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## VOL. XVI

"Church and state." The foliowing admirable Leecture on "Cburch and State", was delivered the other day in
Louis, U.S., by R.. Bakevell, Esq., a genlleman well known to the Catholics of this Cont
nent, as having been for many pears editor of the Slephlerd of the Valley, than which no bet ter Catholic journal was ever pusilished in Amee
rica. Mr Gakemelts name must also be fami-
far
 ther has long been working amongst temem
of the pastors of St. Patrick's Church:
Geatlemen and laties-There is one consi-
deration tuat nuel occasion more or less embarrassinent to the man of average deticacy of sen-
timent on arising to fulfi an appointment of this timent on arising to fulfil an appointment of the then
kind, unless indeed he is a lecturec bp profession IInd, danneed cutom have not brazed bim bo,
To make Lim proof and bulwark againat geneg;
 I bave got some thing new to say; or, I can say
something rather better than it is susually saxd. Of course, I have no pretensions of this sort,
If we go back far enough, we shall perbaps find If we go back far enough, we sball perkaps find
in the constitution of modera society the reason, the excuse, for my appearance before pou to nigitt
It has been discorered by some one-I thank it mas Lord Byron who irst brought the discorery
to the attention of Europe - that the object tor which man was created, is to jet rich; that his
oterests are wholly material joterests; that the loterests are wholly material interests; that the
sunl las made for the sake of the body, and
that that nothing is worth anything which does not
tend to graitify the five senses, or some, or some
one ot them. The theory will be fouad drawn out in the Noovum $m$ Crganum, to which, or
the brillhas defense of is Macaulay, in the pages of the Edinburgh ReShioce that time, men hare been poorer th
they ereer were in Christeadom before. I do n mean that there is less wealth; jou all know
:be contrary to be the fact ; but $I$ do mean
that in proportion to the mass, and the poperty
more hopeless, more squalut, more abject than eree was before since Christuanity beeame a fact grace our large cities, and mucch more the large
cties of Europe, of whom we bave so faithui gnd so fearfula a picture in Mayhew's "London
Labour and Lhe London Poor," were unknown Labour and the London Poor,
turee centuries ano.
But the ages go at . Francts and a St. Louis, But
of Fiitrand of of bivalry, are gone, and tha: ot so-
phister, Pbisters, economists any daterenus, the offerings
ed. Ther are no longer reve
of fatth, the accumulatiou of ages, devoted to the watis of the deserving poor; and those who
under our altered crrcumstances, suatch a fe momeats from absorbing, occupations to dero
to the claims of charity, are often at their wit end to devise. means to remedy the pressing
Fants forced upoo therr attention, and which they ore personally unable to relieve.
Thmes were, when men sam in the poor the God. Now, they must be trapped into contruother pious Irauds. Hence the present lecture,
to be delivered at the request of some charitable gentemen engaged in pistion the poor in eertain
distrots in this city. It is for the benefit of he end will prove aul apology
be deficient in the means. The noble aud zallant. Joinille, who slared
he friendship and captrity of that great King -that great Saiot-from whom our city takes



 erssary as deep iato the bowels as be can thrust charitable and false tradutions, these words of th nean St . Bartholomem massacres, the thumb New Constulution priaw, the new of prinicipla, : the doctrine that rebels bare no rights. rood was batched of Ciomwells and of Drakes eefore State-cratt had produced its Medicis an
Louis
Quatorzis
when Curistendom was unite one faikh; when certain princerples were so well estabithied that they were taken for grant
ed, all speech was interpeted according ${ }^{2}$, an eigh ones words.
lo interpretiog all

:
10 ,
 sptere, and trenceses upon the rights of the
Church, upon the rights of God. She, there.
Core Yore, ulsregards such laws; she tramples upon
them, as suid did upon the edicts of the Cexsans
and does now upon the exclusive haws of the Chinese Eaprre.

 Tor the position it has taken, are, at least, at
loss th what way to defend its course or ot re
copcile it with that obedience to the Goveramen coecile it with that obedience to the Governmen
wkieh is, according to Cathote morals, one of the first of dulies ; a duty, too, for the per
tormance of which, no class of the community is inore exemplary tuan Catholics themselves.
There is, there can be, 10 such thung as a Ca
tholic rebel. Obedience, strict obedience, to the commands of lawful authority, this sis the
grand principle that lus at the fondation of Ca grand principle that less at the fonnuation of
tholic morality. When there is a coct ct be
tiris trixt wo authorites, both clamming allegiance,
both claiming to be supreme, the Catholic may
of course, besitate as to the object to which his allegrance is due, but as to the pronctiple itself, he
can never doubt. The Caltotic, for tastance under the Federal Union which exssted before
this owr, might well clloose, and, indeed, as a thasking' man, was bound to choose hetween the
interpretations of two recognized poltical schools, one claiming the first allegiance of the
citizen as due to the $V$ nited States, the oller claunung the first allegiance as due to the State,
and the civil war breaking out between the auand the civil war breaking out between the au-
thoritles of bis State and the Federal Goorenment, be might be compelled by the rude sum don!" to take sides and to give "a a ad, comiort,
dountenance, or support," to one of the two con-
couding powers; but the Catholic would hardly tendiog powers; but the Catholic would hardly
claim that hus allegiance was due to either, that be coulu lawfully oppose both, much less would
he be willing to exact from his fellow-citizens at the close of the "ar an oath that they had
througlout been on both sides at once, and had never given alr, connfort, countenance or sup-
port to the enemies of either the Federal Union or State. It was not frum the brata of a Ca-
toolic that emauated the emagnificent dea of requiriog an oath that the cilizen, during a death1
strugge between the only powers claiming as neutral as was the Arkansas lady during the struggle between ber husband and the bear.
But, though no Catholic can be a rebel, the Catholic learos from bis religion the dignity of
his nature. He obeys tawful authority as the

## minister of God, and, in this, he finds srue free- dom, and he iosists that he will be free. He

says that there are found in Societs three ele-
meuts, the Indvidual, the State, the Church.-
meats, the Individual, the Siate, the Church.-
The Iodividual has certain inalienabie rights, given to bim by God, not derived from the State
which be does not surreader to the State, whict the State bas no right to touch, which cen only
be forfeited by crime. These rights the Stat is instututed to proiect; and both che State and
ihe Church were instituted for the Individual
tion and not the Individual for them. The Individual the State and the Church; thie Liberity of these
thre 2 is necessary to the well being of society
wing

## As to the relations of Churct and State ther

1st. That Church and State are equal and
andependent, eacl) supreme in its spler
2d. That the State is supreme.
3d. That the Cburch is supreme.
The first theory is really no theor
The first theory is really
The second is the Pagan the
the Curistau theory, the theo
the Curistau theory, that
It is first theory is the popular one of the day. It is that of politicians, of men of the world.
Like most modern theorses, out of tie purely materal order, it will not stand the test of ex amination. Count Joseph de Maistre says, hat
you map take it for an axıom to bold false what you may take it for an axiom to hold false "hat-
ever in our day is popularly believed; and the
$\qquad$ be found. This popular dea that the whole
question of Church and State is settled by saylog that each has its own sphere, each is supreme cer'anly seems to bear bym out. My objection gether, and leave us where we were. For which of these two supreme and sodependent powers is a determine for the ofler the limiss of iss splere au leave the decision of this all-important ques
for the State may usurp the whole field of
prabbit the Church from condemning prebibl certain acts, determine Fonding shall be the
moral
relation of the sexes, and what forms of worship
are in accordance with, and what opposed to.
the material progress of the are and the good the matecial progress of the age and the good
order of society. If you say the Church, then you make the Cburch supreme; she then as sumes as ber doman the whole field of rights and
duties, prescribes to civil authority its hmits, beyond which its acts are void, and cease to brod the consnience of mankind, rules the rulers oo
men with "a rod of nron, and breats them in
pieces like a pots works well enough as long as no theory is needed But some day these spleres, whelh you clain to
be revolving side by side, do aclually clast,
there is no mistake about it; State and Churct there is no mistake about It; State and Churel
are brougtht face to face? It is to be the war
of Giats but of Giants; but which should gield? One or
the other Is supreme. Which is it? That
is what we liave got to settle, after all. The second theory is that of the supremacy of
the State. It is the oid Pagan doctrine of those who hold that man sas created for the State.-
It is the denial of the individual the denial of the family; the doctrine of thase who claim the
right of the State to take the child from the right of the State to take the chuld from the
cradle, from the family, and educate it from in-
fancy for the greater glory of the State: who
recognizing recognizing no superinalural destung for man
despising the weakness of the individual, at what ever sacrifice of private rights, of mdividual bapproess, determined to build up and keep up. a
great and glorious State. Those who concelved this idea were statesmen, and so far us organiz ing the State for its uwn protection goes, the
ancient Greeks and Romans did well; were
there no God, no hereafter, no superaatural there no Gou, no hereafter, no supernatural
destiny for man, perhaps they did the best that
could be done; for what would such permin as could be done; for what woald sach vermin as
individual men, on that theory, be wortit? II combined they can erect something worthy of fice the paltry bappiness of pach atom to the theory of the worship of the State; of the State-God. It reached its full derelopment in
Cæsarim under the Roman Empire. The Einperor mas chief magistrate, Chief Pontiff, God. Altars were erecteu to ham, colieges of priests
tnaintaned to do bum homage with the proper Genius of the Emperor. Quod princip placuit
ial legas habet vigorem. The will ot tue Einperor is the supreme law; that was the maxinn;
and what came of it all? "We will lave no King but Cæssar!" shrieked The multitude when Religion, re, resented by the
Man-God, was presented tor therr acceptance. "Away with this fellow, we have no King but
Casar!" Awful cry! and awful answer to that cry. Read Tacitus, and consider the horror of
Cæsarism:

## "Tiberius," says Tacilus," was much es- teemed as long as he he/d oflice under Augustus

 he was artful in fegning virtue in the beginning ing the lite were a mix more of good and evil dur of Sejanus, Ireed from all restranats of fear andshame, he abandoued himself to every sort o cruelty and proflyacy, and followed his abomin-
able suclinations as his only guide." Sejanus, bad as he was, was to Tiberius what Wolsey was
$\qquad$ persence of Cxarism in all its horrors. Now it
is a fact that the death of Sejanus corresponds in
$\qquad$ Coild tor what a King they Prince of peace, the Sion of Mary tue Virgun, Kim that came to them " meek, and riding upon
an ass and upon a colt the foal of ber that sras subject to the yoke." phic dal pages, brief, obscure, but not impenetrable
glimenerıng with a doubtful, fearful suow forth the horrors of those years. It is
seally as of God had raised him up, and bestowed the divine gift of genius upon that wouderfal An nalst, and endowed ham wnth that inimitable style gen?rations the unage of showe Cæishrs to future the civilised world, which would have no King Of them, there are no words in which to speak e cannot paint them in our modera tongues. The things that they diu, we may not, say the
Apostle, so mueth as name. Such is the change Apostle, so mucha as name. Such is the change
of manners eflected by the Christian Clurch, that gou would stop your ears, you would rise up the vices in which these stans of manlood mal Jowed, together with the trembiing oobility o Rome, of erery age and sex, the witnesse
instruments and companions of their lust.

Tiberius, Calhgula, Claudian, Nero, Domithan from Commodus do rn , and back again, you mas make a Devil's litany of Cxsars, and see mhat 18 exarism pure. "Hell from beneath was mov-
ed at their coming," as, one alter unother, these that 1
curios that the imps of the abyss gathered together in
curiosity to see these souls, and shrank abasbed from the presence of more than satanic malize;
"Depil with devil damaed firm concord holds? the poet says, but these scourges of humanizy
rejoiced only jo twe miseries of ther kind Caligula, who removed by murder succiessively alt those who altended on lis person, his thirst Cor blood unslaked by his butcherly Gladiatoria,
shows, in which slaves were massacred before him by wholesale for the sport, conplained bitlerly that no signa: calanily would mark bis
reign. "The destruction of the Legions uoikot arus," be said, "will recall Augustug' reign ;
the fall of Fidenes' Amphitheatre upon fint' thousand souls at once will mark that of Thberns,
but no catastrophe happens Hnder mine." H; farorite amusement was to llrow money, miseat the crowd below, and to wateh the deadly strug-
le which ensued. In one of these boody scrambles, tivo handred and forty-seven men
tilled each otlier iin oule day. Remember that the people over whose hearts these monsters cestry; that the history of Rome itself laughs them to revere a free, prtuous and pictorious.
commonwealth; that the poke under which the groaned forced them daly to the most aject fat senator and gen senator and gentleman was consclous of the base
servility of lins neighbor; that therr whole hives
became a lie ; that this tyranny filled the world ; became a lie; that this tyranny filled the world;
that there was no escape ; that the liabitable univerje of those days was but a safe and dreary prison for the enemies of the lampire ; that the and was awarded will a cruel death, and picturas to yourselve what, to sufferers of such eyquistre
sensibility, was the torture of Cæesarism after the crucifixion of our Lord.
Cæaristm, Statotatory, the supremacy of the State in both orders, the lemporal and spiritual,

The theory was effectually and practically re-
vived at the time of the Reformation, al that ume in favor of Henry the VIII, and other Kings who wished to become absolute monarchs
from constitutional rulers which they were beCore; the revival of it under any form of Gos-
ernment is the manguration of despotism, fon whether it be a King or a popular majority, it
matters but little to the victim of Igrangy by whose edicts there is no appeal to a hasgber law,
But the doctrine of the supremacy of the teroporal order over the spiritual, of the State over Pagan, but necessarily so. What Cbristian,
whon but an Atheist, can deciare the State super, rior to the Church, the temporal to the eternal his world to the next, the body to the sonl,
man to God? If what we are accustomed io. oast of as American Institutions unean anythone Liberty of Conscleace, freedom of the Church freedoin 10 worsligp Gcd. We have been used to hear that our first setlers fled here to seek in ings of therr better nature, or to follow the imp enactinents of the Staie ; that News England would ensla ve the Church; that Soulh Carolina eceived the Huguenots, a small remant Reeidg or conscience' sake from Cæzarism in France that Maryland was the refuge of European Ca-
thiven froto home by cruel laws which denied freedom of worship to their anclent Farch. And is it in this land, and at chis day, after tione
experience of three centuries of futue persectrtions, that the State is to raise agan a sacrilegious hand to begond her sphere, and the spiritual power remust persecute or yield; and whatherer she
does, the result, as to ter pretentions, will be the same. The statesmens of our day-we do not mean such modern lavgivers as those wbo
under dictation, adopted for this State a New Constitulion, whicti one or two partizan members of their body made to their hands, but the at least; that, though persecution may destroy The friends of Religion are not afraid:

Marees profundo, palchrior orenit

The third theory, the Cbristaan theory, is that










 undreds of thoussand of the poorest clase


























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GREAT BRITAIN.

















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 No. 369; Notre Dame
J Glulizs.
Q.B. OLERE, Editor


COMTREAL, FRIDAY, DECEMBER 29. ECOLESIASTIOAL OALEVDAR

Nandas, 12 St. siviester.

nims of tre weer
The racility with which the Britsh Gorerncmest, without exposing itself to any suspicion
even of taxing dexcoroussy manipulated the Jury lists, bas obtainea verdict after verdict against .the Feniap prisoners, and the general indifference sentence hare been received in Ireland, are sure
proofs tlat Fenianism Itself is not in ligh estem Pproofs that Feniaism isself is not in ligh esteen ist Governument has but Litle to fear from the ac-
toon of President $O$ 'Mahooy, and bis retractory ton of President O'Mahony, and bis refractory
Senatte: Any danger of armed issurrection, if danger there ever was, has now to all appearance
passed, is so far as lreland is cocerrued ; and passed, it so far as reland is concerned; and
Ue Government havirg asseried ths authority, aod made a display of its iresstblele power, cau
well aflord to be lenient to the misguded men whom it holds in custody, whether untrisd, or wilh verdicts of guilty recorded against them.
Messrs. Luby and O'Leary immedately after seatence, were remored to Mountyng prison,
Fhere this were shaved, croppen, dressed in the There they were shared, cropped, dressed in the
prison costume, and treated in every respect as ordiaary convicts are treated. It is supposed that
they mill he remored io Porilian; but what their ullimate tiate will be is unkoowa. Byrne, the
Radea of Richmond Bridemell, is to be tried for bariog added in the escape of Sterens. It is ta the Papal Brigade at Castelfidardo ; and tha be is now a Fenian. This sems hardly credible, Fended it is contradictory. No Catholc can be a Fenian in the hirst place, and in the second
place it seems nocredible thata a man who bad the place it seems incredible that a man who bad the
beoor of serving in the Papal Army, of fighturg in the noblest and botiest of causes under wat Wimoriciere, should ever so far forget his glor1 anlecedents, should ever so cisgrace himsel and sink so low as to become a Frian, an ou Guch degradation is almoss iocredible. moold es soon belerere that some of General Lacrodit it; and indeed of the two, of the Orangeman tholic liy far the more bateful.
And now that the Fenian insurrection has well as gracious on the part of the Imperial Le ishature to direct its attention to the causes o derowic Irisb disaffection, with the view of re
ronug, in so far as it is in the power of buma gislation to remove, them. At the opening of We bpproaching Session of Parliament it is to Troped, therefore, that in the Speech from the callod to the subject; and that during! the

courso of the jear some measures may be derised | courso carried for giving real peace and satisfaction |
| :--- |
| and | blong distracted Ireland. Nerer perbaps was more dificult and couplicated problem pre

anted to statesmen for solutoon ; but marned by maslory and the experience of former fallures, asclators of the present day may start with th ot to be found in Coercion Bills, or in the re

The death of the King of the Belgians, thoug an event loog expected, may well be the beginsing of troubles, and of great poltical disturb. ant mell meanog gan himself, he monaged during off ibe storm. But how it will be with bis successer is very questionable; mor is it likely that
Ube goung and ioexperienced berr to the Belgap
 Pradence of has sucessor. Belgum caanot bo Cathotic, and althoug itself nominally a Catho
lic countro - is
rije"e for repolution - since
 anti-Calloitc and Freemason party whose volen revolutonary proclifities are well knowne. : P baps France will avail herself of laese circum
stances to rectify ber North eastern frontiers. The accounts of the 'almost bankrupt condtrio
of the financess of Victor Emmanuel's bogu of the finances of Victor Emmanuel's bogus
Kingdom of Italy are most eonsoling - since they seem to indicate a speedy break up, of that
mosster fabric, compounded of fraud and rapine Yearby year the deficit, or difference betwixt the
yearly income and the yearly expenditure yearly income and the yearly expenditure
widening $;$ and whilst to increase the former a means bave been tred in vain, the only plan pro posed for a diminution of the latter conssts in a
immense reduction in the Piedmontese army. But ilis alternative is mpossible; for as it is, an
with all the troops that be has at his command with all the troops that be has at his command
Victor Emmanuel can barely maintaia arme Victor Emmanuel can barely maintaia arme
possessioc of the Kingdom of the Tro Sicilies and the Neapolitans, if for a moment the alien force which holds them in subjection were with
drawn, or considerably weakened, would rise en masse to assert their natioual independence, and
to throw of the bated yoke that the Piedmontes to throw of the bated yoke that the Piedmontes have imposed upon them. There seems there-
fore no bope for the robber King's exchequer since there exist no means either for replenishing
it, or for seriously diminishing the tocessan drain upon it caused by the necessity of holding the Neapolitans in subjection.
The Sovereign Pontiff in the meantime is calin ad to all human appearance tull of confidence in that divine protection rhicb for nigh two
thousand years bas been accorded to the successor of the Prince of the Apostles. Many troubles may be in store for bim, The intrigues aad the arms of Piedmont may compel him perhaps once more in lins old age to leave his City, and seet
shelter end hosptality from his faitaful cbildren Isewhere. But none of these Ibings dismay bim who puts has trust in God and His promises.

## However deeply Catholics may execrate the

 secret society cabals of Fenianism, there is no Catholic, or be be Protestant, nust deplore the injustices and oppression of British rule in Ire-had. To the Englishman with Lus inberent lore f farr play, and deep admiration for the Britis Consttultion, these oppressions must indeed carry with them a deep sense of humiliation and degra
dation, seeing that his household Gods, Fair play, and the British Constitution, are so sad a failure on Irish soil. That the Milesian ma jority (consisting as it does of nine-tenths of the o its utmost capacity to pay for the relgious trainug of a minority-(aliens in birth, and in terlopers in position)-which is too stingy to pay the expenses of its owa salvation, and mean certainly a melancholy cominentary on Fair-play -whilst lbe philanthropist and politician will re cognise thereia, with regret, nothing else but the itter tailure of the
And to the $\cdot$ Canadian it must eve: appear anomaly, that, whilst to Canada, an insignifican and distant dependency of the British Crown,
bave heeu vouchsafed the inestimable blessings of self-goverament, from Ireland, situated writhin he charmed circle of liberal institutions, thes blessings bave been withbeld. The presence of Basque language amongst the Indo.Germanic
congues of Europe is an anorraly in Ethoography The presence of this, the rankest despotism in the very centre of liberal iastutuions, is equally
an anomaly of no mean sigoficance. Mr. Newdegate, in his chroalrous defence of the Irish Church, assigns the Repeal of the Coiss
Laws in $1846-7$ as the cause of Ireland's ills, Laws in 1846-7 as the cause of Irelands
which, if true, is only adding another to the already long list of Irish griepances. 'Tis the
ast feather breaks the camel's back, quoth the roverb. Whetuer Mr. Newdegate's Repea of the Corn Laws be the first or last feather of he burden, we know not; nor do we care to on quire, for whether first or last we opine it mat-
ers lintle to the camel. His back is broken; and hough, according to the proverb, the last featie has to bare the whole of the blame, we shrewdig suspect, that the beast will bave long ago come to he by no means brulsh conclusion, that the to the disaster. It is a preralling fault of the age to cberish pet theories, and to give them ob cobbler thinks " there is nothing like leather."he tee-cotaler declaims against whiskey as the
root of all evil ;" and Mr. Newdegate thinks the Repeal of the Corn Lams is at the bottom of all the ills of Ireland. It may be all very well he Irish Church (and patronage) to endeavor to hrow back their imputations upon her opponents another and widely different one to take a broad
otwithstanding), neither by the last feather nor by the first, but by.each and every feather co
joiotis and severalls of the .whole pack. Aud sorry pack, and a disgracefal withal, to be hoist ed upon any back; is this pack upon poor lre
land's back. A pack of feathers, perhaps; but a pack of feathers in which every feather is itse! a pack:
Aod meanwhile Fearanism, if we may believe the New. York World, is taking root amongst and by none more so than by Catholics, and the well wishers of Ireland. Nothing is to be ob tained for Ireland by force. Independent of
God's curse, which revolution ever entails, Ireland must always be numerically and plysically weaker than ber proud Anglo-Saxon sister whilst to depend upon external aid, even though that ald hare Irisb blood in its velns, is to rely
upon a broken reed. But need Ireland then upon a broken reed. but need freland bespar? Need she sit down and hug ber chains
despar? in sullen silence? Assuredly nol. If she be bu true to herself and to the tradition of her Church she need never despair. If nothing else will do
it, depend upon it, ber sufferings alone, and their it, depend upon it, her sufferngs alone, and their
patience will earn from God therr reward in due time even on earth. But independent of al this, reforas are not to be oblained by the
swora. Were Ireland to be freed to-morrow by the sword, she would fall fower in her freedom than she is now in her chains; the strord must needs cut also the flesh into which those chains Lave eaten, alas! so deeply. The deaf-mute
just restored to speech, must learn caution in the use of the much coveted gift. It would need the intimate direction of a divine power to save Ire land from anarchy, were she restored to speech
to-morrow. But it would be otherwise, if she were restored by constitutional means; here restoration to the rank of nations would be so gradual, that the muscles of ber newly found
treedom would learn gradually their hidden powers. And what is more, and no mean consideration to a Catholic, she
blessing on her restoration.
And this leads us to the purport of our article -to urge upon the Irsh Catholics of Canada - loyal subjects (doubly logal, because loyal
against the grain) of the Brith Crown-to use against the grait) of the British Crown-to use
every constutional effort in their power to ob tain for Ireland redress of her wrongs. It is
thus only that the rasidious attacks of Fenianism thus only that the masidious attacks of Fenianism
can be counteracted. Every Irishman, if he ba soul, must feel the degradation of bis country' slavery-and of he obtan not redress by con-
stitutional means, he will be of necessity driven to seek them by unlawtul means. Thus Fenianisisu With its dark deeds, will fill the land, and ripen Its possonous fruits of disaffection and hostility to British rule. Let then the influental men o
Canada, Protestants as well as Catholics, ask for Canada, Protestants as well as Catholics, ask for Ireland the same blessing as we bere in Canada enjog. Let them ask them respectfully, but -and the Throne, the fountan of all grace cannot dare refuse. Ireland is too necessary to
Eugland's greatoess, military, literary, and con Eugland's greatoess, military, literary, and com-
mercial, to be able to be spared ; whilst joined th nercial, to be able to be spared ; whilst joned to
England, and free, Ireland would rise to be th frontal enerald to the Britist Crown.

## Sacerdos.

Arrival of the Biehop of Montreal
-To the great joy of the Catholic population of this Diocess, their belored Bishop is once after an absence of about thirteen months. His Lordship left Rome on the 14th of last month, and passing look passage on board of the steamer Bellona tor New York, where, atter a boisterous and
somernat long passage, he arrived on Saturd iy, the 16 h inst. Here, on account of Quaraatin regulations, be was obliged to wait two daps;
but on Monday erening he started in the cars for his Episcopal City, where it was expected tha he would have arrived early on Thesday after-
noon. In consequence, at the nour when the noon. In consequence, at the nour when the
cars were due, a large crowd, composed of eccle siastics, and laity, the latter comprisng many o our most infuential cilizens-amongst whom we
nonced His Honor the Mayor, M. Cherrier, the Chief Superiatendent of Education, and olber genilemen high in position-had assembled to
meet His Lordship in the Bonaventure Station. They were doomed to be disappointed bowever for the expected traveller came not, it being, wo believe, his wish to aroid anything like a de
menstration or display, to which, from motives o Cbristaan bumility, he is very freme motives of nesday, the 20 ib anst., however, about 10 am our bearts were gladdened by a merry peal of our Bishop had at last arrived. He was met the Station by a number of the clerg
The first act of Lis Lordsbip was to offer Holy Sacrifice in action of thanks, after which he addressed a fer words to the congregation.-
In the evenugg the Bishop assisted at the Parish Cburch, giviog the Benediction of the Blessed Sacrament at the close. of the service for the
ery curion AND IMPDRITr. - Som published in the English papers, to establish the fact that those districts of Scotland: whech are
most notorious for their rigud Sabbatarianisim are nvariably the most infamous for the drunkennes of the men, and the unctastity of the women.this jruged, of course, from these facis, tha quences of rigid Sabbath observances; but it thence argued, and with considerable force, tha there is no necessary connection
observances, and Cbristian morality
Aberdeen is one of the most savagely or sour's Sabbatarian distctets in Scotlan1; its good people are terrfied into fits by the very idea of a railroad car being allowed to run on a Sunday; an walk in the country would probably bring on an attack of apoplexy if made to an Aberdeen puritan. Wizh all this rigidtr, however, about borror of Sabbath travelling and Sabbath recreation, the men and women of Aberdeen dis play certain characteristics which show that on the matter of cbastity their morality is as lax, of the Registrar Gereral for Scotland show for iastance that about one child in every sis born in Aberdeen, is the child of sin and sbame. In other words, 15.4 of the cbildren boro in tha tards.
It is nuch the same in the other most pro minent Sabbatarian districts. In Wigtown allowed, there of the births, 17.5 are illegitumate and worse again is it in Sabbatb-keeping and puritanical Kireudbrightshire, where nearly one ifth, or 19.9, of the births are put down of the Registrar-General as illegitmate!
There is nothng perhaps equal to this to be ound in Europe, amongst the professed irreligious communittes. Even in Paris where the precepts of the Jewish and of the Christian law are, by the great mass of the middle classes, set at defiance ; where the anti-Catbolic priaciples of the Revopurposes, the modority are Protestants, that is to say, Protesters against the Church - things are not so bad as they are in pious, God-fearing, an
Sabbath-lseeping Scotland. In the latter the illegitumate births are, as it will be seen from th the above, in some instances, nearly as twent Paris, bad and ummoral as revolutionised Paris is he illegitumate births are about one in eight. Drunkenaess too increases with the spread
Sabbatariansm. The most filthy and drunk districts of Scotland are precisely those wher the gloomy Scotch Sabbath is most rigidly ob served, and where all innocent amusements are via Thus, since the passing of the Forbe Mackenzie Act, by which it was proposed to make the Scotch sober by Act of Parliament, 1 appears that the expenditure on whiskey in Scot and has increased by the sum of about a million and a balf, or upwards of seven millions of dol Ilars. In 1853 that expenditure mas
to-day it is set dowin at $£ 5,000,000$.
The explanation of the above cit
The explaaation ore is by no meang dicul, her cause is not ve. recondite. When the conscience or moral sense
of man or moman can be so degraded, so brutalsed, so vitiated as to see sin in monocent recrea tion, in a quuet walk, or a child's joyous frolics on Sunday afternoon, it will soon be so far degraded in in anything, even there where the latter doe really exist in all its deformity, as in drunken According to the generally received code of Protestant ethics, there is no distinction of mor ial and venial sins. All sins are alike mortal and therefore betwixt the sia of unclastity and ihe peculiar Scotch sin of Sabbath-breaking, i.e ernoon-there is no moral difference.

Resignation of Mr. George Brown.-
The telegram from Ottawa announced this im portant change in the Ministry just as we we
gorng to press with our last week's issue. Mang are the conjectures to which this event has give ise, but the simple truth of the matter is that et nothng certain is known as to the cause was a difference of opinoon betwixt Mr. Georg Brown and bis colleagues or financial questions, and the policy to be pursued as towards the $U$. States in the matter of the Reciprocity Treaty oothers it is instouated that merely persona from the Cabiaet; and so untul the meeting of the Proviacial Parliament when official explanatio will of course be giv
remain in ignorance.
It would be premalure to speculate on th probable consequences of this change upon th will contanue to gire his support to his forme colleagues upon the Confederation question.-
What will be his attutude tomards them upo

We are requested to state that the Rer Gentlemen of St. Patrick's will not receive the
New Years' visit of their friends on account of New Years'
the Mission.
The Mission will be continued throughout Nem Year's Dag. In the morning there will bed the usual Low Masses; at 9.30 H gh Mass and Sermon by one of the Rev. Fatber Redemptoris and in the afternoon, at 7 p.m., the usual exer-
cises of Rogary, Sermon, and Solemn Benediecises of Rosary, Sermon, and Solemn Benedic-
ton of the Blessed Sacrament. The Mission be closed on Tuesday morning, with a Solema Requiem Mass for the souls of the faithful de partel.
Tbere were confirmed in St. Patrick's Cburch, dults, adults, as the first frain
demptorist Fathers.

Immortal Souls Perishing for lace op Brevches.-All our swaddling societies seem
this year to be in a bad way. Money this year to be in a bad way: Money comes in but slowly, and those unconscionable Papists keep the price of the soul market as bigh as ever.
They are not reasonable; they do not take the hard times iot reasonaber barge as much for getting converted, or "comp ing to Jesus" as the Protestant formula runs, as wey did when prices were low, and old clothes add to This is most exorbitant on their part, himaelf Principal of the Pointe aux Trembles schools feels quite dowa-bearted upon the subject, and cries out in bitterness of sprist, "we don" know to what we engage
engage to support a mission."
The cause of this grief is sumply this. The oys at the above-oamed school are-we blus we write it, but the truth must out-the boy are sans culottes, and the Society though it bas
lots of Gospel to offer them, is out of cloties.Now Pointc aux Trembles Gospel is a very good
Nor Wing in its way no doubt, but it won't Ell the belly aor will it cover the hack-and as we all know
it was for the sake of these, of back and belly was for the sake of these, of back and belly, sort allowed their children to attend the Soupe chools.
But with the falling off in the victuals, and the wearing out of the small clothes, there is a sad Day by day they fall away, hike leaves on th pproach of autumn frosts; and for lack of sufficiency of breeches, and because of an made quate supply of under clothing these immortal souls are in a fair way of agann taling into the Principal invokes the aid of the public.
"Two of our Roman Catholic scbolars," be rells us, "have gone arvay because they had not enough clothes." And again he cites another fact of the same import. "Two Canadian bops herr mother "" but brought to us last winter by are off to the Slates-and the boys are nabed Alas! for the wages of apostacy. These wretched parents for a inserable mess of pettage,
cor a trifle of warm clothing sell their pate hitle ones to the seducer of souls; and find out when, too late, that the latter will not keep faith, and that the rery clothes and fictuals for which they bargained as the wages of therr tur pitude are witheld from them. Trulp the way et

How it Works. - The efficacy of our pre ent system of secondary punishment in th oral reformation of criminals was admirabl fer days ago, in the criminal courts of that city, before Mr. Justice Hogarty.
 drection of the currents of thought. in the non Catbolc world are: set down with the "greates so that be who desires to krow whither the Re formation is driflug, and what its destnies, mus eeeds consult as lus chart the Westminster.Re f the Prolesting communtry in the relgio order, and of the Liberal or Radical section be political order. The contents of the presen
number consist of artucles on the following sub ects :Europenal Representation, 2. Rationalism Palsgrave's Travels in Arabia. 5. The Holy Roman Erapire. 6. The Doctrines of Nation Ihties and Schleswig-Holstein. 7. Mr. Grote'
Plato. 8. Letters from Egypts
9. Contem porary Lateratare.
The Argosy-London. Dawson \&c Brother Montreal.
This is the title of a new and very handsome montbly published in London, and offered Brother. If we may judge by the cuntents of the first number, it is likely to prove a success.
It opens with a new tale, Griffth Gaunt, frome he pen of Charles Reade, author of "Its Never Too Late to Mend," "Hard Cath," and other laim to rauk with the foremost nopelists of the day, in spite of his pecular opinions on some of instance, as the question of secondary punishments, "n Which be is open to the charge of beiag are all interesting, comprisugg tales from several by Arminius Vambery.

Artemus Ward. - His Boor. Canadan
Edition ; by R. Worthington-With TllustraThe Amerscan edition of this very laugbable series of sketches and caricatures - sells fo
$\$ 1,50$. Mr. Worthington, for the low figure of 25 cts, offers to the public the same work, admirably printed, and in point of execution,

## Ave Marta. - We bave received two num

 bers of this new Catholic pertodical, publishad of Our Lady, the Blessed Virgon, and is highly recommended to the people by most of the in the United Slates.Spare Hours, No. 1.-Jauary, 1866. This is an illustraled Catholic Monthly Misceldany, brought out by Patrick Donohue of Bon-
ton. Its conteats consist of selections trom approved Catholic writers, and it is, in every sease, suitable to the Catbolic family. The price 18 ouly 20 cents, and the monthly number contains
no less than Sixty one pages of interestug matCasselcis Illustrated Familit Paper. December, 1865. Dammon \& Brotber, Mo
real. Besides its usual quota of serial tales, this on scientific subjects, biographical sketches of the leading men of the day-and incidents of ing, interestıng, and instructuve reading matter tions.

To the Editor of the True ! 1 Titness.
Ooramall. December 20, Dear fit,-Sunge the 17th inst. dawned apont the
 ite that was to be performed; and at tea ${ }^{\circ} \mathrm{c}$ chic
althoogh the day was froaty and cold, anxious 0, tholics cromded to bee the dedication of their ne
nid commodious Ohorch to tse service of the Moat





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| rious General de Lamorciere. You hava celebrated his courage asa warrior ; bis alevaion of mind; hia gincerity of faith. And that man who was ever vic. |  |  |  |  |
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