Captain Tucker by name, who is not only a practical miner, but also a chemist and surveyor of minerals. This manager has forwarded to Mr. Nunn, of Dublin, a box of lead ore of the best quality, to be placed in the museum of the college, as a sample of the minerals their property contains. The utmost wish of the owners has been realised in the production as so far. and when the work will be more extended, there is no doubt of its paying a handsome dividend. As the college possesses thirty two townlands, it is fully expected that every one of these will produce minerals and coals, which this company will, no doubt, in due time, turn to good account.—Belfast Daily Mercury.

About £32,000 worth of property was sold in the Encumbered Estates Court on Tuesday, the estates being situated in Limerick, Tipperary, Roscommon, and the town of Dundalk.

From a letter addressed by Sir Robert Kane to the Cork Examiner, it transpires that a meeting of the Senate of the Queen's University will shortly take place, for the purpose of taking two important subects into consideration, the first being-"The relations which are to exist between the Queen's University and the Catholic University;" the second relates to the question of altering the curriculum of studies, as suggested by the Lord Chancellor in his late address at the conferring of degrees. It will be another curious phase in the progress of the Irish social revolutions (says a contemporary) should any plan be successfully devised for the reconcilement of the conflicting differences between Archbishop Cullen and the Executive Government.

The Athlone Sentinel says :- We regret to learn that the quantity of discased potatoes in this neighborhood is found to be far greater than was anticipated. that a large number are unsound, and in some instances where they had been sown in rich land the crop is scarcely worth gathering, being nearly all black. It has also been remarked that when potatoes are housed the disease rapidly extends amongst them. As the crop is a very abundant one, it is expected that there will be a plentiful supply notwithstanding; but it is indisputable that the disease has manifested more hideously bloody; for, in the first place, all rity and the person of the Queen; if we find no itself in no inconsiderable degree.

were given (out of the revenue raised in part on the above mentioned barbarities of inflicted on millions upon millions of discovering them 1850 for an illions of people; barbarities premeditated in the archbishop or bishop, £20 for a friest, and £10 labsence of all provocation, contrived and adoption a schoolmaster or usher. 3. Thy two justs in all the calmness of legislative deliberation, tices of the burgain on the above mentioned blood, and persevered in for cash of the burgain of the Board regulies of the Board regulies. The Commission-cash of the burgain on estate amounted to £444 6s. 4d. how this sum accrued; and, unless some explanation can be given beyond what the Commissioners then received in most atrocious system was revealed. The Solicitor stated, on his examination, that in the famine year of '47 notices to quit were served on two hundred-and-eight-tenants-who-owed-no-rent-L-There were 350 tenants altogether. Mr. Stephens, one of the Commissioners, stated that in '44 there were three hundred and fifty-two notices to quit served, (every tenant must have been served), and only three ten-ants were in arrear, and that in a mero trifle.: This work was going on for ten years, and a sum of £767 was paid out of the funds of a charity to carry out what one of the Commissioners call "a policy so cruel and unjust." It may be funcied by the reader that this policy was to put money in the solicitor's pocket—that it was merely tinging at the teats of an attorney's milch cow. It looks like that; but the solicitor says he had the orders of the board for the cruel proceeding, and that he remonstrated against it till he made them desist. The Secretary of, the Board also states that the Board ordered the carrying out of the afrocious policy. We know that in some parts of the North of Ireland it is the custom to serve every tenant-at-will with a notice to quit every year? He may miss his Easter eggs, his Holloweve apples, or his Christmas dinner, but he is sure of his notice to quit. The object of this is to keep the slave in awe—to have him thoroughly in "his honor's" power, and to be able to turn him out at once should be lay claim to the inheritance of any manhood, or dare to call his soul his own. And yet people will write, talk, and bonst of the liberty and justice that prevail here. Liberty! with the sky snowing an annual storm of notices to quit! Justice! with the money of the poor employed to make them slaves. Liberty and justice-Ha! ha! There are, just now, a shower of notices to quit being snowed down in Fermanagh, for what can be nothing else, that we can see, than a vindictive purpose.

> OCEAN STEAMERS TO IRELAND .-- A writer in the Boston Post, advocating a line of screw steamers from that city to Ireland, makes the following very appropriate remarks. We have but little doubt that the enterprise would command both attention and support from the people of Ireland, if properly conducted, and with right kind of men at the head of t in this country-men whose integrity and aptitude for the business would be guarantees of its success. Whatever kind or size of steamers may be run between Boston and Ireland, one thing is certain; and that is, that there must be a combined interest in their success, on both sides of the water. Let such a line of steamers be started with all the stock owned in America, and there would be comparatively little stimulus and interest in Ireland to support and sustain them; but without a proprietary interest in that country, the interest there would be slight. Ireland is comparatively poor; but scattered over the land is a vast amount of capital; and whether that capital is invested in agricultural lands, in manufactures, in trade, in hotels, in railroad stock, or in any other property or business, it would increase in value and productiveness, at once, by the establishment of a permanent line of steamers to one or more Irish

Who would be free themselves must strike the blow." It is a very fashionable thing in England to charge the people of Ireland with a lack of enterprise, a lack of ambition, a lack of stability, and general help-lessness, and all because they will not help themselves. It may or may not be true; the best way to disprove it is for them to put their shoulders to the wheel, and co-operate with all who are disposed to help to regenerate the country, whether the workers in the cause are Irishmen or Americans; whether they are patriots trying to do the country a service or merchants and capitalists in pursuit of gain Heaven help those who help themselves." It would be a sad verdict to pronounce on the condition and state of Ireland, and the helplessness, and non-reliable. non-substantial character of Irishmen, if a country that has a population numbering more than onethird as much as that of the United States; an island remarkable for its fertility and beauty, and populated by a race that has unquestionably produced more men of genius, more great warriors, great statesmen, great writers, great orators, and more men of note than any equal number of people in any other country in the world-if this land, always so noted, and now so prosperous, would have ambition and energy and capital sufficient to take an equal share in a line of steamships to run regularly to one or two of the prominent ports. The day that such a line of steamships would commence running would be a red letter day in the history of Ireland's prosperity. But it would be a piece of folly for any American or other foreign company of capitalists to furnish all the funds, build the ships, and take the responsibility of sending steamers to a country that would do nothing towards working out her own salvation. The mere fact—if such were the fact—that Ireland was unable. or unwilling to farnish half the capital necessary for such an enterprise, would prove both that she was not deserving of such an effort, and not able to help sustain it or carry it out successfully. The very way for Ireland to check or stop the vast emigration now going on, and that has for years been depopulating the country, is to find remunerative employment for both capital and labor in the country. If it was an understood thing that a condition on which such a line of steamers was to be started, should be that one-half of the stock should be taken in that country, and the shares were put as low as ten pounds, there would scarcely be a small farmer, or a tradesman in the interior, the west or northwest of Ireland that would not take stock. The mercantile and manufacturing classes in Galway, Dublin and Belfast, would or should feel a direct interest in the enterprise. A line comprising three steamers would require a paid up capital of from \$1,200,000 to \$1,500,000. Connected by railroad, as every part of Ireland now is with the great cities, the influence of such a line of traffic, correspondence and travel would be felt in every corner of the land. The city of Limerick, but a few hours ride from Galway by rail, would feel a new impetus in its trade from such a line of steamers. Many gentlemen of means and leisure in Ireland, who otherwise would never cross the Atlantic, would take the opportunity of an Irish line of steamships to make a personal acquaintance with Niagara Falls, East and West Canada, the Natural Bridge and Sa-ratoga Springs. Yankee tourists would scatter gold In the digging in of the crop it has been discovered and talk politics among the hotel keepers and curiceity venders of Killarney, Dublin and Belfast; and their shouts would waken the cchoes in the Gap of Dunloe, and among the cliffs of Connemara, Bantry Bay, and the Giant's Causeway. These are not mere

idle words, but sober facts, and Ireland and Irishmen

with the inclination to support him on future occasions?

In the Carlow Union, within seven years, the number of paugers has decreased from 2,000 to 304, and this number consists exclusively of the aged and infirm, with children under fifteen years of age.

Extraordiately Reveration. At a meeting of the Endowed Schools Commission, held in Dublin on Monday, there was made of of the most effection of the Dungamon Royal School are under the management of yhat is called the Care-st. Board and that for thirden years past no amount of law costs has been furnished, though the rule of the Boardirequires of the Dungamon estate amounted to £444 6s. 4d. Inquiry was made at the meeting on Monday as to the Dungamon estate amounted to £444 6s. 4d. Inquiry was made at the meeting on Monday as to the purchase of Monday as to the contract of the property was a made at the meeting on Monday as to the purchase of Monday as to the contract of the meeting on Monday as to the contract of the meeting on Monday as to the contract of the meeting on Monday as to the well and unless some explanation. Of swill sacrifice which was to have been sum, being upwards of 42 years' purchase on Griffill's valuation, less quit-rent and tithe rentcharge."

arious commentary upon those pre-

FIRE AT RICHMOND BRIDEWELL. The prison which for 100 days contained within its walls the person of the illustrious Daniel O'Connell and his compatriots of 1843, had a narrow escape of being reduced to ashes on Monday night. The total amount of damage done cannot be less than £1,000.

According to one of the Galway papers, the spirit of self-expatriation is still alive, and the peasantry manifest a restless tendency to try their fortunes in other climes. The mania, it is said, is rapidly extending to the middle as well as the lower classes, and is by no means confined to the west of Ireland—it pervades the island throughout. "The paucity of inhabitants in some districts (says the Western Star) one would think would be an inducement for the present residents to remain, especially as wages are good for operatives and workmen of every craft, and the laborer is surrounded with an amount of comfort he never enjoyed before. Bands of emigrants of the laboring class, escorted by numbers of relatives, are continually passing through this town on their way to America, whence they, for the most part, have received the amount of their passage-money. Though the intelligence received from the United States and Canada is for the most part encouraging to those who contemplate crossing the Atlantic, yet the feeling is gradually increasing in favor of proceeding to Australia. It has become known that some of the colonies have subscribed largely in aid of emigration from this country on the 'bounty system,' and every day for the last month we have had a large number of applications to know how free passages can be obtained. The authorities, however, have not afforded any facilities to such of the inhabitants of the west of Ireland as might be anxious to emigrate, after having been deemed suitable candidates for a

DARING ATTEMPT TO ROB THE BANK OF IRELAND-CARLOW, NOVEMBER 17, 1856 .- A daring attempt to effect an entrance into the branch of the Bank of Ireland, in this town, occurred last night. About one or two o'clock several persons got into the rear of the premises in question without boing perceived, although they had to pass several wicked dogs, and having cut a pane of glass out of the window of the back door, they endeavored, by means of a chisel or lever, to force the lock of an iron gate which protected the back of the house. After several strenuous efforts they had to give up the task in despair. According to the regulations of the bank, a porter slept in the office, provided with arms, but being wrapt in the arms of Morpheus he did not hear the noise. The ruffians next proceeded. by means of a ladder, to try their luck on Mr. Stoyte's premises, which adjoins the bank, but in this they were unsuccessful. They tore the wire work which was on the outside of one of the windows, and cutting a pane of glass out with a diamond, one of the fellows put in his hand and found hencath a large quantity of delf. Fearing that the noise that must necessarily be created by treading on the ware, they abandoned the place and tried their fortune in the next house, Mr. William Whitmore's, where they were more successful. They effected an entrance, and proceeded to break open doors, desks, drawers, &c., in various apartments. Having secured a number of silver spoons, knives and forks, and other valuables, they lighted on a mahogany box, belonging to the Friendly Brothers, which they conveyed to the yard, and broke open with some blunt implement. It contained a gold snuff box, value £50, valuable silver corkscrew, a case of pistols, and some papers; but in their hurry, the first two articles escaped the notice of the thieves and were found with the box in the place this morning. It is not yet known what amount of property was stolen from Mr. Whitmore, but the police are on the scent of the ruffians, who are supposed to be some of the disbanded militia or ticket-of-leave men who are at present prowling through this county .- Saunders News Letter.

DREADFUL RAILWAY ACCIDENT .- The Clonmel Chronicle says that a collision took place on the Waterford and Kilkenny Railway, near Dunkitt, about two miles from the former city, by which the lives of five persons have been forfeited. It appears that a bal-last train left Waterford to 'shunt' at Dunkitt, in order to allow the Dublin train to pass; but the railway policemen, instead of changing the points so as to allow the ballast train to run into the 'siding' permitted it to proceed along the line, to a sandpit on its way, to be filled, thinking probably, that it would reach its destination before the arrival of the passenger train. Unfortunately, before many moments had elapsed the Dublin train came up and can into it, completely smashing both itself and the ballast train. The catastrophe is described as being of fearful extent, and our informant has mentioned that on leaving Waterford he ascertained the number killed and wounded was then not exactly known.-Up to that time, however, the bodies of five persons had been found quite lifeless." "Among the wounded passengers is Dr. White, of Dublin, Inspector of Lunatio Asylums, who lies in a precarious state in this city."

THE FIFTH OF NOVEMBER. - The oft celebrated 5th of November has passed off without any explosion worth recording, except, perhaps, the meeting on that evening of the Dublin Protestant Association, at their rooms in Abbey-street, under the Chairmanship of Mr. Grogan, M.P., when some two hundred "Protestant operatives" were enlightened on the subiect of the Gunpowder Plot, and a resolution was adopted strongly reprobating "the so-called liberal sentimentality that would suggest or advocate the non-observance of anniversaries such as this, whereby British subjects may be reminded of the signal mercies which God has vouchsafed them, and of the tvranny and arbitrary power from which they have been delivered." Mr. Grogan attempted to console the meeting for the absence of those who formerly gave their countenance and support, by saying that he looked upon the repeal of the Maynooth endowment as a matter of certainty. Altogether the proceedings were enough to dishearten the most sanguine of the operatives present. Weekly Telegraph.

MAJOR MACHAMARA.—The London correspondent of the Liverpool Albion thus writes of the death of Major William Nugent Machamara, for many years one of the members for Clare, and a prominent politician, but better known as O'Connell's second in his fatal duel with D'Esterre in 1815 :- " A memento mori has been awakened in the breast of many a metropolitan this week by news from over the water of the death of that glorious old "son of the sea," [the English of the Milesian family name,] Machamara. Mournfully will the tidings recall the figure, still find in extreme age, of the gallant Major, in Bellamy's Kitchen of the will bless the day, when deeds shall take the place of words, and capital, courage, and enterprise start a line of steamships from Boston to the "Green Isle of the Ocean."

we go of che gatant major, in Bellamy's Kitchen of the House of Chimons; or sauntering up the Haymarket ever, linguring to look in at the window of the pistoline of steamships from Boston to the "Green Isle of maker's opposite the Opera-house; or in Bond street, the Ocean."

PHE TRUE WITNESS AND CATHOLIC CHRONICEE. -- DECEMBER 112,11856.

ing-bisnop, missen a character much of the day gor sispirit; as he still is in the fleah [and there splenty of it] to this day machanamara was the beau ideal of the Irish gentleman all of the olden time; that adthere is the control of the control mixture of the courfier, soldier, and man of fortune which one never sees now, and which none of the lish romance writers has ever succeeded in delineating, except Lover, and he but once, in Treasure Trove. The fustion swaggering melodramatic, bogtrotting, blarneyfying, brigands of Lever and Maxwell bear, and never could have borne; the smallestresemblance to the school of which the Mhior was the type, and in which quietude and punctilio, far more than fastidiousness and grimacing, were the characteristics. Self-respect and respect for to there, the two essentials Soft the genuine gentleman, were stamped upon him; and these, joined to a winning cordiality of mich and raciness of utterance, made him an universal favourite, without the favouritism degenerating into the familiarity ventured upon towards others of the same stamp, or rather the same status, Daniel Callaghan, for instance, the member for Cork, of claretty and colloquial celebrity. But Dan by no means the fellow of the Major in the sense now meant; and it was impossible to see the two men together, as they often were without being struck by the resemblance they presented to Farren and Dowton, in Bunn's then popular [translated] play of the Minister and the Mercer, in which the traits of the high bred patrician and of the under bred though very "respectable plebeian," were brought out by the two great performers with a naturalness that was a miracle of art. His independence, and the polish which helped to preserve that independence, by repelling all approach to equality on the part of the "Tail," rendered Machamara any thing but a favourite, at least politically, with a Dathing out in more judgment and infinitely greater influence than him of Cork. Notwithstanding the Major being O'Oonnell's second when D'Esterre was shot, and ready to play the same part when Peel pre-tended to be a thirst for the blood of the Hibernian, but prudently shouted fee faw fum so loud [as also when he challenged those very shy fighters, Hume and Doctor Lushington] that the police settled the matter, the Liberator did not like him. Unlike any of the rest of the Tail, the Major, who was the very of the rest of the Tah, the halor, who was the very type of chivalry in all things, held his seat for his own county Clare, (for which he mainly helped to return the great tribune in '28), not in virtue of Dan's permission, but in right of his own popularity with the electors, whose idol he was, as "one of the rale ould blood," sprung of a race who were ancient before Norman, or Saxon or even Danes was heard. Besides, he was a genuine repealer and showed the sincerity of his fascination with that "splendid phantom" in retiring from public life when the bubble burst. His independence of the Liberator-never paraded, but never disguised—caused him to be regarded with no great affection by their reverences, the political priests, who, however, greatly respected him; and among those who expressed that respect was about the very last man who might be expected to feel, or at least who may have had the opportunity of observing the circumstance, will remember that much to the wonderment of the Dillon Brownes, Feargus O'-Connors, and the rest of the boiling parliamentary potatoes, the Major never passed Sir Robert in the lobby without the latter relaxing into one of his most honeyed smiles, and a gentle inflection of his very kitchen pokerish back bone;—the Major reciprocating the courtesy as blandly as if he had bim at twelve paces on Wimbledon Common, with surgeons for two and a coffin for one ordered at the adjoining public house. Peace be with the gallant old warrior, who was ever ready to give, and teach how to give, a quietus to others, and with so much case and elegance that many a man would have deemed it quite a pleasure to have his brain blown out according to the Macnamara code, and quite a misfortune and degradation to run the risk of violating that eti-

GREAT BRITAIN.

On Wednesday, 19th ultimo the Feast of S. Elizabeth of Hungary, the first Hospital which has been blessed in England since the disastrous change of the national religion, received the solemn benediction of the Church at the hands of the Cardinal Archbishop, who offered on the occasion the Holy Sacrifice in the Hospital Chapel. The Sisters of Mercy lately returned from the Crimea are already in possession

The Times remonstrates against the appointment of a "Bishop of Westminster." London and Westminster are really one city; and if we have two Bishops in it, as they are sure to be of opposite parties and support opposite doctrine, we shall have a regular fight in the streets. It proposes instead that the third part of the Diocese of London should be erected into a Sec of St. Albans: The Daily News suggests that, by way of meeting the Catholics, the "Archbishop" of Canterbury should be made " Archbishop of Westminster." No need of the trouble, the chair of St. Augustine is already removed by the authority which set it up.

The controversy about the Denison case continues This week, Mr. Gresly complains that the Archdea-"with his usual pugnacity, is ready to fight with friends as well as foes, and maintains that in spite of the condemnation of his doctrines, "we may preach the doctrine of the Real Presence just as freely as before." No doubt. We also said so. The effect is, that there will be no dogma, true or false. Mr. Woodgate argues against the Articles being the standard of doctrine. "If so," he says, "there is nothing to prevent a clergyman preaching that the Holy Scriptures are not inspired." No doubt; and accordingly we see that this is actually denied with absolute impunity. It cannot be too often repeated, that it is not the truth or falsehood of any proposition which makes it lawful or unlawful to teach it from the pulpits of the Establishment, but solely and simply its being authorised or not by Act of Parliament. The same applies to the other instances selected by Mr. Woodgate—the existence of Satan (e.g.), and the like. There are a good many other letters of less moment, both this week and last, and a Protest of the Clergy of the Diocese of Exeter to their "Bishop." It is remarkable that this, as well as others which we have seen, save those who sign it from disagreeable, consequences by saying that they do not pledge themselves "to all particulars that have been objected to."-Weckly Register.

Politics penetrate everywhere, and even the turtle and venison and champagne of the Lord Mayor's banquet cannot be exempted from the common lot. Dinners, imoreover, in England have a recognised political aspect, and we cannot, therefore, help commenting on one unparalleled feature in the late Mansion-house banquet-the fact, namely, that not a single European. Ambassador was present on the occasion. The United States Minister was absent as well, and it seems to have been a doubtful point whe ther the black Ambassador of Hayti was not entitled to the honor of returning thanks for the entire corps diplomatique. This duty, however, was passed on by some dexterous management to the Minister of Brazil. Whether this general absence was concerted or not we do not inquire, we only say it is remarkable. At the least, it looks as if Foreign States did not care much about showing us any marked cordi-ality and at such a moment as this the absence of cordiality is more than usually indicative of the prescace of a worse feeling .- Press.

. THE MAYNOOTH QUESTION .- Mr. Roebuck and Mr. Hadfield addressed their constituents in the Town Hall at Sheffield on the Irish Ohurch question. Mr. Hadfield said he lamented also the sorrowful class of questions, involving grants of money to religious bodies, irrespective to the truth of their doctrines. Of this class were grants to Maynooth and the Irish Regium Donum. While the Irish Presbyterians had received large sums from the State the Free Church of Scotland had raised by voluntary efforts £3,500,000

ing Bishop, himself's character much of the Mal like the Ontholics for Protestant purposes; while oil ing Bishop, himself's character much of the Mal like the Ontholics for Protestant purposes; while oil jors spirit; his he still is in the fleat [and there spilenty jection was maderby men who received that money of ill to this day. Machanara was the beau ideal of the taxing Protestants for the support of Maynooth, of ill to the older time; that adwe'sce three sets of sects. There is that well endowed body, which my friend Mr. Grote, the historian of Greece, called 'the greatest ecclesiastical enormity in the tworld'—the established Church of Ireland. Then come the many millions of Roman Catholics, and then the small number of Dissenters. They are all three endowed - but how? Why, the very small body of the Established Church of Ireland is about the richest church in Europe for its numbers; the many millions of Catholics have something like £20,000 a year, and the Dissenters have the regium donum. I don't know what that is, but it is a very small sum. ('£40,000'). Carrying out the view of my hon. colleague, he, if Mr. Spooner made a motion, as he annually does, against the Maynooth grant, goes into the same lobby with Mr. Spooner. But let my hon, colleague make a motion each day against the Established Church of Ireland, then we shall see how holy is the alliance. He would go into the same lobby with me. I dare say so, because I begin with the strong. I always like to meet my strong foc, and not wreak my vengeance upon the weak. I should be in the same lobby on that question with my lion. colleague; but where would Mr. Spooner be? Cheers.) So that by this unholy alliance between my honorable colleague and Mr. Spooner you put down the support of £20,000 a year that goes to the Roman Catholica; but you do not put down the immense ecclesiastical enormity-I mean the Irish Established Church. Now, I say there are two courses to pursue—I am not like Sir Robert Peel, who always had three-endow none, or endow all (cheers). would rather endow none (cheers). And I will tell you why. I have that faith in truth that I do not think truth wants either rewards or punishments. Therefore, I say, if we be in the right, if we have truth on our side, we don't want any State church at all. Let truth fight her own way. She is great, and she will prevail. For endowment is so much a bribe for men to believe or to express their belief (hear, hear). Therefore I am against all endowment whatever. But as I don't take upon myself to say who is in the right or in the wrong; as I believe in the mat-ter of religion it is wise, it is just, it is humane policy to allow every man to settle that matter between himself and his Creator—as that is my opinion, I say, I would rather endow all than endow only a part. Therefore, if we cannot put down the Irish Church I am not for putting down Maynooth. I now put aside all the peculiar considerations that bind themselves up in the question, and they are very peculiar. I will not vote for the putting down of Maynooth until the Irish Church is put down. When that is put down I will vote for putting down Maynooth.

CIVILIZATION .- 'Put money in thy purse' is the English first commandment. Seek first the Kingdom of Earth and all things else shall be added unto you, is the religion taught and practised in Great Britain, and recommended to all the nations of the world. Wealth, no matter how obtained, is honor, poverty, no matter how honest, is a disgrace in that land Bibles and bishops must accomodate themselves to these principles, or be disregarded. Great is gold dust, and holy and wholesome things are notes of the Bank of England. The fruit of this new evangel is becoming apparent every day. Liars, hypocrites, and robbers abound; swindling has become a science and a fine art, and ere long will be taught at public institutions by gentlemen with a half a dozen letters after their names; Fellows of various degrees of scoundrelism. This week the press is filled with the revelations of Messrs. Redpath, Agar, Burgess, and Tester, worthy gentlemen who, like some of the old-alchymists, blundered at their work, and got blown up in consequence. A few weeks or months ago we had Mr. Robson and Messrs. Dean Paul and Co., all educated, and some of them 'pious' men. Robson wrote plays; and woo'd the muses; Dean Paul was a babe of grace with whom it was meritorious to have any connexion; Redpath, it appears, patronised at once the theatres and the religious societies of London: His salary, we are told, was no more than £250 or £300 a year, but he lived like a prince, had a box at the opera, was a governor of Christ's Hospital, and of the Royal St. Anne's Society and a subscriber and director of many of the most prominent metropolitan charitable institutions. There was scarcely a fashionable party, or an operatic performance in which the name of "Leopold Redpath, Esq., did not appear. Mr. Redpath's method of putting money in his purse was very simple. When he had to issue a amount, thus making it £1,000 on the Company's The operation was not confined to £100, but extended to stock of £200, £300, and £500, so that out of every £100 stock transferred he gained £900!! Such was the modus operandi in the great Northern robbery, the Great South Eastern robbery was a more complicated and interesting affair. Impressions of certain keys were taken in wax, and new ones made, courier bags to be worn about the person were bought for the purpose of taking away the plunder, and vulgar leed was procured and substituted in the safes and boxes for the precious metal. Great Western and North East by Northern robberies have not yet been discovered, but doubtless they will turn up in their own good time.-Nation.

ENLIGHTSNMENT .- The great enlightenment of the latter part of the nineteenth century in England is undeniable. It is quite a blaze. Gas lamps and policemen stand thick about the streets; nevertheless people are robbed and garrotted every night This week a gentleman applied to the Lord Mayor to settle the point whether it is inwful for persons to go about armed against marauders. Applicant showed how he had been garrotted on Hackney Heath, and wanted to know whether he was chilled to carry a revolver. The Chief Magistrate decided that se could only have recourse to the police, a decision at which the applicant looked glum and shook his head. The moral lights are just as large, and quite as many. In Manchester, for instance, a number of brilliant lectures have lately been delivered. Lord Palmerston has lectured there, Louis Kossuth came after him, and after them came philanthropists and reverend gentlemen. But Harrison, the wizard, and men of his class, Sourish there notwithstanding. The London Leader says : - "For the present, probably Harrison's career is stopped—it is at least suspended But there are still no fewer than three professors of his art and science of medecine, magic, and futurity within half a mile of his residence, and there still exists, all round, the same mass of ignorance which sends clients to the wise man; and exposes those clients to every kind of imposition and extortion, from five shillings to the penalty which poor Eliza Croft was compelled to pay. There is scarcely actown in the country, where the wise man is not to be found. In Manchester, there are ten or twelve; indeed the profesiors of the art bear some relation to the number of the population; some say, that in old cathedra towns they are one per cent, There is a meeting house at each end of the South market, but what is the influence which those meeting houses exercise compared with Harrison's? For sithough he is one against many-preachers, class-teachers, and misionaries -it is to ba observed that the influence of the missionary is principally in an arithmetical ratio the influence of Harrison, who makes the mother of the family his slave, is in a geometrical ratio.' Moral and enlightened England! Really, if matters progrees at this rate and in the same direction for another half a century, England will be a pleasant place to live in!"-Ib.

The British-Indian armament against Persia goes on, and the news of Friday morning is that Sir James Outram left Southampton the day before on his way to take command of it. It is no doubt possible and much to be hoped, that before his arrival at Bombay matters may have been adjusted Whether Herat has actually fallen or not, is a question upon which 000. He could not understand the morality of tax- the accounts are contradictory.

SOME ACCOUNT OF MR. SPUNGSON, THE PROTESTANT PREACURE, AND HE CREED.—When the present middle-aged mothers of Edinburgh were in their teens they may have gone, or heard of others going, with brothers and lovers, an excited and amused crowd, to hear a preacher, who, at times, abruptly stopped in psalm or prayer, and exclaimed, "The bawbees, methinks I hear mair clanking of cuddyheels on the floor than bawbees i' the plate." London is at present amused by such another comedian. Having covered the country with its comic literature, the English metropolis is now enjoying its comic pulpit. Gilbert A'Beckett, just deceased, gave us comic histories, comic grammars, and a comic "Black-stone's Commentaries on the Laws of England;" but his fun was secular; he presumed not to desecrate aught sacred with funny pen or pointed pun; and he touched nothing with pun pointless. Not so scrupulous is the unwitty and Rev. C. H. Spurgeon, Baptist minister of New Park street Chapel, Southwark, of Exeter Hall; and of the Royal Surrey Gardens.— We lately heard him delivered of a pulpit pun as follows :-" The key-note of the true Christian, is not A, nor B, nor C, nor D, nor F; it is Je-sus." And this :- " A man sits down in self-sufficiency, thinking I can do all that. O, blessed day when God directs His shots against all that! I know I hugged that old idea a long time with my 'cans,' 'cans,' 'cans;' but found my 'cans' would hold no water, and suffered all I put in to run out." The man whose intellectual poverty permits the utterance of this despicable pun on water-cans, has been, for months past, followed by thousands, by ten, fifteen, or twenty thousand of eager hearers, gathered chiefly from the middle classes of London, and was not long ago glorified by similar crowds in Glasgow, and in the provincial towns of England. Mr. Spurgeon, of London, neither possesses high intellect, nor wears, its appearance. When, instead of the scriptural and poetical simile of "watering" the Gospel plant to nourish its growth, he says he will "dung it," one is not taken wholly by surprise after a perusal of his countenance. Yet his attraction of the London multitude is a fact, and one of the metropolitan marvels of 1856. Let us inquire what are the elements of this popularity. If there be forthcoming preachers now at college, whose face, like Mr. Spurgeon's, would have given Lavater a companion portrait to Pride, Envy, and Jealousy namely, Audacity-this inquiry may not be uselessly pursued. They may see it in the pillory of a future day. Charles A. Spurgeon was born on the 18th of June, 1834, and is now in his twenty-third year .--His birth-place was Kelvedon, in Essex, near to Mr. Mechi's estate at Tiptrecheath, famous for its farmyard tanks, which may possibly have supplied to this fertile genius his simile about manure just quoted. His father is a merchant's clerk in Colchester, and presides in a Baptist Chapel there. His grandfather is a venerable minister of the same body, of more than fifty years' standing in the pulpit. Young Spurgeon was put to school at Colchester, and, subsequently, to the Agricultural College at Maidstone, for one year. Afterward he was a teacher in a school at New Market, and from thence went as usher to a Seminary in Cambridge. These employments brought him to the beginning of his ninetecnth year, when he took to preaching of his own accord—self-sufficiency and dogmatism being his distinctive marks of character from childhood. He acquired but little classi-cal learning, while his disregard of English grammar at times, and of the rules of logic, always proves his independence of schools. He read the Puritan Fathers, and smoked tobacco, adopting for model their eccentricity of style and metaphor, rather than their simplicity of doctrine. Being appointed to the Bap-tist Chapel of Waterbeach, Cambridgeshire, he soon attracted a large congregation. The trustees and deacons of New Park street Chapel, London, were on the look out for a popular man who might fill their empty pews, and redeem their chapel debt. They found Mr. Spurgeon, who has done all this and more. He has been in London about two years. His first game" in the metropolis (he uses such slang in the pulpit as "the Gospel is our game and no mistake,") was unlimited advertising, which still continues .-From the centre of the city to the farthest suburbs, every dead wall, boarding, and spare post, has dis-played — "Who's your Hatter?" and "Holloway's Ointment;" "the Rev. C. H. Spurgeon will preach," or "New Park street pulpit," or "sayings and doings of C. H. Spurgeon," &c. At last people asked, "Who and what is this Spurgeon, whose name is on every wall always?" His sermons were purchased and read, and being a kind of comic pulpit, though in parts dismal and obscure enough, readers became listeners. Park street Chapel overflowed; Exeter fall, with capacity to hold hired; but as many more thousands remained in the Strand unadmitted. Next, Julien's Surrey Music Hall was hired. It is said to hold ten thousand, with cramming, two thousand more. On Sunday evening last, the number within and without the Sarrey Garden gates, attracted by Mr. Spurgeon, was variously estimated at from 18,000 in the Times, to 30,000 in other daily papers. Now, what is the manner and matter of this preacher? The inquiring visitor sees a short, square built man enter, with a round, pallidlooking face, relieved, however, by expressive dark eyes, and a profusion of black hair, parted in the middle. His reading and prayer over, in which there is nothing very singular, unless it be a familiarity suggestive of profanity with which he addresses the Throne of Grace, he begins his sermon. If it have reference to the fall of Adam, and expiation of sins through faith in Jesus Christ, he lets his audience know, in a jovial kind of tone, that he is about to amuse them. He looks intently to the farthest corner of the house, and exclains :- " Holloa, Adam !-Where art thou, Adam?" In the presumption that Adam is afraid to face such a congregation in answer to such a summons, he makes the father of mankind reply tremulously, "Here am I, what wouldst thou?"
"What would I?" he indignantly rejoins, "I would know what you have done, Adam, that we are all damaed through you?" Adam makes a speech. The preacher answers him. Adam has a rejoinder; the preacher another. Adam is greatly abashed, and has decidedly the worst of the argument, and is told, in the slang of the tap-room, "I thought I should make you sing small." Then, in a jolly, rollicking, banter-ing style, he comforts Adam thus, "Ah, never mind, never mind:man; we have a new Adam, we have Christ instead of you," &c. Then he brings the persons of the Trinity on the platform, and holds colloquy with them. In like manner he introduces prophets, spostles, and all other scriptural personages. He makes the Saviour and Mary Magdalen hold conversation, the preacher imitating the tones of a timed, repentant woman. And this it is which the tens of thousands of the metropolitan population are crowding, even unto death, to hear, to grieve at, or to approve y occasional hursts of laughter, or flood of tears. e gives scenes from hell, in which the persons of his drama are his brother ministers with their congregutions; he has a powerful voice, and alters its tones with considerable effect, in a dramatic sense. He walks up and down the platform, and is only at home when he has such a stage. A pulpit cramps him. He tells that his gains to the kingdom of Christ have

It is not perhans generally known that the new Protestant sect of Agapemenites consists chiefly of seceders from the Establishment. The Somerset papers relate some curious particulars in reference to the leading nersons of this institution. Brother Prince, who is at its head, was educated at St. David's College, Lamieter, and was afterwards ordained and made curate of Charlench, near Bridgewater, of the Agapemone, was at that time Rector. While acting as curate, Mr. Prince preached extraordinary doctrines, divided his congregation into two classes, "the blessed" and "the cursed," and administered

been a thousand souls a year, since he came to Tion-

don, and he expects they will amount to an additional thousand this year. Have we said enough of this

preposterous mountebank? Surely we have .- Ca'e-

the Sacrament of the Lord's Supper to-very young children. This course of conduct brought down ecclesiastical consure upon him, and he retired from his curacy. While at Charlench he made such a deep impression on the mind of Mr. Starkey that he gave up his benefice and joined with Mr. Prince in the delusion which they have since that time so assiduously propagated. Mr. Thomas, who ranks in importance

PROTESTANT PROGRESS.—The following picture of the moral condition of the great mass of the poorer classes in England is not flattering. It is by the Hon Mr. Gladstone, who at a late public meeting, speke as follows :- He did not wish to give a gloom view of the state of society in this country, but it was plain that there were many circumstances which tended at least to darken very much those pictures which the most sanguine minds would draw ;-if they would look, for instance, at the character of the crimes which had lately been tried in their courts of justice—if they would glance at the columns of the papers and see the description of crimes which were daily disposed of by the magistracy of the land-they would gain some information as to the condition of many great classes in the community; if they considered what horrid systems had grown up of late years, including that of Mormonism, which was one of the most hideous superstitions the earth had ever produced since our Lord's death. (Cheers.) That Mormonism, although it had found a home on the shores of the Salt Lake of America, had been fed, supplied, and nourished from our own country, and not only from among the rural population, but from among by no means the worst class of society. They might again turn their consideration to the mass of crime which had been engendered among themselves. They might go to some of their most populous towns; go, for instance to Liverpool, and for miles and miles they would see the streets swarming with men, women, and children; but if they asked themselves what were the proofs that the Lord had come into the world and left, as an inestimable inheritance, His Holy Word and His Church, they would with deep humility be compelled to confess that there was scarcely a trace of Him to be seen, and that great masses were gradually receding further and further from the hold which Christianity ought to have upon them. (Cheers.)

FEARFUL TRAGEDY AT WORKINGHAM, BERKS.-The perpertration of a murder in the parish of Workingham, Berkshire, on Friday morning, by a man who has been acting as a home missionary, has excited intense interest in the town and neighborhood. A lady named Saltmarsh, living at Bill hill, determined npon opening a schoolroom and employing a person as a home missionary to deliver weekly lectures and sermons to the rural population, and distribute religious tracts among them. She made application to the London City Mission Society, and on the recommendation of Mr. Geldart, the secretary, employed a person named Charles Forester, who came down to the neighborhood about a year and a half ago, and entered upon his work. He was a very earnest and active man, but his intellectual attainments were of too low a caste to make him 'so useful as desired, and arrangements were made with him to be superseded, which was done in July last. Being unwell at that time, and having indications of consumption, he succeeded in becoming a patient in the Brompton Consumption Hospital, where he remained until a fortnight ago, when he left. On Friday morning Mrs. Forester got up about seven o'clock leaving her boy Samuel, aged five years, in bed with his father, and they both appeared to sleep soundly. In about an bour afterwards, when Mrs. Forester was engaged in serving a customer in the shop, her husband came downstairs and walked out of the house. As he did not return, and her child appeared to be sleeping longer than usual, she went upstairs, and to her horror, found her boy with his head nearly severed from the neck. An alarm was created, several neighbors were in attendance, and search was made for Forester, but he could not be found. It appeared, however, that he had walked into the town and given himself into the custody of Sergeant Bostock, stating that he had murdered his only child. He was committed for trial. An inquest was held on the body on Saturday afternoon, before Mr. Rupert Clarke, the county coroner, and a verdict of 'Wilful Murder was returned against the prisoner. Forester is between 35 and 40 years of age, and is a man of genteel demessiour.

UNITED STATES.

We regret to have to announce the death of the Rev. Mr. Curran, Catholic Pastor of Astoria. at the advanced age of 75 years. He was one of the oldest missionary clergymen in America. During his mission he built sixteen churches. He died regretted by his flock, and all who knew him .-- Irish American.

The fair at the Chrystal Palace, by the Catholic ladies of New York city, in aid of St. Vincent's Hospital, after all the expenses were paid, produced the large sum of thirty-four thousand dollars.

THE CARE OF LOUIS BAKER .- The second trial of Louis Baker, for the murder of Win. Poole, terminated in Newburgh, Orange county, on Saturday, in the disagreement of the Jury. It is reported that they were equally divided—six for conviction of manslaughter in the third degree, and six for unconditional acquittal. Judge Peabody presided.

The observance of Thanksgiving Day in Boston exhibited a curious admixture of the Puritanical strictness of the last century with the "fastness" which characterises the present. In the morning every one went to Church; in the evening they went to the Thea-

There are rumors of a projected visit, next spring, of the Grand Dike Constantine to this country, with a fleet. The Grand Duke Constantine is considered is the eagle of the Imperial family and of the nation. He professes great admiration for the United States.

It is estimated that 2,000 young men from the United States have perished under Walker.

BIBLE DESTITUTION .- At a late meeting of the New York Bible Society, Rev. R. H. Pearson, of Kentucky, said that the destitution of the Bible in that State is fearful. Of 30,000 families he visited, one-fourth had no Bible; many did not know what he meant by the Bible, and had never heard of such a thing.

Logisville, Drc. 8. - The negroes in Southern Ken tucky are in a mutinous state, and a general insurrection is feared. Vigilance Committees have been formed in Lafayette, Hopkinsville, and other places It is alleged that Christmas eve had been fixed upon tor the rising, and the most extensive arrangements had been made to carry it out successfully. One white man has been arrested, together with a great many negroes, including many of the generals, captains, and other officers of the proposed movement. Several of them have made full confessions.

CINCINNATINDEC. 8.-On Saturday evening on new steamer lying up the river, burst her steam pipe, scalding 11 deck hands, fireman, and 6 deck passengers. Three of the injured died soon after. The others were brought down to the hospital in this city; they are hadly scalded; four or five more will probably die.

Commess Panalleled .- A mercantile firm of Boston received this week a letter from the captain of one of the brigs they chartered, dated Barbadoes, in which he informs them that as he believes the United States are about going to eternal smash, he has sold which parish Brother Starkey, second in command of shie and cargo and pocketed the money, which he the Agajemone, was at that time Rector. While don't think they will ever see again. He concludes don't think they will ever see again. He concludes records the following sneedote: "Jack," said a man with some complimentary; allusions to our country-men, and wishes he had never seen any of them. The vessel is the brig Boston. Boston Journal.

A Sturid Bunglan One of the richest jokes we ever heard of, has just transpired in this city. On Saturday night last a fellow named Frederick W. Mumford effected an entrance into Lyuch's Saloon on Water street by breaking in one of the rear windows. After rifling the money drawer of a few dollars in change, he bestowed his attentions upon sundry bottles of choice liquor. Determined to make the most at the Agapemone, was also at one time a clergyman of his opportunity, he imbibed so freely of the pleaof the Established Church, officiating in Somersetsant liquids, that he became completely obfuscated, and was, in common parlance, "so drunk he could'nt see a hole through a ladder," to say nothing of the one he had made through the window. The consequence was he was discovered by the proprietors on Sunday morning, drank as a lord; fust asleep in a chair, with the small change in his pocket and the window open! The Chief of Police was sent for, and Mr. Mumford provided with comfortable quarters .-He will pay for his stupidity by a visit to Auburn .-Oswego Times.

> THE SLAVE TRADE.-We learn upon inquiry of the U. S. Deputy Marshals, that the fitting out of slavers from this port continues. In fact, this business was never prosecuted with greater energy than at present. The occasional interposition of the legal authorities exercises no apparent influence for its suppression. It: is seldom that one or more vessels cannot be designated at the wharves, respecting which there is evidence that she either is or has been concerned in the traffic : and within the last nine months three alleged slave cases of the character referred to have been before our Courts, resulting, in one instance, in confiscation. That such is the fact, is not surprising, when it is considered that a vessel must be procured in U.S. in order to secure the Protection of U.S. flag which prohibits the right of search, and that New York, as affording the best facilities for fitting out slave ships, with the least liability of detection, necessarily becomes the centre of operations. Add to this the strong appeal which this traffic presents to man's cupidity, and the case with which the law is evaded .--N. Y. Journal of Commerce

Messes, Joaquin Negret, and De Mean, the lattern well known segar dealer of Boston, have been arrested and held to bail in the sum of five and ten thousand dollars respectively, on charge of being engaged in the slave trade.

The Governor of South Carolina, in his annual message to the Legislature of that State, takes broad grounds in favor of the re-opening of the slave trade. He says: "To maintain our present position, we must have cheap labor also. This can be obtained but in one way-by re-opening the African slave trade .-Until Providence enterposes and changes his organism, the African must continue to be a hewer of wood and a drawer of water.' It is a diseased sentimentality which starts back at the idea of legalizing the slave trade, and at the same time contemplates, without emotion, the cruel servitude which capital exacts of labor all the world over. There was a time when canting philanthropists had instilled into us a belief that slavery was wrong. Investigation has entirely changed the one common sentiment on this point. The South now believes that a mysterious Providence has brought the two races together on this continent for wise purposes, and that the existing relation has been mutually beneficial. Southern slavery has elevated the African to a degree of civilization which the black race bas never attained in any other age or country."

We learn from the Boston journals that the City Council, true to their reputation for unmitigated bigotry, have indefinitely postponed the subject of removing the restrictions from a portion of the jaillands, bought by Rev. Father M'Elroy, for the purpose of erecting thereon a church and school house. Such conduct is so outrageous that we cannot find words sufficiently expressive to characterize the petty meanness of the set of officials who rule the modern Athens." There are nearly Secenty Thousand Catholics in and about Boston. Have they not ability, (we know they have the will) to see that their venerable clergyman shall not be deprived of the holy object of his long labors and anxiety.

The Richmond Enquirer, describing the death of the Know Nothing faction at the late election, gives the following graphic sketch of its last moments:-"In the moment of its dissolution Know Nothingism supplied a signal instance of the 'ruling passion strong in death.' A ruffinn from the beginning, its last thirst was quenched in the gure of its murdered victims. It died in the gutters of Baltimore, grasping a slung-shot in its bloody hand, and breathing out its soul in ribald imprecations against the Irish Catholic. The land is covered with the steach of its decaying car-

SHOCKING SUICIDE BY A SPIRITUALIST, -John B. Fairhanks, a patent agent, occupying an office in the lower part of Broadway, committed suicide, between 8 and 9 o'clock on Saturday morning, by jumping from fifth story window of his lodgings, at No. 658 Sixth-avenue, near Thirty-ninth street. He struck upon his head, and was of course instantly killed .--Mr. Fairbanks was 25 years of age, and a man of fine attainments. His parents reside at Leon, in this State. He studied law in the office of Gen. Nivens at Monticello, and practiced at the Bar for some years. Afterwards he became a patent attorney, and about the same time an assistant editor of the Scientific American. About two years ago he opened a European. and American Patent Agency, at No. 308 Broadway, which he continued until his death. He made several important inventions, and was much absorbed in the consideration of a universal language. Losing a sister whom he dearly loved, and already suffering from some unfortunate love affair, he became about three months ago strongly possessed of a desire to hold communion with the spirit of his departed sister. With this view he eagerly devoured all spiritualist nublications, had frequent interviews with mediums, attended all the spiritual gatherings, and at length gradually believed that his sister conversed with him, He became in fact a decided and devout spiritualist and was ever seeking to make converts to his new belief, which he advocated in an impassioned language. Latterly he seemed greatly troubled in mind. and the night before his death he sat up till a late hour reading the Bible. He arose early on Saturday morning, went to the Tremont House, a few doors distant, where he took his meals, wrote a letter which has not been found, and then returned to his lodgings and precipitated himself from a fifth-story window to the sidewalk. When his body was picked up a rope was found in one pocket and a razor in another, and among the papers found were several spiritual communications, and the following in lead pencil on a piece of a paper without date or signature: "I am certainly not insane. Write to my father to settle my estate. This is the day to live.

ARRISON THE TORPEDO MAN. - Wm. Arrison of Cincinnuti, spent months in making an infernal machine. He guarded every step of his progress in the work with the most scrupulous care. His malice was as cool as it was diabolical. When this machine was done, he sent it by a child to Mr. Allison, steward of the Cincinnati ilospital; against whom he had a bitter gradge. Allison opened it in the presence of his wife, whereupon it exploded, killing them both, and tearing the bosso nearly to pieces. Arrison Bed; but was caught and taken back to Cincinnati. His third trial has just closed. The jury found him guilty of man-slaughter. They did not affect to entertain a doubt of the facts as we have stated them, but decided that the act he was guilty of was not, murder! A more infamous, monstrous and accursed verdict was never rendered on earth. It must shock the moral sense and the common sense of all mankind .- Louisville

Young America. A recent traveller in America

ATHERTRUE INVIENESS. AND IGATHOLIC CHRONICLE: ___ DECEMBER 12, 1856.

REMITTANCES ... 10

ENGLAND, IRELAND, SCOTLAND & WALES. SIGHTIDRAFTS from One Pound upwards, negotiables any Town in the United Kingdom, are granted on The Union Bank of London, London, London, The Bank of Ireland, Dublin, The National Bank of Scotland, Edinburgh, By HENRY CHAPMAN & Co., St. Sacrament Street.

Monireal, December 14, 1854

The True Mitness.

MONTREAL, FRIDAY, DEC. 12, 1856.

NEWS OF THE WEEK.

THE Atlantic with Liverpool dates to the 26th ult., arrived at New York on Tuesday. The Continental news is unimportant; the affairs of the Bank of France remained unchanged-but the London money markets was reported easier. In Breadstuffs there is no material change to re-

" ANNUAL REPORT" of The Chief Superintendent of Education, for Canada West, for the lative Assembly.

That which naturally first strikes one, upon laying his hands upon this "Report," is its monstrous size; and this feeling of astonishment is not diminished, when upon opening it, he discovers the worthlessness of the greater part of its contents. For its exterior, we may remark that it is 93 inches long, 61 inches broad, and 3 of an inch thick; that it contains three hundred and fortyeight printed pages, and weighs upwards of 17 oz. Internally, it is made up-1st-of a voluminous dissertation upon "Books - School Teachers, their Salaries, and their Religious Faith-Separate Schools-Religious Instruction"-and the importance of paying Dr. Ryerson a high salary to superintend the education of the children of Upper Canada. This portion is, for the most part, smartly written, and is not devoid of interest. After it follows a series of statistics, giving, in a tabular form, a great deal of unnecessarily minute information respecting the fortunes of the schools in the same section of the Province; which again is succeeded by about seventy-six pages of unmitigated twaddle, under the form of "Extracts from the Reports of Local Superintendents;" and for the printing of which the country is called upon to pay. This is unfair. If "Local Superintendents" see fit to indulge largely in platitudes in their correspondence with the "Chief Superintendent," these worthies should keep their tediousness to themselves; and not bestow it upon the public, and at the public expense. Dr. Ryerson, by himself, is a very expensive luxury, not very useful, even if ornamented; at all events, one with which many a hard-working, over-taxed Papist, would willingly dispense altogether; but it is intolerable that he should impose upon us all his " Local Superintendents" besides, who are neither useful nor ornamental; and make us pay for the publication of their slip-slop gossip, about the blessings of education, and other common place phrases, in which it is their delight to indulge.

That portion of the "Report" which is dedicated to the discussion of the Separate School Question - comprising nearly one-third of the matter supplied by Dr. Ryerson himself-will be read with the greatest interest, both by Protestant and Catholic. The writer does not conceal his hostility to the principle of Catholic separate schools; though, as in practice—thanks to the restrictions with which the Separate School Law is hampered—these schools, except under very peculiar circumstances, are still impossible, he does not recommend that, for the present, they should be disturbed. So long in fact, as the Separate School Law is a dead letter, owing to the unjust restrictions placed upon the Catholic minority of Upper Canada-so long, but so long only as it remains what it is at present, "a snare and a mockery," so long will Dr. Ryerson consent to its holding its place on the Statute Book. If Catholics continue, however, to agitate for their rights, and for "Freedom of Education," he plainly intimates that the Separate School system must be abolished altogether. In spite of these threats, we trust that the Catholics of Canada will continue to assert their rights, and to perform their duties, so as to impress upon their adversaries the conviction—that, if the Denominational, or Separate School system be abolished, they will not contribute one penny to any other; and that they are resolved to secure "Freedom of Education" for themselves and children at any price. We must, in short, make it as impossible to tax us for "State Schools," as for a "State Church." We ask only for our "rights," and these we will have.

Our demands simply resolve themselves into

these :--1. That we be not taxed, directly or indirectly -and that the common funds of the country be not devoted exclusively-for the support of either a school or a church to which, as Catholics, we have conscientious objections; and of which we canour "conscientious objections," of course, no secular tribunal can take cognizance, without thereby violating the "rights of conscience."

poses at all or if of the common funds of the country a portion be devoted to religion or education—we be permitted to apply our taxes to such school or church purposes as we please; and Report we have not space to enter to day. We that, in proportion to our numbers, we receive a share of all public monies by the State applied the respective positions assumed by the advocates either to religious, or educational purposes. Of of "State-Schoolism," and by the friends of course, what we ask for ourselves, we acknowledge as a "right" in all others; and if we refuse to contribute to Non-Catholic Church or School purposes, so also do we disclaim any, the most remote intention, of asking Non-Catholics to contribute, directly or indirectly, to Catholic education, or the Catholic religion. In short, we occupy the same position towards "State-Schoolism," that the Dissenters in England do towards "State-Churchism." Every argument which is valid against the one, is fatal to the other; for "State-Churchism" and "State-Schoolism" are identical in principle, and must stand or fall together.

"It is only since 1850"-says the " Reportthat any persons pretended to demand separate schools as a right, and not as a favor." This is Year 1855. Printed by Order of the Legis- flattering; for it shows a decided improvement in Catholic spirit; and that, since 1850, the battle on the School Question has been removed to higher ground. The question now is no longer-" Are the prejudices of Romanists entitled to the favorable consideration of the State?"-but-"Is education a legitimate function of the State? -has the State any more right to impose upon an unwilling portion of its subjects a system of "State-Schoolism," than it has to impose a system of "State-Churchism" upon a Dissenting minority? These-with the questions - "To whom does the education of the child belong?" and-" Does the child belong in the first place to the parent or to the State?"-these are the questions which, since 1850, the Catholic friends of "Freedom of Education" have ever endeavored to keep prominently before the public; because these questions lie at the bottom of the "School Question;" and because the answers to them must determine the respective rights of parents, and of the State.

> Dr. Ryerson, and the friends of "State Schoolism" assume as their fundamental position "that it is the duty of the State to provide for the education of all its citizens." We on the contrary, in common with all the assertors of "Freedom of Education" as opposed to "State-Schoolism," maintain that it is the duty of the parent to provide for the education of all his children—that on him, and not on the State, has God imposed the obligation of providing for all the wantscorporal, intellectual, moral and religious-of his offspring-and that no power on earth can release the parent from this obligation, and the responsibilities which it entails.

Here is the first, and indeed the important difference, betwixt the friends of "State-Schoolism" and the champions of "Freedom of Education." If we admit the premises of the first, of course we must admit the right of the State to do that which it is its duty to do; and consequently its right to provide such education as it pleases for all its citizens without distinction. We must therefore if logical, assert the obligation of all the citizens of whom the State is composed, to contribute towards the system imposed by the State; and must deny the right of any to demand exemption from taxation for that purpose. The logical upholder of "State-Schoolism" will of course go further; and, as an inevitable consequence of his first proposition, will insist that if it is the duty of the State to provide for the education of all its citizens, it has the right, and that it is its duty also, to see that all its citizens avail themselves of that School instruction which it has provided; and therefore to make attendance upon the "State-Schools," compulsory, upon all its citizens, without exception. If the State has the right to make us pay for schools to which we are conscientiously opposed, it is impossible, without the most contemptible inconsistency, to deny that the State has the right to compel us to send our children to the same schools; but if it has no right to do the latter, it can have no right to do the other.

That it is the duty of the parent to provide for the education of all his children is the principle of the Catholic friends of "Freedom of Education;" who since 1850 have no longer been content, with bated breath, and in a bond'sman key, to pray as a favor to be allowed to exercise their inalienable rights as freemen, and to fulfil their indispensible duties as Christian parents. Times are changed; and we trust that Catholics would as much scorn to ask or to accept a favor of any man, as they would to accept less than their rights. We ask no favor-we ask our rights; we ask rather, that we may be permitted to fulfil our duties towards our children without let or hindrance from the State; and this we cannot do, if, in addition to the burden of supporting such schools as those which we think fit to allow our children to attend, there be also imposed upon us by the State the burden not therefore avail ourselves. Of the validity of of contributing to other schools to which we will not send our little ones, whom we love, but whom we would rather follow to the grave than

2. That-if taxed for school or church pur- State provides, and whose fruits are conspicuous in the precocious debauchery of the female Yankees of Boston.

Into the details of the Rev. Mr. Ryerson's content ourselves for the present with indicating "Freedom of Education."

The Rev. Mr. Ryerson assumes that:-"It is the duty of the State to provide for the edu-cation of all the youth of the country."

The counter thesis of the friend to "Freedom of Education," on the contrary, maintains that :-"It is the duty of parents to provide for the education, as for the feeding and clothing, of their chil-

Hereupon issue is joined; and the whole School Question" is in fact comprised in

"To whom does the education of the child belong? —to whom has God committed the charge—and whom does He hold responsible for its due fulfilment?— The parent, or the State?"

"WHAT shall we do with our poor?" is a question that is beginning to force itself, very seriously, upon the attention of Protestants in Canada, as it has, for the last three hundred years, upon all the Protestant communities of the Old World. Pauperism is in fact one of the fruits of the Glorious Reformation; and it is not wonderful that Protestantism, which caused pauperism, now finds itself helpless in the dread presence of the gaunt monster which it has itself evoked.

Protestantism is the parent of Pauperism; because Protestantism, in its blind hatred of every thing connected with the Church, destroyed, or seized upon for secular purposes, these ample funds which the farsighted charity of our Catholic ancestors had devoted to the relief of the poor, the support of the widow and fatherless children, and the alleviation of all those miseries which flesh is heir to. Poverty and sickness, proceeding, oft from the inscrutable decrees of God oftener from idleness, vice, and the violation of His laws, there ever have been, and ever will be for we have the words of our Lord. "The poor ye have always with ye." But pauperism in the form that A now presents itself to the nineteenth century, was properly speaking, unknown to the 'Ages of Faith;" and can exist there only where the malice of man has actively interfered to choke up the sources of Catholic charity, or to divert the stream into another channel.

Far be it from us to reproach our Protestant fellow citizens with indifference to the sufferings of the poor; or to assume that naturally or individually, Catholics are more prompt to relieve the wants of their afflicted neighbors. We claim however for ourselves a better organisation, a better system, and above all, the blessing of God, without which nothing can prosper. Herein, and herein only, can we boast of any advantage over Protestants; and our complaint against them is, not that they are naturally hardhearted, or uncharitable, but, that their anti-Catholic prejudices are so strong, their hatred of Popery so intense, that they will not allow us to do for the poor, that which the experience of three centuries has shown them to be incompetent to perform; and that their anti-Catholic prejudices are so strong, that our efforts to administer to the wants of suffering humanity are invariably repressed by their active opposition. If we attempt to found asylums-or to endow existing charitable institutions with a portion of our wealth—every possible legal obstacle is thrown in our way. Old Statutes are brushed up; new laws are enacted to limit the right of testament; profane hands of the sacriligious robber are not laid upon our conventual and other ecclesiastical establishments, whose funds are intended for the support of the sick, infirm, and aged. Nor alas! is it from Protestants alone that this opposition proceeds. Catholics—that is nominal Catholics, like the French Bourbons and the Cauchon Miof our foes; and whenever some superlative piece of legislative rascality has been enacted, or has been attempted to be enacted, against the right of the Church to receive, and the right of the individual to give of his own—it has invariably been found that some of the Cauchon-Drummond tribe--of whom the breed is (we regret to say it,) very numerous in Canada—were at the

bottom of it. At the present moment public attention has been forcibly directed to the case of a Protestant woman—not of the very best character with four children, who, together with their mother, were lately committed to jail by M. Coursol. Inspector of Police, nominally as vagrants, virtually as paupers, to whom the jail offered the only place of shelter from the rigors of a Canajoin with those who would therein find an occasentence was dictated by the kindest feelings hour of death. towards the unhappy mother and her little ones or our Protestant fellow citizens, whose beneexpose to the dangers of such schools as the of a nature to challenge the serious attention of land's other grievances, social and political, will duly celebrated in England.

the public, to the dangers likely to occur from the growth of pauperism in our midst; and also to the best means of encountering and warding off those dangers which so seriously menace the

Legal provision for the poor is the favorite panacea of the Protestant political economist; as Christian Charity is that of the Catholic. The one gives us poor-houses and parish officers—the other, the convent, and the daughters of St. Vincent de Paul; the former is actuated by the dread of revolution, commercial embarrassment, and pestilence—the other, simply by the love of God. And thus the great social questions of the present day are-To whom shall we entrust the charge of the poor ?-to the Christian, or to the Statesman?-How shall we make provision for their relief?-by Act of Parliament or by the Evangel of Christ?

We confess ourselves strongly in favor of the latter plan; and feel confident that, if allowed free and unrestricted action, if uninterfered with by tyrannical legislation, and untrammeled by odious Statutes, that it would fully suffice for all our wants. The Catholic portion of the community, at all events, could, if not prevented by the State, amply provide for the poor of their own faith, leaving their Protestant neighbors to do the like with the Non-Catholic poor. All that we would ask of the State, and of our Protestant fellowcitizens, is, that they leave us free to carry out the good work in our own way-that they would oppose no arbitrary legal obstacles, in the shape of "Incorporation Bill" clauses, to the charitable intentions of the individual; that they respect the rights of property in the private citizen, and in the Community; and finally that-if possiblethey keep their hands from picking and stealing, and their tongues from evil speaking, lying, and

It must however be always borne in mind that here in Canada, and in our large cities especially, the Catholic charitable institutions are burdened not only with the support of their own poor, but with a great part of the pauperism of the British Islands, annually cast upon our shores; which pauperism again is the natural product of the Glorious Reformation." Under this heavy additional burden upon their resources, it is no wonder if, sometimes, our Catholic societies seem inadequate to the work imposed upon them; and if it should appear as if "Christian Charity" were incompetent to repair the evils caused by three hundred years of "British Protestantism." But this affords no argument against the all sufficiency of the former to provide for the poor. God is more powerful than the devil; the inventive genius of the Catholic Church is more than a match for the malice of her enemies; and fearful as are the ravages caused by sin, heresy, and infidelity, she is still in the XIX century, as in all preceding ages of her existence, ready and able to repair those ravages, if only allowed to pursue her course, undisturbed by the State, and unimpeded by the fanaticism of evangelical convent burners. State aid for the support of the poor can only be necessary in those countries where the fountain of Christian Charity has been dried up; or where an arbitrary government, has either laid sacrilegious hands upon the property of the Church, or imposed its tyrannical restrictions upon the right of the Catholic to do what he will with his own.

THE DENISON CASE.—We confess that this case, destined to be one of the "causes celebres" of the Anglican Establishment, gives us much, and almost unmixed satisfaction; not only in that under Divine Providence, it may in all probability and we may think ourselves but too lucky if the be the means of bringing back many erring souls to the fold of Christ; but because in its results, it will certainly prove highly ruinous to, if not destructive of, the Establishment itself, so long the curse and "monster grievance" of Ireland, of the Feast of the Conception, by the Catholic and the stronghold of heresy.

The Establishment has long been hateful; but to ensure its destruction more is required than nistry—have ever been amongst the most active | that it should be hated. It is necessary that it should be thoroughly despised, and that it should become generally contemptible. Many a justly odious institution manages to survive the well merited hatred of these whom it oppresses, and England, on the ruins of the old Catholic Church, amongst whom, like a tall bully, it still rears its unblushing front, and lies. But an institution that is both hated and despised, which is contemptible as well as odious, totters to its fall. Thus is it with the Anglican Establishment. Men do not any longer curse it only, but they laugh at it; it is no longer, as in the days of old-an object of dread and abhorrence—but of mockery and derision; a something to point the finger of scorn at. Torn and distracted with internal divisions, it has become a hissing and a reproach to all connected with it. Well then, and with reason, may we hope, that this crying iniquity, this monstrous indian winter. This has been much commented justice—the like of which the world has never on by the Montreal press; and though we cannot seen, and in whose name more and greater crimes have been perpetrated, than any which stain the sion to reproach either the Magistrate-whose page of history, ancient or modern-is nigh the tival itself is of obligation to Anglicans, as much

should be, the first great object of all Irishmen, volence and philanthropy, even if misdirected, all of all Catholics. This got rid of, this "monster observed in the Oriental churches, as early as the bemust admit—we think that the circumstance is grievance" disposed of, the redress of all Tre-dining of the V. century; and in the days of St.

Anselm, Romish Archbishop of Canterbury, was

quickly follow. To the Church question, or question of "religious liberty" for Ireland, all other questions are subordinate; and of but secondary importance; and for the speedy settlement of that question, by the destruction of the "Law-Established Church," should the prayers, not of every Irishman only, but of every Catholic throughout the world, be offered up. Happy will he be, who shall contribute to the accomplishment of this great end: in the words of the Psalmist, "Blessed shall he be who shall repay thee....blessed he that shall take and dash thy little ones against the rock."-Ps. cxxxvi, 9,

Whilst upon this subject we may mention that an effort is being made by a section of the Anglican Church in Canada, to take part in the disputes which now distract the bosom of the poor dear old lady at home. "A Clergyman of the Church of England" writes in the Quebec Chronicle, exhorting his brethren to hold a solemn assembly, to consider the best manner of conveying to Dr. Sumner their feelings of gratitude for his decision against the Romanising party, and in favor of the Zuinglian view of the Eucharist; or if this be not deemed advisable. recommending that an address be sent to Dr. Sumner, numerously signed by the clergy and laity of the Government church, unequivocally stating their sincere thankfulness for his faithfulness and zeal.

We should ask no better fun than that the recommendations of the "Clergyman" correspondent of the Chronicle, should be followed, or rather attempted to be followed; as one result would inevitably be a serious schism in the ranks of the Anglican clergy in Canada. Of these, we well know, many hold and avow the Eucharistic doctrines for which Archdeacon Denison has been deprived; and though we are no admirers of their theological system, we believe them to be too honest men, and possessed of too keen a sense of honor, to allow what they look upon as a vital doctrine of the Christian faith to be impugned without a reply, or counter-remonstrance, from them. This would lead of course to recriminations, and controversies innumerable; and, we may be permitted to hope, that, with the Grace of God these controversies would be the means of leading many poor benighted creatures, still wallowing in the mire and slough of Anglicanism, to the solid ground of the Catholic Church.

"FEAST OF THE CONCEPTION .- Monday next will be observed as a Fete d'Obligation, being the Festival of the Conception, established in the Catholic Church by Clement IX., in 1708, in honor of the Immaculate Conception of the Virgin Mary."-Quebec Chronicle,

It is not wonderful that Protestants so often misrepresent the Catholic religion, when, as is evident by the above extract from our Quebec contemporary, they are so ignorant, not only of history, but of their own religion, and the customs of their own church. If, for instance, the editor of the Quebec Chronicle had been aware that the 8th of December is still ordered to be observed by the Church of England as the Festival of the Conception," he would have perceived that the observance of that Festival must, at all events, be older than the great apostacy of the XVI. century; and that therefore it could hardly have been first instituted by Clement IX., in 1708.

Another reason, which to many persons may seem almost conclusive as to the said Festival not having been "established by Clement IX., in 1708," may be found in the simple fact, that Clement IX. died in the month of December, 1669; and could therefore hardly have "established a Festival" thirty-nine years after his death. This consideration has had great weight with us, in causing us to refuse credence to the statements of the Quebec Chronicle with respect to the recent origin of the religious observance Church.

To the same purpose also is the historical fact that the Great Council of Basle, in the XV. century, formally recognised the Festival in question as one of immemorial observance in the Ca tholic Church, and ratified its celebration. Thus, when the Government establishment arose in the founders of the new religion, whose object was to appear to the world as the conservators, as well as the reformers, of ancient usages, retained in their calendar the "Feast of the Conception" on the 8th of December; as our cotemporary may easily convince himself by referring to the Book of Common Prayer. The Festival itself, is, therefore, not exclusively Romish: though as the Romish Church celebrates with religious observances, only that which is pure, or immaculate, and would not insult her Divine Lord by holding a Festival in honor of that which is maculate, or stained with sin, it follows that there is a difference as to the manner in which the Catholic Church, and the "Church as by Law Established," observe the Festival. But the Fesas is Christmas Day, or the Feast of the Nativity The overthrow of the Establishment is, and of Our Lord—that is, if they recognise the in-

. The Festival of the Conception was certainly

We hope that the Quebec Chronicle will pardon us the liberty of which we have been guilty in criticising his ecclesiastical history; and that he will not feel offended, if we recommend him for the future not to write upon topics of which he is evidently profoundly ignorant. In short, we would advise him to study the history of his own Church, before attempting to enlighten his readers upon the customs of Romanists; and to remember that, if it is no disgrace to a Protestant journalist to be unacquainted with the ritual of the Catholic Church—it is very silly of him to parade his ignorance before the world; or to attribute to a deceased Pope the "establishment of a Festival" which was universally observed centuries before his birth.

POPISH IGNORANCE.—At times Protestants cannot hold betraying a slight misgiving as to the truth of their favorite charge against Romanism -that it is hostile to the diffusion of education. and indifferent, if not averse to the support of learning; and that but for the Glorious Reformation, the world would still be sunk in darknessminus Universities, minus Colleges and Common Schools, minus everything. Facts however are stuborn things; and the fact that almost all our educational institutions now existing in the Old World are the work of Popery, and that the only effect that the introduction of Protestantism has had upon them has been to impair their usefulness, elicits the following very remarkable admission from the Montreal Herald:-

"It may well be doubted whether the two great Universities of Oxford and Cambridge excellent though they be in many respects, have penetrated English society with their influences, as completely as they would have done, if their support depended as much upon the living age, as it does upon the endowments of William of Wykeham, Cardinal Wolsey, and the rest of the benefactors, for the souls of whom the Protestant gownsmen ought still daily to

There are a great many other things Protestants ought to do; but having stolen our Catholic Institutions, they, of course, deem themselves released from the obligation.

The Montreal Witness complains that:-"The number of cases of death through intemperance is fearfully great. 'We learn,' he says, 'from a gentleman recently returned from a journey through Ganada West, that intemperance is distressingly pre-valent in almost every place which he visited."

Thank God, this cannot be said of Eastern or Popish Canada; whose inhabitants are pre-eminent amongst the people of this continent for their chastity sobriety and honesty. Spite of the efforts of our Proselytisers, our French Canadian population is not as yet Yankeefied, Protestantised or demoralised as is that of the Upper Province. May God long preserve our people from the contagion of Yankeeism, and Anglo-Saxon Protestantism—if their fruits be those described in the above paragraph from the Montreal Witness.

The Montreal Herald, and Argus condemn heartily the line of policy pursued by Mister George Brown in U. Canada; and amongst the Reform journals of that section of the Province there are many which disclaim all connection with the arch-fanatic, who if he had the inventive genius, as he has the unblushing mendacity of Titus Oates-or the bull headed honesty, as he has the bigotry of Lord George Gordon—would renew in Canada the horrors of the "Popish Plot" of the days of King Charles the Second, and the "Broad Protestant Principle Riots" which in the last century disgraced England. The following we clip from the Norfolk Messenger, as a valuable protest against "George Brownism," or "Titus Oates-ism" in Canadian politics:—

"Dropping metaphor, we deem it our duty to tell Reformers plainly that persistence in the course marked out for them by the Sir Oracles of the party can result in nothing short of its entire discomfiture. They are striving with all their might to poison politics with so called religious admixtures, and to render every man and every principle and every object subservient to a baneful Sectarianism. Instead of arguments based upon considerations broad and rational, they give to us the pitiful sophisms of fanaticism; instead of appeals to principle we have appeals against Guy Fawkes; instead of a line of policy calculated to bind in devotion to a common cause Reformers of every hue and every creed, we have a string of shallow pretences, falsifying history, discarding experience, and tending utterly and forever to alienate the sympathies and support of all who are unable to fall down and worship the Sectarian Juggernaut. These blind leaders of the blind, humbly imitating the American Know-Nothings, would force the world back to the era in which "toleration" was confounded with true religious liberty. They graciously promise, forsooth, to "tolerate" views different from their own. They trample on the consciences of Lower Canadians; and then mingling imprudence and folly, they turn their faces Westward and claim the liberals of Lower Canada as their allies. And to crown all, they spit in the faces of thousand of Western Reformers, and then indite lachrymose ditties on

the necessity of forbearance and union.
"The absurdity of the course is obvious. To seek materials for agitation now-a-days amidst the questionable reminiscences of the Gunpowder Plot—to invest with "stalwart" proportions as a horrible entity, the wicked rascal whose straw-stuffed carcase has for a generation been consigned to the care of fun-loving urchins as a pretext for Fifth-of-November sport—to substitute solemn homilies for squibs and crackers, and heavy nonsense for blazing bonfires; to do all this and more, and then to wonder that the people of the West put their hands into their Pockets quietly, and laugh at the whole business as a joke, is surely to reveal a larger measure of credu-lity and conceit than has fallen to the lot of the

average of public men.
"The injustice of the proceeding is quite as manifest. In the dark days of Family Compact who struggled more intelligently, more consistently, more effectually than they who are now insulted and proscribed? The battle for popular government was fought by men of all shades of faith-every advance which Canada has made has been effected simply and solely through political agencies, with Protestant and

their common toils and enterprise. Having gained advantage ground is it fair now to decry any who helped to obtain it? Is it right now to spurn and insult men who did their full share in the hard fight for political freedom and religious equality? Is it just now, to deprive long-tried coadjutors of their proper share of advantages—to rob them socially and politically of their just consideration in the stateand to lessen their interest in the heritage of our common country? We respectfully submit that to do this it to set aside everything akin to equity : and yet all this and more is involved in the success of ectarian warfare.

"The impolicy of the proceeding, too, is on a level with its absurdity and injustice. The general result of the recent elections for Legislative Councillors is pregnant with meaning; and the West Middlesex meeting of last week is not a whit less significant. These events prove what every politician of ordinary sagacity knew already. They show that if you bully men on one day, you must not expect them to rally to your support on the next. They show that you cannot insult a man without forfeiting all claim to his forbearance and his friendship. They show that to reduce political principle and party purity to the po-sition of mere scape-goats for the advantage of sec-tarianism, is to drive all politics from the field, and to convert party into an object of unmitigated abhorrence. They show, lastly, and above all, that the late manifestations of fanaticism in the Reform ranks seem likely to split the Reform party into fragments, and to add immensely to the real practical strength of the present government."

On Wednesday morning the English Protestant church in Notre Dame Street was discovered to be on fire; and, spite of the arduous exertions of our gallant fire brigade, ably seconded by the men of the 39th regiment, in a few hours the whole was destroyed. The flames communicated to Mr. Mussen's store, but were soon extinguished. Some damage was also done to the build-

ings belonging to the Congregational Convent. The property was well insured, but the loss of the organ, the finest in British North America, is much regretted. It is supposed that the fire originated from some of the stove pipes.

To Correspondents.—Yes. All secret societies—that is societies whose members are bound by secret oaths, or recognise one another by means of secret signs and pass-words—are condemned and abhorred by the Church; neither can any Catholic, upon any pretence whatever, become, or remain a member of any such association. All persons belonging to such societies are, ipso facto, excommunicated, and cannot approach the Sacraments of the Church without incurring the fearful guilt of Sacrilege.

We are informed that No. 4 Rifle Company (Captain Devlin's) intend giving their first ball on Tuesday, the 3rd of February next, and we may add that we have good reason for believing that the officers and men are determined to make it a grand affair.

We have received from Mr. John Lovell, a copy of "Montreal in 1856," being a second edition of the Celebration Pamphlet. Those who were disappointed in getting a copy of this work during the Railroad Celebration, had better secure one at once. It is a valuable document, and it is likely to be much sought after .-It is printed in Mr. Lovell's usual neat style.

We have to acknowledge the receipt from the Messrs. Dunigan of New York of a pamphlet by His Grace, the Archbishop of New York, entitled "Reflections and Suggestions in regard to what is called the Catholic Press." His Grace strongly reprobates the disgraceful practice of making political capital out of religion, and the interference of lay editors with the duly authorised pastors of Christ's Holy Church :-

"The heading of our article inplied that we should offer suggestions as well as reflections in regard to what is called the Catholic Press. This we shall do with great diffidence; but so far as depends on us, with a determination that they shall not be disregarded, at least in reference to the spiritual interest of our own diocese, and of the people committed to our care. 1st. We advise that Catholic periodicals abstain from everything baving even a tendency to infringe" on the regular ecclesiastical authority, by which God has been pleased to appoint that his Church should be governed. That they shall not presume to draw odious comparisons and publish them, between the clergy of one section of the country and those of another; that they shall not arrogate to themselves the position of oracles or umpires, to decide where is merit and where is demerit; that they shall not single out a clergyman for premature panegyric, simply because he is a patron of this or that journal, whilst they pass over in silence other clergymen, oftentimes of more that equal worth. In short, that they be careful in regard to every topic of

2d.—We respectfully suggest that if they are religious papers, Catholic doctrine and the politics of the country be not bleaded together in the same columns; for too many of them have exhibited great industry in scattering the seeds of Catholic doctrine in the spring-tide, and, unfortunately for the honor of the creed which they profess to serve, have been seen with equal industry among the reapers, not of religion, but of politics, in the time of harvest. Of course, individually, editors as well as clergymen have a full right to cherish and express and exercise their political opinions in regard to all public questions. But a political paper ought to cling to its profession; and we say the same of a religious paper, especially a Catholic journal. If it be a Catholic journal, political partizanship should be scrupulously excluded from its columns. It is only when these papers exhibit a disposition to realise an amphibious life-now Catholic, and now political-that they become dangerous in the estimation of the American people, who cannot, it appears, get over the notion that because they are partly Catholic, their politics are suggested or dictated by the ecclesiastical authorities of the Church.

3d.—We would say that the Church has no politics; that an editor in his department, even whilst professing to promote the interests of religion, should remember the immense responsibility attached to his position. It is much greater than that of the merchant who deals in material things."

The Queen has been graciously pleased to invest the Sultan with the Most Christian Order of the Garter. At this even the Times, whose stomach is of the strongest, can scarce conceal his disgust; though "England is"—according to him—" the first Mussulman Power"—and though in the remote East, the Chinese Empire is "convulsed by doctrines borrowed from our Missionaries." This is a candid avowal that the horrors of the civil contest now, and for some time raging tholic Church has always endeavored to maintain determined by the civil contest now, and for some time raging tholic Church has always endeavored to maintain determined by the civil contest now, and for some time raging tholic Church has always endeavored to maintain determined by the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now, and for some time raging the civil contest now are civil contest now. Catholic, Irish, Scotch, English, French, and German, standing and struggling shoulder to shoulder—and her amazing commercial prosperity is the product of Protestant Missionaries. The state of the same

THE "TIMES" ON PROGRESS.—It is not often that the Catholic journalist can give his unqualified approbation to anything that appears in the columns of the Thunderer. The truth of the following passage, in which the writer so clearly, and so forcibly points out the tendencies of modern Protestant civilization, must commend itself to every honest and intelligent mind:

"Yes-this is all that the discoveries of gold, commercial prosperity, material progress, increased pro-ductiveness, physical civilization, economic science, bave as yet brought us to-wars, and rumors of wars, civil commotion, financial derangements, a state of society in a large section of America that seems to threaten to change earth into a pandemonium or a mad-house; an increase of crime in Europe that is absolutely appalling, and mercantile morality so low as to menace the destruction of credit, and all reliance on mutual good faith among the middle classes of society. Nor do we hesitate to add that the more materially flourishing we may become under our existing social economy, the more we shall morally re-trograde, until our ethical depravity shall prove to us that individual virtue is the most commercially and politically valuable of all commodities; that what Bonanarte called "morale" is at the foundation of all State power and wealth; and that not more spiritually than physically is it true that "righteousness exalteth a nation." The whole aspect of the civilized world is at this moment "a mote to trouble the mind's eye." It is not institutions or forms of government, finance or political economy, the science of exchange, production or distribution, that is the chief concern of the age. The inner life of society has been neglected; the spiritual economy of nations has been a consideration altogether postponed to far inferior objects; the domestic relations of citizenship have been disregarded, as they affected the hanpiness of States—and the moral attainment of peoples has been left out of the science of Government. It is clear to all men who analyse the powers of the true happiness of States, that the great mission of our time is, that, not so much of our political regeneration, State power, or economical prosperity, as of social reform and moral elevation. Schools there are enough in the United States, but what are their

THE SEPARATE SCHOOL GRIEVANCE-AN-OTHER WARNING TO SADLEIRITES IN GENERAL, AND MR. EOWES IN PARTICULAR.

To the Editor of the True Witness. Toronto, Dec. 8, 1856.

DEAR SIE-The people are not after all, thank Heaven, to be misled by the miserable and cowardly plea of expediency. The Resolutions of the London Catholic Institute-the recent action of the Bishop of Bytown-the call for re-organisation made by one "R. S." in the last Mirror-these and other occurrences, not less significant, demonstrate that the tide of popular indignation has set in strongly against the flunkeyism which resulted in the abandonment of poor Bowes' Bill at the last Session of Parliament .-But there is another event, dating no farther back than Friday the 28th ult., which for applicability to the "vexed question" that recently disturbed Ministerial equanimity, has not yet been equalled. In its annoying proportions, one of our representatives in Toronto will see written upon the electoral walls the Mane Thecel Phares of his condemnation. He has been tried, and found wanting; and it is the hand of one whom he and his Sadleirite advisers neglected. as of no weight or inflence, that has written this dread mural inscription. How and where "another warning" has been given, I hasten to inform you in time for your next publication.

On Friday se'nnight, a placard, placed upon the walls, announced to our citizens that a meeting of the electors of St. David's Ward would be held that evening in a public-house, Parliament straet. In accordance with this notice, a goodly number of her Majesty's lieges assembled; a slight majority of the meeting being Catholics, amongst them your correspondent. Several copies of the independent Catholic journal in this city were handed round and commented upon; from which comments I learned that a cool reception was being prepared for Mr. Bowes'-our co-religionists being roused by the following ex-

"As to a certain other one of the candidates, it is more than probable that he will have an opportunity of observing how exceedingly popular is his abandonment of a measure [the Amendment to the Separate School Act] which was entrusted to his care last Session. There is no fear in this case of one George Brown going into power; and "Sadleirism" will receive a sharp rebuke. We said last July that an explanation would be demanded, and it will."—Mirror. Some of our chief Sadleirites, one lawyer, one literary scrivener, one merchant, and two officials, were present; and, in due time, the meeting opened, with

Mr. Beatty, one of the Saugean candidates, and proprietor of the Protestant organ, in the chair. Mr. O'Donohoe addressed the meeting; and Mr. Bowes, after a while, essayed to obtain a hearing, but could not succeed. His usual opponents hissed him; he looked round imploringly to the left, and where the Catholics were concentrated: he actually begged them to interfere; they had obtained him a hearing often before; but there was no response. His "Irish fellow-countrymen" either joined in the cry against him, or turned their backs. One gentleman, who is a pretty active hand at electioneering, and who knows the feelings of his fellow-Catholics, broadly told him to make himself scarce. And amidst one universal storm of hooting, hissing, and loud laughter, he was virtually thrust out of the room. This too, be it remembered, in St. David's Ward; where, at the last Municipal elections, he was saved from defeat by the unanimous and gallant polling of the Catholic voters on the second day. It is to be hoped that Mr. Bowes may not be so blind, as a certain other illustrious personage who was once placed in a similar position; but that he will cut his cont according to the cloth, and bethink himself of his treatment on this occasion, when the Amendment to the

Bill of '55 is again brought forward. The result of this meeting is the more gratifying, as it decides the amount of influence for evil which the Sadleirite clique exercise in the St. Paul's suburbs; and as St. Paul's is the most Catholic portion of the city, it is a pretty clear indication of the general feeling of the people. The vote of the City of Toronto is one-third Catholic; and with the assistance of a very small party of Protestant politicians, we can return our man. Mr. Bowes, knowing this, stoutly resisted the request of the Ministry at the last Session of Parliament, to surrender his Bill; and he introduced it at first in a complimentary manner against their consent. At length, however, a certain paper was purchased; and one of the Ministers called ipon Mr. Bowes to follow its advice. Still he refused. Finally, five of our citizens (in expectation of high places) aided Ministers, and assured Mr. Bowes that the people differed widely with the Bishop, and wanted no Amendment to the Bill of '55. On these assurances, Mr. Bowes, at the eleventh hour, refused to bring forward his Bill; and when the matter came up in the hands of Mr. Felton, he voted against his own measure! He has now his reward; he knows now who lead the people-Servility and Ministers, or Justice and the Bishops.

To the Editor of the Truc Witness.

Kingston, Dec. 3, 1856. DEAR SIR.—The Apostle says—" let all things be

every individual, but—in one uniform manner; as thereby only, could the apostolic precept of "order". be fulfilled. It is with this object that the Church has prescribed to her ministers the observance of a number of particulars, which, to the superficial may appear indeed minute; but which, as conducive to "order," are in the eye of the philosopher, of great importance. The "Ceremonies" of the Church are the machinery by which she secures that " all things be done decently and in order,"

This does not suit the taste of our Protestant brethren generally; amongst whom an irreverent "offhand" manner of addressing the Deity, is esteemed satisfactory evidence of spirituality in religion; and thus it often happens that, in Scotland especially, one bears the minister treat Almighty God with as little respect as if He were an intimate acquaintance with whom it were scarce necessary to stand on ceremony. I dare say you must have heard the story of the West of Scotland minister, who, after praying at a great rate for three consecutive Sundays for dry weather, at last gave it up in despair; and who, as he stood in his tub or pulpit, on the fourth Sabbath listening to the storm pelting away as hard as ever, exclaimed in disgust-"Eh, Eh,-rain away, rain away, gude Lord, and see what mickle thanks ye'll get frac the puir folks then." The story may be apocryphal; but it is admirably illustrative of the style of Presbyterian worship, and of Protestant aversion to religious cere-

Of this exaggerated "Spiritualism" of which Protestants boast, I found an amusing specimen in a copy of your Montreal Witness of some weeks back. The good man is dreadfully shocked, it would appear, at the "onward march of Rome from a Spiritual Gospel to the dead forms of superstition;" and groans bitterly at the sight of a little treatise upon the "Ceremonies of the Church of Rome" lately published by your excellent Bishop, who is desirous of complying in his diocess, as closely as possible, with all the prescriptions of the Roman Ritual. The minuteness of the details to which Mgr. Bourget condescends in this treatise seems to provoke the silly mirth of your spiritual," not spirituel cotemporary.

It so happened however, that only the other day I came across a book, full jof details very similar to those which the Montreal Witness finds so objectionable in Mgr. Bourget's work. Would you believe it Mr. Editor! In this book, which seems to have been written more than three thousand years ago, and to have been in part dictated by One Who descended amidst flames of fire upon a mountain called Sinai-I found the most minute, and most unspiritual instructions about rites and ceremonies, incense and incense pots, "man millinery" and "Aaron's linen breeches."—Ex. xxviii., 42. Surely, I thought within myself, the critic of Mgr. Bourget's work cannot be aware of the existence of this book, or he would include it in the same condemnation.

I therefore thought Mr. Editor that I would take the liberty of writing you these few lines, in order that you might call the attention of the Montreal Witness to the fact that-if the details of the Roman Ceremonial as given by Mgr. Bourget be frivolous puerile, and superstitious-those given by the great Lawgiver of the people of Israel are fully as much so; but that, if "man millinery," and "linen breeches" are matters which He who delivered His people from the hands of their enemies, did not deem beneath His attention—so also may a Popish Bishop, without thereby justly exposing himself to ridicule, prescribe in what manner shall they be clothed, to whom is committed the charge of officiating at God's Holy Altar. Perhaps this reflection may induce your cotemporary to be more merciful for the future in his treatment of "Romish Ceremonials;" seeing that they bear so close a resemblance to "Ceremonies" appointed by God Himself, in order that, in His Serrice, "all things might be done decently and according to order.'

Yours sincerely,

To the Editor of the True Witness. Rawdon, 25th Nov., 1856.

Six-Permit me, through the columns of the True WITNESS, to notice a leading article which appeared in the Montreal Argus of the 19th instant, on the celebration of Guy Fawkes' day at the village of Elora, and announced as the great Protestant demonstration, under the patronage of George Brown & Co. I remember, when a little boy, living in the Northern district of Ireland, how I used to be animated on that day—the Fifth of November—as well as on the anniversary of the opening and shutting of the gates of Derry, by the Apprentice Boys; and how the country was roused with the martial sounds of the fife and drum, to the tune of "Croppies Lie Down." In those days I was quite familiar with Guy's comely form, though I always regretted to see the torch applied, as there was the end of the fun; but little did I think that such Tom-foolery would ever offend the eye or ear on this side of the Atlantic. The notice taken of that display of fanaticism by the Argus, is indeed highly creditable to that journal: though no doubt the editor is as true a Christian, and as good a subject as Mister Brown of the Globe. The candid remarks of the editor of the Argus show him to be a man to be trusted, and worthy of imitation

by all journalists professing a spark of liberality. The country must have lost much of the element which fosters religious bigotry, by the suppression of Mr. Brown's speech on that occasion. No doubt he held forth strongly on the detective faculties of Sir Robert Cecil, Secretary of State, and James's Prime Minister in 1604; no doubt he dwelt at length on the odious conduct of the Catholics of those days-on the inspiration of F. Tresham when he penned the famous letter to Lord Monteagle; and on the wickedness of Catesby, Piercy, and the other victims of Protestant vindictive fanaticism-men who, if guilty of the plot attributed to them, were, as Hume says, more fit for bedlam than civilized society. No doubt, under the auspices of Mr. G. Brown, Guy was paraded before the meeting-lantern and tinder box in hand; but I wonder if the presiding genius of the Elora celebration alluded to the famous deeds of our modern Montreal Guys, who, in 1849, marched from the Champ-de-Mars without even cloak or lantern and set fire to the Parliament House, driving the Speaker from the chair, and compelling the Members

to seek safety in flight. The Argus was not brought up in the same school with George of the Globe, or he would see further into the matter; neither may he be so well acquainted as the latter with State secrets. How does the Argus know that a Cecil may not be found in our Cabinet, to brand in these days with infamy and treason, the Catholics of Canada, for daring to demand equal rights? Does he not know that two very important measures occupy the public mind at present-that is, the attempted "Ecclesiastical Incorporations' Bill," and the "Separate School Question?"-and that, according to the teachings of the Globe, the flame of dissension should be farned and kept alive, so as to consume any measure wherein justice is intended towards Catholics? I would not be surprised, before Parliament quits the precincts of George's good city, to see another diabolical plot got up by Brown & Co.; and designed to furnish the world with fresh materials for bigotry and hatred against their fellow-men, providing they are " Romanists."—I remain, Mr. Editor,

A BUSEMAN.

NEW CATHOLIC JOURNAL .-- It is rumored that, on account of the defection of the Journal de Quebec, which from being a Catholic journal has changed sides and become a ministerial organ, it is in contemplation to establish another newspaper, independent of all parties, and entirely devoted to the Catholic done decently and according to order"—I Cor., xiv., cause, in the French language. This is well. When 40; and taking this Commandment literally, the Cacency and order in her services, by enjoining that should be started. By this means treachery and serthey be performed—not according to the fantasy of vility would be made a losing game.—Toronto Mirrors

Spunious Coin .- As there are a great number of spurious five franc pieces in circulation, the public should be cautious in receiving coin of that description.—Herald.

Noble Conduct .- By the heroic exertions of Mr. James Bisco, Schoolmaster, at River St. Pierre, Lower Lachine Road, two boys named Conroy were rescued from a watery grave. On Tuesday last, while they were amusing themselves sliding upon the ice, in front of the school-house, about three acres from the bank of the River, it gave way, and one of them went through. Mr. Bisco, who was fortunately on the road at the time, no sooner heard their cries and saw them, than he ran to an adjoining fence, from which he took a rail, and, at the risk of his own life, placed it across the opening in the ice, giving them instructions to hold on to it until he procured anomatructions to hold on to it until he procured anomatructions to hold on to it until he procured anomatructure of creations. ther, and with this and the assistance of another person, who now came to their rescue, they succeeded in dragging the boys to the bank, which had to be done with the greatest caution as the ice bent under them at every step. Mr. Bisco is certainly entitled to the medal of the Human Society .- Transcript.

CAPTURE OF BURGLARS. - The burglary recently committed at the dry-goods store of Mr. Louis Morel, Crown Street, St. Rochs, having put the Police on the alert, a hint was received on Wednesday last that articles of wearing apparel were being disposed of, under suspicious circumstances, in a house of illfame, in the Suburbs, and a constable was sent to apprehend the vendor. Policeman Ennis went to the house, and took into custody a young man named Antoine Jolin, who was endeavoring to sell two Canton crape shawls, silks, gloves, &c. Prisoner was conveyed to the station, and he there frankly admitted, that the burglary at M. Morel's was committed by him and one Prosper Falardeau, the latter, he said, being the party who opened the shutter and entered the store. Falardeau was soon afterwards discovered in a house of ill-fame, and secured by detectives Baker and Courtney. A portion of the property stolen from M. Morel, in the shape of pieces of silk, velvets, cloths, &c., to the amount of from £25 to £30, was subsequently found in the dwelling of one Edouard Fiset, where Jolin boarded, and at his mother's residence. It was also ascertained that the crape shawls belonged to Miss Donaghue, St. John Street without, whose house was entered by thieves about seven weeks since, and other articles, and £5 in cash, abstracted. The accused, and Fiset, the receiver, were brought to the Police Office yesterday, and remanded for further examination. Jolin is a tailor by trade, and has already been imprisoned in the Penitentiary; the other prisoners were not known to the Police. The exertions made by Mr. Russell, and by detectives Baker, Courtney and Murphy, to discover the perpetrators of the burglary at M. Morel's deserve to be specially mentioned. — Quebec Chronicle, 5th inst.

By an Extra of the Canada Gazette, Parliament has seen further prorogued to the 13th of January.

The Cornwall Freeholder says that the person to whom was entrusted the carrying of the Mail from that place to St. Andrews, is charged with plundering it during several months. He has been arrested and committed for trial.

Dennis Sullivan, who, for the murder of his wife, was to have suffered the extreme penalty of the law at Hamilton, C. W., on Saturday last, has been re-prieved until the first Monday in January. The respite has been granted on the ground of informality in the trial. It appears that by a statute of last Session, the provision previously made that the Queen's Counsel might act as associate Judge, was repealed. This circumstance was overlooked by the Court during the last Assizes, and Mr. Notman, who was on the bench during the trial of Sullivan, being only a Queen's Counsel and not an associate Judge, the plea of informality was urged in the prisoner's behalf and admitted. The Government then had no alternative but to respite Sullivan for the consideration of the case. In the meantime, Sullivan has made a confession of the manner in which he killed his unfortunate wife. He says that she was in the habit of drinking, and selling his clothes to purchase liquor. This, however, she did in a secret way. Under this great provocation, he certainly intended to give her " a good licking" or a severe beating, but never intended to kill her, and, indeed, had no idea she was dead, but thought she was sleeping, until about half an hour afterwards. Then he became alive to the fact that she was dead, and all he thought of was the concealment of the occurrence. He states, however, that he was quite bewildered, and is really quite unable to recollect how he took her into the roothouse, where her body was found the next morning. Neither can he state how the roof of the root shed

The rate payers of West Flamborough have resolved that the funds received by them from the Clergy Reserves shall be devoted to the purposes of education. and that the monies so received shall be invested, and the interest divided half-yearly among the various School Sections of the Township.

A HUMAN BODY FOUND GUT UP IN A BARREL AT Rocse's Point.-Monday evening, 1st inst, we learn that the men employed at the railway station, Rouse's Point, found offensive odors arising from a barrel. which had been left there on the Friday previous, by the steamer Boston. The barrel had no owner, nor any mark on it; nor was it known who had left it .-It had been taken on board the Boston at Port Kent: accompanying it was also a trunk containing old clothes, powder, balls, &c. Some person unknown, accompanied both barrel and trunk to the Point, and then disappeared,—leaving, it is said, instructions to send the barrel to Lacolle. In consequence of the odor above alluded to, the barrel was opened and found to contain the remains of a man cut up in pieces. The deceased from appearances was young, healthy, and fleshy; he had a cut on the back of the head. An inquest was to be held at Rouse's Point. Such are the particulars, as they have been narrated

The late quarrel between Mr. George Brown and the Rouges has led to the divulging of some secrets, in a manner that reminds one disagreeably of a certain proverb which we refrain from repeating, out of respect and love for both the distinguished parties to the contest. The Globe, after saying that it did not expect the Lower Canada Rouges to take a leading part in certain measures supposed to be distasteful and injurious to the people of this section of the Province, observes :-

"We (the Upper Canada Grits) must push these questions; they (the Lower Canada Rouges) will vield when they can no longer resist successfullywhen they can no longer count upon the votes of timeservers and traitors from this section of the Province. They will then yield the point, gracefully and complacently, no doubt. We believe the period for those concessions on the part of Lower Canada is now at hand. We believe no Government will be possible, henceforth, unless these questions are grappled with and settled, in accordance with the just demands of Upper Canada."

The Globe will, perhaps, be pleased to tell us if it was as confederates or as dupes that the Rouges were to assist him in the matter in question. Were they expected to act the part of fools, or that of knaves? Were they to be led on blindly and trustingly by the Globe and its friends, without knowing whither they were travelling? or were they to sham ignorance, so as at once to deceive their constituents and please their Clear Grit allies of the West? We pause fora reply .- Montreal Pilot.

Died.

In this city, on the 10th inst., Nicholas, youngest son of Mr. John Callaghan, aged 3 years and 10-

Friends and acquaintances are requested to attend the funeral this morning at 8 o'clock.

THE TO EMPLEAD OF RANCE - TOURSON WISH A The Parist correspondent of the Globe states that the Emperor Napoleon, having recognised the soundness of the reward entanted by the English Cabinet, has taken cupon himself the task of expounding to the Russian government the necessity of its abandoning all claims on Bolgrad and Serpents Islam, If is diderstood, says, the write of that the Russian government, will offer, no resistance to the observations of the Emperor, and that the complete execution of the Treaty of Paris may now be depended on. On the other hand, Russia and France will demand the immediate evacuation of the Principalities by the Aus-

The Neapolitan Ambassador is still at Paris,

although he has his passports.

There is one point in the speech of the Emperor of the French in receiving the Russian Ambassador, M. de Kisseleff, on Wednesday (says the Press of this day), specially deserving notice. His Majesty said he had learnt with pleasure that his Ambassador, M. de Morny, at the Court of St. Petersburg, had known how to win the esteem of the Emperor Alexander II.

The broadside of the French press is fairly swung round before England, the ports are open, and a sharp and well sustained fire is blazing out. This freedom of the French press to batter away at the quondam ally of France is remarkable, as it is well known they must have either orders or permission from head quarters. H. I. M. has acted very properly in thus allowing the French papers to return the raking criticism, the ungracious sneers and open insults which have been showered by the press of England upon France and her ruler since the conclusion of the war. It was rather too much to expect that the Emperor should allow England to have all the talk to herself. He complained of the press, and was told the government could neither silence nor control it. Well then, the plain course was to give the French press quite as much liberty on the same topic and bid them use it. They have gone at it with a will, and the alliance has already shown signs of the engagement. This week the Assemblee Nationale and the Times are at the head of their respective lines, and within point blank

"Never," says the Nationale, " in any opera have the scenes been more suddenly shifted than has British policy-to-day Liberal, to-morrow ·Absolutist-now taking the part of nationalities, and now ready to oppress them-in turn encouraging and interdicting religious propagandismhumble towards the strong, and insolent towards the weak—the ally of all powers and all rebellions, according to the interest of the year, the day, and of the hour even. Still, whether just or unjust, right or wrong, the acts of the government as respects foreign nations find a united phalanx to support them. One might imagine that England had borrowed from the two great rivals of antiquity their distinctive characteristics. Carthage has bequeathed her Punic faith, and the oracle written by Virgil on the cradle of the people's King has been taken for her motto- Tu regere imperio populos Romane memento." "-

Nation. It is said that the police authorities have obtained a clue by which to trace the origin of those incendiary placards which have latterly been found posted through the faubourgs. Enough to say, that the parties who made such puerile attempts to get up agitation in the working quartrick will be renewed. The time, in fact, was illchosen, for, instead of the cabinet-makers and upholsterers of the Faubourg St. Antoine being idle and suffering, the fact is that, notwithstanding the pressure on the money market, and the restrictions on credit, their hands are full of work, and there are engagements enough to keep employment going for some months to come; nor is business confined to the particular class specified, but extends to all connected with the furnishing of houses, and of ladies' apparel. Other branches of trade are not so brisk, but, taken altogether, there is no dearth of remunerative occupation.

A Jewish family, consisting of a boy aged 121 years, and three females, the eldest of whom is 23 years old, have made their abjuration in the Church of St. Jacques, in Amiens, into the hands of Mgr. Boudinet, the Bishop, who administered to the young neophytes the Sacraments of Baptism, Confirmation, and the Holy Eucharist.

Despatches have been received at Madrid from Rome, which state that the conditions of reconciliation between Spain and the Holy Sec promise, if not an absolute restoration of the church property which has been sold, at least a large indemnity. Narvaez has replied to this demand by issuing a circular, which confirms all the sales issued prior to September 25.

ITALY.

Rome.—The Government Committee on the Finances has just met and has held some sittings. The Holy Father has recently given audience to the deputies of the provinces and appealed to them for their support for settling the forthcoming hudget." In concluding his address to them His Holiness congratulated himself on being able to present to the commission a budget the very small deficit in which presented a considerable diminution upon the last one, and allowed the hope that a perfect balance might soon be expected. In fact, the draught of the budget for 1850, which has just been published, shows a deficit which does not amount to one-twentieth of the revenue of the Pontifical States. Subtracting the sinking of the debt and unforeseen expenses, there would be a surplus. The indirect taxes, especially the Customs, thanks to the measures recently taken, exceed the expectations of the Government by the returns already made, and by those they still promise. The sum of these results is eminently satisfactory, and speaks well for the real resources of the country, and,

Government in the regulation of the financial

NAPLES of According to advices received by the Augsburg Gazette from Rome, it is positively known that the Neapolitan Minister of Justice is drawing up a new list of the persons who are to be amnestied. The Pope is employing all his personal influence on King, Berdmand His, and hopes to be able to persuade him to put an end to his misunderstanding with the Western Powers "by a judicious compliance with their wishes?" His Holiness has made a strong appeal to the religious feelings of the King.

STATE OF NAPLES.—NAPLES, Nov. 10. Opinions are facts, and those are almost the only facts which at present I have to communicate to you. It is, then, a very common opinion that we, the allies, cut a very sorry figure in this affair of Naples-not that we have undertaken something which we cannot accomplish if we would, for our power must be undoubted, but that we have been playing ghost to baby, and ance, and justice, are constantly engrafted upon-baby is not frightened. The consequence is that character, and occupy the same prominent platform all parties laugh at us, even lampoon us, as I hear they did in some verses stuck upon Baron Brenier's door the day after he left; and one party, the Liberals, are angry, even indignant. "Why excite hopes," say they, "which were doomed to be disappointed? Why agitate Italy from north to south only to leave her more prostrate than before? The only result of your interrention has been to show the strength of the despotic principle, and our utter incapacity, because of your unwillingness, to struggle against it." I must confess that that the Neapolitans bave too much appearance of reason in such remonstrances, unless the programme which England and France have laid down has some as yet undeveloped good within it. Of course, the Royalist party with their ridicule mingle also expressions of indignation at what they call an impertinent intrusion into the affairs of another man's house, and, if we are to judge from the openly declared opinions of the Russian Minister, his Government takes a similar view of the question. Instead, therefore, of pleasing or benefiting any one party, we have offended or disgusted all, and, to judge from appearances, the result of English diplomacy in Italy will be as usual.— Naples Cor. of the Times.

DENMARK.

The abdication of the King of Denmark is announced as certain and immediate. As the world goes on, thrones appear less and less comfortable resting-places to their occupiers, however brilliant to lookers-on. A King of Denmark is unpleasantly near to Russia, Prussia, Sweden, not to say England and France. The real importance of all events which touch Denmark is derived from the claims of the House of Roma noff to the succession, in the event of certain far from improbable conjunctures. The interest of Europe, and especially of England, requires the restoration of the Union of Colmar between the three Scandinavian Kingdoms, if it could be obtained without war and without injustice. To divide and dictate to them, is the no less obvious policy of Russia .- Weekly Re-

POLAND.

His Excellency the Right Rev. Prince Chigi, Ambassador from the Holy See to His Imperial Majesty the Emperor of Russia, on his return from his embassy passed through Poland. His Excellency's visit has been, for this noble but unfortunate nation, an opportunity of manifesting in the most striking and lively manner the deepters, or rather who hoped to have it believed that | rooted faith and attachment which she has preserved, in the midst of so many and such cruel burst, and it is not likely that for some time the towards the Vicar of Jesus Christ, in the person of his representative, a new testimony of its veneration and its love.

RUSSIA.

Rumors of a collision between the Russian and the English ships in the Black Sea are rife. An English gunboat has been fired upon while entering the Sea of Azoff, in consequence of some vessels trading in salt having been seized by the Russians. The Curacoa steamer has in consequence entered the Black Sea, with what object accounts differ. We have little doubt that all will end peaceably, for neither party can wish for a renewal of hostilities, yet it by no means follows that irritating collisions of this sort are harmless. They are a necessary consequence of the continuance of a British fleet in the Black Sea. Government may be able to show that there was no alternative, but the determination implies considerable responsibility. Lord Lyons, it is now announced; is to winter in the Bosphorus, so that the final execution of the treaty of Paris is at least so far postponed.—Weekly Re-

We clip the following from the New York Church

Journal, an American Protestant paper :--THE COMMON SCHOOL SYSTEM A FAILURE .- The Common School System is provoking a disastrous failure. It has grown up on the pledges it has given of its ability to make crime less frequent, to confer greater security to life and property, and to give elevation to the tone of national morality. But it does not at all fulfil these promises. The whole system, we repeat, is proving a lamentable failure; denying, by every day's experience, its former pledges. Is proof demanded? Proof will be found in the following pages. The prevailing system is lamentably defective in that it does not aim at the training of the whole man; neglecting as it does the moral and con-trolling powers of human nature, and concentrating all its force upon the development of the intellectual. It has indeed achieved much in the improvement of this latter half of our nature. No one acquainted with the subject can deny that during the last quarter of a century incomparably more has been done in diffusing knowledge among the masses than in many preceding generations. The common watchword of the times has been "universal education." Our vast country has been thoroughly districted; schoolhouses, constructed on the most improved plans, have everywhere sprung upon sight of reach other; other press has teemed with the most approved books of elementary instruction ; apparatus of every variety has found its way into the school-room to assist the younge in their comprehension of the sciences; Teachers's Associations have been organized;! Normal Schools have been established for the training of instructors, and governments have promoted the system with a princely liberality. And no one can question the success

tering a school-room, we are much impressed with progress;—so much readiness in arithmetical calcu-lation is evideed; the events and dates of history are so wonderfully memorized; the affinities for chemistry, and the names of athe stars a against thoroughly learned and so much excellence in penminishin and readiness in geography are evinced, as to prove very conclusively that the primary educational system in our country is possessed of no inconsiderable degree of efficiency in the work of a purely intellectual discipline: But while the intellect is so sharpenedicand informed, the moral powers are suffered, to slumber and dwarf... The multitudes who leave school, ye ready in figures, so skilful with the pen, so well instructed in the anatomy of their bodies and the mechanism of a steam engine, go fortherinto the world ignorant even of the Ten Commandments and the Lord's Prayer, with an uninformediand slumbering conscience; with impure minds and enlarged but cungoverned desires. Would not a careful investigation show that the Bible itself is not read in more than one-fourth of the schools of the land?: Is it not the prevailing idea of a good school that it is a place where a boy may be prepared for the counting-room, and a girl for higher circles of society, rather than the place where purity of thought, honesty, temperthat do the secular branches? Does not the propara-tion of persons for teaching, as a general thing, simply mean their preparation to teach: arithmetic, geography, grammar, and the kindred studies? And when the authorities examine candidates for teaching, do they not fail to inquire into their moral as well as their literary qualifications? Do they not keep silent upon the all-important question whether they are qualified to handle properly that most delicate of all machinery, the moral constitution of a child, to suppress evil tendencies by preventing their exercise, and to strengthen the good by encouraging them into ac-

tivity? Indeed the prevailing school system is duringly and criminally deficient. Yet if we could be assured that the multitudes of the young men were receiving a moral training anywhere outside of the school-room, at home or at church, it would somewhat extenuate the enormity which is now perpetrated. But the lamentable fact is, that five-sixths of the homes are irreligious, fire-sixths of the parents of America do not even attend any place of public worship, and are therefore of course unqualified to give a moral bent and religious instruction to their offspring. It was lately reported to the American Educational Society, that there are two millions of children between the age of five and fifteen who are receiving no moral education! Ought not this alarming host, who are so unprovided for both at home and at church, to their daily school instruction, be made to receive some adequate moral and religious training? But the popular common-school system provides only for the commu-

nication of secular knowledge. Now is it to be believed that such a system tends to

the glory of God, to the security of human life and property, or to the prevention of crime in general? The prevalent notion that mankind are vicious because ignorant, and that to make them virtuous it is only necessary to make them intelligent, is contradicted alike by sound philosophy and universal experience. The intellect is not the agent which gives shape to human conduct: desires and passions direct the steps of mankind; these are made our tempters; and unless they are brought under the restraint of a moral discipline and an instructed conscience, unless they be so educated as to take side with virtue and order, they will be sure to develope themselves in the commission of crime and the corruption of public morals. Mere intellectual illumination, by making known a greater variety of attractive objects, will inflame the desires, excite the imagination, and multiply cravings, which, though ever so unlawful, will be gratified, provided the chances of escaping with impunity can be devised. Besides, the more intellectual accomplishments and penetration a man posseses, the better prepared he is to execute villainous designs; his knowledge becomes his tools. Can any other than a thoroughly trained hand be successful in forgery? Could an uninstructed mind have practiced the stupendous knavery of Schuyler, the railroad defaulter? Could one, ignorant of chemical poisons, have carried on the wholesale murder that was committed in England, not long since?

Again, the greater intellectual acumen a man possesses, so much more capable is he of devising a way of escaping the detection of crime, and therefore will feel less reluctance in committing it. While he projects crime, he may, lago-like, stand behind the curtain and play upon weaker men, making them the publican nor Socialist. That little bubble has trials, towards the Holy See, and of showing active instruments of his villainy, or he may arrange such a train of circumstances as will cause suspicion to fasten on others than himself.

No: Something more than the head of man must be enlightened in order to keep him from the commission of crime: moral principles must be established in him. His heart must be purified, his habits improved. It was the sagacious Lord Wellington who said, "Dissever Religion and Education, and you only make men clever devils." It was Francis Lieber, LL.D., who, in a letter to Bishop White, said, "It has been often remarked, that instruction, without the careful cultivation of the heart and religious instruction, lends to moral mischief rather than to good effects. This is undoubtedly true." It was John Falk, the founder of the first House of Reform for juvenile offenders, who said, "Of what use or advantage to the commonwealth are rogues that know how to read, to write, or to cypher? They are only the more dangerous. The acquirements mechanically imparted to such men, can serve only as so many master keys put into their hands to break into the sanctuary of humanity."

It was Mr. Sergeant Adams, Chairman of the Middlesex Quarter Sessions in London, whose lot it had been to try no fewer than 28,000 of his fellow men. who gave the following strong testimony last year (1855), at the anniversary day of St. John's College, England. "He would speak," he said, "of the change his own views had undergone, because it might be of use to his hearers to know that, like many others, he had once thought that secular might be separated from religious teachings; nor was it till about five-and-twenty years since, when he came to hold his present office, that he ascertained by its practical results, the bud effects of so but a system. One cause of entertaining his early opinion, had been that he had always understood, and taken for granted, that children necessarily received their religious education at home. But this was begging a most important question, for the fact was that at home they received no education at all. He was persuaded that education without religion was a most daugerous weapon. Knowledge alone could only furnish them with greater facilities, nay, with greater incontives to crime. He wished people could be brought to see that reading and writing were not education." -The Guardian, May 9th, 1855.

It was an eminent medical writer who said "there is no one characteristic of the present age more remarkable than its inclination to undervalue all moral education. The wonders which have been effected by the mechanical inventions of Watt, Arkwright, Fulton, &c., seem almost to have overturned the common sense of the times, and every power is stretched to its utmost to render the rising generation not a moral but a mechanical race. This is exactly the reverse of what ought to take place, inasmuch as the happiness of men depends far more upon the proper control of their internal feelings than their external circumstances; far more upon a mind void of offence than upon the highest intellectual acquirements. Neither can there be a greater mistake than the supposition, that knowledge: is:always in itself beneficial: olt is indeed a tremendous engine not reduced to this humiliation.

of good or evil! With thim: whose mind is directed A few years ago nothing was more calculated to of good or evil! With thim: whose; mind is directed at the same time, for the care bestowed by the men and secular intelligence to the masses. On en-

who, sa sarly, as class, but, miss and nomine date who, sa sarly, as class, but, message, to the Legisla, ture of Massachusetts, said; (As high mental attainmental actions) basement; like appearatio, be indespeasably, recessary that we abould nunito, with our neighbors, and nyith all riptocus menof the present age, in maintaining our share limithe great, conflict which is prosecuting of wirtue against wice in terrolni steril accept of has old times; he thought by some that all the oforegoing is mere theory. Would that it were only a mere theory. But the deplorable truth is that it is a theory now daily illustrated and confirmed by facts, facts everywhere, both; at home and abroad. Take, diasagehusetts, which has led the van in popular, and common school instruction; and whither therefore the friends of the system may/look for its greatest achievements. WhatGovernor Wolcot theorized before its Legislature a quarter of a century ago, Governor Briggs, lately in his message to that Legislature declared to be now realized, and carnestly called the attention of, that body to the alarming increase of crime in that State. The Grand Jury for Boston (1853), in their report to the court, speak in the most forcible language of the increase of crime, especially juvenile crime. And Ex-Mayor Bigelow, of Boston, on a public occasion, lately said, "At the rate with which violence and crime have recently increased, our jails, like our alms-houses, will scarcely be adequate to the imperious requirements of society." Ex-Governor Clifford, in a letter to a gentleman of West Newton, Mass., used the following remarkable language: "I have a general impression, derived from a large familiarity with the prosecution of crime, both as District Attorney and Attorney General, that the merely intellec-tual education of our schools, in the absence of that moral culture and discipline, which in my judgement ought to be an essential part of every system of school education, furnishes but a feeble barrier to the assaults of temptation and the prevalence of crime; indeed without this sanctifying element, I am by no means certain that the mere cultivation of intellect does not increase the exposure to crime by enlarging the sphere of man's capacity to minister through its agency to his sensual and corrupt desires. I can safely say, as a general inference drawn from my own somewhat extensive observation of crime and criminals, that as flagrant cases and as depraved characters have been exhibited amongst a class of persons who have enjoyed the ordinary elementary instruction of our New England schools, and, in some instances, of the higher institutions of learning, as could be found by the most diligent investigation among the convicts of Norfolk Island or of Botany

Look next across the Hudson to the Empire State, which in common public school education has followed close in the wake of Massachusetts. In New York city itself, Justice Connolly, who last year sat upon the main Criminal Bench, reported that for nine months preceding October 1, he had himself disposed of nine thousand three hundred and forty-two cases, or an average of forty cases daily, excluding Sundays. The Tenth (1855) Report of the Prison Association

of New York to the State Legislature, reveals a most alarming increase of crime. The following table shows the arrests during each of the years 1853 and

Arrests, -Embezzlement, 39,700 52,700 Felonies, 114 Gambling, 161 Grand Larceny, Petty Larceny, 3,316 Receiving stolen goods,

Picking pockets, 261 And the convictions for arson were in 1854 about wice as many as in the previous year.

Courts of justice in that city furnish evidence of corruption which cannot but make the patriot tremble for the security and sanctity of law. An Empire Club there make its supremacy felt at the ballot box. Members of the Common Council, it is affirmed, are flagrantly venal and corrupt, in a single year raising themselves to great fortunes by the bribes they re-

But let us come home to our own New Jersey, which has made no contemptible efforts in diffusing Common School education among the masses; and is virtue on the increase among us? Listen to the following Report which our Prison Inspectors made to the Legislature last January (1856;-" We regret to have to say that we are of opinion, that the violution of law, by the commission of crime, is largely on the increase in our State, and us a natural consequence our penitentiary

is full to overflowing." But we need no statistics nor the opinions of others for our own observation supplies us ample enough conviction of the deteriorating morality of the country, and the increasing prevalence of crime. We excel every other country in sharpness and money-making. Yet among what other people personal violence so frequent in high places? Where is there any other nation whose general and local governments have so rapidly deteriorated in virtuous principle and legislative integrity? Where are the laws of the Statute Book more frequently unexecuted? Is there any other people among whom life is so unscrupulously risked and sacrificed in the prosecution of our various enterprises? Where is the other equally wealthty people, in the trading honor of whose majority there is less confidence to be placed? Where else is the people whose educated men would call for so many editions of a late auto-biography which is a systematic detail of the ways and means of successal dishonesty? Among what other people are filial affection and a due respect for superiors so unknown, or juvenile crime so rapidly increasing? What country, is more distracted by isms and quackery? Where is the other civilized land five-sixth of whose population are habitual neglectors of public worship? s not infidelity no longer disguising itself, but comng out boldly, revealing the whole of its cloven foot and brazen front, and infecting all classes of society to an alarming extent? And are not murders themselves becoming so frequent that our feelings have almost ceased to be shocked at their recital? (To be contined.)

OUR PROSPERITY .- (From the Nation) .- The English are a headstrong people; they "will be drowned and nobody shall save" them. If they take it into their boads that black is white, they blackguard overy one who does not hold the same; if they change their opinion they assail every one who does not change at the same moment as themselves. One duy it is a beinous offence in England to say a word in favor of "the despot of the Boulevard Montmatre;" the next it is a crime to deny that he is a wise, noble, and a magnanimous ally—yet another day and we are called upon to boot him once more. Ten years ago it was exasperating to the English to be told that their alliance with the Irish landlords was a mistake; now their rule is to abuse the Irish landlords and lay at their door all the sins of the government along with their own. To day it suits the English, whim to consider Ireland as prosperous-and prosperous too because of British, law, a miracle which six hundred years has not brought us a day nearer to beholding. But our neighbors will have it so, and the man who attempts to hold the contraryfor, at least twelve months to come-must submit to an enormous amount of cackling from the Cockneys. It is amusing to behold to what extent the English hug their hobby opinions; they love self delusion. Teue, the insolence with which they pour abuse and opprobrium upon those who hold as opinion ten or twelve minths in advance of themselves is galling in the extreme but then it is retribution to see them eat lits very atmosphere is redolent. And even such dirt so extensively and frequently as they do. There is not a day in the year that the English journals are not reduced to this humiliation.

provoke a sneer or a growl from the true bred Briton aright, it is an instrument of advantage to himself provoke a sucer or a growl from the true bred Briton portions of Europe, where a fashionable true by and to the world, but with him whose moral; feelings than to assert that there was in Trelands capital democalized the higher and middle classes of society. are not decidedly virtnous, it is but an additional and enough to buy the island back from its British-made of Protestantism choses to boast, as she not unfine

most notify remoded as very list 1961 to socious prohibitory legislations, millions of money that would be invested in land, if opportunity were afforded & daing so, with security from robbery; by lawwwe bore our share of the penalties of holding this belief long before it became the British whim to proclaim not to essail, the idelinion meranas eye hold now, a the same risk, the equally indisputable truth not yet recognised in England, that there are is many more millions in the country which would be expend ed in tenant farming, were there security, for tenant property—were the tenantry assured that their capital was protected by law. of When, at length, the Incumbered Estates Bill, was enacted, it was not with the intention of benefiting Ireland, or developing Irela the intention or beneating freehand, or developing frust capital; for the very good reason that our wise legis-lators ridiculed the idea of there being any such thing as frush capital in existence. No one now thinks of denying that English atatesmen and the English people seized upon the idea of Saxonising Iroland and so settling the great governing difficulty. Evident tions were to be encouraged as one great agency in completing what the famine had, unfortunately for British purposes, left undone—the extirpation of the Celtic occupiers. The New Estates Bill was to do the work in securing that English or lowland Scotch should take their place. Indeed such a scheme would have appeared even to the concoctors, utterly chimerical, had not the failure of the potatoc supplied a grand excuse for removing the great obstacle—a population of nine millions; which would take years to root out by the mere eviction system. The famine, as it is called, suggested the idea. When three millions of the obnoxious race had been got rid of, all seemed ripe for introducing the English element. The government blindly rejecting the idea that there was capital enough in Ireland to frustrate their intentions; passed the Incumbered Estates Act which had the unparalleled peculiarity of being wel-comed as a boon by every friend of Ireland, while it was lauded to the skies by the English nation. The simple fact being, that the former, aware of the resources of the country, saw what its real effect would be; while the latter, blinded by their prejudices, saw in it only the engine of what they fondly hoped to effect. Who does not recollect the interminable talk effect. Who does not recollect the interminable talk about English capitalists, English purchasers, that filled the land from end to end? Once more for the millionth time, a penacea had been discovered for all the ills of Ireland; English landlords, the infusion of English blood, as the twaddle went, was to heal all our woes and bring about a sort of millenium. Ecstatic' Exeter Hall saints declared that now at last the days of 'Rome' were numbered, and t was in one of those rapturous moments the Times declared that, in a few years a Catholic Celt would be as rare in Ireland as a Red Indian in Massachu-

But there would seem to be an especial providence in store for Ireland notwithstanding all its misfortunes. The Irish race seems to baffle all efforts to destroy it; Elizabeth believed it squelched when a million or so alone of all the people were creeping out of caverns and hiding places to be shot like wild beast or starve in the desolated land. Victoria has made the same mistake; her Incumbered Estates Act has not worked for English purposes. Mr. Ormsby tells the tale of disappointment; Irish capital and Irish purchasers, says Mr. Ormsby, is 6,208; the number of English, Scotch, and all foreign purchasers, 283! The amount of English capital infused has been £2,510,306; the amount of Irish capital liberated £15,889,044! Clearly whatever else the Act may do it has failed to colonise Ireland with foreign-But has the utter explosion of their self delusion in this respect with reference to Ireland made the English less dogmatical or less blinded by their prejudices? Not a bit; driven from one whim they take to another with the same bulldog pertinacity; the same amount of fatul absurdity. It is a spectacle to see the anxiety they evince to have it believed that at last they have made Ireland loyal and prosperous; that the Irish tenantry do not want. Tenant Right—that the Tenant League is without support—that agitation is dead because the people are loyal, and that because they are loyal they are prosperous. We did it all" is dinned into every one's ears. If any one ask what particular stroke of policy produced this prosperity" and how came the farmers to get such high prices; it is answered "the Incumbered Estates Act!" The Incumbered Estates Act raised the prices for farmers? Bah! There is not a man in Ireland that does not know that the late war, the partial failure of the provision crop in Europe at the same time with a bountiful harvest in Ireland, together with the stoppage of the great corn supplies from the Baltic and Euxine, have made Irish farm produce worth treble its ordinary value—Ireland being a provision growing country. As long as these causes continue, frish "prosperity," as it is called, will continue; no longer. But lest it should hold even a very little longer, we see the screw being put on the producers to make their prosperity an empty name—a mockery. It is enough to make a ghoul laugh to hear the English taking credit to themselves for causing this 'prosperity' in Ireland. 'It is a significant fact,' says one of these British Bats, the Edinbargh Witness, that the moment Irish agitation ceased, prosperity set in! We have heard drunkards say that it is a significant fact that the potatoes rotted the year whiskey was given up and Temperance at its zenith! In fact, the logic of the British is as amusing as their dogmatism. As well might they declare that the Australian gold fields were discovered by their coloniel legislation as that the Incumbered Estates Act, or any other British statute, is to be thanked for high prices in Ireland to-day.

Suicros.-A Literary and Scientific Society of Vienna has lately proposed a prize for the best essay in answer the following question—" What are the causes that render suicide so prevalent in modern times, and what are the best remedies against this

These learned men of Vienna need not go out of their own country to find an answer to these questions. Suicide is rife in the polished, circles of Berlin and Vienna; it is met with even in the humbler classes of Protestant Germany. But who ever heard of such a case occurring among the sturdy population of Westphalin, the warm hearted mountaineers of Tyrol or the inhabitants, of any other exclusively Catholic portion of Germony. And if they are not satisfied with this evidence furnished by religious geography (if we may use the expression)—let them turn to the listory of their native land, and the same evidence will stare them in the face. Let them consult the comparative tables of crime given by Menzer and other statists; and they will find that suicide, like infanticide and other unnatural crimes, was unknown in Germany before the so-called Reformation.

In Spain and Italy, where the old religion was never changed, (because the people believed their hereditary Christianity too good to need reforming) suicide is rare, and confined, exclusively, to those who have drunk of the poisonous waters of modern infidelity. In Ireland it is absolutely unbeard of save in the Northern and Protestant portions of the island, where the Catholic faith is conlined to a few or in lurge cities, where a long life of habitual corruption has, in some individual cases, succeeded in obliterating the impressions of early piety and religious edu-cation. Amongst Irish Catholics, who have come over to America, no. suicide can be found, except amongst young males of "La Jeune Irlande," who have exchanged their national Faith for the chimercul theories of continental Infidels, or young females, who have turned their backs not only on their nalive limit but also on that piety and purity, of which

and Protestant countries, and in those few Catholic portions of Europe, where a fashionable irreligion has

social_state_of Europe, of having ushered in this social state-or Europe, or naving usnered in this "age of progress and enlightenment; as she loves to phrase it; she must also hold herself responsible for the prevalence of sicide; infanticide and other social and moral evils, which are the direction pring of that rotten civilization, of which she claims the many ternity. If she is not a shamed of the one, we shall take care that she do not disown the other with impunity .- Causa causæ est causa causatipons the old schoolmen used to say. Both are her progeny, and she must bear whatever shame or glory accrues to her from the one or the other.—Catholic Miscellany.

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ร์สร้าง) เล่สร้าง ซิส เรมาสร้ min 1 70 69 1 Kossuth has received a severe rebuke from a fellowcountryman, M. Steredz, in a letter from which the following is an extract:—"We find that the crimes of the intolerant power, Protestant Prussia, is more than of the whole, Catholics in France, Belgium, Spain, Bavaria, Poland, Austria, Italy, and Hungary. We see—to walk through the inhospitable streets of We see—to walk through the inhospitable streets of London—the crowned goddess of demoralization.—H horrifies us to see in the police reports, the hundredth of performed crimes by the members of the high English Church—murders of every kind, thefts of a most decided nature, forging of a most cunning and tricking character, demoralizations the most corrupt. With one word, a corrupt nation is quite ready to perform any kind of crime to obtain a triffing me to perform any kind of crime to obtain a trifling ma terial advantage. M. Kossuth is now pandering to the anti-Catholic bigotry of England; he who, to his own ambition, has sacrificed the constitutional free-dom of a whole nation, and delivered the once free people into the hands of despotism. We know that in Hungary all the constitutional freedom are the works of the High Priest of Hungary; we know that: the model of all constitutions, the Aurea Bulla of Hungary, it was the work of the Pope, and of the Bishops of Hungary of that time, A. D., 1200. Who will deny that the better laws and original rudiments of the so-called British freedom are the work of the old Catholic priesthood? Science and arts cultivated by them are now vanished, amidst the loud low cries of Protestantism. Who will contradict this very truth?"

FASTING .- Fasting has been frequently recommended and practised, as a means of removing incipient disease, and of restoring the body to its customary healthful sensations. Howard, the celebrated philanthropist, used to fast one day in the week.— Franklin for a period did the same. Napoleon, when he felt his system unstung, suspended his wonted repast, and took exercise on horseback.

NO WONDER HE WAS THANKFUL. READ AND JUDGE FOR YOURSELVES. ROCHESTER, October 19, 1852.

MESSES. FLEMING BROS.

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WF Gentlemen-Having experienced the beneficial effects of Dr. M'Lane's Celebrated Liver Pills, prepared by you, I take great pleasure in recommending them to the public. I feel warranted in saying, that they are a certain cure for liver complaints and all bilious discases, no matter how difficult or long standing. I myself was afflicted with this dreadful disease for over two years, and oh! how thankful I am that I heard of these Pills. I purchased of one of your agents three boxes, and before I had finished the third box, was completely cured. I verily believe, but for Dr. M'Lane's Liver Pills, I should have now been in my grave; but as it is, I am now enjoying the best of health and stand a living witness of the efficiency of DR M'LANE'S LIVER PILLS. Besides recovering my health, I consider that I have saved in pocket some two or three hundred dollars physician's fees. This testimony I give you with the greatest pleasure, and hope it may do something towards making these invaluable Pills known to all who are suffering

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As matters of great importance are to be discussed, it is expected that ALL the St. Patrick's Societies throughout the Province shall be fully represented at Signed, by order of the Aylmer St. Patrick's So-

But the transfer of the second second

cietice, Corresponding Secretary. DOS: P. F. STAMATICAL P. J. F. O.G. A. R. T. Y.

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Dec., 1854. The state of the st Montreal.

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FIRST-CLASS CUTTERS, at as Low a Price, and in as Good Style as any other Establishment in this City.

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