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CATHOLIC CHRONICLE.

VOL. VII.

MONTREAL, FRIDAY, OCTOBER 17, 1856.

No. 10.

THE ROMAN STATES.

To the Editor of the Tablet.

Blackrock, Dublin, 9th Sept., 1856.

Sir—It is a melancholy, but a too true fact, as is evident from the testimony of all history and daily experience, that the busy and often reprehensible intermeddling by individuals in other people's affairs has been the fruitful source of endless woes, misery, discord, and calamities, and embittered and destroyed the mutual feelings of amity, kindness, and "good will amongst men" which should link and knit together man with his fellow-man; and that by thus fulfilling the great end and will of the Almighty Creator and Common Father of All, the great family of mankind might be joined together, in the sacred bonds of mutual affection, benevolence, and social happiness, doing good to, and having peace with all mankind, in as far as in us lies.

This fact, which is true in regard to individuals, is also true when applied to states and nations;—and, in the entire compass and annals of bygone ages, one will search in vain for anything at all bearing even the least semblance of parallel to the countless and shocking calamities, ruin, misery, intestine discords, bloody and never-ending domestic wars (witness the states of South America, Spain, &c., &c.) the destruction and utter desolation of many happy and prosperous nations and states both in Europe, India, and Africa, caused and effected by the busy and culpable intermeddling of flibustering England in the domestic and internal affairs of other free and independent states and nations, under the hypocritical (but, in truth, mercenary) pretext of introducing what is humorously called constitutional government amongst them.

And now, not content with the fame of her arms and the laurels she won (?) in the Crimea, she is about to exhibit to the world other feats of her prowess against the Italian, but more especially against the "Roman States." Not content with having fomented and privately hatched by her rebellious emissaries, Lord Minto & Co., and her open-handed bribery, the Roman rebellion and its various ramifications throughout the continent of Europe, she, even in Paris in 1848-49, when Lord Minto, sent out by his son-in-law, Lord John Russell, harangued, after being bribed, the *canaille* of Rome from a window in the Hotel d'Europe, crying out at the top of his voice—"Viva l'Italia; Viva l'Indipendenza Italiana." Very shortly after Rossi, the Pope's Prime Minister, was assassinated in the public street at midday; the mob, instead of seizing the murderer, allowed him to pass away at his leisure; and, on the evening of that very day, various meetings were held throughout Rome, when speeches of joy and jubilation at the foul deed of murder were delivered, and particular laudation was bestowed on what the conspirators called, "the sacred *spignardi*!!!" Then, again, Cardinal Palma, the Pope's Private Secretary, was shot dead through the forehead as he stood close by the Pope's side, when Lords Palmerston, Russell, and Minto's friends, the mob of Rome, stormed the Pope's palace, and assailed the venerable and sacred Pontiff's life. The world knows what happened at Rome afterwards.

Oh! but the flibustering English press tells us, forsooth, that the people of the Roman States, Naples, and the Italian States, are miserable, unhappy, ill-governed, wretched, ignorant, immersed in vices and abominations of all kinds and degrees; and that, therefore, free England, enlightened and moral as she is, where one never hears of such foul acts and deeds as murders, poisonings, quietnesses, infanticides, wife beatings, women-killings, and the rest of the black catalogue of human wickedness; this happy, pious country, where such naughty deeds do not afflict society, must and will go to reform and rescue the people of the Roman States from an aggregate of crimes and misdeeds, which do not defile or mar the fair social aspect of her own people! Ah! England! England! raise not *your* hand to cast a stone; look, and try to apply a remedy, if it be yet time, to the deep-seated gangrene of the innumerable and hydra-headed vice that not secretly, nor silently, but openly eats its way thro' the land's core, and portends the most imminent danger to society, and the progress of civilisation throughout the world, if not eradicated and arrested at once. Let us cry out to thee in the inspired words, "Doctor, cure thyself." Do not busy yourself or intermeddle with the internal affairs and municipal regulations of other states and countries, whose governments, no matter by what name called, despotic or constitutional, have certainly not produced before Europe such blasted fruit as thine. Quit your flibustering and buccaneering projects; cease to disturb the domestic peace and happiness of other peoples, and endeavor, even now, to render less bitter the lot and fate of trodden-down, depopulated Ireland. Do not the lamentations and complaints of the unhappy peoples of the Ionian Isles still ring in our ears?

As to the savage cruelties perpetrated by the English government on these doomed people, take

the following facts—not from an enemy's mouth—it is the testimony of Englishmen themselves: "We shudder (says the *Morning Chronicle*, of the 25th of April, 1850) at the awful measure of retribution which was inflicted by the courts-martial under the direction of the Lord High Commissioner (the former Radical, Republican M. P. Ward.) Death—i.e., hangings and shootings—transportations and corporal punishments—i.e., cutting the skin and flesh from off the bodies with cat-o'-nine tails!!!—were awarded to the wretched creatures—in some cases *without trial*, in others by the rapid process of military—i.e., drumhead law."

Of capital executions—I ask how many of these without any form of trial at all? "There were twenty-one, and of other punishments a larger number." Ah! but what was that ominous "larger number" of shootings, hangings, floggings, transportations, &c.—was it one, two, or three hundred! Major King says that—"eighteen persons were flogged in the district of Scala." "He (Sir H. Ward) by sanctioning such severity and cruelty—(by the orders, of course, of our benign English government)—has greatly increased the difficulties of government in the Ionian Isles. The most enlightened and powerful of European governments has been exhibited to the world (not the first time), in the act of repressing an *inconsiderable* revolt by means which would disgrace a Cossack general or a Turkish Pacha. The chief features of the charge against Earl Grey's (then Foreign Secretary) satrap, Ward, remains substantially unaltered."

Thus speaks every British newspaper of this British barbarity. And still we are told day after day—is it not being dinned into our ears unceasingly?—that the cruelties, the tortures, the dungeons, the rackings, the persecutions, the sufferings of the subjects of the King of Naples, and of the Roman and other states of Italy, have attained to such a climax as to be no longer tolerable; and that, therefore, the British people must brace on their armor, and be off to the rescue. The Irish Catholic soldiers will not, of course, be called out for the British Italian *foray*, as it might be questionable prudence. For, in such an event, they might call to mind the glorious example of the "*Thuban Legion*," and, as stated by Mr. Henry Drummond in the House of Commons, refuse to fire upon a banner bearing the emblem of the Virgin and Child, or of the Sacred Cross.

Let me ask has any person heard of the King of Naples or the Pope's subjects dying out, like rotten sheep, of starvation? Has any person heard of such places as *Schulls*, or *Skibberocous*, or *Rathormacs*, in the Roman or in any other Italian states? No, no. No person has died of *sheer starvation* in the Roman States—that happiness is to be found only in a country enjoying the constitutional government and paternal sway of England?

As proof of the material comfort and prosperity of the Roman States, take the following statement of their annual exports:—Of hemp there is an export from Bologna, Ferrara, and Romagna, of thirty millions lbs. and three millions lbs. of white rags. In a good year one million lbs. of oil. The export of charcoal is diminished, on account of heavy duty imposed by the Neapolitan government, but there is a large exportation of planks, &c., to Spain, America, and to France. Above 300,000 lbs. of tobacco are shipped to foreign countries (the English government prevented the Irish people to grow tobacco, lest the Irish should grow rich.) Of articles of minor value, Rieto, Castello, Spoleto, Matelica, and Camerino, export 14,000 lbs. of wood, but indigo is fast supplanting this dye. Garlic and onions in large quantities from Ancona to Dalmatia; and linseed mostly to Lombardy, to the amount of 450,000 lbs. per annum; aniseed from Romagna to Tuscany; pinkernels from Ravenna to the Austrian states; saffron and galls to Leghorn; bark to Naples; about 60,000 lbs. of linseed oil to Northern Italy; 40,000 barrels of vinegar for foreign countries; of tartar, 600,000 lbs.; cork bark to England, 550,000 lbs.; 550,000 lbs. also to Tuscany; about 1,000,000 lbs. of potash are exported from Rome, Montalto, Cornoto, Porto, and Anzio, and from 16,000 to 20,000 lbs. of soda.

Of animal productions, nearly 50,000 sheep and 40,000 swine are exported from the provinces of Viterbo and Perugia to Lombardy, Venice, Tuscany, and Illyria. The quantity would be much larger but for the heavy Austrian duties. Perugia and Romagna export oxen to Tuscany; the maritime and rural districts to Naples—the entire number is 10,000 beasts annually. There is a very considerable number of horses also exported every year to Naples, Tuscany, and Lombardy.

There is, likewise, an important production of cheese, skins, wool, &c., &c., in the Roman States. The states on the west of the Apennines send off yearly about 900,000 lbs of wool to France and Piedmont; and a very consider-

able export of Roman wool to England has set in of late years, and is rapidly increasing. One million of lbs of cheese go to Tuscany and Sardinia; 400,000 lbs of lamb skins, particularly the *bassette*, or newly keaned, are sent to England, Naples, and Piedmont. The exports of wrought silk (organize) are heavy from Romagna and the other frontiers. Its annual amount is, on an average, 200,000 lbs, and is sent to England, Piedmont, and France. Horns and bones to the amount of 15,000 lbs, honey 10,000 lbs, skins 100,000 lbs; high duties have injured the trade in salt fish; of these there was a large export to Lombardy; 20,000 lbs of talow, and 150,000 lbs of lard and fat (together 350,000 lbs) are shipped, and numerous cargoes of manure to Genoa; and objects of antiquity and the arts from a valuable export trade from Rome and the Roman States annually.

Who, then, will presume to say that the people of the Roman States do not enjoy abundantly the material comforts of life—wholesome and substantial food, and clothing, &c., &c., adapted to the habits of their hot, southern climate; or that they have not abundant means accruing to them, from their varied trades and industrial occupations, in which they must necessarily (considering the small population of the Roman States), be constantly employed to enable them to grow, produce, mature, manufacture, and prepare for exportation to foreign countries so great and valuable an amount of the various articles of commerce as we have just seen; but which, in fact, only include about three-fifths, or about ninepence out of fifteenpence worth, out of the real amount of the yearly exports of the produce of the Roman States?

Rome is pre-eminent, before all the cities of the world, for her abundant institutions to alleviate and soothe the wants and woes of suffering humanity; her population is only about one-fifth that of Paris, while the various funds devoted to charities are double the amount of that of Paris—(Morichini, p. 38, quoted in *Blue Book*, London, 1837.) That the people have abundance of material comforts, is evident from the fact that emigration from the Roman States is a thing never heard of, and the population has increased *one eighth in nine years*.—*Quæ nam Regio in terris, Anglicanæ non plebe perditæ? La perditæ Albion?*—Your obedient servant, JOHN McHUGH, Chaplain.

DR. CAHILL.

TO THE EDITOR OF THE CATHOLIC TELEGRAPH AND IRISH SUN. Ballyroan Cottage, Rathfarnham, September 12, 1856.

My Dear Sir—From correct information derived from visiting the different towns and cities of this country, I am enabled to assure the Catholics that the last scheme of the law Church against our ancient faith has utterly failed. The Church Missionary Society, the Curates' Assistant Society, and the Mission to Roman Catholics! together with all the apostate Bible-readers, tract-distributors, evangelized visitors, street-preachers, Righteous Millinery Society, holy placard-carriers, and sanctified soup association, are all, all gone, after having expended in this work of bribery, perjury, extermination, and discord, at least the sum of two hundred and fifty thousand pounds sterling. Whenever I read in the placards and in the sermons of these public maligners, of the society called the Missionaries to Roman Catholics, I was always reminded of the London hairdresser, who, in order to attract public notice and gain an increased trade, put over his door the words "George Sharp, Barber to the Queen." These creatures called "Mission to Roman Catholics" had never even once preached to the Catholics, no more than George Sharp shaved the Queen. But as their office was one continued official slander, of course, there was no lie in reference to religion, which they were not prepared to utter. This last scheme to prop up the Church Established, like all other plans of the three past centuries, has now failed: and the few miserable wretches, who in time of famine or destitution, yielded to the Souters, are now seen returning to one old fold, and with *tears* and supplications, begging pardon of God and the Church, for the scandal they committed.

The conduct of the Souters in the Parks in London may be gathered from the following notice of their conduct, which has reversed the Gospel, branded God as a malefactor, and which has out-trimmed the heidic crime of the Jews:

VICTORIA PARK.—With the view of furthering the cause of temperance, leave was given by the First Commissioner of Works, in June last, to certain "total abstinence" societies, "Bands of Hope," &c., to assemble on different occasions, and march in procession through Victoria Park—and for a time no bad consequences resulted from this indulgence.—These meetings, however, eventually led to some of another description, and the park has, for the last few Sundays, been studied by congregations of different professions, listening to the arguments of controversialists. On last Sunday a note was taken of the various meetings which assembled throughout the

day. The following is the result:—Two Protestant ministers addressed the multitude; five Immanuelites, of whom one was a woman; five "total abstinence," and eleven infidels. Among the latter were two or three who used language of the most blasphemous description. One speaker gave utterance to sentiments, of which the following fragments will serve as specimens:—"If there is a God, he is the author of all evil." "The Deity is unknown to man." "All crime emanates from a belief in God." "He knew nothing of a God." We need quote no more to disgust our readers. In consequence of these truly discreditable proceedings, the First Commissioner yesterday issued a notice, of which the following is a copy:—"Victoria Park.—Notice.—Representations having been made of the great inconvenience which has been occasioned by the practice of Sunday preaching, which has recently obtained in this park, and of the blasphemous language which has, in some instances, been used by the speakers, notice is hereby given, that it has been determined that no further meetings for the purpose of preaching, &c., can be permitted. All persons are, therefore, requested to abstain from attending such meetings, and to furnish every assistance in their power to the park constables and others, who have directions to prevent such assemblies as those of which complaints have been made. By order of the Commissioners of her Majesty's Works, &c. Office of Works and Public Buildings, 12, Whitehall-place, August 27."

Several respectable Protestant clergymen felt hurt at the arbitrary decision of Sir Benjamin Hall: and wishing to cast the odium of the vile Souters from themselves, protested against being classed with the Kilkenny, the Kells, the Achill, the Kibbaha, and the Connemara Souters, addressed a remonstrance to the city authorities, in order to dissociate themselves from all share with the Preachers of Weavers' Hall—as follows:—

OPEN AIR PREACHING.—SIR B. HALL.—A number of clergymen in London, feeling justly indignant at the arbitrary decision in which Sir B. Hall has exercised his authority to prevent their preaching in the Parks, have addressed a letter to that official, advising him to reconsider his decision, and to make a distinction between their efforts to benefit the ill-instructed and irreligious, and the exertion of Atheists to enforce their pernicious doctrines. The memorialists remind Sir B. Hall that he granted them leave to preach in the Parks, and they conclude their memorial by regretting that when he first heard of these anti-religious proceedings he did not intimate to the Christian gentlemen engaged in instructing the people his desire that they should desist from preaching. They now consider that they have been classed, by implication, with the persons whose infidel addresses have obliged the Commissioner to close the Parks to all missionary effort. To this letter an answer has been received, in which Sir B. Hall says:—"He regrets extremely that it should be supposed he could, even by the slightest possible implication, class the excellent clergymen, who were actuated by the purest motives, with those persons who made use of the blasphemous language on Sunday, the 24th ult., in Victoria Park. He cannot see how the orders issued by him can in any way whatsoever bear such an interpretation; but he must be excused if he adheres to his determination of not allowing any more preaching of any kind in the Parks."

Surely this decision, on the part of Sir Benjamin Hall, may be safely followed by the magistrates of Kilkenny, Kibbaha, and Dublin, and a check at once given to this farce on religion. The magistrates of Kilkenny have already done it. The Dublin Police magistrates have urged the same decision: and from henceforward any civilian can call on the police to arrest the preacher on the plea of a breach of the peace; and thus avoid the blasphemous of these infidel emissaries. How painful to behold the Parliament continue the system of pampering a State Church, paying it during the past three centuries eight millions and a half of money annually—that is, tens of millions, and hundreds of millions, and thousands of millions of pounds sterling! And after all this incredible and unparalleled expenditure, it cannot keep its flock together, but has recourse to bribery, perjury, stratagem, force, to keep the doors of its church open; and its ministers are so odious to the people that it is compelled to employ fiddlers, card-players, pipers, weavers, old English plowmen, and distressed old ladies, to read what they call the Gospel on the highways: and all this as a last effort to try and keep up even the appearance of hearers in their deserted churches.

Oh! what a contrast with the old glorious Catholic Church: cut down three times since the year 1533, it has re-appeared with a more luxuriant growth than before; and although chained down with penalties and persecution, its glorious priesthood persecuted, banished: its altars levelled, its worship proscribed here we are, in Ireland, more vigorous than ever, the standard of the cross unfurled on our new lofty spires, our congregations crowding within the fold of our fathers, while the State Church is deserted in England, and reduced in Ireland, to the hangerson for place and emolument.

How refreshing to read, too, the names of the converts who have quitted the Anglican Church, with its revenues, luxuries, and societies, and joined the poor devoted followers of the cross of Christ. The names of some few who have become Catholics from the year 1840, up to the year 1847, will be here inserted, omitting the names of thousands of poor, who, in every town and city in England, have flocked to the Church to seek the consolation which is denied, in the malignant creed of the slanderous persecuting Law Church:—

[We omit the list of names as it would occupy too much room.]

Mr. Kenedy, M.P. for Louth, himself a Presbyterian, stated in his place in the House of Commons during the late debate on the withdrawal of the grant to the College of Maynooth, that within the last five years, from the year 1850 to the year 1855, the number of converts from English, and Irish, and Scotch to the Catholic Church were—"Eighty-four Reverends, eight Noble Lords, nine Noble Ladies, two Duchesses, eight Members of Parliament, together with thousands of converts from the trading and mercantile classes."

No law of man, no bribery, no influence, no education, no station, can make a river run up a hill, because it is contrary to the laws of nature; and no time, no patronage, no money, no laws Parliament, can consecrate a lie, because it is contrary to the truth of God. And hence the Protestant heresy, like all the past errors of wicked men, is doomed to fall; and, from the signs of the times, the advance in public opinion, the political attitude of Europe, and the growing power of "Methodism" in England and in the House of Commons, the endowment of Protestantism cannot last the next ten years. And there can be no doubt, when the golden appendages are torn from it, it will dwindle into a small insignificant sect—a fact which will add strength to the Crown, give peace to the Empire, and release the Gospel from the charges of tyranny, immorality, and infidelity.

I am, Sir, your obedient servant, D. W. CAHILL, D.D.

THE PROTESTANT PRAYER-BOOK HARMONISED.

The Book of Common Prayer of the Church of England, adapted for general use in other Protestant Churches. Pickering.

We (*Tablet*) have before us a book which, to our minds, appears a master-piece of common sense and consistency, much as we object to its tendency as a blow at dogmatic truth and sacramental religion in every shape and form. It is entitled "The Book of Common Prayer of the Church of England, adapted for general use in other Protestant Churches," and is published by Pickering. Its end and object being to overturn creeds, and supersede the authority of any and every Church, it is, of course, a legitimate and logical consequence of that movement which our countrymen dignify by the name of "The Reformation." The volume itself is consequently a significant production of the age in which we live, at all events in a land uncontrolled by the authority of the Catholic Church. But we think it is something more.

The principle on which it avowedly proceeds is this: that while the principles of Divine truth are unalterable, the forms in which truth is expressed are variable, and may be changed from age to age. The author plausibly enough argues that if the Tudor and Stuart sovereigns could and did change the Anglican formularies at will on four separate occasions within some hundred years, there can be no reason for leaving them still standing where they were left by Charles II., in virtue of his royal inspiration as "head of the Church." Nor, of course, he might have added, though he does not state the argument in words, can there be any harm in a layman endeavoring to teach the Archbishop of Canterbury his duty, more especially as that eminent Divine has recently declared his opinion and his regret that "the present state of collision between the Establishment and the Roman Catholic Church puts all chance of reforming the Prayer-book further off than ever."

It is time, however, to show how the anonymous author of the new "Prayer-book" has carried out his views on paper. In his own words—"All expressions which find no countenance *certally* in the books of Sacred Writ are removed." Of course, therefore, the term, and with it the doctrine of the Trinity, is expunged throughout. He has, however, gone further, and removed from his pages the terms "Bishop" and "Priests," which (we once fondly thought) used to occur in the Protestant Bible, and has substituted the less Scriptural, but more consistently Protestant term of Minister. "There is no Priest," we are told, in the spiritual kingdom of Christ except Himself."

In harmony with this idea, the old Catholic name of *Trinity Sunday*, by which the Protestant Prayer-book still terms the Sunday next after Pentecost, is changed into *Ministry Sunday*; in allusion, we presume, to the earthly *Ministry* of Our Blessed Lord. Fasts, too, of course, vanish, consistently enough. "Literal fasting," we are told, "implies literal feasting, and 'the latter is sensual.'" An unanswerable argument, certainly, in the lips of those who appeal to the text of "the Bible, and the Bible only, as the test of 'truth.'" The form of absolution still retained in the Protestant service, though its power is long since gone, is simply turned into a "prayer for forgiveness. The frequent allusions



A LOAN... Mr. G. Augustus Sala... the... of the... of the... of the...

THE REVELATIONS OF THE ROYAL BRITISH BANK... Mr. Gregor... the... of the... of the... of the...

DE LA HAYE'S SUBMARINE RAILWAY... M. de la Haye... the... of the... of the... of the...

A NEW MAWORM AGITATION... A meeting... the... of the... of the... of the...

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UNITED STATES.

A SERIOUS QUESTION... The Charleston Mercury... the... of the... of the... of the...

INQUIRY IN NEW YORK... The public are not... the... of the... of the... of the...

FREMONT IN CALIFORNIA... The latest accounts... the... of the... of the... of the...

HON. BENJAMIN LAWE... member of the Know-Nothing... the... of the... of the... of the...

PASTORAL LETTER... To the Clergy and Laity... the... of the... of the... of the...

MONSIEUR SHOOTING IN BALTIMORE... Baltimore, Oct. 10... the... of the... of the... of the...

AGENTS OF THE PRESS... B. B. Holt, Esq... the... of the... of the... of the...

A DUNGEON... When Deacon B... the... of the... of the... of the...

WHERE IS THE ORDINANCE OF '87... the... of the... of the... of the...

CHURCH ROBBERY... The evangelical press... the... of the... of the... of the...

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

**The True Witness.**

**MONTREAL, FRIDAY, OCT. 17, 1856.**

**NEWS OF THE WEEK.**

The *Persia* brings Liverpool dates up to the 4th inst. The Italian question becomes daily more menacing to the peace of Europe. The Czar has given the Western Powers pretty plainly to understand that any attempt on their part to coerce the King of Naples, by a display of force, will be met with a corresponding display in his favor, on the part of Russia.

Archdeacon Denison has announced his intention not to make the retraction required of him by Dr. Sumner. This bodes no good to the Establishment; for if the Archdeacon will not retract, sentence of deprivation will be passed upon him, and the consequences it is not difficult to foresee. We may therefore confidently anticipate, during the coming winter, many lugubrious paragraphs in the English Protestant papers, headed—"Another Romish Perversion." So note it be.

"Brownson's Review." New York Series. No. IV. October 1856.

Of the articles in this number of the leading Catholic periodical of America—of which we published a list last week—the first, on the "Mission of America," and the fifth, on the "Presidential Election," will be the most eagerly read, and the most warmly discussed. They have elicited a pretty general expression of disapprobation from the Catholic press of the United States; but they have been warmly praised by the *Irish-American*, the *N. Y. Citizen*, and Meagher's *Irish News*—the two former of which, but a few years ago, were amongst the foremost and the most clamorous of the *Reviewer's* opponents. They have not, in so far as we are aware, changed, or in any respect even modified, their former opinions; and if we now find them in harmony with those of the *Reviewer*, it must be because he has come round to their side—not they to his.

The "Mission of America"—(meaning by America, the United States)—is—according to the *Reviewer*—to renew the face of the earth—to give birth to a new order of civilised life, before which the old and effete civilization of Europe must pass away—and to realise the idea of the kingdom of God upon earth. "America," says the *Reviewer*—"is the future of the world;" and "every Catholic should love America, rejoice in her prosperity, and pray for her conversion." The praying for her conversion, we admit to be the duty of every Catholic—but why he should love the United States, or why he should rejoice in her prosperity, we cannot for the life of us discover, either from the history of the past, or the prospects of the future.

"Asia and Africa have here long since lapsed into barbarism, and Europe, the heir of the ancient, and the seat of the modern civilization, has culminated, and the most that can be expected of it is that it shall preserve itself from growing worse."

And what more can we expect of the United States?—Can we even, judging from what is taking place before our eyes, expect even so much as that that country shall preserve itself from growing worse? We are certain that we are guilty of no injustice towards the United States—we believe that the *Reviewer* himself will admit that we are correct, in maintaining that their civilisation—meaning by civilisation a fact in the moral order—has retrograded rather than advanced since the commencement of the XIX. century; and that if "outside" of the American Republic there is "no where to be seen a nation advancing in civilisation in accordance with Christian principles"—the same may be said, and with equal truth, of the different States of the American Union. No doubt great progress has been made by the Americans in the material order—in trade, manufactures, and the acquisition of wealth. But these things are not civilisation in the Christian sense of the word—and even the *Reviewer* will not pretend that, since the days of Washington, his countrymen have become more generally religious, more disinterested in their patriotism, more loyal and obedient citizens, better husbands and fathers, or more dutiful children, than were the generation that immediately succeeded the heroes of the Revolution. Indeed the *Reviewer* admits the general relapse into barbarism of his fellow-countrymen; because he admits that they have, for the most part, thrown away what little of Christianity their progenitors possessed, and which alone entitled the latter to call themselves a Christian people.

"The bulk of our old American population have lost their confidence in Protestantism," says the *Reviewer*, using the word "Protestantism" to denote a phase of Christianity or revealed religion—"without having acquired faith in Catholicity." That is to say, the "bulk" have lost all faith in Christianity, and have relapsed into total infidelity,

which, we think the *Reviewer* will admit is a backward progress in true civilization. Indeed he himself says—

"There are very few, comparatively speaking, of our Non-Catholic countrymen, who really believe in any positive religion, and even the foremost evangelicals have abandoned, or are abandoning, all dogmatic theology."

Now Protestantism, in so far as it is a religion at all, in so far as it is in any sense a phase of Christianity, is Catholic, and Catholic only; for Protestantism asserts nothing, but denies only, or protests against, some dogma of the Catholic religion. In rejecting therefore their Protestantism, as a religious system, the Non-Catholics of the United States have thrown away the last rags of Popery, and have broken the last cord that connected them with the Church of Christ. In other words, the American people are marching towards infidelity; and so far from America being the "future of the world," it seems very doubtful if it can preserve itself from growing worse, and from a relapse into barbarism, which is the invariable and inevitable accompaniment of infidelity. But upon this point we will appeal to Bishop Spalding—a witness whom the *Reviewer* will listen to with more respect than to us:—

"Our youth are growing more and more licentious and demoralised, with each succeeding generation; our boys particularly become men before they are half grown; they have learnt all else better than the art of governing their passions. The late fearful increase of crime, especially in our cities and towns, is a sad proof of this increasing demoralisation. To what an abyss of vice are we hastening?"—*Miscellaneous*, p. iii.

Neither is the progress of Catholicity in the United States—that is to say, the increase in the numbers of their Catholic population—such as to inspire any very lively hopes for the future. Certain it is that, hitherto, the Catholic Church in America has not been able to hold her own; and that, so far from having done anything to check the downward course of the Non-Catholic masses around her, she has had to weep over thousands, we may say millions, of her own children who have been swept away by the torrent of infidelity. The numbers of Catholics in the States have of course increased. But this has been owing entirely to the foreign Catholic immigration; not to conversions from amongst Non-Catholics, as in Great Britain, nor yet to the natural increase of the original Catholic population of the country.

From any causes now in operation, we have therefore little reason to expect anything like a general conversion of the American people, to the Catholic faith. With God, of course, all things are possible; nor is it harder for Him to melt the heart of a Yankee Know-Nothing, than of a North of Ireland Presbyterian. All we pretend is, that in the actual state of affairs in the United States there is nothing to make us look upon that country as "the future" of the world, or as the destined seat of a flourishing Catholic civilisation.

Neither can we agree with the learned, but in this case, we fear, rather partial *Reviewer's* estimate of the American national character. "No national character stands more in need of Catholicity than the American," he says; and no doubt truly—for no national character, at the present day, is more thoroughly anti-Catholic. This we can readily admit; but we are at a loss to understand what the *Reviewer* means when he adds—that:—

"Never since her going forth from that 'upper room' in Jerusalem, has the Church found a national character so well fitted to give to true civilisation its highest and noblest expression."

Now, unless the American "national character" has been greatly belied, not by foreigners, but by Americans, its chief characteristic is "smartness." It is essentially an active, energetic, business-like and money-making national character; a "national character" therefore, one would suppose, but little fitted to bring forth the peculiar fruits of a truly Catholic civilisation—contempt of wealth, and a lofty chivalrous sense of duty. Were a modern Peter the Hermit to preach a new crusade amongst the *Reviewer's* Non-Catholic countrymen, we fear that he would produce but little impression, unless he could make it appear that a handsome profit might be cleared out of the transaction. In which case indeed, his ears would be greeted, not with the old cry—"It is the will of God—it is the will of God;" but most probably with—"Well—I guess it will pay."

But what will Catholics think of the following eulogy upon the American national character? which should be graven on a pillar of brass, to be placed upon the site of the Convent burned a few years ago by the Protestants of Boston.

"The American people, in their national capacity, have never rejected the Catholic faith; as a government they have never made war on the Pope, have never cast off the authority of the Church. They have never, since their birth as a nation, performed one act of hostility to the Catholic religion, martyred or persecuted a single Catholic; and their first act on winning their independence, establishing their Federal Government, and remodelling their State constitutions, was to repair the injustice of the mother country towards the Church, and to place Catholics in their religion on a footing of equality with Protestants. We as a nation are not guilty of the sin of persecution or apostasy. We have never dishonored or blasphemed the Spouse of the Lamb. We have done no injustice to Catholicity, and have repaired the injustice of the country from which we sprang. We have opened here an asylum for the oppressed Catholics of all lands, and given them the equal rights of American citizens. We are not under the curse pronounced against persecutors, apostates, and blasphemers. We as a nation are entitled to the gratitude and love of the Catholic heart, throughout the world."

We pause here, to take breath, and to allow the reader to recover from the state of stupor into which the perusal of the above must have plunged him. As a satire upon his Non-Catholic fellow-countrymen, as a cutting reproach of their illiberality and cruel injustice towards Catholics in general, and Irish Catholics in particular, it is admirable in its way; for praise undeserved is the most cruel reproach that can be addressed to the unworthy. But what will the reader think when we tell him that the *Reviewer* is not joking—not inflicting a well-deserved castigation upon his Non-Catholic fellow-citizens—but is in serious earnest himself, and sanguine enough to expect that his readers will accept his fancy portrait, as an admirable likeness of his fellow-countrymen? We can fancy the comical look with which an Irish, or German Catholic, fresh perhaps from the hands of a Philadelphia mob, busily engaged in burning a Catholic Church, or tarring and feathering a Catholic priest—would receive the announcement, that the American people had never "performed one act of hostility to the Catholic religion—never martyred or persecuted a single Catholic—and were entitled to the gratitude and love of the Catholic heart throughout the world."

Has the *Reviewer* then lost all recollection of the events that have lately taken place in his country? or does he think that his readers have forgotten them? Does he think that we have forgotten the burning, by an American mob, of the Convent at Boston; and the subsequent ratification of the proceedings of that mob by the State Government, which refused to make pecuniary compensation for the property destroyed, and which it was its duty to have protected?—Does he think that we have lost all memory of the persecution of Nuns and Sisters of Charity by the Massachusetts Legislature, with their infamous "Smelling Committee"? Does the *Reviewer* then suppose that the Catholic heart throughout the world has not been stirred, by the tidings of church burnings, and convent burnings—of priests tarred and feathered—of nuns and Sisters of Charity outraged—and of their co-religionists insulted, persecuted, and oft foully murdered, because of their religion? Had he but glanced over the table of contents of the work whose name stands at the head of the article under notice, we think that he would hardly have ventured upon such an insult to his Irish Catholic readers as to tell them that the American people were entitled to their gratitude and love.

How far Bishop Spalding, of whom the *Reviewer* speaks so warmly, justifies the terms of eulogy applied by his *Reviewer* to the "American nation," will appear from his article on the "Native American Party," given in his "Miscellanies," p. 604:—

"Time was"—says Bishop Spalding—"when everything bade fair to make this a glorious Republic in deed, as it was in name. Time was, when the United States promised to be the peaceful home, and happy resting place of the oppressed of every nation."

"But alas! this beautiful vision was soon dissipated, and the poor stranger was awakened to a sense of the sad reality! The serpent of religious bigotry soon entered into this fair paradise, marring its beauty. . . . The charm was broken; the stranger felt that, instead of being in an earthly paradise, he had been cast out, like his first parents, into a frightful wilderness; that, instead of being at home, he was in a strange country, where he was branded as an alien and an enemy."

The *Reviewer* will perhaps tell us that the acts of hostility and persecution alluded to above, were the acts of the American people, not in their national, but in their individual capacity.—But he has himself anticipated, and satisfactorily disposed of this plea:—

"What matters it to honest men"—he says—"whether we do this (persecute Catholics) 'directly or indirectly? What is the difference in principle between passing a law excluding, under severe penalties, the exercise of the Catholic religion in this country, and, by our political and other combinations rendering its exercise impossible?"—*Brownson's Essays*, p. 430.

No difference whatever—the honest man will reply, for the result is, in either case, the same. When the Rev. Mr. Bapst was in the hands of the Protestants of Maine, when they were stripping him, passing obscene jests upon him, and treating him with indignities which the savage red men would have been ashamed to offer to their captives—the innocent victim of Protestant brutality would have derived but little comfort from the assurance that his tormentors were persecuting him, not in their "national capacity," but as private individuals. In England, and in Ireland, Catholics have been persecuted by Acts of Parliament; in the United States of America they are persecuted by a mob; and, as Bishop Spalding well says—"Far better be oppressed by one tyrant, than be crushed and torn by a thousand; far better have even a Nero or a Diocletian to lord it over you, than be ruled by that hydra-headed monster called a mob!"—p. xx.

Now the Government of the United States is responsible for the acts of the "mob," because it has done nothing to restrain them, nothing to punish them, and has constantly refused to indemnify the Catholic sufferers. On this point we again appeal to Bishop Spalding:—

"Five or six of our churches either burnt, or sacked, or blown up by gunpowder—most of them while our citizens were engaged in the joyous celebration of liberty-bell Fourth of July—street brawlers, generally men of the lowest and most infamous character, hired to vilify and slander us, and all that we hold most dear and sacred in the public streets and highways, thereby openly exciting the passions of the ignorant to bloody civil feuds; our people, after having been thus grievously wronged in their

character as citizens and as religionists, butchered in brutal street encounters, or assassinated in detail, and then almost invariably placed in the wrong by a mendacious press and telegraph in the interest of their enemies; and the victims of all these cruel and accumulated wrongs generally receiving, instead of sympathy, but additional obloquy and persecution, they being in almost every instance the only ones arrested and punished for the riots which others had caused; while the murderers, and assassins, and church-burners, escape: these are some of the practical workings of that truculent spirit which, during the present year, has been aroused against us in this free country!"—p. xxi.

Such then is the "asylum" which the United States offer to the oppressed Catholics of all lands—such the "equal rights of American citizens" that Catholics enjoy in that "free country"—and for such fair courtesies, we, as Catholics, give to it all the gratitude and love that it deserves at our hands. The *Reviewer* takes offence at the feeling expressed by an American born Catholic the other day, in a Catholic journal, that he had no country, that he was a helot in the land of his birth; this expression, the *Reviewer* condemns as "unfounded" and "impatriotic." If the picture drawn by Bishop Spalding of the condition of Catholics in the United States is a true one, the American-born journalist has but too many and too good causes for his assertion. To all intents and purposes, American Catholics are helots, are proscribed, in the land of their birth.

Not indeed by the letter of the Constitution; not in virtue of any positive law—but by the spirit of Protestant bigotry which seems to be an essential ingredient in the American national character. Theoretically, every post of profit or honor in the State is open to all citizens, of all denominations; practically, the Catholic is excluded from every important situation. Of the candidates for the Presidency, Col. Fremont is perhaps the most generally popular amongst his fellow-citizens; but even he well knows that he would not have the faintest chance of success, were he to acknowledge himself a Catholic; and, in the language of the *Boston Pilot*, the *Reviewer* must know, from personal experience, that, even with the aid of party stratagems and manoeuvres, the election of a Catholic to any State, county, or municipal office, from a porcine constable to a Governor, is an impossibility. Practically, Catholics are as much a proscribed class in the United States at the present day, as they were in the British Empire, previous to the repeal of the Protestant Penal Laws.

Of the other articles in the number of the *Review* before us, we have left ourselves no room to speak. The are all, as usual, of a high order; though we cannot but express our regret at the tone which the *Reviewer* has permitted himself to use towards the amiable author of "The Catholic Church in the United States." Here again, we fear, that he has allowed his national prejudices to warp his judgment; and in his anxiety to prove the intensity of his patriotism, has forgotten to be just. Perhaps the best thing in the *Review* for this quarter, is the notice of Mr. Derby's controversial letters to his son. The slashing style in which the *Reviewer* deals with the presumptuous jurist, who has provoked his fate, is truly refreshing; and will, we have no doubt, prove a salutary caution to any who might otherwise be rashly disposed to follow Mr. Derby's example.

"If Canada has Common Schools, her youthful population will grow up comparatively united and homogeneous; if she has Sectarian Schools there will be a perpetuation of animosities between races and creeds, which will greatly hinder, if not effectually mar, future prosperity."—*Montreal Witness*, 8th Inst.

How a Common School education can tend to do away with the "animosities between races and creeds," we cannot understand, unless it be admitted that its natural and inevitable tendencies are to obliterate all national and religious distinctions; or in other words, that Common Schools beget indifference. But this is the very charge brought against them by their enemies; but this is the chief reason why Catholics object to them. Betwixt infidels there can be no "religious animosities;" but it does not thence follow that it should be the object of a wise government to convert its subjects to infidelity.

The "animosities" of which the *Montreal Witness* complains, are the necessary consequence of the ill advised attempts of his friends to establish "Protestant Ascendancy" in Canada; they are the price which he and they must be content to pay for the glorious Protestant Constitution which it is their object to force upon us Papists. It is not then we can assure him, and them, by persisting in taxing us for schools to which we are conscientiously opposed—and which, whether we are robbed for their support or not, we will not allow our children to attend—that they will allay the "religious animosities" which distract the peace of the country, and retard its progress.

No—if they would have peace, they must first learn to be just; they must respect our religious convictions, as we are willing to respect theirs. We ask not of them to sacrifice principle, but merely to abstain from forcing their principles, either in religion or education, upon us. And if their consciences are too tender to allow them to vote money for the support of Catholic schools, we only ask of them to abstain likewise from taxing us for the support of Non-Catholic schools. We would ask no assistance from the State whatever for our schools, were it not the State taxes us for school purposes; and though we do not demand it, still we would offer no opposition to the establishment of the "Voluntary System." But we have the right to insist, that, if we are taxed for schools at all, we shall have such schools for our money as we can make use of without doing violence to our conscientious convictions.

The remedy then that we would propose for the "animosities between races and creeds" is simply this, "justice to all, and favor to none." If the Protestants of Upper Canada will but try this simple prescription, we are certain, in so far as Catholics at least are concerned—that all "animosities of races and creeds" will rapidly disappear. This is a better mode of treatment than

that recommended by the *Montreal Witness*, as all history testifies; for the surest way to perpetuate the disease, and to render it incurable, is to make one portion of the population feel that they are ill used and persecuted by the other. Had the Stuarts for example, succeeded in their efforts to establish a "Common Church" system throughout Great Britain, does the *Montreal Witness* really think that the "animosities of races and creeds" betwixt the English Episcopalians, and the Scotch Presbyterians, would have been assuaged?—and if no traces of those "animosities" can now be found save in the pages of history—is it not owing to this, that, grown wiser by experience, the State made a virtue of necessity, and conceded to its subjects in different parts of the Empire, the right of "Separate Churches?" Has not, again, we would ask—has not "State-Churchism" been the chief cause of "religious animosities" in England and in Ireland? Are not the heartburnings, and the wars of races which have so long afflicted the latter, due chiefly to this—that, in Ireland, the British Government effected that which it vainly endeavored to accomplish in Scotland?—that a "Common Church" system was "by Law Established," for the English Protestant, and the Irish Catholic?—and will not even the *Montreal Witness* admit, that, so long as the latter is taxed for the support of the Church of the former, so long it is absurd to look forward to the restoration of peace and concord betwixt the citizens of the same Empire, but of different religious persuasions? Even so it is here in Canada. The strife which now rages betwixt Catholics and Protestants is the inevitable consequence of the attempts made by the latter to impose upon us a "Common School" system. "State-Schoolism" is the curse of this country, as "State-Churchism" is of Ireland; and the same remedy that cures the disease in the one case, will prove also a specific in the other.

"In matters of religious faith, as all history testifies, men do not reason, they feel. Religion is a matter spiritual, an affair of the heart, of the sentiments."—*Montreal Herald*.

This is no doubt true of most Protestants, of all who retain any of the positive dogmas of Christianity. Their faith, or belief, as the history of the sects testifies, is not reasonable. It is an impression, a persuasion, not in any degree the result of a calm, and deliberate exercise of their rational faculties. Protestants will of course talk confidently, and boast loudly, of their readiness to give every one a "reason" for the faith that is in them; but when put to the test, they are obliged to admit that, in matters of faith they cannot reason, but only feel; that their religion is "an affair of the heart," a vague sentimentality, with which their intellect has no concern. The fundamental tenet of Protestantism, regarded as a phase of positive Christianity—is,—"believe that your sins are forgiven, and they are forgiven," this is what evangelical ministers mean by a "Positive Assurance" and is a favorite doctrine in the conventicle. Of course for such an "Assurance" or faith, "no reason" can be assigned; and whilst by some it is attributed to the direct action of divine grace upon the human heart—by others it is treated merely as an ordinary psychological phenomenon, dependent again in a great measure, upon the state of the believer's bowels.

So when at "Revival," or "Camp Meeting," the old women stop their groaning, and by their loud shouts—"Oh—I'm upon a rock—Glory—Glory—Hallelujah!"—bear witness that the "power has kin down," and that they have "got happy"—who would dream of asking these silly devotees of a blasphemous superstition for a "reason" for their strange ecstasies, and frantic gesticulations? Any one can see at a glance that, with them, religion is a matter of sentiment, or feeling; a strange something that addresses itself not to their rational, but to their sensitive natures; a sudden fury like that which of old inspired the votaries of Bacchus, and prompted the fervid worshippers of Baal to cry aloud, and cut themselves with knives; and which now, as then, degrades its victims below the level of the beasts of the field. The spiritual phenomena of the Protestant "Camp Meeting" are evidently closely allied to those to which the obscene rites of Oriental paganism gave birth; and a "shouting Methodist," save that he wears a tight fitting coat and breeches, is not easily distinguishable from those prophets of Baal, at whom Elias mocked.—III. Kings, xviii., 27.

Now all this would only excite our pity and contempt, were it not that these same Protestants, whose religion is not an affair of reason, have the impudence to attempt to reason us Catholics out of our religion, which is a good deal more than an affair of the heart or the sentiments; and which addresses itself to man, as to eminently a rational being, or a being endowed with reason, and so endowed, in order that he might be a religious being, or capable of faith. And herein consists one great difference betwixt Catholicity and Protestantism.—Whilst the former asserts both human reason and human nature, in their integrity, the latter denies nature—in order to make room for grace, and ignores reason by way of doing greater honor to faith. Human, or natural reason, though of itself incompetent to take cognisance of that which belongs to the supernatural order, is supreme in its own sphere, and is the work of God, Who made all things very good, and for His service. Now the service or worship that God demands of man, is eminently a reasonable worship; the religion which has God for its author must therefore address itself, in the first instance, to human reason, which has God for its Creator; and if, as they themselves tell us, Protestants do not exercise their reason, God's noblest gift to man, in matters of religion—it must be because their religion is not of God, not fitted therefore for His rational creatures, and is therefore at best but an irrational superstition—as were the brutal practices of the pagan nations of old, which were an abomination unto Him.

ST. PATRICK'S BAZAAR. We would remind our readers that the St. Patrick's Bazaar is still open; and that the Ladies who have it under their charge, are exerting themselves to the utmost in behalf of the St. Patrick's Orphan Asylum. Nobly have they done their duty; it is to be hoped that the Irish Catholics of Montreal will do theirs. Again would we say to them "Go to the Bazaar; go, and give of your superfluity to supply the wants of those whom God has entrusted to your charity."

We have no intention to bandy personalities with the editor of the Journal de Quebec; and so long as it is impossible for him to convict the TRUE WITNESS of falsehood, it is of no consequence to us by what names he calls us. It is by facts only, and not by verbiage, that we are to be put down.

We have shown, by citing the very words of the School Acts of Lower Canada, that the Journal de Quebec, in his articles on the School question in reply to the TRUE WITNESS, has been guilty of many and most important perversions of the truth—as for instance, when he asserted that the law in Lower Canada exacts twenty children of school-age in every school district as a condition for sharing in the school funds; the fact being, that the residence of fifteen children only, of school-age in any school district, without even the attendance of all of them at school, is all that the law requires, when Commissioners, or Trustees, in good faith do their best to keep their schools open. Having therefore convicted the Journal de Quebec of falsehood, we do not think it necessary to call him hard names.

And again—if the Journal could defend the conduct of its ministerial patrons upon the "General Corporations Bill"—could he show that their votes in support of Mr. Drummond's amendments thereunto, entitled them to the respect and confidence of the Catholic public of Canada—he would, no doubt, do so. In that he maintains a strict, and all circumstances considered, a prudent silence upon this important topic, we may logically conclude that he knows that it is impossible to say one word to justify the conduct of M.M. Cauchon & Co.; and that his safest policy is, to avoid all allusions to so painful a subject, and to do his best to distract public attention therefrom, by personalities directed against the editor of the TRUE WITNESS—the chief cause of whose opposition to the present Ministry is their unprincipled conduct in voting for Mr. Drummond's Bill.

Herein too lies the secret of the Journal's hostility towards us. It is the nature of all renegades and hirelings to be most bitter against their former allies. Now but a very few weeks ago the Journal de Quebec and the TRUE WITNESS were at one upon the question of the duty of Catholics towards the "General Corporations Bill" amendments. Our Quebec cotemporary at first joined with us heartily in condemning them, and the spirit in which they were conceived—when lo, of a sudden, a change came over him; and at the bidding of his masters, he subsided into a tame ministerial hack, the hireling advocate of men, who, for the sake of retaining place and salary, deliberately registered their votes in support of a measure the most insulting to the Church which the Journal professes to surround with his respect and veneration—that was ever proposed in a Canadian Legislature. It is therefore but natural that the Journal should be bitter against those who have not sold themselves to the enemy.

Here then is our last word to our Quebec cotemporary. If he can convict us of error in our citations from the Lower Canada School Laws—or if he can justify the conduct of M. Cauchon in voting for Mr. Drummond's Corporation Bill, we challenge him to do so; and we shall be happy to meet him in fair and open field. But we can assure him that we will not condescend to notice either his personal attacks upon us, or those of his anonymous correspondent.

We would call the attention of the Journal de Quebec and his ministerial friends to the following illustration of the working of that section of the Upper Canada School Law, which authorises a Protestant majority to tax a Catholic minority for the erection of School-houses.

In School Section—Number One—Mountain—County Dundas, C. W. a heavy rate has been levied within the last eighteen months, for the building of a school house. To this rate, Catholics as well as Protestants were compelled to contribute, and a large sum was in consequence extracted from the pockets of the Catholic residents in the school section.

The School house having been thus erected—partly out of Catholic funds—the next step taken by the Protestant Trustees of the School district, was to convert it into a Protestant meeting house. Within a week or two after its completion, they—the Protestant Trustees aforesaid—resolved, in spite of the indignant remonstrances of the Catholic rate-payers—to place the school house at the disposal of the Methodist preacher; and consequently, every Sunday, the Catholic rate-payers of Mountain have the satisfaction of seeing a building for which they have been compelled to pay, used as a Protestant place of worship. Thus, by a clever application of the machinery which an unjust law supplies them with, are the wealthy Protestant majority of Upper Canada enabled to tax their poorer Catholic brethren for building Protestant churches.

On one occasion the door of the school house having been locked on Saturday night, and the key not being at hand on the Sunday morning, an entry was forcibly effected; and on Monday morning the Catholic rate-payers had the pleasure of finding the lock of the door broken, and their property otherwise injured, by their Protestant neighbors who had taken possession of the "Common" School house for their particular religious uses.

Under these circumstances the Catholic rate-payers have remonstrated by letter with Dr. Ry-

erson, the Methodist Chief Superintendent, of Education; requesting that he would interfere to prevent the converting of a building for which they have been compelled to pay, into a Protestant place of worship. To this request they received a reply from Dr. Byerson, informing them that there was no law to prevent the Trustees from using the Common School Houses for Protestant religious purposes; and that consequently he could give them—the Catholic complainants—no redress in the premises. Here the matter rests for the present; but here we trust it will not be allowed to rest much longer.

The above is a plain unvarnished statement of facts; the truth or falsity of which can easily be ascertained. Comment we trust is unnecessary; for there is surely no man who will have the impudence to contend that a law which enables a Protestant majority to tax a Catholic minority for Protestant church purposes is a just law. It is bad enough that Protestants in Upper Canada should have the power to tax their poorer Catholic neighbors for the support of an anti-Catholic system of education; but that they should have it in their power to make the latter pay for the erection and repair of buildings devoted on Sundays to Protestant religious purposes, is an insult to which we trust the Catholics of Upper Canada will refuse any longer to submit. We will return to the subject in our next; and in the mean time we take this opportunity of reminding our Catholic readers that the injustice perpetrated upon the rate-payers of Mountain, may be their own lot in a short time, if they do not take prompt and energetic measures to throw off the degrading yoke of State Schoolism to which it is the intention of their Protestant fellow-citizens to subject them.

VICTUALS, SNOW WHITE MUSLIN, AND GOSPEL.—The Toronto Colonist of the 9th inst., gives a glowing description of a Protestant Camp Meeting, or jollification held at a place appropriately called "Brown's Corners" in the township of Markham on the 1st inst. The quantity of victuals consumed upon the occasion, the eloquence of the preachers, and "above all" the charms of the fair daughters of our Zion who "all dressed in snow white muslin, commanded general attention, and made the heart of many a youth flutter"—are dwelt upon with an unctious peculiar to the Saints. As a specimen of a "Camp Meeting" of the better sort, and untainted with the drunkenness, and obscene debauchery which usually characterise these evangelical assemblages, we will give a few extracts from our Toronto cotemporary.

"The place selected for the occasion" was we are told "such a spot as we may suppose the old heathens would have chosen for their solemnities;" and consequently just such a spot as modern heathens would naturally select for the performance of their absurdities. "Four tables, literally loaded with the good things of this life" were arranged on the ground where the worshippers proceeded to pay their devotions; and "the energy displayed over the viands, and above all the young ladies who waited on the company, were of a nature calculated to inspire the mind with feelings of a pleasurable emotion." Would not one almost imagine that he was reading a description, not of a modern religious meeting of professing Christians, who take up the cross daily to follow Christ—but of one of those strange gatherings of the worshippers of Ashtaroth and Baal in their impure groves, whereof it is recorded in Holy Writ that "the people sat down to eat and drink, and rose up to play?"—Ec. xxii, 6. "The tout ensemble"—says the writer in the Colonist—"reminded one of the scenes of enchantment we read of in Eastern tales." It reminds us, and that forcibly, of the scenes that were of old enacted in the high places, and the groves, which were an abomination before the Lord.

The finale of these rites was worthy of their commencement. Having eaten and drunk their fill, the young men, whose hearts were already fluttering at the "snow white muslin dresses" of the young ladies who waited at table, rose up to listen to the gospel according to the Rev. Messrs Hill and Borland of Toronto. Good and worthy shepherds of such a flock, they denounced with feeling, and with just indignation, the errors of that "antagonistic" religion, which inculcates a disregard for "snow white muslin" for gaiter boots, and "the good things of this life;" and labors to impress upon its votaries the duties of mortification and self denial. The worshippers, who swarmed around, with well lined paunches, and hearts fluttering at the sight of the aforesaid "snow white muslin"—were deeply moved by the eloquence of their pastors, and returned from the ground vividly impressed with the abominations of Popery, and the excellencies of the Protestant faith. So concluded the evangelical picnic.

Frankly, we cannot but commend the ingenuity of this new dodge. The "Anniversary Meetings" are beginning to be a bore; soirees and evangelical tea-parties have had their day; and some new device for keeping up the No-Popery steam was evidently much needed. In this emergency what so good as a picnic? With sylvan scenery, lots of grub, bands of music, pretty girls, snow white muslin, crinolines, and Gospel privileges—even the prospect of prosy preachers becomes endurable, and the stupidest of stupid sermons but a light infliction. So great in fact has been the success of the Markham experiment, that we may expect evangelical picnics to become the rage amongst the youth of the tabernacle; and perhaps the day is not far distant, when the pleasures of the dance being superadded to those of the table, and the "snow white muslin"—the corruptions of Popery shall be refuted, and the "Man of Sin" himself brought to see the errors of his ways, amidst what the Colonist's Markham correspondent would call the "pleasurable sensations" of the polka. We merely throw this out as a hint to "the French Canadian Missionary" and other evangelical societies of Montreal. Could they not manage to give us during the coming winter, instead of those wearisome "Anniversaries," a regular jolly "No-Popery Ball?" Lots of young men would come and "get religion" were this plan to be adopted.

KING JAMES' WORD OF GOD.—When it is proposed by a powerful party in Upper Canada to make the reading of the government version of the Bible compulsory in all schools, receiving assistance from the general funds, it is hardly out of season to ask—What claims has that version to be considered the "Word of God?" and, if it be not the pure "Word of God," free from all, the slightest admixture of error, what right has the State to enforce it on our schools? To the first question, a recent Protestant correspondent of the London Times, writing over the signature G. W. Cookesly, gives a straightforward, and, as coming from a Protestant protesting against his own version of the Bible, a conclusive answer. He says:—

"The errors of our translation are numerous and important. I speak more especially of the translation of the New Testament. No one who has not critically and accurately compared the translation with the original—nay, who has not taken the trouble to mark down the cases of erroneous translation—can have any idea of their number. These errors are of vital importance—e. g., several texts in the Epistles of St. Paul speak of the Divinity of our Saviour in the most positive terms; yet the force and meaning of them is entirely lost in our mis-translation. And when Dr. Cumming justly urges against Unitarians, and others, that their translations favour their respective tenets, is he not aware that that they relate, and charge our version, in several passages, with a leaning to Calvinism?"

Such an accusation against the "authorised version" of the Bible would, if coming from a Catholic, excite but little attention amongst Protestants—for they would retort that he was an interested party, and therefore an incompetent witness. But coming as it does from a Protestant, and a member of the Church of England, it, to say the least, has very serious claims upon the attentive consideration of all Protestants—of all who take as their "sole rule of faith" a book full of errors, and of errors of "vital importance." One single error, the possibility even of a single error, in the Bible—whether it be an error of the copyist, or of the translator, or the printer—would of itself suffice to render the whole book utterly useless as the "sole rule of faith" and unworthy of the name of the "Word of God." The "Word of God" is pure, free from all error or possibility even of error; and that which is, or may be, erroneous, cannot be, and should not therefore be put into the hands of youth as, the "Word of God."

Now one reason why we, Catholics, object to the reading of the "authorised version" of the Bible in schools to the support of which are compelled to contribute, is, that it is not the "Word of God"—that it is full of errors, and errors of vital importance; and that it is so evident—both from the express admissions of well informed Anglicans, and from the desire generally expressed by Protestants of all denominations for its revision. When this shall have taken place, when all Protestants shall have agreed amongst themselves as to the proper rendering of all obscure and disputed passages in the Scriptures, then, but not before, will it be time enough for them to urge the claims of their revised version of the Bible upon us, Catholics.

A NEW CANON OF THE COUNCIL OF TRENT.—To the Hamilton Weekly Banner belongs the credit of an important discovery. In his issue of the 11th inst., he tells the world that there is "one of the Canons of the Council of Trent which anathematizes any King, Queen, prince, potentate, president, governor, judge, or magistrate, in any country, kingdom, or province, who holds, or says, he or she may hold and exercise any office or power save by permission of the Pope of Rome."

We should be thankful certainly to our erudite cotemporary for the valuable information which he gives us; but his claims upon our gratitude would have been still greater, had he condescended to inform us which of the Canons of the Council of Trent it is that contains the anathema spoken of—for hitherto it has escaped the researches of all scholars and theologians with whose writings we are acquainted; and is certainly not to be found amongst the Decrees and Canons of the said Council, as published by the authority of the Church.

Far be it from us to insinuate that so very honorable and conscientious a champion of the Holy Protestant Faith as the editor of the Weekly Banner, would wilfully misrepresent the teachings of the Catholic Church; or even make a statement, of the truth of which he had not fully convinced himself by a previous examination of her standards. We trust therefore that our Protestant cotemporary will not consider us impudent, or too exacting in our demands, if we call upon him to furnish us with some further particulars about the wonderful "Canon of the Council of Trent" which he quotes; indicating where it may be found; in what Session of the Council it was adopted; and giving us the very words of the Canon itself. The Banner of course will have no difficulty in complying with our request, if such a Canon exists; but if he fails to furnish us with the desired information, he will have no right to complain of us, if we treat him as—not to put too fine a point upon it—an impudent liar.

We promise him also that we will publish in the TRUE WITNESS, the "Canon of the Council of Trent" whereof he speaks, whenever he shall have put in our power so to do; and that we will then join with him in denouncing the arrogant pretensions of the Church of Rome. And lest he should urge as an excuse for not complying with our modest request, that he has not a copy of the proceedings of the Council of Trent at hand, we promise him that if he will authorise any person in Montreal to act for him, we will cheerfully undertake to furnish the person so authorised with the means of verifying the statement of the Hamilton Weekly Banner that:—

"In countries where Romanism is predominant, the Church drags the State at her chariot wheels, and this in perfect harmony with one of the Canons of the Council of Trent, which anathematizes any king, queen, prince, potentate, president, governor, judge, or magistrate in any country, kingdom, or province, who hold or says he or she may hold and exercise any office or power, save by permission of the Pope of Rome. Such an one, so saying, is accursed by Rome."

Will our Protestant cotemporary accept this liberal offer? We strongly suspect that he will

not; but that like too many of his coreligionists, when detected in a falsehood, he will strive to effect his escape, by raising false issues, and black-guarding the Pope. We therefore beg of him to bear in mind that at present the sole questions at issue betwixt us are—Does the Council of Trent in any of its Canons—directly or by implication—anathematise all secular office holders who say that they may hold office without the permission of the Pope of Rome? and if so—where is that Canon to be found? We pause for a reply.

CANADA DIRECTORY.—We have received the Prospectus of a new and enlarged edition of this work for 1857, to be published by Mr. John Lovell of Montreal; and which in addition to much important statistical information, will be embellished with a new map of the Province, showing all the chief towns and villages, together with the Rail Road lines now completed or in contemplation. The Directory will be put to press in May next, and issued to Subscribers early in September. Terms of subscription £1 5s; payable on delivery.

We see with regret the report of a trial of a silversmith of this city, charged with buying the medals of the soldiers of the 39th regiment quartered here. One of the witnesses examined deposed that he had often had medals offered to him for sale by British soldiers; this says but little for the morale of our troops. We are happy however to be able to add that the soldier whose name was implicated in the disgraceful proceedings before the Police Court, was not an Irishman.

Mr. W. Lyon Mackenzie, complains bitterly, through the columns of his paper, the Message, of the ingratitude of the people of Upper Canada, who will not make up a sum, sufficient to furnish him with a homestead, and a comfortable provision for the rest of his days.

Yesterday the New Water Works had a fair test, and we believe fully realised the expectations formed. At various points in the city hose were attached to the hydrants, and the distance water was thrown was quite satisfactory. On Place d'Armes it was thrown as high as the middle of the central part of the Parish Church; and when a branch pipe was screwed on the fountain, a good stream of water was thrown to the height of 110 feet.—Pilot 11th.

THE NEW CITY WATER WORKS.—An example has been already furnished of the immense advantages that may be expected from the completion of these works, both in the prevention of fires and the speedy extinction of them whenever by any accident they may occur in this city—circumstances that will no doubt exercise a beneficial effect on the rates of insurance in Montreal. At about half-past six o'clock Tuesday morning, a fire broke out in a building situated at the corner of Champ de Mars and La Croix Streets, which was occupied as a carpenter's shop, and in which there was a large quantity of lumber at the time. Mr. Bertram, our vigilant and active Chief Engineer, was quickly on the spot, and with the aid of Mr. Dumaine, the carter usually employed to convey engines to fires, having got out a sufficient length of hose from the "Montreal" Engine-house, he attached the hose to the nearest hydrant or water plug, about ninety yards distant from the fire, and then, in a few moments, such was the force and body of the supply, he extinguished the fire before any alarm could be given to bring a fire engine to his assistance. By the prompt exertions of Mr. Bertram, assisted by Mr. Dumaine, and by means of the copious and uninterrupted supply of water from the New Water Works, an extensive and disastrous conflagration was in all probability prevented on this occasion, and the city was, moreover, saved from an expenditure of at least £20, which is invariably incurred whenever the fire engines are turned out on an alarm of fire being given.—Herald, 15th.

The ship Great Britain has brought out from London eleven Indians, who come from the neighborhood of Lake St. Clair and have been on a tour of inspection in the great metropolis. They brought a letter from the Lord Mayor of London to the Mayor of Quebec in which His Worship of London asks his Worship of Quebec to forward the Indians to their destination. His Quebec Worship on receiving the letter could only shake his head and say "no funds" so that the children of the forest must grope their way up to St. Clair as best they can. Twelve Indians embarked on the Great Britain, but one died of inflammation of the chest. When he knew he was going to die, he entreated that his body might be buried on land, but being told that his request was impossible, he never spoke again but cried ugh! ugh! ugh! until he died, when his body was consigned to the deep.—Quebec Gazette.

A WARNING TO BAKERS.—On Monday morning the City Police seized three hundred loaves, the property of five different bakers in this city, which were under weight, and distributed them to various charitable institutions. We are informed that some of the loaves were half a pound under weight.—Montreal Herald.

THE TRUTH AT LAST.—In 1854, a woman, well known here and intimately acquainted with the affairs of a family of great respectability in this city, having poisoned one or more persons in Albany—a woman of good appearance but of very bad character—a Mrs. Robinson alias widow Campbell—represented herself to be Miss Charlotte Wood (now and at that time Mrs. Elliot) and the woman's story was by many persons, believed. Well, Mrs. Robinson is in Sing-Sing, and Mrs. Elliot—Miss Charlotte Wood—is now in town, having arrived here in the Anglo Saxon.—Quebec Gazette.

A correspondent informs us that a few days ago, early in the morning, a duel was fought west of the College Avenue, in the dell near the observatory. One of the foils was an Englishman recently arrived in this country, and the other was from Chicago. At the first fire, the Chicago fool received a ball in the shoulder, but a doctor who was in attendance soon extracted it, and the fellow was enabled to leave the ground without being seriously injured. The cause of dispute was a lady, but the hit in the shoulder settled the difficulty. It is a pity that the principals and seconds were not caught and placed under a pump for an hour or so. It would have a wonderful effect in cooling their ardor.—Toronto Colonist.

The London (C. W.) Free Press, of the 3rd inst., says, that on Saturday last, while several children were playing in the 16th concession of Zorra, the youngest child of Mr. Andrew Emerson, farmer, was stung to death in the following manner:—The children, in their play, had disturbed near the woods, a yellow wasp nest, and being attacked, ran away, leaving the child, and the alarm being given, its face was found completely covered with wasps. The poor little sufferer lingered until Monday last.

Quibus Electio.—The writ for the election of a member for the city of Quebec to replace Mr. Chabot, appointed Judge, has been received. Mr. Simard, rather a liberal in former times, is mentioned as likely to be a candidate; we have not heard any other name talked of as likely to be brought into the field.—Argus.

DEATH OF MR. CHRISTIE, LATE M. P.—We regret to learn the very sudden death of Robert Christie, Esq., for many years the representative of Gaspe in the House of Assembly prior to, and in the Legislative Assembly, since the Union. He was in excellent health yesterday morning when the writer saw and conversed with him in Quebec, and shortly before nine o'clock, P. M., returning from a walk, he died on entering his own house.—Id.

The Government have commenced to distribute among the municipalities the proceeds of the Clergy Reserve Fund. Toronto receives about £14,000; Hamilton, £7,500; the town of Dundas, £1,278 0s 9d; the town of Chatham, £1,173 8s 9d; the sum of Four Thousand Three Hundred and Fifty Two Pounds Four Shillings, has been placed to the credit of the City of Kingston.

SUICIDE.—On Saturday forenoon, an inquest was held on board the ship "City of Hamilton," which lies at the Queen's wharf upon the body of John Pender, aged 39, late master of that vessel, who committed suicide, by cutting his throat with a razor, in the Gulf of St. Lawrence, on the 28th ultimo. The mate and steward of the ship being examined by the Coroner, spoke of deceased's disordered state of mind, from which it would seem that he labored under the impression that the voyage to this port was very protracted, although the vessel had come via the Straits of Belle Isle; and it is presumed that the dread of being blamed for the delay, which was, really, unavoidable, induced him to commit the melancholy act. About 8 o'clock, A. M. on the 28th September, he inflicted the wound on his throat, and immediately left his cabin, and ran on deck, exclaiming it was useless to do anything for him as he should soon cease to live. He was removed, however, to the cabin, and the wound dressed, but only lingered till the evening, when death resulted from the injury. Shortly before dying he lamented that he had been driven to the commission of the deed. The body was brought here in the "City of Hamilton," which arrived on Friday, but the Coroner being engaged at St. Nicholas, the inquest was postponed till Saturday. A brief examination by Dr. Sewell, sufficed to show that deceased had perished from the effect of the wound inflicted by himself. The Jury returned a verdict of "Temporary Insanity."—Herald.

A disease somewhat resembling common cholera has prevailed during the past few weeks in the Townships of Cavan and South Monaghan. A good deal of mortality has been caused by it. So says the Cobourg Sun.

The crippling business, we are sorry to say, is not at all on the decline. Elsewhere it will be observed that an outward bound ship was robbed of some of her crew so far down as Indian Cove, below Point Levi, and indeed nothing can prevent it except making the business unprofitable by discharging sailors on their arrival here and so flooding the market with men.—Quebec paper.

The fish in the St. Lawrence are coming up to their spawning grounds a full fortnight later this season than usual; this, fishermen say, indicates a fine open fall.

Brogden is now in jail awaiting his trial at the assizes in Cobourg, for the murder of Henderson. His application to be admitted to bail has been refused.—The assizes will commence on the 22nd instant, before Sir J. B. Robinson.

SKULLS IN COPPER KETTLES.—A correspondent informs us that one day last week, on the Colliwater Road, in North Simcoe, a pit was discovered by two men who were walking through the woods. Having come to a hollow place in the ground which attracted their attention, and which, upon further examination turned out to be a bed of human bones, they procured spades and the men went to work in right earnest and exhumed—after digging about five feet deep—fifteen copper kettles or pots, in a good state of preservation. One of the kettles contained twelve skulls, and in another was found a couch shell. Quantities of human hair, parts of Indian dresses, wampum, and other traces of the aborigines were also dug out; besides part of a dress which indicated the possessor to have been a Frenchman. The hole was about ten feet in circumference and five feet deep.

DEATHS OF STATE SCHOOLISM.—The Committee appointed by the sapient Board of School Trustees to try the Local Superintendent for disobedience to the orders of the Rev. Mr. O'Fox, met on Tuesday on the steps of the City Hall. The luckless Superintendent was in attendance looking as meek and demure as if he had never seen a fox track before. His reverence indoctrinated the members who attended at some length about Schools and School acts, but there not being a quorum, or rather a quorum of the right kidney present. The culprit after a detention of about an hour was discharged, to meet at the same place and hour on Saturday. The teacher of the School at Williamsville was also present, charged with some offence, but what we know not, but whatever it was the Secretary and councillor of the Board the learned O'Fox, might have informed the Committee that the proper tribunal to try the matter was the Superintendent and two arbitrators, and even if otherwise, the committee might have met at an hour which would have rendered unnecessary the closing of the school. We take notice of this childish farce to let the payers of school rates see with what worse than puerile nonsense their representatives amuse or rather disgrace themselves, whilst their important duties they have voluntarily undertaken are left unperformed—schools unvisited, schools houses unprepared, school rooms unfurnished, school teachers unpaid—whilst the time of the Board is wasted in bickering, and its members content only on intrigues to get this man out, or that man in, or some equally worthy object. How long alas, are the educational interests of Kingston to be entrusted to such hands.—Kingston Herald.

Birth. In this city, on the 16th instant, the wife of Mr. Charles Louis, Printer, of a son.

Married. At Montreal, on the 6th instant, by the Rev. Mr. Connolly, Mr. E. Cusickly, Inn-keeper, Beauharnois, to Miss Elizabeth, third daughter of the late Mr. Patrick Peters, of County Fermanagh, Ireland.

At the Parish Church, on the 7th instant, by the Rev. J. J. Connolly, P. J. Durack, to Annie, daughter of the late Wm. Kelly, Esq., all of this city.

At Cobourg, O.W., in St. Michael's Church, on Sunday the 7th inst., by the Rev. Mr. Timlin, Mr. Cornelius O'Neill, to Miss Mary Anne Redmond, both of Cobourg.

At Williamstown, Glengarry, on the 7th instant, by the Rev. Francis M'Donough, Robert W. Harwood, Esq., of Vaudeuil, to Mary Charlotte, daughter of John M'Gillis, Esq., of Williamstown.

INFORMATION WANTED. OF WILLIAM ROGERSON, from Dunganagh, Co. Tyrone, Ireland, by his brother-in-law, John Walsh, who is at present in Montreal. Any information of his whereabouts will be thankfully received, by addressing it to this office.

FOREIGN INTELLIGENCE

FRANCE.—The Paris correspondent of the Daily News writes as follows:—As regards Neapolitan affairs, it is believed here that nothing is yet decided with respect to the sending of the fleets. There are vague rumors of steps having been taken by Austria at Paris in favor of the King of Naples. As to the departure of the fleets, it certainly will not take place before a reply has been received from the King of Naples, and this cannot be done for some time, his Neapolitan Majesty having always in similar cases taken much time for reflection. Lord Clarendon demanded of the French Government that it should send its ships at once; but it appears that his Lordship has met with a refusal, and is contented to fall in with the views of France. In this there is nothing surprising; for Lord Clarendon, who is constantly pervaded by a sense of the necessity of the Anglo-French alliance, makes daily sacrifices to it of English liberal policy. Sometimes, indeed, he revolts, but it appears that his energy is not great enough to break an alliance of which England has been incessantly the dupe for nearly two years. England sacrifices her men and money—and why? In order to advance everywhere Louis Napoleon and his policy, and to destroy with her own hands the influence and authority which she possessed before the war. The statesmen of England know this very well; but it would appear that men utter the truth at Paris when they say Lord Palmerston is an old simpleton, and Lord Clarendon the instrument of imperial policy.

DISAGREEMENT BETWEEN ENGLAND AND FRANCE.—The Paris correspondent of the Times says:—In the case of two countries like England and France, close neighbors standing in the van of civilization, and even a coolness between which suffices to excite the uneasiness not only of their respective populations but of all Europe, it is assuredly the bounden duty of their Governments and their Press to treat with the utmost delicacy and caution, and in a cordial and liberal spirit, any slight differences that may arise or impede. There are three questions now on the tapis, with respect to which it has been predicted in certain quarters—quarters in which, perhaps, nothing would give more pleasure than the sight of a variance between the two nations—that discordance and consequent ill-feeling are likely to arise, and those questions are Naples, Spain, and the Danubian Principalities. With reference to articles respecting Naples that have recently appeared in English newspapers, certain French journals have done their best to make it appear that England is disposed to go much further than France, and to take more decided and hostile measures, in order to bring the King of the Sicilies to a sense of his duty to humanity and to the safety of Europe. It has been plainly hinted that the policy of the two governments in regard to Naples would soon cease to be identical, or rather that France would recoil from taking steps which England would be disposed to risk. The union of the Danubian Provinces, advocated by the French Government, and with a rather uncalculated vehemence by its representative at Bucharest, is not, it is now pretty certain, looked upon favorably by England. The question of Spain remains, and this is undoubtedly the most delicate and difficult of the three.

ITALY.—Sardinia takes part in the expedition to Naples for the protection of Sardinian residents and their property there. Prince Petrucci, the Neapolitan Envoy here, has tendered his resignation. We read in the Nord—"The Government of Naples is prepared for any emergency, as is proved by the defensive works executed upon the coast, and by the condition and strength of the army assembled round Naples, and reviewed by King Ferdinand on the 10th Sept. For our own part we will remind our readers that the King of Naples has not been unaware of the utility of certain reforms, and we remain convinced that he will be capable of realizing them. We do not place confidence in an armed display, and we regret that France has considered it her duty to follow England in a demonstration which has, in substance, the mischievous effect of constituting an interference with the policy of an independent state."

GERMANY.—AUSTRIAN IMPRISONMENT OF SOLDIERS OF THE ITALIAN LEGION.—The London Globe says that information has just been received in this country that 27 privates and 4 non-commissioned officers, recently discharged at Malta, were forthwith, on their arrival home in the Austrian States, Tuscany and Parma, incarcerated in the prisons of the two latter States. The Lombards, 13 in number, were forwarded, on their arrival at the frontiers, under military escort, to Mantua, to be tried by court-martial for accepting service in a foreign State without the permission of the ruling power. It has caused a great sensation amongst the discharged Legionaries in Piedmont, who were preparing to return to their homes throughout Italy after their British service. They are now deterred, and will be compelled to remain stationary, watching the course of events. The English Ministers at these Courts have protested against the course pursued with regard to the treatment of these men, and have demanded their release.

RUSSIA.—A letter from St. Petersburg dwells with feelings of pain upon the marked slight and discourtesy which was shown towards the Turkish ambassador on the day of the coronation. Purposely, as it would appear, to cause his Excellency annoyance, his official reception was put off, and no place was set apart for him, not only in the church, but anywhere else, so that he had to shift for himself as best he could. His Excellency is described to have behaved with temper and dignity, and, instead of betraying anger, pretended not to understand that any slight was meant, by taking up an open place, exposed to the sun, the only one he could obtain, and there enjoying a sight of the show. As some journals are in ecstasy as to the magnanimity of the Czar, as displayed in the coronation amnesty, we leave it to them to decide who has displayed the greater degree of that sublime quality in this instance, the Turk or the Greek?

RELIGION IN GERMANY.—(From the Correspondent of the Weekly Register.) To write about the New Lutherans has this difficulty, that they are not a formed party, but rather express a tendency, which shows itself here and there, as individuals discover the untenableness of the system in which they live. In this respect it answers exactly to the higher stages of Tractarianism. A young man commences by endeavoring to carry out the rules of the English Establishment. For this purpose, he begins to study history; and he finds that they are so indissolubly entwined with an earlier system, that he must either turn back or go further. The consequence is, that he is speedily abused in the newspapers for adopting Catholic practices in his parish, and perhaps, as happened not long ago at a vestry meeting, has his hat knocked down over his face amidst shouts of "No Puseyism!"

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of the French Priests exiled towards the end of the last century, in Protestant England, which was at the very moment maintaining the most bloody and hateful laws against their holy religion. This week we have to notice the nomination of Bishops for the dominions of the Emperor of Russia, in pursuance of an agreement recently made with the Holy See. An arrangement is also in progress for placing the Catholic Church in Turkey, in a more satisfactory position. In Catholic Spain there is every prospect of the Government returning to a more just and honorable appreciation of the benefits of religion, and already an extraordinary envoy has been named to proceed to Rome, to effect a satisfactory reconciliation with the Holy See. As a preliminary step to these negotiations, a royal decree has been promulgated, suspending the sale of Church property. We heartily trust that the heart of the nation, which is yet sound, will force upon the men who are at its head (little worthy as we fear most of them are, to represent a Catholic nation) a permanent and effectual reversal of the impious policy of late years, which was earnestly pressed on by the Espartero administration. If so, Spain will have reason to rejoice in the change.—Weekly Register.

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New Lutherans demand, under the doctrine of the Personal Sacrifice, that this circumstance gives good ground for the ridicule which is excited by such innovations. They say they are the means, as the English, of leading those who adopt them into the system of which they are consistent partisans. A Catholic paper (the Munich Volksbote) remarked two days ago, "It is well known that the Protestants have found it convenient or necessary during the last few years to introduce various usages, which are borrowed from Catholicism, and which up to this time they had strenuously rejected. The writer proceeds to mention the discussion which there has been among Protestants respecting the revival of Private Confession, and of a German Mass, from which, however, the sacrifice was to be omitted. He speaks likewise of the Decemvires, or Protestant Sisters of Charity, and of a plan, at present in agitation in Berlin, to form a Protestant cloister, though under a different name, into which men who were weary of the world might retire, and devote themselves to labors of all kinds; among which activity for the Press was to be included." This last device is attributed to the party in Berlin, which is represented by the Kreuzzeitung; who have a sort of irregular connection with the New Lutherans. Professor Leo, of Halle, who is a contributor to the Kreuzzeitung, is especially arraigned by his fellow-Professor at Halle, Dr. Schwarz, for his inclinations to Popery; and it must be allowed that his "Universal History" is written with a fairness which is hardly to be looked for from a Protestant.

It is more, however, to my present purpose to notice the attacks which are made upon the New Lutherans by their Protestant contemporaries; and in this respect the Berlin Protestant Church Journal, which I have previously mentioned, leads the way. The following extract, for instance, from its number for March 1st, will speak much to those who have had anything to do with the management of Church restorations:—"From the Prussian Saale they write to the Weimar paper—it is well known that the Church of the Royal-Land School, Pforta is at present under repair. When it came to the question of putting up seats for the hearers, the Deacon there, a tolerably young divine, desired that every such seat should be provided with a kneeling bench. No sooner was the College of Teachers of this renowned institution informed respecting this too extensive plan of restoration, than its members came forward as one man, and protested energetically against the kneeling benches as something Catholic. The chief preacher there, the well-known Professor Niese finally quoted both parties; and the old cloister Church at Pforta will still remain in its ancient form without kneeling benches." This question of kneeling at prayer is one of which the New Lutherans make great account, though the last extract shows with how little result: the conference of Ministers, which was held at Gnadau in Saxony, three years ago, asked—"Is it not time that we should arouse ourselves, and make our Church authorities sensible of the fact that the houses of God have for the most part been so arranged that to kneel in prayer is well-nigh impossible?" But the tendencies of the party will, perhaps, be best seen if I quote from the same paper (June 1th) the proceedings of the Gnadau Conference, which was held during the present year:—"The yearly assembly of the Central Church Union, as was formerly called the Gnadauer Conference now styles itself, was held on the 1st and 2nd of April. General Superintendent Moller, and other members of the Consistory of the Province of Saxony, many Superintendents, several Professors and Lay-Councillors, and the majority of the members of the Lutheran Unions of the Province of Saxony, were present." "Pastor Potel, from Thuringia, delivered an address on the present liturgical devotions, in which they were stated to be only a temporary expedient; the normal state of things was said to be, German Mass every Sunday and Feast Day, to the observation of which there was no longer paid due attention; at present, preaching had assumed too great importance, and had become, God knows to what degree, everything. Through too great prominence of preaching, Holy Communion and Prayer had not their right place. "Prayer was the substance of the liturgical service;" "but their object was and must be the restoration of the German Mass, with the celebration of the Holy Communion as the centre of Divine worship, every Sunday and Feast Day."

Superintendent Arndt, complained of the abuses which existed in regard to the four sacred institutions of the Church—Baptism, Holy Communion, Marriage, and Burial. The abuses which existed in regard to the Holy Communion he referred to "the want of private confession, and to the deficient, frequent, and unworthy attendance, which arose from the defective state of Church discipline." As to Baptism he recommended "the keeping fast to its institution, as the Bath of Regeneration;" and in respect to the Holy Communion, he proposed "that individual addresses should be made in respect to confession, where private confession could not be restored; and that the Holy Communion should be celebrated with greater liturgical solemnity."

The extract is sufficient to show that the New Lutheran party is aiming at the revival of that sacramental system of religion which Luther did his best to eradicate; though they have not yet discovered that they cannot have real worship without a sacrifice, nor Religions Orders without counsels of perfection. Moreover, they have already had their trials of strength, which have ended as such trials have uniformly done in England. The most remarkable, perhaps, of these has been the expulsion of Dr. Vilmor from the office of Superintendent in the Electorate of Hesse. He had maintained all the usual doctrines of the New Lutherans, had attempted to introduce something like Ordination, to indicate the reality of Confirmation, and to introduce "a sacramental worship." "In the Conference of Marburg, in January, 1851, he declared that every proper meeting for God's worship should close with the celebration of the Holy Communion, and that if no communicant could be found, the minister must communicate alone." (Schwarz's "History of Recent Theology," p. 406.) Unfortunately, his attempt, like the restorations at St. Barnabas, was made under unfavorable circumstances. The Electorate of Hesse has belonged by prescription to the Calvinistic, not to the Lutheran body, and Dr. Vilmor has been compelled to resign his position, and to become a Professor of Divinity at Marburg.

I need say less respecting the individual plans of the New Lutherans; because if their party comes to anything, we may expect to see them evolved under a more definite shape. In particular, the question of Ordination is one which they can hardly leave in its present state. There is really no form of Ordination among Lutherans; and all which the New Lutherans have hitherto done has been to profess to consider the appointment to an office to be the real Ordination, and not the designation to spiritual functions. In this way, they have tried to raise their system by the new interpretations given to an old office, instead of substituting a new one. Such a system of expedients, however will not serve for ever; and it would be no wise surprising if they were to attempt to introduce the Episcopal system from England or Sweden. Many of their writers have spoken already of the necessity of introducing Bishops; "Such a measure would in reality give them no strength; for any attempt to do so would only show their want of system, and the absence of concord among themselves. It is different with the Old Lutherans; so long as they have the patronage of the State and the aid of endowments, they may continue to linger on in their system of isolation. The New Lutherans, on the other hand, must either go forward or perish. And the best hope which can be entertained for them is, that individuals may be led, as in England, to look their position boldly in the face, and to ask themselves what are the real principles of Church authority. They can find none which do not radiate to the Chair of St. Peter as the true centre of authority." Towards this result they

will no doubt be helped by the prayers of their Catholic brethren. I would especially urge English Catholics to reply to those supplications for themselves which have been made in quarters the most obscure and unexpected, I need refer only to that which came to the knowledge of an English convert who was travelling his way through one of the most remote valleys of the Tyrol. A poor woman who had but little appeared never to have seen an Englishman, had a great interest in hearing of what our country was a native, because she said, that prayers had for some time been offered up for the conversion of the English in the parish church of her mountain village.

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EXTRAORDINARY DELUSION.

We copy the following story from the Court Journal.—The utmost interest has been experienced in the fashionable circles all over the continent by the publication of the brochure of the Princess de S., which, printed at first in small numbers, and for private circulation only, has gradually spread itself throughout the aristocratic and religious coteries of Europe. It is now exactly a year since the young Princess Eleonore de S., in the prime of her youth and beauty, a young wife, adored by her husband and much beloved by her family, died suddenly at the Hotel de S., in Paris, and was buried with great pomp at Pere La Chaise, where a splendid monument, by Lechevre, recording her age, her lineage, and virtues, has just been put up by her disconsolate husband. In spite of the high position held by the Princess, and from her great wealth and beauty having become the observed of all observers, there has always existed an extraordinary feeling of mystery in the public mind with regard to the circumstances of her death. The sudden determination, taken immediately after the event, by her mother-in-law, of retiring to a convent, greatly increased the doubt and wonder spread around the whole affair; and now this pamphlet (issued to the world with the sanction of one of the greatest names of any country, from one on the eve of taking the black veil, and who expresses the same awe of this position as that of her death-bed, and appeals therefrom for belief in the truth of the pamphlet) is printed in German, the native language of the writer, who, as mother-in-law of the heroine of the wondrous story it contains, declares it to be in fulfilment of the vow made to her son's wife that it is now made public. The whole life of the young Princess is here set forth. A child of immense imagination and power, left at an early age an orphan with the consciousness of beauty and the command of boundless wealth, finding herself suddenly transported to her guardian's old castle in the Harz, was not likely to enjoy either content or happiness; and here her temper and disposition grew so wild and untractable, that after repeated efforts at home education, it was deemed advisable to send her to be trained into rule and discipline by seclusion in a convent. Just then her guardian being appointed ambassador to Paris from the Court of W., it was thought the best opportunity for placing the child beneath the surveillance of the superior of the Sacre Cour, in the Rue de Varennes, where she could be better trained to habits of obedience than elsewhere. But, alas! this first experiment proved totally abortive. Three unsuccessful efforts at escape were followed by a decided attempt to set fire to the furniture of her room where she was confined; and the governess, fearful of the effort of such example on other pupils, and weary of the task of taming this wild, vehement spirit, reluctantly restored the young lady to the care of her guardian. The position of the latter had now become most difficult. To have her in the house was impossible, as Prince Leon de S., his only son, a youth scarcely older than the refractory Eleonore, resided with him, and to throw the pair together at that early age would have been considered by continental decorum quite out of the question. So a conseil de famille was held, and it was resolved to send the culprit, now no longer a mere child, but a fine, high-spirited girl of 15, to England, to complete her education, with the hope that the conviction of being thus alone in a foreign country, dependent on her good behaviour to ensure the kindness of those about her, might have the desired effect. The young lady was accordingly placed at— at Hammersmith, and for a time the hoped for change seemed to have taken place in her temper. But after a while, it appears that the bursts of depression which she gave way, and the fits of depression which succeeded, became so alarming as to cause serious fears for her health. Letter after letter was despatched to her guardian from the young lady herself, begging to be taken into favor, declaring that the climate of England was weighing her to the earth, and the discipline of Hammersmith breaking her heart. For some time the guardian, acting with the prudence he judged necessary, suffered those complaints and supplications to go on; but at length, moved by one of the letters more heart-rending than the others, he allowed his anger to be melted, and determined on fetching his ward from the place, where she declared, in the strong language she was wont to use, she was "damaging both soul and body, and hurrying both to everlasting perdition." The Prince de S. arrived at Hammersmith one Sunday morning. He had returned no answer to the last letter despatched by his ward, and she was, therefore, not aware of his intention of arriving. The lady commissioned to be bearer of the news reported to have found her on her knees alone in her own room praying, with a most fearful expression of countenance, and, on being informed of her guardian's arrival, she had uttered a most unearthly shriek, and rushed down the stairs like one possessed. The guardian was much pleased with the progress and improvement, and brought her back to Paris triumphantly, as a specimen of the good training of the ladies of Hammersmith. There was, indeed, no token of the old indomitable spirit left within her. She was silent and subdued, submissive to all, and only urgent in her supplications never to be left alone or in the dark. She to whom religion had hitherto been a subject of decision now changed suddenly to practices of the most exaggerated piety, but always persisted in maintaining that it was useless to lay any plans for her welfare, for that she should die before she was 21! "All a mother could do," says the Princess, in the extraordinary brochure which discloses the story; "was done by me to eradicate this idea from the mind of our beloved Eleonore, but the answers she always made were so full of terrible meaning that they filled my soul with such deep alarm that I dared not to dwell upon the subject. Even when she became the bride of my son Leon, she would insist upon every arrangement being made with a view to this early death, which seemed to prey on her mind for ever. It was not till the young couple had been married for some time that, by dint of maternal care and solicitude, I managed to wring from her the confidence of her direful anticipations, and judge of my dismay when she coolly told me that she had sold herself to the Evil One, and that she would be claimed before she had reached the age of 21! She confessed that her despair had been so great at being exiled, that, wearied with incessant prayers to Heaven and the saints for deliverance without effect, she had at length addressed her vows to the powers of darkness on the very Sunday morning when her guardian had arrived, and the announcement of his presence was evidently the token of the acceptance of that fearful vow." It seems that, in spite of every care and counsel—despite of the constant watching and wise teaching of the Abbe Dupaillois, nothing could turn aside this evil flow from the mind of the Princess Eleonore; and, although every extreme of dissipation and excitement was tried to divert her thoughts, she gave way to a settled melancholy, and died just two days before the completion of her 21st year, suddenly and in her chair, full dressed for a ball at the *Ministere d'Etat*. The idea had evidently done its work in silence, and none can tell the agony which must have been endur-

ed during the last few months of that sad existence, in the midst of splendor and riches, yet nursing the darker worm which, from within, gnawed at the fifty position in which she stood, until the homage she received could divert her for one instant. The pamphlet has caused the deepest impression on the minds of all who have perused it, and the retirement from the world of the Dowager Princess de S. for the avowed purpose of praying for the soul of the Princess Eleonore has added to the terrible effect of the tale, which seems more like a dark legend of the middle ages than an incident of yesterday; but is, nevertheless, perfectly true for all that.

LETTER FROM THE EDITOR OF THE WEEKLY REGISTER TO N. W. HODGGS, ESQ.

St. Germain-en-Laye, Sept. 18. My Dear Mr. Hodggs—In anything that may be said of the religious state of France, there are three districts to be separately considered. I am speaking, of course, not upon my own observations in a few weeks, but upon the testimony of the best informed and most sensible Frenchmen. The immediate neighborhood of Paris, nearly continuous with the Departments of the Seine, forms one of these; the more distant parts of the country in every direction, another; and the third consists of a circle round Paris, between the two, extending about forty leagues from the metropolis. The more distant parts of the country may be said to be accounted Catholic, although it need hardly be said that they have not recovered from the effects of the Revolution, with its legalised system of plunder and murder, and its godless education; much less from the more recent and hardly less deadly, though far more insidious, evil of the Orleans Government, which labored steadily and perseveringly to destroy by an unchristian education. It is in the two other districts, and especially Paris and its immediate neighborhood, that the great contest of good and evil is going on—evil such as I dare not, and good such as I cannot describe. Not to refer again to the very small minority which in this district practices any religion at all, it is the opinion of soberminded men that Satan, not content with his unceasing mastery over the evil in this district, is really stirring them up to the open worship of him, and manifests himself among them in ways which I must not call supernatural, but beyond and beneath nature. Upon this I have no means of speaking from my own knowledge. As to the good in the same district, I need not enlarge.—Those of our readers who do not know the religious aspect of Paris by their own observation, have read *Allies' Journal in France* and the *Gleaner behind the Grilles*, which give a notion of it. So great and remarkable is it that the Pere Etienne, Superior of the Sisters of Charity in France, deliberately says, France is now more Christian than it was in the days of St. Vincent of Paul; not that he can conceal from himself or forget the more than heathen wickedness of too many, or the extent to which it spreads around him; but that he knows better than others the mass of Christian virtue which is concentrated in the minority. He says, Not only have we now many more candidates for the religious life than there were in St. Vincent's time, but the great difference is, that when they came to him he had to train them long, first in religion generally, and then in the duties of a Sister of Charity; but those who come to us from the world, come ready formed in one and the other. More religion is now concentrated among the few than was then spread over the many. This is not the testimony of one man, however well calculated to judge. Every Religious Order, of men as well as women, finds candidates even more than it can receive, not only in the more Catholic parts of France, but in that very district of Paris and its neighborhood in which evil most openly triumphs. What a state of things have we here! It seems as if the preparation for the last coming of Christ our Lord was commencing, as if men's perverse will on the one side, and the overwhelming grace of God on the other, was beginning the work of the angels on that day, when "they shall go out, and separate the wicked from among the just." Where else, since the days of the early persecutions, has a whole region as large as many independent countries been occupied by people of no religion at all, and men and women of whom the world is not worthy? It is in this district that the saying really seems verified—*Point de purgatoire pour les Francais*. How strange is the contrast to the hundreds of thousands of poor Catholics whom we see around us in London or Liverpool, and yet more in Ireland, so full of faith and yet so far from Christian perfection! Which state is best, God knows. But one remark has forced itself on me. If this district were the whole of France, or a fair specimen of the rest (which we know it is not), the amount of good in it would not of itself satisfy me that some overwhelming judgment from God might not be just ready to fall upon the country. True, there is good in it; more, perhaps, than there ever was; yet I fear that the state of religion and morals among the people at large can hardly be described by any milder term than as a general apostasy. If we may reason from the history of God's chosen people of old, the time when the most overwhelming judgments were nearest was exactly when there was most evil and most good—when the mass of the nation had hardened their hearts, and the minority had attained a degree of excellence never known before. The destruction of Jerusalem, the captivity of the people, and the final overthrow of the kingdom of David followed immediately upon the resurrection of religion under King Josias; and the last destruction of the sacred city by the Romans was in the lifetime of St. John and of tens of thousands of disciples of the Holy Apostles. Will the present resurrection of religion in Paris end thus; or will the people be reconquered to the Faith? God only knows; and happily the work and duty of the noble Christians of Paris is the same, whatever is to be the result. They have achieved a great victory, and a great step towards ultimate success in the emancipation of Christian education, from the legal impediments placed upon it by the anti-Christian Government of Louis Philippe. But they have much to do. They have to prevent the infection of Parisian unbelief, irreligion, and immorality from spreading yet farther into the parts of the country still Christian. They have to reconquer the part already infected.—Happily they are one way or other sure of victory one way or other; for as their great St. Louis said, when the storm of heathen Tartar invasion threatened in his day utterly to sweep away the Christian name out of Europe, We shall either drive back these fiends whence they came, or, dying ourselves in the strife, we shall go to joys prepared for faithful Christians in Paradise.

DREADFUL PUNISHMENT.—The Chinese Repository tells of a strange kind of death punishment which was inflicted on a Chinese criminal who had committed a dreadful murder. He was bound with cotton, saturated with tallow, places being left for him to breathe. He was then dipped like a monster candle, until he presented a mass of tallow. In this way he was stuck up on his father's grave, lighted, and kept burning until his body was consumed by slow degrees.

Politics make a poor trade for anybody. But for a Catholic the profession of office-seeking is exceedingly degrading. What a high place in Heaven might any politician gain! he would only endure for God one-twentieth of the mortification and anxiety he suffers for the sake of a little power.—*Cincinnati Catholic Telegraph*.

ALL THE DIFFERENCE.—A maiden lady, suspecting that her female servant was regaling her beau upon the cold invitation of the laird, called Biddy, and inquired whether she did not bear some one speaking with her down stairs. "Oh, no, ma'am," replied the girl, "it was only me singing a psalm." You may amuse yourself, Biddy," replied the maiden lady, "with psalms; but let us have no Hims, Biddy, I have a great objection to Hims."

ASK ANY ONE WHO HAS EVER USED DR. M'LANE'S CELEBRATED LIVER PILLS, PREPARED BY FLEMING BROS.

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