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CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, DECEMBER 31, 1852.

NO. 21.

CONTRAST BETWEEN THE SITUATION OF CATHOLICISM IN 1800 AND IN 1852.

(From the *Count de Montalembert's recent pamphlet, "Des Interests Catholiques au XIX. Siecle."*)

In entering upon the consideration of a subject of such majestic immensity as that of Catholicism, the great difficulty is, to avoid prolixity, and to restrain our efforts within concise and prescribed limits. I should wish, in taking a retrospective view of past, though recent events, and of the present state of Catholic interests in Europe, to avoid any digression into the province of theology, philosophy, or science; to discard even all very remote historical recollections; and to concentrate the attention of my readers in the circle of the direct relations of the Church with society as it now exists.

In order to form a clear and concise estimate of this situation, I cannot imagine a more rapid and certain plan, than that of retracing fifty years, and figuring the state of Catholicism in Europe on the first day of the last year of the eighteenth century.

On the first of January, 1800, there was no Pope. Pius the VI had died at Valence; the exile and prisoner of an atheistical republic. Rome had only just been released from the hands of a horde of pagans, who had set up an apology for a republic, in proclaiming the perpetual dissolution of the papacy. A most perilous interregnum, of eight months, intervened between the death of Pius VI and the election of Pius VII. The sacred college, expelled from Rome, could only be assembled under the safeguard of a schismatical army, brought over from the interior of Muscovy, to arrest, for a time, the parricidal arms of a people but lately the most eminent of Catholic nations. A few old men, assembled behind the Russian lines, in an island of the marshes of Venice, that haughty and accomplished city, which had just been laid low, after having signalled itself by its shuffling hostility to the Roman Church, of which, during the middle ages, it had formed the bulwark and the honor. The Cardinals spent a hundred and four days in solemn conclave, without coming to any agreement, preoccupied with what a contemporary calls the *state of flagrant treason in Catholic Europe*: at length they agreed to bestow their votes upon a monk, whose principal title consisted in his obscurity. The Austrians were in possession of the Legations; the Neapolitans were masters of the city of Rome. Pius VII therefore, did not obtain from these two powers, without considerable difficulty, those states of which Napoleon was soon again to deprive him.

In the kingdom of Cloris and St. Louis, the state of the Catholic religion was this:—The entire body of the episcopacy was in exile; the clergy decimated by the guillotine and banishment; the faithful hunted and harassed, long driven to the alternative of open apostasy or death, only just beginning to breathe, and enjoy in silence the tolerance of contempt. There was no resource, either material or moral; the vast patrimony of the Church, formed by the love and voluntary donations of forty generations, was totally alienated; the religious orders, after a thousand years of glory and works of benevolence, were extirpated and suppressed; three thousand monasteries and convents abolished, and together with them, all the colleges, chapters, sanctuaries, asylums of penance, retreat, study and prayer!

France, polluted by ten years of revolution, had just placed herself under the dominion of a young conqueror, who had delivered her, at the same time, from a state of anarchy, and deprived her of her liberty; who knew everything could do everything, and willed everything; who, in Italy, had imposed on the Holy See the cruel treaty of Tolentino; who, in Egypt, had embraced Islamism; and who was only known to the church which he was so gloriously to restore, for the acts of deception and spoliation which he had practised upon her.

Persecution had no sooner been allayed, than it gave place to the uncontested victory of evil. Legislation, education, and morals had fallen a prey to the practice of all the theories of the eighteenth century. The social family became dismembered under the action of divorce. From every sanctuary God had been expelled. Bernardin de Saint Pierre for having pronounced His name, was insulted before the assembled Academy. Voltaire might have seemed too reserved, and Rousseau too mystical, in the bosom of this society, which only divested itself of the preoccupations of war, and the infallibility

of mathematics, to delight itself with Parny and Pignault-Lebrun.

England, diverted from the revolutionary torrent by the eloquence of Burke and the genius of Pitt, looked with an eye of astonishment on the virtues and the courage of those Catholic bishops and priests, whom proscription had thrown in thousands on her hospitable shores; but no symptoms were as yet observable of any immediate change in the barbarous system of legislation which had served to extirpate Catholicism from Great Britain, and crush it in Ireland. The blessings resulting from her glorious and solid institutions were available to all except the native Catholics. The British code was still further disgraced by the barbarous penalties instituted against the public exercise of the religion of Alfred and St. Edward. Her judges declared, from the justice-seat, that the law did not recognise a legal existence in any Catholic. The most illustrious families of her aristocracy were still excluded from their hereditary seats in the House of Lords. The most courageous soldier, if he were a Catholic, could not rise higher than the rank of a colonel. No amount of merit or talent—no service, however efficient, would have sufficed to open the portals of the House of Commons to any Catholic who should have refused to swear that transubstantiation was idolatry, and the mass a sacrilege. George III preferred to deprive his government of the corporation of Pitt, than consent to the change of one iota of these criminal follies. Every traveller who, twenty years ago, traversed that wonderful country, might have still seen those filthy dens, those sheds, those stables, to which the small remnant of the faithful in London were wont to repair, to attend the holy sacrifice; and those masses offered up in the open air, at which the famishing Irish were grouped together, in rags, around their priests, in sight of the deserted and profaned cathedrals, stolen from them by Elizabeth and Cromwell.

In Germany, the Church was yet more deeply sunk in that abasement, in which it appeared to be gradually disappearing, since the termination of the thirty years' war. At one time, mistress of the half of that empire, which her monks had cleared and cultivated, and her bishops had reclaimed from barbarism, she was now about to lose irrevocably the remnant of her patrimony. One half had already been annexed to France, and the other was about to be parcelled out, and allotted to those numerous princes and barons, Catholic and Protestant, who, at Lunéville and Ratisbon, were craving, from the hands of victorious revolution, a share in the spoils of the Church. She sank without resistance, she fell without honor. The Catholics, both clergy and laity, for a considerable period, had only opposed to the contempt of Protestantism, and the invasions of philosophy, an inert torpor. Catholicism had no voice, was held as an absolute non-entity, both in the political councils and in the literature of that nation, which lay prostrate at the feet of Frederick the Great, and which the paganism of Goethe thrilled with joy and admiration. Theology gave no signs of life, except in its struggles against Rome, under the inspiration of Febronius and his emulators. The last historical act of the three ecclesiastical electors of Mayence, Cologne, and Treves, had been to unite with the Archbishop of Salzburg, the Primate of all Germany, in drawing up, in the *Punctuations d'Emm*, the code of revolt and ingratitude against the Holy See.—They were engaged in applying it, when the republican armies were sent to dethrone them, and inflict upon them the chastisement which they had justified by their previous conduct. Moreover, not a voice was raised in defence of the Christian truth, of the rights of the papacy, nor even of those ecclesiastical sovereignties, in which, for a thousand years, a proverbial happiness had reigned. There was nothing to announce, even in the distant future, the existence of a Stolberg, a Schlegel, a Gorres. In this vast shipwreck, the eye might wander over the whole of Catholic Germany, without discovering therein a single writer, doctor or bishop, worthy of the appellation.

In Italy, the same desolation and humiliation prevailed: laws issued against the Church by absolute monarchy at Naples, Parma, Turin and Florence, were upheld and enforced by demagogues; temples were profaned, monasteries suppressed, the people thrown into consternation; there was not a single martyr, nor even a soldier.

In Austria, the Church slept upon the bed of Procrustes, prepared for her by Joseph II. Upon the ruins of two thousand confiscated monasteries, two years before the constituent assembly had applied the same theories to the same victims, the imperial bureaucracy forged at its pleasure the velvet sheathed chains, with which to the present day it has fettered all the limbs of its captive. Joseph II wrote:—"I have made philosophy the legislator of my empire." And his successor, Leopold II, faithful in every respect

to his lessons, denounced before the states of Lower Austria, the power of the aristocracy and *monachism* as the source of all evil. Belgium, that cherished and faithful daughter of the Catholic house of Hapsburgh, had been wrested from it for ever. Ground down beneath the twofold effort of the monarchal revolution of Joseph II, and the revolutionary conquest of the terrorists, she had succumbed, but not without having first paved the way, by a generous effort in favor of religion and liberty, to that Catholic and national regeneration which we have had the consolation to witness.

Poland, that *orthodox* country, for such a long period the invincible bulwark of Europe and of the Church against Islam and the Greek schism, condemned by Voltaire before she was invaded by Catherine, was struggling, torn to pieces, and bleeding, under the claws of potentates, who had consummated, for the first time since the era of redemption, the murder of a Christian nation.

Spain, despoiled of all her ancient liberties, transformed, through the most unaccountable forgetfulness of her immortal past, into a domain deprived of its kings, enervated by two centuries of inglorious despotism, the silent spectator of the unheard-of attack committed by Charles III upon the Jesuits, was languishing under the dominion of a life-guardsmen, the queen's paramour and the king's favorite.

Portugal, where Pombal had renewed against the Jesuits the cruelties perpetrated by the Roman emperors upon the first martyrs, was only held by a single thread to the Roman Church. A perusal of the inestimable narrative of Cardinal Paeca, at that time nuncio at the Court of his most faithful majesty, will show to what a degree of abasement had fallen the ancient glory, the ancient liberty, and the faith of the kingdom founded by Alphonso of Burgundy, after a victory and miraculous vision, with the free consent of his barons, his people, and the sanction of the Holy See solicited by St. Bernard.

To recapitulate: nowhere was to be seen the slightest sign of salvation or of hope. Religion, everywhere neglected or destroyed, appeared to be banished from the face of the earth. Catholicism must have appeared to the sages of the world as a corpse that was only awaiting its interment.

Half a century has elapsed, and everything is transformed. Religion has everywhere resumed her place in the first rank; the Church is everywhere acknowledged as a power of the first order. Invoked by one class of her members with the confidence of an ever-faithful love, and by others with all the zeal of a recent conversion; by some, perhaps with regret and against the grain; if she is still attacked by some blinded mortals, none of them, at least, deny her power, her life, her fruitful immortality. When we cast a glance over the countries of Europe, ploughed up by revolutions and wars, we find her everywhere flourishing anew, extending her influence, exalting her ennobled head, and ruling the destinies of the world. Like the lofty summits after the deluge, in proportion as the waters retire, the truths which she has preached for eighteen centuries, and the institutions which she has established upon the solid foundation of the divine promise, are again exposed to our view.

(To be continued.)

MONEY CHURCH.

(From the *Dublin Weekly Telegraph*.)

Why do we call this monster establishment, which so long has mastered the State and people of the empire, the Money Church? Why so often allude to its wealth as the great element of its mischief? Not assuredly because we, on the part of the Catholic Church, envy its mere wealth, or its worldly prosperity; much less that if its day of reckoning came, as it undoubtedly must soon come, with the British empire, we desire any share of its spoils, which are the patrimony of the poor, and to the poor ought to be returned. But we allude to that enormous and wickedly acquired wealth, because in its nature, and through the means of its acquisition, it has been, and as long as possessed must continue to be, the primary source of those grievances, temporal and spiritual, which have destroyed the native industry, freedom, and prosperity of this gifted but prostrated land. Neither is this bad spirit the vice of its constitution, of an evanescent quality. It is not one, as experience has proved, to be conciliated by submission, or convinced by reason. It is an inherent virus, derived from its birth and co-ordinate with its existence—with the existence and constitution of an establishment originating in crime, subsisting on the fruits of

* The council of regency, after the death of Charles II, wrote in the following terms to Philip V, on the 3rd of November 1700:—"We will inform your majesty that the successor of the late king may come and take possession of this monarchy, and dispose of it as his private property." To such a state was reduced the Spain of the Cid, and of Isabella the Catholic.

plunder, and with no evidences of its mission but murders instead of miracles.

In the walls of its conventicles, in the halls of its academies, nothing is heard from its churchmen, nothing instilled among its youth but a perverted knowledge, worse than total ignorance of truth. Worse, we repeat, than total ignorance—for in this case the minds of men may be a blank—more open to truth, more accessible to its instructions, and the conscience once awakened, the soul will embrace conviction, without the alloy of falsehood. But in the case of perverted knowledge infecting the mind, the conscience becomes too often hardened by pre-occupying falsehood—the heart steeled by obstinate error, long cherished as truth, to the exclusion of conviction, which the very pride of intellect embraces, as humiliation to abandon, when hatred becomes the substitute for faith, and bigotry cherished against conviction. Do we, therefore, call that bigotry, which consists in sincerity to the faith that is in us? True faith may be known by this—true faith, relying on its own belief, never persecutes, never excludes. It extends charity towards error—would willingly convince, but never hates or persecutes. But that bigotry, calling itself religion, which resorts to these evil means, in order to protect or promote its own belief, or to crush what it calls error in that of others—most seemingly confident, when most really misgiving—if sincere deceives itself, if insincere is assumed to deceive others—a prejudice adopting the formula of reason, a passion pretending to the sanctity of a duty, it gives to crime the language and the self-justification of a virtue.

In the exercise of such tyranny, by which the Protestant Church thought to extirpate Catholicity, it really succeeded in crushing Catholic literature in the land. Since what was called the Reformation, the Catholics of the empire had scarcely any opportunity to read their own story in their own works. Protestant literature inundated the country—history was falsified—truth suppressed—lies invented—and the whole of the British empire, grave or gay, avowedly Protestant, or affectedly Catholic, were impregnated, either openly or covertly, with calumnies against the Church, the Clergy, or the doctrines of Catholicity, what O'Connell used to call sound Protestant lies. Ask any truthful Protestant in the Empire, whether in any English history, purporting to include the times of what is nick-named the Reformation, if they ever read in any popular English historian, anything approaching to the truth, of the crimes of Henry or Elizabeth?—while their heads were stuffed with lies, purporting to be truths of "Bloody Queen Mary." They read of Harry being a little addicted to gallantry, that Kingly privilege, and of "Good Queen Bess." But did they ever read of the robberies, the tortures, imprisonments, and other cruelties perpetrated on Catholics, for no other offences but fidelity to their faith? No—they read nothing of these facts in Protestant relations of these periods.

Be it our province to supply that want; and since the habits of Protestantism are ever to accuse, hoping by constant crimination, to divert attention from its ever vulnerable Church, we have, in these series of articles, undertaken to put the assailant on his own defence; confident that, if even, through the accessible dissemination afforded by the newspaper press of facts, we do not convince at once numbers of Protestants of the errors of their ways, we shall at least succeed in so familiarising the Catholics of the empire, high and humble, learned and unlearned, with the crimes to which the Church of England owes its existence—that every Catholic shall be rendered capable, if not of making converts, at least of silencing the calumniator by bringing shame upon his own creed.

There is, indeed, such a shame attendant on professing the creed of Henry and Elizabeth, that, we repeat, the Protestants themselves are as much as possible deprived of a knowledge of them. Our readers have already been familiarised with many, not half of the crimes, of Henry, the founder of the State Church, but that Church had a wet-nurse, "good Queen Bess," with whose atrocities we have not yet rendered them so familiar: we shall, therefore, to-day confine ourselves to the doings of that pious damsel.

She found about sixteen Catholic bishops who had escaped the axe and the tortures of Harry the Eighth in England. One only of these, Kitchen of Llandaff, was terrified into apostasy. Of the others, faithful and martyred, ten paid the price of fidelity, by dying in prisons; the remainder were banished and died abroad. Among the second orders of Catholic clergy sacrificed in prisons, or on the scaffold, during this reign, history enumerates thirteen deans, fourteen archdeacons, more than sixty prebendaries, forty-nine doctors of divinity, eighteen of law and physic, fifteen masters of colleges, more than three hundred members of both universities, with pastors and priests innumerable.

* On the 29th of August 1799, Pius VII was not elected until the 14th of March 1800.

† Bonaparte wrote from Tolentino, on the 19th of February 1797, to Pius VI: "The French Republic will be, I hope, one of the staunchest allies of Rome." And a few months later, Caucault, minister of the Republic at Rome, wrote to Bonaparte: "The levying of the thirty millions that Rome has engaged to pay by the treaty of Tolentino, has drained the last drop of blood that flowed in the veins of this old body. We are killing it by inches. It will fall of itself." At a later period, it is well known that Caucault manifested great interest in the affairs of religion. He said of himself: "I am a reformed revolutionist."—Ardant, *Histoire de Pie VII*, p. 22.

The members of the monastic orders were also distinguished by martyrdom. The Carthusians of Richmond left their monastery in a body, and went to Flanders. All the nuns of the Convent of Sion went, with the cross before them, and settled in Lisbon. Dr. Bridgewater, in a table attached to his work, gives the names of 1,200, who suffered before 1588—that is, before the great fury of the persecution. In this list are three archbishops, 18 consecrated or elected bishops, one abbot, four convents of religious, 530 priests, one Queen!!—besides 18 earls, 10 lords, 26 knights, 326 private gentlemen, and about 60 ladies.

These were some of the martyrs of England, and are, indeed, an inadequate sketch of the atrocities committed there. But in Ireland, as usual, no mercy was shown to faithful priests or laymen. We shall not fatigue our readers to-day with that revolting list. We shall return to that subject, reminding our readers, Protestant and Catholic, that the authors of these were not merely the followers of a creed, who, in the name of a faith, violated its precepts. They were the founders and apostles of Protestantism, who made its Liturgy, whose Prayer-book still is acknowledged as its faith, and from whom the present race of Protestant bishops and parsons derive their mission!

CATHOLIC INTELLIGENCE.

CATHOLIC UNIVERSITY OF IRELAND.—The treasurers of the Catholic University of Ireland acknowledge having received from Gerrard Gould, Esq., of London, the sum of fifty pounds in aid of the fund for establishing a Catholic University in Ireland. They also acknowledge one pound, the subscription of a Friend to the Catholic University, from Maghera, per the Right Rev. Dr. Kelly, Bishop of Derry.

CONSECRATION OF THE BISHOP OF ACHONRY.—The consecration of the Right Rev. Dr. Durcan, as Bishop of Achonry, took place on Tuesday last in the parish church of Colloony—a magnificent Gothic structure, bearing of itself unmistakable testimony to the zeal of the new Bishop, who had long officiated as its Parish Priest. The consecrating Bishop was the Archbishop of Tuam and Metropolitan of Connaught; the assisting Bishops were the Lord Bishop of Elphin and the Lord Bishop of Killala. The Lord Bishop of Clonfert attended in soutan and rochet. The chaplains to his Grace were—the Rev. Patrick Corcoran, Tuam; and the Revs. Messrs. Phillips, R. C. A., and Quin, C. C., Sligo. There was an excellent choir in attendance. There was besides a large body of clergy, secular and regular, present. The Fathers of the Dominican Convent, Sligo, were also in attendance.

His Grace the Archbishop of Tuam has appointed the Rev. Richard Hosty, from Connemara, to be one of the curates of Castlebar.—*Freeman's Journal*.

DEATH OF THE VERY REV. THOMAS BARRY, V. G.—This respected divine died on Friday, after a tedious and painful illness, in Cork, in the 66th year of his age, to the regret of his many friends. Dr. Barry was nearly 43 years on the mission, and died pastor of the South Parish, in which he began his career as a curate. For several years he was Parish Priest of Bantry, and vicar foreign of this diocese. On the demise of the late Bishop, the Rt. Rev. Dr. Murphy, he was named vicar capitular, while the see was vacant, and on the elevation of the present Bishop, Dr. Barry was appointed by him to the South Parish, obtaining at the same time the office of Vicar-General. Dr. Barry was a simple, unobtrusive, kind-hearted man, a true friend, and a zealous clergyman. This much can be said of him without idle panegyric, and more we need not say.—*Southern Reporter*.

CONVERSIONS.—On Friday last a woman named Margaret King, an inmate of the workhouse, appeared before the board of guardians, and expressed her desire to abjure Protestantism, and join the Catholic Church.—*Galway Packet*.

On last Monday a man named John Sloane, for nearly forty years a respectable inhabitant of the town, was received into the Catholic Church, in Tipperary, by the Rev. John Cooney, R.C.C.

In addition to Mr. Sealy, jeweller, whose conversion was announced last week, I have to add that of a young lady staying in this neighborhood—Miss Creighton. Other Protestants are under instruction, and will shortly be received.—*Tuam Herald correspondent*.

William Thompson, mate of the sloop Friendship, which put ashore at Killala, by the late storm, was publicly received into the Catholic Church, on Tuesday last, at the parish chapel in the above town, by the Rev. P. Malone, P.P. His conversion, which was hastened by the perils he encountered at sea was the result of long inquiry and years' observation.—He was a member of the Scottish Free Church.—*Typavally Herald*.

CATHOLIC ITALIANS IN BOSTON.—There is nothing more contagious than good example. A few weeks since we chronicled the dedication of a church for the Italian residents of Philadelphia. Now we have the pleasure of saying that a mission has been commenced among the Italians in Boston. For the last three weeks, the Rev. Mr. Finotti, of the Cathedral, has collected a congregation of about two hundred persons on Sunday evenings at the chapel of the Holy Cross, and has commenced a series of Italian sermons, calculated to rekindle the holy flame of faith in hearts estranged by circumstances for a time from the Church. In connexion with this movement, and under the direction of the same laborious ecclesiastic, a school is to be established for the instruction of the children in the rudiments of the faith, preparatory to their confirmation and first communion, and for their mental improvement.

The season of the Jubilee is a very appropriate time for the commencement of such a work as this. At the time when the prayers of the faithful are raised with such fervor for the Holy Father who sits in Peter's chair, surely our hearts must beat in sympathy with any movement for the amelioration of the condition of those countrymen of the illustrious Pontiff, whom misfortune may have driven to our shores.—*Boston Pilot*.

ORDINATION.—On Wednesday, of Ember week, the order of subdeaconship was conferred upon Edward De La Hunt, by the Right Rev. Bishop Fitzpatrick. On Friday, the order of Deaconship. And on Saturday, the Rev. gentleman was ordained Priest.—*Boston Pilot*.

Died, on Saturday, December 11th, at the residence of his uncle in Baltimore, the Rev. Eugene O'Reilly, late Pastor of Yorkville, New York, in the 30th year of his age.

ROME.—The new college for Anglican converts at Rome opened on the 21st of last month. The students at this moment are seven, viz., the Rev. Messrs. H. J. Coleridge, W. Bodley, F. Balancy, W. Shortland, H. Scratton, Giles, and Glaw. Some others are also expected shortly in Rome to join the college, and others are about to follow in due course of time.

CONVERSION OF A LUTHERAN AT VALENTIA.—A letter from Valentia, in Spain, dated Nov. 20th, and quoted by the *Univers* says:—"Last week there took place in our city the conversion to the Catholic religion of a young German, M. Julius Lubbers, born and brought up in Lutheranism."

IRISH INTELLIGENCE.

LETTER OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

We translate from the *Univers* of the 29th ult. the following letter from his Grace the Archbishop of Dublin, addressed to the Very Rev. Dr. Miley, Superior of the Irish College, Paris. The letter from which we translate is a French version of the original:—

"Dublin, Feast of St. Eugene, Nov. 1852.

"My dear Superior—I have to acknowledge the receipt of 119 francs, which you have transmitted to me on the part of the Society of St. Briene, and beg of you to return thanks, on my behalf, to our charitable benefactors, informing them that their contribution has been applied to the use of the schools for the poor, established for securing our children against the artful machinations of Protestant proselytism. It is unnecessary to tell the associates of St. Briene, for they are aware of it already, that gigantic and unprecedented efforts are being made from all sides in Ireland, to overturn Catholic faith, and that the most impious means are employed to attain this iniquitous end. The doctrines and practices of our holy religion are misrepresented and turned into ridicule. Instead of teaching their flocks the charitable doctrines of the Gospel, the Protestant ministers do not cease to pour forth from their pulpits a torrent of invectives and insults against their Catholic fellow-countrymen, and even against the Catholics of the whole world. The only religious sentiment which they labor to inculcate is one of the deepest rancor against Catholicism. Their journals frequently publish the text of their harangues, and I have more than once observed that they discuss before their assembled adherents such questions as the following:—

"Do not the Romanists teach that it is permitted to steal? Do not the Romanists teach that it is permitted to commit murder? Is not Dr. Newman an idolater?"

"How can we too severely reprehend the fanaticism and bigotry of men who do not fear to profane their temples with such calumnies as these? There are, I believe, many honorable minded Protestants who are deeply disgusted with the pharisaical conduct of such ministers; the object towards which such a system tends being to destroy charity, and to provoke dissensions in the country. I should, however, add that the Catholics endure with the most edifying and extraordinary patience, all these insults offered to them from all sides, and which are even placarded in the streets, thus demonstrating that they are actuated by the spirit of our meek and humble Redeemer—the only vengeance which they seek to take against their calumniators being that of fervent prayer for their conversion to the true faith. May God in his mercy hear their prayers, and open the eyes and soften the hearts of all those who are thus occupied in the propagation of infidelity.

"I have no time to tell you in detail of the innumerable schools of proselytism established throughout Ireland—schools, alas! which are but too well suited to destroy the sentiments of religion in the breasts of youth, and to make hypocrites and infidels. But whatever may result from them, Protestantism will not derive much advantage in the matter. That system is now antiquated, and too much injured. It is now no more than a dead body, and cannot attract the eyes of any one. Some poor creatures perishing of hunger and cold may, perhaps, approach it, but their sole object is to seek a shelter and comfort in the seductive offerings of apostasy. This, in truth, is a shameful mode of converting people, altogether unknown to the true disciples of Jesus Christ, who alone preach as having authority, and propagate their doctrines in spirit and in truth, as Catholic missionaries have in all times done. When a system has need of being sustained and propagated by money, by calumny, and by falsehood, it bears upon its front the mask of Mammon, and proves that it derives its origin from the father of error, who attempted, as his imitators do at present, to seduce our Lord, by displaying before his eyes all the riches of the world. I trust that God will not permit our poor people to fall victims to these abominable efforts. I beg the most estimable and charitable members of the Society of Patrick, of St. Briene, to pray for them, that God may save them from the hands of their enemies, who are also the most cruel enemies of the Church of God.

"Be pleased, my dear Superior, to convey to the associates of St. Briene these few thoughts with the sentiments of my most profound esteem.

"I am, with the warmest attachment, yours most sincerely,

"J. PAUL, Archbishop of Dublin, Primate of Ireland."

THE NEW ROSS ELECTION PETITION—PUBLIC MEETING IN DUNDALK.

On Thursday, the 2nd inst., pursuant to notice, a respectable meeting was held in Boyles' Hotel, in this town, for the purpose of organising the collection of contributions to sustain Mr. C. G. Duffy against the efforts made by some of the enemies of Ireland to oust him from the representation of New Ross.

Shortly after eight o'clock, Mr. James Hart was called to the chair.

The Chairman thanked the meeting for the honor they had done him. It was not necessary for him to occupy their time in stating what the object of their assembling was. They had come there to aid in sustaining Mr. Charles Gavan Duffy by their sympathy and purses, and he trusted they would do so.

Mr. Thomas Hart was requested to act as secretary. Mr. Comerford read an extract from an article which appeared in a late number of the *London Times* in which gross and foul names were applied to the Irish parliamentary party, and in which that lying print said that the English people were tired of the characters Ireland was returning to the legislature.—Amongst the first of that party, said Mr. Comerford, who were petitioned against was Mr. Duffy, the member for New Ross, and it was the duty of the people to supply him with funds, in order that he might be able to fight the enemy successfully (cheers).

Mr. McKay said he had come to that meeting with the full determination to support Mr. Duffy—(cheers)—because in supporting him against his corrupt and unprincipled assailants, they would be supporting the great and glorious cause for which Ireland had long struggled; for which she is now struggling; and for which she would continue to struggle until she achieved the rights, the privileges, the nationality which had been filched from her (cheers). When Mr. Duffy was assailed Ireland was assailed also, and in defending him they would be upholding the cause of which he was one of the most distinguished supporters (cheers.) He trusted therefore, that Dundalk would do its duty (cheers).

The following resolutions were then moved:—"That we feel it to be the duty of the Irish people to support Mr. Charles Gavan Duffy against the attempt being made to oust him from the representation of New Ross, the constituency of which have made such sacrifices to elect him."

"Resolved—That we forthwith commence the collection of a fund to enable Mr. Duffy to defend his seat, and that collectors be appointed in the several districts of Dundalk for that purpose."

The motions were carried unanimously. The town was then divided into four districts, and collectors appointed for each.

A subscription list was opened, and nearly ten pounds were subscribed in a few minutes.

Thanks were then voted to the chairman, after which the meeting separated.—*Dundalk Democrat*.

IS CONNAUGHT BECOMING APOSTATE?

An article appeared in the *Nation* of the 27th Nov., entitled "Proselytism—the Church by Soup Established." Giving the writer credit for a sincere desire to aid in arresting the progressive spread of a system which he so powerfully and truthfully depicts and denounces, we think a few observations will suffice to undeceive him as to the extent of the success conceded by him to the labors of the emissaries of proselytism. We are equally anxious with the writer of the article to which we allude, not to underrate or underestimate the extent of the evil. We are thankful for the scathing rebuke he administered to the abettors of this odious system, and for the plau of remedy to which he has kindly called attention. But between understating a case and distortion or exaggeration, there is a vast amount of difference. Living as we do, on the spot, and being more intimately acquainted with the working of the system and its practical results, than any mere traveller, whether "Protestant" or "Catholic" can be, we feel it our duty, on the part of the people of this Province, to deny the sweeping conclusions deducible from the following paragraph:—"Witness more trustworthy than Sir Francis Head—Catholic Irishmen—who are grieved to behold the spread and success of apostasy, tell us that the West of Ireland is deserting the ancient fold." Now, knowing as we do, the sacrifices made by the Catholics of this locality in order to retain possession of the old faith—nay, that many of them have quietly submitted to death and the horrors of the workhouse sooner than abandon the Catholic Church, we do not deem it just to them, to permit the preceding assertion to go forth as a faithful picture of the "Apostasy" alleged to be going on in the "West of Ireland." On the contrary, we pronounce this charge to be a deliberate calumny. We challenge those "travellers" to the proof of their assertions. Let them name the place and the persons who have "apostatized." Nay more, we think the Editor of the *Nation* should receive with more fitting caution, the reports of travellers, no matter whether "Protestant" or "Catholic," whose information, during a few days' hurried ramble in Connemara, may be derived from ignorant, and possibly from prejudiced sources. It is a calumny to brand the inhabitants of the "West of Ireland" with the indiscriminate charge of a tendency to wholesale "apostasy" on account of the exceptional and fractional attendance, of a temporary nature, on "meal" stores and "strabouth" schools, which "travellers," no matter whether "Protestant" or "Catholic" may alight upon in a few isolated and mountainous parishes of Galway and Mayo.

The diocese of Tuam is divided into fifty-four parishes, extending over an area of nearly a million of square acres. Yet, we are quite certain we are over the mark when we state that proselytism is not even attempted in more than half-score of these parishes, and out of this half-score, the system has not taken anything in the shape of a "local habitation," in more than a half-dozen parishes. And even in these parishes, most infected by the emissaries of Exeter Hall, the few children who frequent these "meal" schools are already abandoning them; and the clergy have sanguine and well-grounded hopes that, in the return of anything in the shape of dawning prosperity, all traces of this imported spawn will disappear.

In thus stating the case as it really is, we are far from seeking to palliate the evil, even exceptional, where it unfortunately exists. On the contrary, we state it with heartfelt regret, and with a mournful feeling for the fate of its famishing victims. To rescue these few, we would likewise invoke the practical sympathies of every Catholic in the civilised world.—But to charge the West of Ireland with a tendency to "apostasy," because some few starving children have for a time attended "strabouth" stores, is, as we

stated before, a deliberate and unblushing calumny; and which, on the part of the people, we indignantly repudiate. Let the writer in the *Nation* visit the Catholic chapels on Sundays, and he will find them well attended, whilst the strabouth conventicles are empty. We might as fairly allege that the city of Dublin is on the verge of apostasy. It is an undoubted fact that Exeter Hall is plying its unhallowed trade amongst the children of Catholic poor of that noble Catholic city, with an intensity of zeal and a command of pecuniary resources exceeding the efforts made in Connaught; and will the *Nation* have the hardihood to tell the Catholics of Dublin that they are verging on a wholesale apostasy?

We have read with attention the plan for mitigating the evil contained in the letter which elicited the observation in the *Nation*. Every honest man on earth, no matter of what complexion of creed or politics, who loves justice, and who hates tyrannical oppression of conscience, will heartily join in condemning the hellish traffic which has marked the footsteps of slaughter in the famine fields of Ireland. We concur thoroughly with the *Nation* in asserting that "emigration," even if desirable or practicable, would be an inadequate remedy. As far as the West of Ireland is concerned, it is the conviction of those best acquainted with the people, that in a few years the system will die out of itself. If the observations we have remarked upon had appeared in any of the Orange journals, we should have taken no notice of it; but appearing in the editorial columns of a paper so thoroughly national, and so anxious for the welfare of the Irish people as the *Nation*, we have felt it our duty to draw attention to the paragraph we quoted, with a view of correcting the inference deducible from it, as being, though unintentionally, both untrue and exaggerated, and capable of leading to false impressions as regards the extent of "Proselytism in the West of Ireland."—*Tuam Herald*.

THE SOUP HIERARCHY.

A Dublin journal, deeply embarked in the soup trade, the *Warder*, gloats with devout exultation over our admission that the proselytisers are doing a good business. And finally enough quotes us a witness of the "progress of the truth." The old adage was that truth dwelt at the bottom of a well. But the *Warder* proclaims that the divinity has taken up her abode in the bottom of the soup cauldron, which is kept perpetually simmering and bubbling at the office of the Priests' Protection Society. A change of quarters which does not argue very practical or refined predilections on the part of the said truth. We must say it is a backward progress; and not at all a rise in the world. Treading fast on the heels of famine and pestilence, the emissaries of the vagabond conspiracy, which is at work to rob the impoverished people of this country of their birthright for a mess of pottage, ply, with extraordinary energy, the trade of corruption. And fast as a soup kitchen opened, the sanctimonious reprobates who earn their wages in this abominable traffic, turn the miseries of the indigent to their personal account.

We have seen some singular specimens of the Apostleship of this roguish and sordid organisation.—From "Dr." Achilli, tattooed with sin, to the inspired barber who evangelised in Kells, they are a leprous and hateful crew. We are told, indeed, that some of their prime Evangelists have reached the honors of legal confessorship, and have actually graduated in the English gaoles under the "suspicion" of robbery and burglary. Others, it is said, have peculiar experience in the culinary art, and from being the proprietors of cel-pie shops in the back slums of London, have been "called" to Ireland to dispense "the truth," and compound evangelical soup. The ingredients of both preparations must be savory—exceedingly.

Was ever Gospel by such knaves proclaimed—was ever "truth" by such prophets taught?

Your tip-top souper is a sight to see. To have the true vocation he should be a suspended Italian priest. With a conscience gangrened against all remorse, a taste for matrimony and the flesh-pots of Egypt—let the apostate brother of the Order of Melchisedec provide himself with a dense "choker" of whitest dye serene, and the blackest suit of sables, let him acquire a nasal twang, and learn by rote all the obscene blasphemies ever vomited against "Popery;" and his fortune is made. Conventicles cheer him, fair devotees piously ogle him, fanatics subsidise him, and the fat of the land and predestination fall on him in Pentecostal showers.

Your smaller souper is a knave of a different kind. He is generally the dissolute, oncast son of Catholic parents, or an imported gin-bibber from England.—Without knowledge, character, or conviction, he hawks his tracts as placard bearers carry "startling announcements," or "For the gold diggins, ho!"—This itinerant Gospeller supports himself by a commission on the tracts he distributes, develops a wolfish appetite for beef-steaks upon Fridays; and recoils conscientiously from the Pope's nose of the very fattest turkey.

Your lady souper is—the bible in petticoats, whether it be the milinary or the "virgo formosa" which makes this gentle propagandist so insinuating and persuasive, we cannot say. But a Sister of the Order of St. Strabouth, with the Thirty-nine Articles on the tip of her suasive and agile tongue, and tickets-for-soup in her natty reticule, is nearly irresistible. The godly spinster is generally supposed to be flush of "tin," and usually falls into the net of a Rev. "brother," of quaint essential orthodoxy, prone to "annexation" and philoprogenitiveness.

We believe we have gone through the whole hierarchy of apostasy.

But if any man wishes to know what a soup organ is, we refer him to the columns of our cotemporary the *Warder*, in which great talents are degraded in defence of an impious and damnable system, which makes merchandise of the faith and souls of a simple and afflicted people.—*Dublin Nation*.

PROSELYTISM "OUTSIDE THE GATE."—The following statement appears in the *Limerick Reporter*:—"A magistrate of Limerick has received a letter within the last few days from a gentleman in Tralee, stating that the efforts of the Soupers in the notorious region of Dingle have gone so far that they now offer a price for such destitute orphans as may be conveyed to them, whom they rear as pervers in the receptacles set apart for that purpose in Kerry. It appears that the destitute child of a poor man who lately died in Limerick, has been discovered under these circumstances:—That this child had a sister who was accustomed to accompany her begging—that the sister went alone for some weeks, which excited suspicion. The Reverend Mr.

Maume, C. C., Tralee, fearing that the child had been unfairly made away with, sent two policemen to the sister for the purpose of bringing her before a magistrate for interrogation, but being thus frightened, she told the policemen that some time ago she sold the child for ten shillings to a certain parson in the county of Kerry, who took her for the purpose of proselytism! The names of the children, and of their father, the names of the parties by whom they were discovered, and the entire circumstances of this alarming case, have been laid before the magistrate who has given this information; and we trust that, for the sake of charity and of religion, that efforts will be made to rescue the child from the danger in which she has been placed, and save her from the consequences of proselytism. What a system is that which traffics not only in the souls, but in the bodies of the poor!

THE TENANT RIGHT DEBATE.—THE IRISH MEMBERS.—The Irish members have just concluded a most triumphant debate on the Tenant Right Bills, the ability, force, and cogency of which may be estimated by the fact that the government was constrained to assent to the second reading of Mr. Crawford's bill (Serjeant Shee's) as a compromise for getting their own bill advanced by the same stage without a division. This is the first fruits of the recent tenant right contests in Ireland, and of the election of men devoted to the cause of the tenant, who, apart from party and factious views, are resolved to push the tenant question to its final and successful issue. Of the debate I will not write at any length. You will read with unmixed pleasure the remarkably able speech of Mr. Serjeant Shee. It was one of the most able speeches I have heard for many years. As an analysis of the bills of the Attorney-General, it was scathing. Clause after clause was examined, dissected, demolished, till the whole was so exposed that the government partisans must feel that their measures are irretrievably damaged. It was at once, as a speech, the most conciliatory in manner, and the most damaging in effect I ever heard. Mr. Lucas and Mr. McMahon respectively made their debuts during the subsequent discussion.—Lucas has securely made his position with the house, and will henceforth be listened to whenever he rises.—*London Correspondent of Dublin Freeman.*

ABANDONMENT OF THE PETITION AGAINST MARTIN JOSEPH BLAKE, ESQ., M.P.—We have just learned, from a source on which the utmost reliance can be placed, that the petition presented by the friends of Lord Dunkellin against the return of Mr. Blake has been abandoned. We understand that Lord Dunkellin is not inclined to contest the representation of Galway so long as the constituency remains as at present constituted.—*Galway Packet.*

Report states that Mr. Napier is to succeed Judge Torrens on the bench, and that Lord Naas or Mr. Martley, Q.C., will succeed to the representation of Trinity College.—*Limerick Chronicle.*

Lord Naas has nominated Richard Wingfield, Esq., as his private secretary, in the room of Richard Bourke, Esq., appointed a divisional magistrate of police.

During 26 days of the month of November, 6½ inches of rain fell at Dublin, being more than one-fourth of the annual fall in that locality.

THE SCHEMATIC TELEGRAPH.—We (*Banner of Ulster*) understand that the Electric Telegraph Company of Ireland are getting the machinery ready to make another and a better cable, which they propose laying across the channel when the earliest favorable weather presents itself.

An estate in the County of Cork, belonging to Hamilton White and others, was sold on Friday in the Incumbered Estates Court, and produced a sum of £25,270, being at the rate of nineteen years' purchase on a net rental of £1,306 a year.

THE LATE PAPAL AGGRESSION IN ENNISKILLEN.—A rather amusing correspondence has appeared in the Protestant papers between Major Gordon, of the 91st, and the churchwardens of Enniskillen, relative to the recent case of "Papal aggression" in that superlatively loyal and Orange town. It appears that the resolutions of the remonstrance meeting held last week to condemn the conduct of the officer in command of the 91st Regiment on Sunday, the 21st inst., in marching with the band playing at the head of the Catholic soldiers to and from chapel, contrary to the usual custom of playing with the Protestants to and from church, and in having kept the Protestant portion of the band waiting in attendance, and thereby preventing their attending Divine Service at the usual hour, and performing the choral music according to custom, was forwarded to Major Gordon, who was attending the funeral obsequies of the Duke of Wellington at the time both of the occurrence and the meeting. But on his return he lost no time in forwarding the following reply:—

"Major Bertie Gordon presents his compliments to the churchwardens of Enniskillen.

"On Major Gordon's return from London yesterday, his attention was drawn to a report of certain resolutions signed by Messrs. Clarke and Black, churchwardens, which appear to have been agreed to at a meeting held in the parish church of this town on Wednesday, pursuant to a requisition of the churchwardens, the proceedings at which meeting are printed in the Enniskillen paper of yesterday. Major Gordon observes by the wording of the said resolutions, as well as by the report of the proceedings at the said meeting, that the conduct of the officer in command of the 91st Regiment was made the subject of its review, condemnation, and expressed indignation. Major Gordon has neither time nor inclination to discuss with the churchwardens the matter which they and their fellow-townsmen seem to have entered on with much confidence. But Major Gordon considers it due to his position as commanding the 1st battalion of the 91st Regiment in the absence of Lieutenant-Colonel Campbell, to inform the churchwardens and those concerned, that he does not recognise their right to make the conduct of any officer in that position the subject of public discussion. Major Bertie Gordon would suggest to the churchwardens and their fellow-townsmen assembled at vestry meetings that "the conduct of the officer commanding the 91st Regiment" does not come within the proper sphere of their deliberations.

"The Barracks, Enniskillen, 26th Nov., 1852.

The correspondence, after some further replies and rejoinders in a similar tone, winds up with the following tart note:—

"Major Bertie Gordon returns their note of the 29th inst., to the churchwardens of Enniskillen. Entertaining that feeling for the meddling interference which he refrained from more particularly describing in his note of the 27th, he cannot condescend to further correspondence with regard to the command of the 91st Regiment.

"The Barracks, 29th Nov., 1852."

RELIGIOUS EQUALITY COMMITTEE.—The permanent Committee of the Friends of Religious Equality sat on Friday at their rooms, No. 45, Lower Sackville-street, Dublin, G. H. Moore, Esq., in the chair. The committee proceeded to consider the future plan of operation of the new agitation, and the means best calculated to elicit, by petition and other constitutional means, a general expression of national public opinion on the Church Establishment grievance and those other religious inequalities to which the Catholics of Ireland are subjected. The plan designed by the committee will be of the most general and effective kind. The committee were engaged during the day in the transaction of highly important business. At the close of the sitting they adjourned for a few days. Immediately after the prorogation of parliament, the Irish Liberal members of parliament, and other friends of the cause, will take an active part in the transactions of the committee.

THE EXODUS.—It appears, from a statement in the *Limerick Chronicle* that the tide of emigration, at least from that district, has begun to ebb. The total number of emigrants that sailed from that port for the United States and Canada this year was 8,037, and in the year 1851 the number was 11,309, showing a diminution in the Exodus by the Lower Shannon this year of 3,272 souls.

FALL OF THE CLADDAGH INDUSTRIAL SCHOOL.—This building, which has been for some time past in process of erection, close beside the Claddagh Piscatory School, and in which its benevolent founders, the fathers of the west convent, intended to employ a number of poor females in embroidery, was partially thrown down on Thursday week. The building had not been roofed in, and the foundation of the walls having been sapped by the continuous heavy rains of the last few weeks, they were, therefore, less able to resist the gale of Thursday night, which demolished more than one half of the building.—*Galway paper.*

RIBBONISM.—We regret very much to be informed that Ribbonism is now prevalent in some parts of Coolcutney. We understand that the Rev. Mr. Egan has denounced from the altar the wicked system introduced into a portion of his parish, and we hope that by his exertions, together with those of the police stationed in that quarter, this illegal confederacy will be entirely broken up.—*Tyrone Herald.*

TRIAL OF MR. KIRWAN.—This trial, which has excited much attention, commenced on Wednesday morning in the Commission Court, Dublin, and concluded on Thursday evening with a verdict of guilty. Mr. Kirwan was charged with the murder of his wife, who, it will be recollected, was found dead on the island called Ireland's Eye, outside Howth harbor.—The evidence was chiefly circumstantial. The body was found under circumstances of grave suspicion, and several witnesses deposed to having heard screams proceeding from the island where Mr. and Mrs. Kirwan were on the evening in question. It appeared also that Kirwan had been in the habit of ill-treating his wife, and that he lived secretly with another woman named Kenny, by whom he has a number of children.

MURDER OF MR. MANFOLD.—The parties accused of being concerned in this murder still remain in custody, but have not yet been fully committed for trial.

SUPPOSED DISCOVERY OF A MURDER.—About three years ago a young man named Joseph Barrowes, an assistant salesman at Messrs. Arnott's of this city, was found drowned under circumstances of peculiar mystery. The body was found in a stream or drain in the city Park, and it appeared he had been drowned the preceding evening. He had taken a walk in that direction on the night in question, being perfectly sober at the time, and was never afterwards seen alive. He had always been of temperate and steady habits, and it appeared very unlikely that he could have fallen into the stream accidentally. It did not appear at the inquest that he had been robbed. No money was found in his pockets when dead, but it could not be ascertained that he carried any with him when leaving the Police Barrack, the last place where he was seen alive. The jury could therefore come only to the conclusion that the body was "found drowned." Circumstances have, however, lately transpired, tending to throw quite a different complexion on the affair; and a judicial inquiry has been set on foot to procure further evidence. The exact particulars of the facts already transpired, cannot now be made public, as such a disclosure would tend very much to prevent further discoveries. But it may be stated that it has been found that the deceased met his death from an attack by three railway "navies," who, after robbing him threw him into the stream, keeping him down whenever he attempted to rise, and that in this manner he was drowned. Evidence of a severe struggle was disclosed at the inquest, in the shape of marks of hands on the steep side of the drain, evidently the clutches of a drowning person; little weeds also were found torn up by the roots; but in the absence of any further evidence the jury concluded that these were the marks of the ineffectual attempts of a drowning person to save himself. It is understood that ere long some parties will be tried for the murder.—*Cork paper.*

HORRIBLE CASE OF SELF-MUTILATION.—The *Belfast Whig* contains the following:—"An occurrence took place a few days ago in Larne, county Antrim, suited to the clime of Hindoostan and the festival of Jugger-naut in eastern records of mortification and mutilation. It appears that a respectable man happened to get drunk, and was publicly seen in the streets in a state of intoxication. He was afterwards met by his minister, who, remonstrating with him on his error, said that he should have cut off his right hand before being guilty of such a sin. The offender, after reflecting for a few moments when the minister had passed on, walked quietly into a butcher's stall close by, and, taking the cleaver, first in his left and afterwards in his right hand, deliberately chopped off about half the fingers of his left hand; then regarding them for an instant or so, and apparently not thinking he had sufficiently expiated his offences, he again placed his hand on the block, and another blow of a cleaver severed the fingers completely from his hand, remarking as he did so that since he could not repair the error he had committed he could, at least, inflict such punishment as he deserved. After the occurrence the poor man walked up the street bleeding profusely.—Surgical aid was immediately procured, but the victim appeared even at this period to consider himself not sufficiently maimed, stating that he regretted he could not 'chop' with the cleaver in his left hand, or he would have cut off his right."

A VOICE FROM "THE DIGGINGS."—Wm. Graham, formerly of Coleraine, a smith by trade, left for Australia in December last, leaving a widow mother and two sisters, for whom he could do nothing here. He arrived safe at the antipodes, and engaged with a fel-

low-craftsman, at the rate of £3 per week; but wishing to see some friends at Mount Alexander, he signified his intention of leaving. His master offered him £1 per day, thereby hoping to induce him to ply the craft of Vulcan; but no!—Graham would be off. Off he went then, and realised £200 in ten weeks.—He has sent his mother £20, as a first fruit-offering thereby "making the widow's heart sing for joy."—Several of the late Portstewart emigrants have already acquired independent fortunes.—*Coleraine Chronicle.*

GREAT BRITAIN.

DR. CAHILL'S LECTURES.—This distinguished Divine has arrived in London, and commenced his series of lectures at the Hanover-square Rooms.

FOREIGN VISITORS TO OUR DOCKYARDS.—An order has been issued to the authorities at our different dockyards, directing that foreigners are not to be allowed, under any pretence whatever, to enter the workshops or view the vessels at present constructing.—*Kentish Mercury.*

A Birmingham house has obtained one portion of the contract for making the copper coinage of the French empire. Five thousand tons of copper will be required for the first issue of the metallic currency, nearly seven hundred tons of which will be used by the Birmingham firm; and the work will probably take four years to complete it.

OPPOSITION TO THE BUDGET.—Several important public meetings have been held in different parts of the country during the week, for the purpose of protesting against the proposal of the Chancellor of the Exchequer to double the House tax, and extend the working of the Income-tax. The inhabitants of Marylebone and Bath took the initiative last week, and, following their example, large meetings have expressed their opinions on the budget. A crowded meeting of the inhabitants of Kingsland took place on Wednesday evening, when two resolutions were unanimously passed. The first was a resolution declaring that, while the meeting approved the principle of substituting a tax upon property in lieu of those on the necessities of life, they nevertheless objected strongly to an increased charge on houses, as contemplated by Ministers, many of them being already charged with a house tax of 5d. in the pound, and a property tax of 7d., amounting altogether to 1s. 4d. in the pound, while land and the funds were only charged at 7d. in the pound; and that in the opinion of the meeting an equal tax should be imposed upon all kinds of property according to the income arising therefrom. This was followed by another, which stated that in consequence of the reduced price of corn and other articles, that there ought to be a more economical expenditure of the public revenue, by which a large reduction might be made in the taxation of the country without impairing the national defences, and by that means the public be relieved from a large amount of taxation. A public meeting of the inhabitants of the borough of Southwark, was held the same evening, at St. George's Tavern, Lambeth road, when the two following resolutions were submitted and cordially agreed to:—"That this meeting views the proposed increase on the house duty with indignation and alarm, considering it to be an attempt to revive the corn laws in an indirect way, by taxing the towns for the benefit of the landed interest; and believing also that if the attempt should succeed, other and still more oppressive measures of a similar character will follow; that this meeting is also decidedly unfavorable to the proposed extension of the property and income tax, and the arrangement in regard to it; and in fact this meeting condemns nearly all the important features of the Chancellor of the Exchequer's scheme, believing that it would unjustly and seriously affect large numbers of industrial classes, inasmuch as no adequate benefit will be gained by the proposed reduction of the duties on tea, malt, and hops. That this meeting therefore resolves to do what it can to prevent the new budget from being adopted, and calls upon the representatives of the borough of Southwark in Parliament, to use their influence to obtain either its revision or withdrawal."

"That for the purpose of carrying out the foregoing resolution, a committee be appointed, and that such committee be requested to convene other meetings in the borough, and communicate with Sir William Molesworth, M.P., and Mr. Apsley Pellatt, M.P., on the subject."

TRANSPORTATION OF THE NOTORIOUS DR. BERRINGTON.—It will be in the recollection of our readers that on the 29th of October, Dr. Berrington, an Anglican Clergyman, was committed by the magistrates acting on the Brighton bench to take his trial at the Essex adjourned sessions, on a charge of obtaining the halves of four £5 notes from Miss Anna Richardson, under the plausible pretext of engaging her as governess and housekeeper, to accompany him in his imaginary vessel, the Diligent, to Geelong, in which benighted locality he was, as he represented, about to found a church and college. The Doctor was tried on Thursday at Lewes. The evidence having been fully gone into, the jury found the prisoner guilty, and he was sentenced to seven years' transportation.

TRIAL OF LORD FRANKFORT.—In the Court of Queen's Bench, on Friday, before Lord Campbell and a special jury, Lord Frankfort was indicted for conspiring to defame the character of Lord Henry Lennox, by causing to be circulated libellous writings. The defendant surrendered to his bail. The proceeding, as may be remembered by the disclosures made at Bow-street Police Court some time since, were of an extraordinary character. Letters of a very peculiar description, alleged to be written by the defendant, were circulated through the Post Office, and other channels, in which the name of the noble prosecutor was most unpleasantly used. They purported to effect interviews with ladies of distinction and position, and that several assignments of a very favorable character had been accomplished through the source employed. The case was sent for trial to the Central Criminal Court, but was removed by *certiorari* to the present sittings in the Court of Queen's Bench. The Attorney-General, Mr. Bolkyn, and Mr. Giffard prosecuted; and Sir A. Cockburn and Mr. Callantine defended. The evidence for the prosecution, and how Inspector Field and Sergeant Thornton, of the detective force, traced the writings to the noble defendant, and the threat held out to them that he would have them punished, having been proved, Sir A. Cockburn addressed the jury for his noble client, in a very forcible speech. The Lord Chief Justice summed up, and the jury, after a slight deliberation, found the defendant "guilty." Lord Campbell then addressed the noble defendant, and said there could be no doubt as to the scandalous character of the writings. He quite agreed in the verdict which the jury had given him, and the sentence he felt bound to inflict upon him was that he be imprisoned in the

House of Correction for the space of 12 calendar months. Lord Frankfort was removed in custody. Immediately on Lord Frankfort reaching the prison he was placed in the reception cells, undergoing in all respects the same treatment as the other prisoners. Not being sentenced to hard labor, he will be exempt from the treadmill and oakum-picking, providing he pays 5s. weekly for his support.

PROTESTANT CHARITIES.—LAMBETH.—An instance of the cruelty to which the poor and destitute are subjected by persons placed in authority at workhouses was brought under the notice of the Hon. G. C. Norton. A young woman of decent appearance, and far advanced in pregnancy, applied to the magistrate for his assistance to procure her admission into Lambeth Workhouse. From her statement it appeared that about a fortnight ago she was obliged to leave her situation in consequence of her pregnancy, and was admitted into Lambeth Workhouse. She remained there until Tuesday morning, when she was discharged by order of the guardians. On Tuesday night, however, having no means of providing herself with a lodging, she applied at the house and was admitted for the night, but was discharged about 7 o'clock in the morning, receiving a piece of dry bread. On the Wednesday night she again applied and was received into the Workhouse, and was turned out the street with only a piece of dry bread. All day on Thursday she walked about with a young woman, named Sarah Sherford, who was similarly situated to herself; and who had been discharged from the workhouse in the same manner; and on Thursday evening made application to be admitted to the workhouse for shelter for the night, but was peremptorily refused admittance—by King, the door porter, Brooke, another person holding a situation under the guardians, and the policeman—and in consequence of such refusal they were compelled to walk about the street, nearly famished with cold and hunger. At about 12 o'clock the young woman, Sherford, was seized with the pains of labor, and they again made an application to the house, but were refused admittance by the policeman on duty there. Soon after they met a policeman, and asked him if there was any place open where they could go into; and he directed them to a colliery, but it did not open until 2, when they had two hours' shelter; but as the keeper of the house was obliged to come into the street with his stall and attend to it, and also close his house, they were again obliged to face the street. At this time Sherford's labor pains considerably increased, and they again spoke to the same policeman, and told him that unless she was taken into the workhouse or some other place she must give birth to her infant in the street. The constable immediately took her to the workhouse, and procured them both admission.—*Times.*

THE MILITARY AND NAVAL FORCES OF ENGLAND.—Our present sea and land forces may now—on the authority of parliamentary papers—be mustered as follows:—

Cavalry and infantry of the Regular Army, (exclusive of those in East India Company's service)	161,937
Ordnance corps—artillery, engineers, sappers and miners	15,582
Additional artillerymen (voted on Monday night)	2,600
Marines on shore (parliamentary paper, 1852)	5,300
Additional marines (voted on Monday night)	1,500
Enrolled pensioners	18,500
Yeomanry cavalry	14,600
Dockyard battalion	9,200
Coast guard	5,000
Militia (parliamentary paper, 1852)	56,746
Irish constabulary (drilled and armed)	12,321

Total land forces 242,656
Of this total force there were in the colonies at the date of the last parliamentary papers on the subject 46,679

Leaving 196,008
To this add sailors and marines afloat (1852) 33,295

Making together 229,593

Add addition to seamen (voted on Monday) 5,000
It will be seen by this statement that, exclusive of the 46,678 men scattered through our colonies, we have now a total land force of 196,008 men, and a force of sailors and marines afloat of 33,295 men; total, 229,303 men of all arms available for national security. To these, on Monday night, were added 5,000 more seamen. Any Prime Minister having control of so vast a power, and who yet permitted it to be so scattered as to allow the landing of an invader in England, ought to be sent at once, and without mercy, to Tower Hill.—*Daily News.*

STATISTICS OF THE FRENCH ARMY AND NAVY.—The French army just now (in November, 1852) consists of 6 marshals, 78 lieutenants-general, 152 majors-general, 539 officers of the general staff, 21,491 gendarmes, 7,793 of whom are foot soldiers, while 13,698 are mounted gendarmes; 100 regiments of infantry, viz.:—75 regiments of the line and 25 light regiments, each regiment consisting of 3 battalions, each battalion of 6 companies, and each company has 125 men. Next come the *Vincennes Rifles* in 10 battalions of 8 companies each, each company of 100 men—making a total of 8,000 *Vincennes Rifles*.—There are also three regiments of *Zouaves*, now in Africa, each regiment of three battalions, and each battalion of 9 companies; and 3 battalions of *Light African Infantry*, and 12 *fatigue companies*. Besides these, there is the *Foreign Legion*, in two regiments each, of 2,600 men. The Cavalry consists of 2 regiments of *Carabiniers*, 10 regiments of *Cuirassiers*, 16 regiments of *Lancers*, 12 of *Dragoons*, 9 of *Hussars*, 4 of *African Mounted Rifles*, 3 regiments of *Spahis*, and 1 regiment of *Goules*. The Artillery consists of 15 regiments, each of 16 batteries. There are 3 regiments of *Engineers*, each consisting of two battalions. The total is—foot, 275,000; horse, 60,000; artillerymen, 36,000; corps of *Engineers*, 10,000 men; and 12,000 of the *Foreign Legion* and bands of *Africans* in the French service. The French fleet numbers 40 vessels of the line, 50 frigates, 40 corvettes, 50 brigs, and 18 transports—all sailing vessels. Add to this their brilliant and efficient steam navy of 10 frigates and 20 corvettes of from 320 to 400-horse power, and 70 small steamers. There are altogether 328 vessels, viz.:—226 sailing vessels and 102 steamers—commanded by 2 admirals, 10 vice-admirals, 20 contre-admirals, 110 captains of vessels of the line, 230 captains of frigates, 650 first and 550 second lieutenants, and 300 cadets, and manned by 27,000 gunners, marines, and sailors.—*Kolner Zeitung.*

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THE TRUE WITNESS AND CATHOLIC CHRONICLE, PUBLISHED EVERY FRIDAY AFTERNOON, At the Office, No. 3 McGill Street. TERMS: To Town Subscribers. . . . \$3 per annum. To Country do. . . . \$2 1/2 do. Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

Anonymous communications can never be taken notice of.

THE TRUE WITNESS AND CATHOLIC CHRONICLE. MONTREAL, FRIDAY, DEC. 31, 1852.

Mr. Editor,—Will you be so kind as to insert this note in your next number. Owing to the smallness of the house in which the Bishop of Montreal is residing, since the destruction of his Palace by the great conflagration of the 5th of July last, His Lordship will be deprived of the satisfaction of receiving his friends as usual on New Year's Day. Hence there will be no New Year's Day receptions at the "Hospice St. Joseph."

Your very obedient servant, J. O. PARÉ, Can. Secretary. Hospice St. Joseph, Dec. 30, 1852.

THE OLD AND NEW YEARS.

With this day concludes the year 1852, a year not unfruitful in great events. We have heard the people of that great nation which just sixty years ago proclaimed the abolition of all Royalty, and to the tune of Ca-Tra, danced its Carmagnole around the scaffold stained with the blood of their sovereign—clamoring, as with one voice, for the restoration of absolute Monarchy, and greeting, with shouts of "Vive L'Empereur," the queller of democracy. "Glorious Days" and the "Sacred Right of Insurrection" have run their allotted course, and may now be summed up in the short, but expressive formula—"Napoleon, by the grace of God—Empereur des Français." Great names too have been extinguished from amongst us. Spain has lost her brave old general Castinos; America mourns over the death of her greatest orators and statesmen—Clay and Webster; and in England, the sound as of a nation weeping is heard beneath the dome where repose the ashes of Arthur Duke of Wellington: death, with his keen sickle, has not been idle during the year that has passed away.

"Sed nos qui vivimus benedicimus Domino—But we that live bless the Lord;" let us thankfully acknowledge the many benefits we have received at His hands, especially in the constant care that He has had of His Church. How have the anticipations of the enemies of that Church been frustrated, and all their prophecies against her brought to naught! The year 1852 was, according to them, to behold the downfall of the Pope, the overthrow of Catholicity, and the triumph of Infidelity, Protestantism, and Socialism. None of these things have come to pass; the Pope is seated at Rome more firmly than ever; strong in the respectful support of all the Catholic powers of Europe; stronger in the affections of his repentant subjects. We have seen England, after vain bluster, loud bullying menaces, and ineffectual legislation, compelled to humble herself before a power which she pretended to ignore, and to send her embassies, vainly to sue, where in her pride she fancied that she had the power to command. The despised, violated, put on one side, Ecclesiastical Titles Bill, and Sir Henry Bulwer's bootless mission to Rome, will long remain memorials of the impotent malice of Protestantism, and the inextinguishable vitality of the Holy See. In France, in Germany, throughout the continent of Europe, we have seen the Jesuits recalled, and reinstated in their long desecrated halls; hardly can that venerable Company of Jesus suffice to meet all the demands that are made upon it: and on this continent the numerous Catholic Churches, and Catholic Cathedrals, springing up in every direction, in spite of the prejudices of a people almost wholly abandoned to sensuality, and mammon worship, testify to the rapid increase of our holy Faith in every quarter of the globe. The Catholic who loves his Church has many reasons to look back on the year 1852 with sentiments of joy and gratitude to Him who is the Keeper of Israel.

And with hope and confidence towards the year 1853, that is about to commence, for His arm is not shortened, nor will He forget the promises made to our fathers. Many a conflict yet awaits the Church—many an enemy has she to subdue—many a dark storm to encounter—for on earth she must still be the Church militant; yet unscathed and victorious, she

will pass through them all, as she has through the thousands that have gone before. Not in vain have her prayers, during the year of Jubilee which is about to close, ascended up to the dwelling place of the Eternal; His ear has heard her supplications, and His right hand will give protection.

And so, finding in the past a pledge for the future, without cause of regret for the year that is gone—without anxiety for that which is to come—do we bid farewell to 1852, and greet the advent of 1853. As Catholics, our aspirations and prayers are first of all for the Church—that peace may be on her ramparts—plenty within her walls—abundance for them that love her; but shame and confusion of face to all her enemies, or who seek to work her annoyance. To these, our prayers for the Catholic Church, we desire to add our best wishes for the welfare and prosperity of our readers: may God grant them a Happy New Year, and many of them.

NEWS OF THE WEEK.

The Chancellor of the Exchequer has pledged himself and his colleagues, to stand or fall by the result of the debate on the Budget, which was to take place on Friday the 10th inst. This announcement has caused no little anxiety, although the general opinion seems to be that the Derby Ministry will have a small majority in its favor; much depends upon the conduct of the Irish members: the fate of the present government is in their hands, and if they do but vote in accordance with the fine speeches, by them made, at hustings and at Religious Equality meetings, Lord Derby will not again have it in his power to insult the Church, or to issue another of his Anti-Catholic Proclamations. Meetings in opposition to the Budget have been held in the different metropolitan boroughs, and a warm conflict is expected.

The other proceedings in Parliament have not been of much interest. On the 3d inst., Sir William Molesworth put some questions to the Secretary of State for the Colonies, respecting the intentions of the ministry with regard to the Canada Clergy Reserves. Sir J. Pakington, in reply, stated that this was essentially an Upper Canada question, and that the members for Upper Canada were nearly divided upon it. Considering that the majority which had carried the Resolutions to which the hon. gentleman referred, consisted of a large number of Catholics of the Lower Province—that the Act of 1840 was proposed, and accepted by all parties, as a final settlement of this difficult question, and was part of the arrangement of the Act of Union, which was intended as a safeguard to Protestant endowments—considering all these circumstances, it was not the intention of her Majesty's government to introduce any Bill to repeal the provisions of the Act of 1840. Sir W. Molesworth then gave notice, that immediately after the Christmas recess he would move for leave to bring in a Bill to enable the Legislature of Canada to dispose of the proceeds of the Clergy Reserves, subject to certain conditions. On the same day Mr. Scholefield gave notice that, upon the motion respecting the Maynooth endowment coming before the House, he would move that the House should take into consideration all enactments now in force, whereby the revenue of the State was charged for ecclesiastical purposes, with a view to their repeal.

In the House of Lords on Tuesday, the Earl of Shaftesbury presented a petition signed by 20,000 Liverpool females, praying for an inspection into nunneries. In the House of Commons Mr. G. Moore presented a petition from a number of Catholic Prelates, and of Clergy in the Diocese of Tuam; the petitioners stated that they approached the House with a deep sense of the injury which the imposition of the Protestant State Establishment had inflicted upon Ireland, and that they trusted that the House would not permit a private monopoly to interfere with the well-being of that country. The petitioners further stated that a Protestant State Bishop had died the other day, leaving a quarter of a million sterling—all derived from the resources of a Catholic people, who outnumbered, in the proportion of one to fifty, the adherents of the State Establishment.

Mr. Sergeant Shee, in a brilliant speech, moved on the same evening the second reading of the "Tenant Right Bill;" after a lengthy debate the Bill was read a second time, and referred to a select Committee, in common with Mr. Napier's "Tenant's Compensation," and other "Bills," for adjusting the relations between landlord and tenant in Ireland; upon this occasion Mr. Lucas made his debut, and very successfully. Mr. Spooner has distinguished himself as usual by the number of petitions he has presented against the influence of Catholic Priests in Ireland, and the Maynooth Grant. The Observer insists that Parliament could not be adjourned before the 17th inst., and then only for a short period, to meet again in the second week of February.

The coronation of his Imperial Majesty Napoleon the Third, is expected to take place in the month of May; and it is rumored that, about the same time, his marriage with the Princess Wassa will be celebrated; the Count de Morny is to proceed to Germany to demand the hand of the Princess for his Sovereign. The Archbishops and Bishops of France, have given directions to their Clergy to have the "Domine Salvem fac Imperatorem Nostrum Napoleonem" chanted after the conclusion of Divine service. The rejoicings at the restoration of the empire are universal amongst all classes of French society.

Papers have been received from Australia up to the first week of September. Gold in large quantities had been discovered in the vicinity of Adelaide; the auriferous country is supposed to extend over a tract of sixty miles in length. Gold also had been found in the New South Wales district, about 150 miles from Maitland: the diggers were rushing thither from all quarters.

ANNUAL REPORT OF THE NORMAL, MODEL, AND COMMON SCHOOLS IN UPPER CANADA FOR THE YEAR 1851.

PRINTED BY ORDER OF THE LEGISLATIVE ASSEMBLY.

Before noticing the contents of this "Report" we would again beg our readers to bear in mind what is the grievance of which the Catholics of Upper Canada complain—that they are, by the law as it now stands, compelled to pay for the support of Non-Catholic Schools to which they cannot send their children without doing violence to their conscientious convictions, and disobeying the reiterated injunctions of their church; and that they are thereby prevented in a great degree from contributing to the support of purely Catholic Schools. That this is a gross injustice, no man, unless he be a Liberal or Democrat—which is the conventional phrase used to designate a tyrant who has not sufficient courage to avow his principles openly—will deny. So glaring is this injustice, that our rulers have practically confessed it, and are willing, if they but had the power to remedy it. But alas! there are so many counter influences brought to bear upon them. "If we do justice to the Catholics of Upper Canada" they say one to the other "what a pucker George Brown will be in! what loss of support from the Loyal Orangemen, and sound Protestants may we not expect"—and thus, "letting—I dare not wait upon I would—like the poor cat in the adage," they manage to lose the confidence of one party without obtaining the cordial support or esteem of the other. Our ministry may be composed of well meaning men, but alas! they sadly want pluck.

Of this we have a notable instance in this very "School question." Willing to do justice to the Catholics, Mr. Richards, Attorney General for Canada West, lately drew up a "Bill to make certain provisions with regard to Common Schools in Upper Canada." In this Bill, Mr. Richards had introduced a clause which we give below, and which was perfectly adapted to remedy the grievance complained of, giving to all persons of all religious denominations, supporting Separate Schools, immunity from all taxation for School purposes "beyond the amount which shall be required to secure the payment of the annual Legislative School grant," and in which, as forming part of the "School Fund," the supporters of the said Separate Schools are, by the XIX section of the "School Act," entitled to share, according to the average attendance of pupils upon such Separate Schools. Here is the clause as it originally stood in Mr. Attorney General's Bill, and following immediately after the fifth clause, as it now stands:—

"And be it enacted—that in all cities, towns, incorporated villages and School Sections, in which Separate Schools exist, or shall exist according to the provisions of the nineteenth Section of the said Act, thirtieth and fourteenth Victoria, c. 48—persons of the religious persuasion of each such Separate Schools, shall be exempted from the payment of all school rates for the support of Common Public Schools of such city, town, incorporated village, or school section, beyond the amount of rate which shall be required to secure the payment of the annual Legislative School grant apportioned to each such Municipality, or School section; and each such Separate School shall share in the Legislative Common School grant, apportioned annually to each such city, town, incorporated village, or township, and the corresponding amount raised by rate to secure the same as hereinafter mentioned (which shall constitute the 'School Fund' mentioned in the said nineteenth section of the said, in part recited Act,) according to the average attendance of pupils attending each such separate school—(the mean attendance of pupils for both winter and summer being taken)—as compared with the whole average attendance of pupils attending the Common Schools in such city, town, incorporated village or township; and a certificate of qualification signed by any Bishop, Priest, or Minister of the persuasion of such Separate School shall be sufficient for any teacher of such school. Provided always that such exemption from the payment of school rates, as herein provided, shall not extend beyond the period of the existence of a Separate School in any such city, town, incorporated village, township, or school section."

The other provisions of this clause are of no importance; but it will at once be seen that, had this clause been allowed to remain part of the Bill, the great grievance of which the Upper Canada Catholics complain—liability to taxation for Non-Catholic School purposes—would have been done away with, and the most odious features of State-Schoolism obliterated. Why then, perhaps the reader will ask, was not this clause, so just, so reasonable in its provisions, allowed to remain part of Mr. Attorney General's Bill? for sure enough, in the Bill actually introduced, no such clause appears, neither is there therein the slightest symptom of any intention to alleviate the yoke that so long has galled the necks of the poor, docile, much-enduring Upper Canada Papists. The only explanation of the mystery that we can offer is this. Shortly before the Attorney General introduced his Bill, the Chief Superintendent—who Atlas-like bears upon his official shoulders "the educational interests of all classes" of the community—paid a visit to Quebec—had an interview with the Attorney General—saw the proposed Bill and its obnoxious clause. Hereupon his official soul was stirred to its inmost depths: he feared that, if allowed to appear before the House it would stand a good chance of becoming law; and he saw clearly that if allowed to become law, Protestant control over the education of Catholic children would be fairly at an end, and that its death blow would be given to the cunningly devised system of proselytism, which, under the hypocritical guise of National Education, Dr. Ryerson, and his colleagues, have long striven to enforce in Upper Canada. Wherefore to prevent such a dire calamity, our Methodist friend exerted all his influence; and so worked upon the fears of the Attorney General that, at last, that well intentioned, but vacillating individual, was prevailed upon to ex-

punge from the Bill the only clause of any value which it contained, the only clause for whose sake it was worth while introducing a Bill upon the subject of State-Schoolism at all. We hope that when Parliament re-assembles, and the subject comes under discussion, some Catholic member will move for the re-insertion, in its original place, of the expunged VI clause, and that Mr. Richards will support the motion; for we have too good an opinion of our Attorney General to suppose him capable of the baseness of disowning his own offspring. We will now say a few words on the contents of Dr. Ryerson's "Report."

The object of this document is two-fold: to set forth the blessings of State-Schoolism, and to magnify the office of the Chief Superintendent. For this latter purpose we have "Resolutions" and "Testimonials" from "County Councils" laudatory of "the great ability, indefatigable industry, and untiring zeal with which you"—that is "ME" of course—"have labored in the cause of common school education." A great part of the "Report" is taken up with these flattering testimonials, which however agreeable to the vanity of "ME," possess but little interest to the general reader or Not-ME: we shall therefore turn to that portion of the "Report" which more directly refers to the nature of the education given in these common schools.

And here we find the widest differences of opinion amongst the writers: by some the common schools are held up to our unqualified admiration: by others they are spoken of in very different terms. It is a literary monster is this "Report," with its two voices. Its forward voice is now to speak well of its friends; its backward voice is to utter foul speeches, and to detract—we will listen to the backward voice as the more disinterested voice, and as therefore the more likely to utter truth. We copy from the Appendix, containing the "Reports of Local Superintendents of Common Schools, and Boards of School Trustees in Upper Canada, relative to the state and progress of elementary education in various Townships, Villages, Towns, and Cities therein."

The Rev. D. Clarke, of Charlottenburgh, County of Glengarry, regrets—"that, while much is done with a view of giving to the young, a secular education, little is done for their welfare when this world ends. In some schools a Bible cannot be found, and it would not be for the advantage of the young to imitate the opinions, and to imitate the conduct of their teachers."—p. 66.

James Gamble, Esq., of Hawksbury, County of Prescott, after observing how necessary it is that—"children be well educated, their minds cultivated, drawn out, strengthened, together with such established principles as shall qualify them to discharge the duties, with honor and efficiency of any and every situation which they may be called to fill"—adds—"The schools of this township generally are not of the character to promote, to any great extent, such an education."—p. 69.

Edward Byrne, Esq., of the County of Lanark remarks—"that there is still much need of improvement in our common schools"—and expresses his "feelings of regret respecting the miserable class of teachers we have in this township"—p. 75.

We shall have a word or two to say about these "teachers."

The Rev. W. Orniston, A. M., County of Durham, "regrets deeply that he cannot speak more decidedly of our progress . . . Our common schools have still many obstacles to surmount, many prejudices to overcome, and many improvements to make, ere they become what they should be—the nurseries of order, intelligence, and virtue. . . . Another great difficulty is the paucity of good teachers; and until a better educated, and more thoroughly trained class of these can be procured than are at present too frequently employed, our hopes for the future cannot be very sanguine."—p. 87.

The Rev. Andrew Wilson, Woodhouse, County of Norfolk, regrets "one very great defect" which he has found "throughout the schools," and which he fears is to be found in the schools of more townships than Woodhouse; that defect is—"The almost entire neglect of moral training,"—which is the more remarkable, seeing to whose care "the educational interests of all classes are entrusted." The Rev. Mr. Wilson truly remarks upon the results of Upper Canada common school education, that—"Any education which embraces not the development of our moral nature, I consider as not only defective, but injurious to the individual, and dangerous to the community. The subject of such an education"—such as is given in too many of the common schools—"is being prepared for the better accomplishing of all the deeds of darkness which his fallen and corrupt nature may suggest"—p. 101.

Thomas Cross, Esq., M. D., County of Kent, complains that—"The schools have in too many instances been filled by men who, both from immoral habits, and mental incapacity, are notoriously unfit to be placed in stations of such trust and responsibility"—p. 111. And again at p. 114, the Rev. J. Armour, Sarnia, County of Lambton, complains that—"Teachers of suitable attainments are not to be had." It is not too much to say, that, when we find Protestant gentlemen, ministers, and members of other professions, testifying to the immoral and irreligious nature of the education too often given in the common schools, it is the bounden duty of Catholics to discourage, by every means in their power, all such immoral, and irreligious, common schools.

It will be seen that the writers of these Reports, —the Local Superintendents—complain principally of two things,—1st—"The almost entire neglect of moral training, and religious instruction. 2nd—"The ignorance and immorality of too many of the teachers," "whose opinions and conduct, it would not,"—according to the Rev. Mr. Clarke—"be for the advantage of the young to imitate, and imitate."—

The first complaint arises from the very nature of "common" or "mixed" schools. In these schools no religious instruction can be imparted without doing violence to the civil rights of the parents and rate-payers. The Catholic parent has the right to insist that his child shall not be taught Protestantism; the Protestant parent has just as good a right to insist that his child shall not be taught Catholicity; and as there is no religion common to both, as in religion they can have nothing in common, it follows, as a necessary consequence, that religion must be completely eliminated from all "common" or "mixed" schools. There, therefore, can be no basis for any moral training; for morality is the practice of religion, or obedience to God's revealed will. But as Catholics and Protestants have no common religion, it follows that they can have no common basis whereon to erect a code of morals; and consequently, in "common" or "mixed" schools, all "moral" as well as all "religious" training is impossible. But how comes it to pass that the complaints against the ignorance and immorality of the teachers, should be so general amongst the Local Superintendents? Let us see of what classes of men these teachers are chiefly composed.

For this purpose we will turn to page 40, *Table D*, giving the number of teachers, and the names of the different religious denominations to which they respectively belong. And here we are at once struck with the immense disproportion between the number of Methodist and Presbyterian teachers, and the number of the Methodist and Presbyterian populations of Upper Canada.

The whole number of teachers employed for 1851, was 3,277; the population of Upper Canada being about 952,034. The Methodists, who number about 208,613, had, of their persuasion 830 teachers; the Presbyterians, who numbered 204,622, had 821 teachers; thus giving 1,651 teachers, or more than 50 per cent. of the whole number of teachers as taken from these two sects alone. On the other hand, the Catholic population, which was in 1851, 168,000, or only less by some 40,000, than that of the Methodists, furnished only 378 teachers; although in proportion to its numbers it should have furnished 580. Whence comes this discrepancy? we ask. How is it that the Methodists and Presbyterians are so greatly favored? Alas! we need hardly ask; we know in whose hands is all the power; we know too to whom the "educational interests of all classes" have been entrusted; and knowing all this, we wonder not at the result; he is worse than a Heathen who provides not for his own; and most assuredly, in this respect at least, Dr. Ryerson is no Methuen. Truly it is a fine thing to be a Methodist, with a Methodist Chief Superintendent; but it is no less a sad one that Local Superintendents should, in consequence, have to complain that "good teachers are not to be had"—that "the schools have in too many instances been filled by men who both from immoral habits, and mental incapacity, are notoriously unfit to be placed in stations of trust and responsibility." It is indeed a subject not-worthy, that whilst, with their population of 208,613, the Methodists had, of their own religious persuasion, 830 teachers.—the Catholics, with a population of 168,000, could be allowed only 378. With this specimen of religious favoritism, and Protestant partiality, we must for the present conclude.

PROTESTANT MISSIONS.

Since the publication of the "Ocean World of the Pacific," by the Rev. Mr. Cheever, another work on the Sandwich Islands, from the pen of a Mrs. Parker, a Protestant lady, long resident amongst the people and missionaries, whose habits and labors she describes, has made its appearance; and fully bears out all the previous statements, as to the heathen condition, both moral and physical, to which these once happy and innocent islanders have been reduced by the process of Protestant evangelisation. The lady's work to which we allude, and from which we intend to lay a few extracts before our readers is entitled "The Sandwich Islands as they are," not as they should be," and is ushered in with the following notice, explanatory of the authoress' object:—

"I have been stimulated by a sense of duty to society to expose the monstrous deception which has so long imposed upon the world, and especially upon those whose truthfulness, and purity, would prevent a suspicion of duplicity in others."

We know what the Sandwich Islanders were when first discovered, and ere Protestant Missionaries had set foot amongst them. In the language of the *Missionary Herald*—"They were a fine athletic race; their pleasures were innocent, they were contented with the position which God had given them, and asked only to be left in the enjoyment of an unrivalled climate, and the spontaneous productions of Nature, their bounteous mother." Long before the arrival of the first Protestant Missionaries, the islanders, at the instigation of their chiefs, had renounced idolatry, and destroyed their graven images and idol temples; disease was almost unknown amongst them owing to their chaste and temperate habits, whilst the extraordinary number of upwards of 300,000 human beings, crowded together on these small islands, and yet enjoying in abundance all things necessary for their maintenance and increase, testifies to the simplicity and purity of their lives. Thirty years have elapsed since the Protestant Missionaries defiled this Eden with their presence, and what is its condition to-day? We give it as described by a Protestant journal of New York—the *National Police Gazette* in an article headed "The Island Harem":—

"The natives are at this moment sunk in the lowest depths of degradation. We cannot better speak our meaning than to say that the whole Sandwich Islands, as far as regards the natives, are at this moment one vast charnel house of prostitution, and a den of thieves; the men are lost to all sense of honesty, and truth, and honesty amongst the women is a thing unknown. They are a diseased, degraded people, sunk into the position of slaves, and dare not raise a hand in opposition."

And the number of this dishonest, impure, diseased and degraded race has dwindled down in a few years from 300,000 to 80,000. These are awful facts, so horrible as to be almost incredible did we not know the causes by which they have been produced, and the influences which have been at work amongst the once happy and innocent Hawaiians—knowing these we are not surprised. The Sandwich Islands have been thoroughly Protestantised. Mrs. Parker will show us how.

This lady rightly attributes the degradation of the Hawaiians to the conduct and example of the Missionaries, who are intent but upon one thing, and that is, taking good care of themselves and families.—These evangelical gentlemen revel in an earthly paradise; their houses are filled with native servants, and it is asserted that the latter are harnessed to a sort of waggon to draw their luxurious masters to church. The islanders are heavily taxed for the support of these luxurious men of God, a great part of whose revenue also is derived, and knowingly derived, from the wages of prostitution. Sometimes these ministers of Christ seem to be aware of the impropriety of living upon money so obtained, and make a feeble show of virtuous indignation. The Rev. T. Coan at Hilo-Hawaii said to his congregation in the year 1851, "I wish none of you to pay to me the wages of prostitution?" "Then, Sir,"—quietly replied one of the females of his congregation—"you will get nothing for we have no other money." This reply effectually silenced the minister who, whatever may have been his abstract horror of vice, had a still greater dread of losing his salary, so he prudently said nothing, and continued to receive the wages of iniquity as usual. It may be some consolation to our friends to know that this same reverend gentleman is a great stickler for "Sabbath observance"—having dismissed a native from church for hiring a horse to a foreigner on Thursday, the said horse to be returned on Sunday. The life of a Protestant Missionary—his trials—his "sweetnesses"—and his "vouchsafements" are thus described by Mrs. Parker:

"The most agreeable residences are in the valleys in the rear of the town, and the most luxurious of these belong to the Missionaries. Would that some of the pious poor who, in a far off land, have joyously contributed their mite to the support of the 'our Missionaries'—could see their luxurious houses filled with native slaves, for they are nothing more, and witness the idle luxury of their lives. My blood stirs with indignation as I contemplate the unblushing effrontery of these people, who send their whining beggars around the world, asking alms in Christ's name, to contribute to the pleasures of their own useless existence! Let those who read their canting reports in the religious papers of the day go to the Sandwich Islands, and see for themselves what has been done for the barbarous natives."

The flock, and a very scabby flock it is, is well worthy of the pastors—

"After the immense amount of money expended, and the wonderful accounts of 'Revivals' and 'Reformations' which have reached them, but which exist only in the brains of the inventors, they would have a right to expect, at least, an ordinary degree of morality and decorum; while I will venture to say that there is not another so corrupt and debased a people on the face of the earth as the natives of the Sandwich Islands at this moment! Accomplished thieves, and servile liars, from whom nothing but fear ever compels the truth, they have not the most distant idea of chastity. . . . their licentiousness is incredible, and the child of eleven years is as deeply corrupted as the concubine of twenty. I speak of no isolated cases, but of the whole Kanaka community, and they defend it by saying 'It is no harm.' . . . They have songs of so indecent a character, and dances performed naked, so horrible, that they are not even named by foreign ladies."

These obscene songs and dances are not peculiar to the Hawaiian converts; we have often witnessed them ourselves, amongst the nigger and mulatto Methodist-Protestant converts in the West Indian Islands, especially at Antigua, where the most lascivious dances, and abominable songs were generally accompanied, and concluded by a chorus of "Hallelujah!"—the effect was very striking indeed.

Mrs. Parker mentions several other amiable traits of the Hawaiians, such as Infanticide—"which is not considered wrong amongst them"—and is one cause of the rapid decline of the population since it has been evangelised; but our readers have had enough of these abominations, and we will spare them the other disgusting details, which Mrs. Parker's narrative supplies. Yet the Missionaries have not been altogether idle; they have distributed Bibles, and have introduced the wearing of bonnets amongst the women, which, by-the-by, has turned out a highly profitable piece of business for the missionaries who, in the language of Mrs. Parker, "make a handsome speculation out of bonnets sold to the miserable hypocrites who, for an hour or two, leave their hot-bed of filthy crimes, and corruption, to make a show in church." Here is the way our friends manage it:—

"The most important changes which the missionaries have effected are, inducing the natives to go to church, and to wear bonnets; and even of the latter they made a good speculation, for they purchased them in Boston for a shilling a-piece, and sold them to the natives for Three and Five Dollars, imposing a fine on all females who did not wear a bonnet in church."

If the Missionaries do cast their bread upon the waters, most assuredly it comes home to them, and well buttered.

Such is the description of the result of thirty years' Protestant Missionary enterprise amongst the Hawaiians, given by Protestants themselves; that they have nothing exaggerated, nor ought set down in malice, is pretty evident from one fact, the fearful depopulation which is going on amongst the natives. A short time ago they were dying off at the rate of eleven per cent; at present, according to Mrs. Parker, "they are dying off at the rate of twenty per cent. annually," so that in a few years the race will be completely extinct. We conclude this notice of Protestant missions by an extract from the Protestant New York paper, which we have already quoted:

"We regard the matter as one over which it comes within our province to exercise a Christian police supervision. The Christian denominations of the United States are yearly taxed to send out money to these poor missionaries in the Sandwich Islands. We show them what these missionaries are, and warn them against sending any more. Better throw it into the sea, than send it to support hypocrisy and induce in luxury and sensual indulgence. The missionary system of the Sandwich Islands is a swindle, and steps should be taken by the parent societies here to break it up. It would be to their own credit to do so. If the Sandwich Islands had to

wait for the present missionaries, who have the rule there, to christianize and ameliorate the condition of the degraded natives, they will have to wait until the millennium. We use strong language, but we use the language of truth."

MORE PROTESTANT CONSISTENCY.

Whilst the Protestant world is making the welkin ring with its denunciations of the tyranny of the Catholic Duke of Tuscany towards the Protestant Madniais, it is not interesting to observe how one Protestant sect treats another Protestant sect, when their respective doxies chance to differ. Of this the *Tribune* gives an amusing instance in the case of one of the later Protestant sects—the Mormonites, or Latter Day Saints. How Protestant proselytisers are treated by Protestant magistrates in Norway, will be seen from the following extract:—

"We mentioned recently the attempted introduction of Mormonism into Norway by the preachers Ahmanson and Folkman, at Brevig. It seems that they were not allowed much opportunity to make converts. The magistrate gave them notice that as they belonged to no sect of Christians acknowledged by the Government, they would not be allowed either to hold public worship or to baptize. As they paid no attention to the warning, they were arrested and taken to the jail."

PRINTERS' FESTIVAL.—We understand that the Montreal Typographical Society intend holding their annual Festival this year on Tuesday evening, 11th January, in the Concert Hall, St. Gabriel Street. From what printers have done on former occasions, we have no fear but that the Festival this year will equal any former one.

We are informed that the annual Charitable Soiree of the Young Men's St. Patrick's Association will come off on the 18th of January next. This will be the fifth of these festivities which the Young Men will have conducted, heretofore with such complete success, that they were enabled to place, each year, a handsome sum at the disposal of one or other of our Charitable Societies. We predict for them a like success this year.

REPORT BY DR. WOLFRED NELSON, one of the Inspectors of the Provincial Penitentiary, on the present State, Discipline, and Expenditure of the District and other Prisons in Canada East.

We have to acknowledge the receipt of this valuable and carefully compiled document, but must postpone our analysis of its contents until next week.

We beg to draw attention to Mr. Doran's advertisement, which will be found on our seventh page. He has high recommendations from parties whose families have benefited from his tuition.

REMITTANCES RECEIVED.

Quebec, M. Enright, 25; St. Martine, Rev. Mr. Blythe, 21 5s; Smith's Falls, Rev. T. Smith, 21 5s; Sandwich, Rev. Mr. Point, 12s 6d; Adjahn, P. Patton, 10s; Warsaw, T. Fitzpatrick, 10s; St. Columban, J. Kenny, 12s 6d; Williamsburg, C. Daly, 6s 3d; St. Mary, R. A. Fortier, Esq., 15s; Perth, J. Doran, 6s 3d; Osogood, M. Wallace, 12s 6d; St. Scholastique, M. McEvoy, 6s 3d; Norton Creek, W. Power, 12s 6d; Compton, B. Donalson, 6s 3d.

THE SEM-WEEKLY LEADER, AND THE GLOBE.

What is this thing religious liberty so much talked of by our cotemporary? What are we to understand by it? History and experience tell us that it has always been subject to the most varying construction and interpretation. Sometimes men understand it one way for themselves and another way for their neighbors. A cotemporary in Lower Canada, a perfect *fac simile* of our Toronto cotemporary in such matters, was very zealous, some time ago, in assisting to expel a certain heterodox publication from the Mercantile Library association of Montreal; but recently when a similar attempt was made in another institution to expel a publication of another class, he who was foremost in the previous expulsion is first to cry shame now! This interpretation of religious freedom—the right to put down all opinions but your own—is by no means new or singular. In these cases, the very strength of conviction is the source of intolerance; and personal sincerity is held a sufficient atonement for any outrage on the rights of others. And such is the frailty of human nature that the best of men have need to guard against such foibles and weaknesses. The puritans understood religious freedom to be the "right of prophesying" for themselves; and to secure that freedom and that right many of them crossed the ocean and planted their homes in the wildernesses of the new world. When episcopacy began to show its head amongst them, then the interpretation of religious liberty took a new direction. Their reading of religious freedom did not include the toleration of episcopacy. They had another way of dealing with that heresy than permitting its toleration: they shipped it back across the ocean in the person of its professors. One of their number, and one only, Roger Williams, put in a veto; and lo! a third reading of religious freedom placed the best man among them under the sentence of banishment. We fear that something of this spirit has taken up its abode in Upper Canada. The religious crusaders, who are forever invoking the spirit of liberty, show at times the most detestable intolerance. The establishment of a collegiate corporation, with an annual income of £1,500 a year, for educational purposes and raised from private sources, is not among the institutions which their "religious freedom" deems tolerable. A storm of bigoted indignation and intolerant zeal was attempted to be raised in Upper Canada on the announcement that such an institution had been legalised. If in this spirit our Toronto cotemporary interprets "religious freedom," then we can only express a hope that the Lower Canada liberals will never be brought to agree with him.—*Leader*.

FIRE AT KINGSTON.—A large fire took place in Kingston on Wednesday last, originating in the workshop of Mr. T. McCrea, waggon and sleigh maker. Several houses and other buildings were destroyed, but fortunately none of them were very valuable. A fireman was hurt by the falling of the wall of a burning building, but not dangerously.

CATHOLIC SCHOOL AT THE RED RIVER.

An appeal has been made to Montreal in behalf of a Catholic School to be established at the Red River; and this appeal has not been in vain. Montreal has long been noted as a city of charity and benevolence; and, notwithstanding the sad disaster that has so recently befallen her, and her liberal contributions towards the relief of those who have most severely suffered thereby—she wishes to participate in this benevolent undertaking also. In her misfortune she received without soliciting; in her privation she still knows how to bestow. But it must be confessed that the strongest incentives to liberality were presented her, in the grace and energy of the ladies who volunteered their service in promoting the good work. The baron mention that Mrs. Wilson, Mrs. Forniss, Mesdames Masson, Conillard, Berhelut, Paré, Lacombe and Lévesque are the advocates of this enterprise is sufficient to ensure its success.

The committee of the Society for the Propagation of the Faith feel much pleasure in publicly thanking these ladies, and also those other young ladies, who aided them in their good work, for their kind co-operation. The sum of 263 has been realised; no inconsiderable amount considering the state of the city. This sum, together with what may be yet collected in the city and throughout the diocese, will aid in establishing a Catholic school at the Red River, which, while a potent auxiliary to the young Canadian Bishop, will be a lasting monument of the Jubilee of 1852. And this offering at the present moment will plead powerfully before the throne of God in behalf of those who have not yet taken part in the duties of the Jubilee; it also offers the greatest inducements to others to join the Society for the Propagation of the Faith, and to those already belonging to that institution, to devote to its interests their best energies.—*Mercure*.

ORDINATION.—At an ordination in the Cathedral on Saturday last, at which His Lordship the Bishop of Tloa officiated, Messrs. Joseph Lagueny, Philippe Brunet, F. X. Plamondon, (of the diocese of Quebec) Hubert Girard and James Guinan (of the diocese of Arichiel) were ordained deacons, and Monsieur Thomas Etienne Hamel, sub-deacon.—*Journal de Quebec*.

We observe that a controversy respecting the imputed Bémbe murder, still occupies the attention of the Quebec papers. Our readers know well that we are no professors of the manly sentimentality of excusing murderers from the gallows. But if these people were guilty, the gallows was their just doom, and none but contemptible cowards, forgetful alike of their duty to God and man, would hesitate to inflict it. If, on the contrary, they are not guilty; or, what is the same thing, not proved to be guilty; they ought to be unconditionally liberated. It is a very great evil that murderers should escape punishment; but it is a far greater evil, and such has always been the maxim of the English law, that general principles of justice should be outraged by convicting people of so high a crime, through irregular, and distorted, and incompetent testimony. In this case, the depositions, according to the English custom, would have been placed in the hands of the Judge, and he would have directed the Grand Jury to ignore the bills, and have the parties recommitted, that the Crown prosecutor might have time to strengthen his case, if he could. Do not those very humane people, who are clamorous for the abolition of capital punishments, perceive that, by taking away the apprehension of the extreme penalty of murder, they superinduce, both in judges and juries, a still more dangerous laxity, in subjecting to the most heavy of secondary punishments, which, with most minds, is worse than death itself, persons against whom there is no lawful evidence, but against whom they ought to do the justice of law and of nature, if they were really guilty?—*Transcript*.

We hear that the Custom House employes at this port, are to have an increase of salary. We, in common with all our fellow-citizens, rejoice at it. They have done their work well, and we think the public should pay them well.—*Transcript*.

Le Pays mentions that the Hon. Charles Wilson has instituted an action for libel against *Le Moniteur Canadien*, for certain remarks made in that paper reflecting on the character of Mr. Wilson, both as merchant and as Mayor, with relation to a contract between him and the Corporation for tin, which it may be remembered was the subject of some discussion in the City Council and the press a short time since. The damages are laid in the declaration of the case at one thousand pounds.—*Pilot*.

GOLD IN SHERBROOKE.—During the past week our town has been thrown into some little excitement by the discovery of specimens of pure gold in several localities, in quantities sufficient to warrant the belief that the precious metal exists here in abundance, and will pay well for the labor which may be necessary to procure it. Mr. Logan, in his geological report, sometime since, pronounced this a gold region, and his statements are now verified beyond doubt. Mr. Logan and his assistant found specimens last week on the farm of Mr. Hiram Hpe, on the old road leading to Lennoxville, some of which were of the value of 1s. 3d. Specimens were also obtained on the bank of the Magog, a short distance above Mr. Low's shop. From a shovel full of dirt at this spot several small lumps were obtained, indicating that an experienced hand would earn from two to three dollars a day by washing similar dirt. The results were pronounced more favorable than attended the first efforts on the Chaudiere river. We should not be surprised to see hundreds of hands at work digging for gold in Sherbrooke next spring—perhaps sooner. Who knows but the tide of emigration may yet turn from California to Canada. We advise our young men not to be in a hurry to cross the Ocean for gold.—*Sherbrooke Gazette*.

Died.

It is with most painful feelings of regret, we announce the death of Michael S. McCoy, Esq., which took place in this city on the morning of Tuesday, the 21st inst. Mr. McCoy was a native of Adare, County Limerick, Ireland. He emigrated to this country about 7 or 8 years ago, and after a few years residence in Quebec, he removed to Toronto. He was employed in the *Mirror Office* for some time, and was highly esteemed for his kindness of heart and urbanity of manners. He possessed talents and acquirements of a high order. He died after a protracted illness, borne with Christian fortitude and pious resignation, at the early age of 30 years.—R. I. P.—*Toronto Mirror*.

FOREIGN INTELLIGENCE.

FRANCE.

RELATIONS WITH FOREIGN POWERS.—The *Monteur* of Saturday morning contains the following official announcement:—

"The Emperor has received at the Tuileries, from the Marquis d'Antonini, letters from his Majesty the King of the Two Sicilies, which confirm him in the quality of Envoy Extraordinary and Minister Plenipotentiary to his Imperial Majesty Napoleon III. The Marquis d'Antonini was taken to the audience of his Majesty in one of the court carriages, and presented by Count Bacciochi, master of the ceremonies and introducer of ambassadors, accompanied by the deputy-master of the ceremonies.

The Paris correspondent of the *Times*, writing on Sunday, says:—

"I am assured that the notification of the re-establishment of the empire to foreign powers was communicated to the various diplomatic agents residing at foreign courts the day before yesterday, and these agents have been instructed to communicate them without delay. To these official notifications have been appended by the Minister for Foreign Affairs declarations of a very pacific nature, as well as particular instructions for the guidance of the French ministers with reference to the different governments to which they are accredited."

RELATIONS WITH ENGLAND.—At two o'clock on Monday the British Ambassador, Lord Cowley, proceeded to the palace of the Tuileries, for the purpose of presenting his credentials as ambassador from the Queen of England to the new Emperor of the French. His Excellency went in a state carriage, in his costume of ambassador, accompanied by the secretary and attachés of the embassy. Lord Cowley was accompanied to the Palace of the Tuileries by M. Drouyn de Lhuys, the Minister of Foreign Affairs, who presented him to the Emperor. The government account published this evening says that "the envoy of Queen Victoria was received *avec une distinction toute particulière.*" The same account adds:—

"We believe ourselves authorised to say that the credentials presented to the Emperor by Lord Cowley are couched in the most amicable terms, and announce that the government of Great Britain aspires to nothing but the maintenance with France of the policy of peace, and the most cordial understanding."

A conversation is said to have taken place a day or two ago between M. de Kisseleff and M. Drouyn de Lhuys, in the course of which the ambassador declared that the Russian government, whilst recognising the new power of Louis Napoleon, did not intend being forced to enter into any explanation on the title of Napoleon III., and on the imperial succession. M. de Kisseleff is said to have used the same language to the President himself, the latter replying to him by the most pacific protestations.

THE IMPERIAL NOBLESSE.—It was stated, and pretty generally believed, that dukes, marquises, counts, and grandees of various sorts were to follow hard on the creation of the greatest of all emperors. I am informed (says the Paris correspondent of the *Times*) that such profusion never was seriously intended, and will not be the case. On the contrary, the opinion of persons who from their position ought to be informed on such matters, is, that the Emperor will be very sparing of such honors. However the chief of the government may be disposed to recompense the services that have been rendered to him, and which, under all circumstances, have led to such unexampled success, the indiscriminate bestowal of dignities and titles, such as those borne by the representatives of the oldest families in France, or won by super-eminent military prowess, or excellence of civil merit in later times, on persons who have no such deeds to recommend them, would be ridiculous. The determination is, therefore, to be very sparing in the bestowal of such honors.

THE IMPERIAL DECREES.—The following decrees appear in the *Monteur*, which now bears the second title of *Journal Officiel de l'Empire Français*:—

"Napoleon—By the grace of God and the national will Emperor of the French.

"To all present and to come, greeting:—

"Seeing the *Senatus-Consultum*, dated 7th November, 1852, which submitted to the people the following plebiscitum:—

"The people wish for the re-establishment of the imperial dignity in the person of Louis Napoleon Bonaparte, with hereditary succession in his direct, legitimate, or adopted descendants, and give him the right to regulate the order of succession to the throne in the Bonaparte family as is foreseen by the *Senatus-Consultum* of the 7th of November, 1852."

"Seeing the declaration of the Legislative Body, which proves that the operations of the vote have been everywhere freely and regularly accomplished;

"That the general summing up of the suffrages on the plebiscitum has given seven millions eight hundred and twenty-four thousand one hundred and eighty-nine (7,824,189) bulletins bearing the word 'Yes';

"Two hundred and fifty-three thousand one hundred and forty-five (253,145) bulletins bearing the word 'No';

"Sixty-three thousand three hundred and twenty-six (63,326) bulletins annulled;

"We have decreed and decree as follows:—

"Art. 1. The *Senatus-Consultum* of the 7th November, 1852, ratified by the plebiscitum of the 21st and 22nd November, is promulgated and becomes the law of the state.

"Art. 2. Louis Napoleon Bonaparte is Emperor of the French, under the name of Napoleon III.

"We command and order that the present, bearing the seal of the state, inserted in the *Bulletin des Lois*, shall be sent to the courts, tribunals, and ad-

ministrative authorities; that they may inscribe them on their registers, observe them, and cause them to be observed. The ministers, each in what concerns him, are charged to superintend the execution thereof.

"Done at the Palace of Saint Cloud, the 2nd December, 1852.

"By the Emperor,

"NAPOLEON.

"ACHILLE FOULD, Minister of State.

"Seen and sealed with the seal of the state,

"ABBATUCCI, Keeper of the Seals, and Minister of Justice."

Then follow a decree raising General St. Arnaud, Magnan, and de Castellane, to the dignity of Marshals of France.

Another decree follows, describing the form in which the *Senatus-Consulta*, laws, decrees of the Council of State, and decrees on the report of ministers, are to be promulgated. Each is to be preceded by the words—"Napoleon, by the grace of God and the national will, Emperor of the French." Finally, another decree enacts that "a remission is accorded for all penalties of imprisonment and fine pronounced up to this day, for offences in matters relative to the periodical press, and for offences against the laws on printing;" but the rights of private parties in the condemnations are reserved.

PROSPECTS OF WAR.—The Paris correspondent of the *Chronicle* writes:—It is almost unnecessary to say that the announcement of the intention of England to provide against whatever may happen by increasing the navy and strengthening her defences, has created a sensation here, the effect of which appears to be rather on the increase than otherwise. I understand that two days ago M. Ducos, the Minister of the Marine, sent for the deputies representing the departments in which Brest, Toulon, and some of the other great arsenals and dockyards of France are situated, for the purpose of informing them of some of the views of the French government. He said nothing of the great activity displayed in the French naval departments for some time past, and seemed, on the contrary, to wish to impress on those gentlemen that nothing had been done by the French government beyond what was strictly necessary to keep the establishments on their ordinary footing, but he said that the recent measures announced by England had completely altered the aspect of affairs. He remarked that it was England who had taken the initiative in preparing and not France. England had not only made a large increase to her navy and marines, and organised her militia, but she was at the present moment raising defences on her coast; and what showed that these operations were directed against France was, that she was fortifying the Channel Islands, which were within a few miles of the French coast, and rendering them much stronger than ever they had been before; but, moreover, that she was making a formidable and impregnable harbor for ships of war at Alderney, within a few miles of the French naval port at Cherbourg. It was impossible that France could accept this state of things. The French ports were in general open roads. Even at Cherbourg and Toulon the fortifications were by no means complete. He therefore thought it necessary to inform the deputies that the French government thought it advisable to put her seaports in a state of defence, in order that France might be prepared for whatever might occur. He declared that France would follow England step by step in whatever she might do. If England raised an additional naval force, France would do the same. If England built thirty war steamers, France would build thirty steamers also. It was absolutely necessary that France should follow the example of England and other European nations in increasing her steam force. He therefore stated that, although he had no intention of exceeding the estimates, he thought it might be his duty to apply a larger portion of the money already voted for the service of the navy than was originally intended to the building of steamers, and less to the building of sailing ships. In fact, the estimates would, he hoped, remain the same; but less would be devoted to the sailing fleet, and more to the steam fleet. The change, he said, had been forced on the French government by the conduct of England and other nations, which were daily enlarging their steam force. It was not intended as a threat against any country, for France was peaceably disposed, and had given to all the powers the strongest assurances of her pacific intentions. In the course of this conversation, M. Ducos stated that as the French government in what it was about to do had no hostile intention against any neighboring nation, and had no object in concealing its acts, he had no wish that its intentions on the subject should be made a mystery of. On the contrary, he wished that the whole world should know it, in order that the increase in the steam navy might not excite surprise hereafter, or give rise to erroneous interpretations."

BELGIUM.

The Belgian Senate met on Thursday week to bear the ministerial programme of M. de Brouckere, Minister of Foreign Affairs. He said that the new cabinet will pursue a firm and prudent line of Liberalism, opposed to all that is Utopian, proceeding in a course of progress without commotion, and with stability without immutability. It will submit to pressure from no quarter, and will oppose itself to the animosity of parties, on the ground of a policy of conciliation. The Senate, he said, as the moderating power, could not on such conditions withhold its support from the government.

AUSTRIA.

THE DUBLIN EXHIBITION.—It appears that, in answer to inquiries which have been made, the British embassy has intimated to the Austrian Minister of Commerce that the Great Exhibition at Dublin, announced for next spring, will be placed under the protection of the English government. I have not

yet ascertained (says the correspondent of the *Chronicle*) what led to so vague and unusual a declaration. *Der Lloyd* says:—"The Minister of Commerce has instructed the Austrian consul-general and the imperial general agency in Dublin to afford all necessary aid and protection to Austrians sending goods to that exhibition."

SPAIN.

DISSOLUTION OF THE CONGRESS.—On the 2nd instant M. Bravo Murillo, President of the Council, and Messrs. Bertran de Lis and Gonzales Romero, made their entry into the hall of the Chamber of Deputies. M. Martinez de la Rosa, who presided over the assembly, having declared the sitting to be open, the President of the Council rose and read the following decree:—Art. 1. The Chamber of Deputies is dissolved. Art. 2. A new chamber is convoked, the members of which will be returned under the existing electoral law. Art. 3. The new chamber will meet on the 1st of March, 1853. The assembly afterwards separated. The ministers next proceeded to the Senate, where the same decree was read by Senor Bravo Murillo, at two p.m., and the Marquis of Miraflores at once declared the sitting to be at an end.

POLAND.

The robber Krotinus, who, during the years 1848 and 1849, ravaged the country on the Prussian and Polish frontier, and against whom detachments of Russian troops were frequently sent, lies under sentence of death at Turoggen, having been condemned to receive 9,000 strokes with the stick between the ranks of a Russian battalion in the plain between Turoggen and the frontier, the principal theatre of his crimes. The sentence is not formally one of death, though equivalent to it, as no one has ever been known to survive even a much less degree of this punishment. Within the last week four robbers have been executed in the same district; they died before 6,000 strokes had been inflicted, and, as the sentence must always be fully performed, it was in each case completed on their dead bodies.

INDIA AND CHINA.

The Overland mail from Calcutta has arrived at Trieste. By a telegraph dispatch in advance of the mail, we learn that a second portion of the troops from Rangoon have started from Prome under the command of Gen. Goodwin in person. It was intended to advance upon Ava by land. By the same dispatch we are informed that the insurrection in China was spreading, and that the troops of the Celestial Empire had in several instances been defeated.

AUSTRALIA.

THE GOLD REGIONS.—Extract from a letter dated Geelong, July 3, 1852.—"The golden prospects of aggrandisement have staggered and still stagger. Hardly a day passes but I hear of people making fortunes. Our late salesman, after a month's absence, came down with £230 worth of the precious metal. He was one of a party of six, and the gold obtained by the lot amounted to £1,955. Of course some of the party were up longer than a month. I think it most likely I shall be off with the same party early in October. They have been up twice, and have each time been lucky; three out of the six are worth upwards of £1,000 each, and this in about eight months."

UNITED STATES.

Mr. Meagher lectured in Buffalo, on the 13th, to an immense audience. We understand that a requisition is in course of signature to invite him to lecture in Boston.—*Boston Pilot.*

Fears are entertained that the Hon. W. R. King, Vice-President elect of the United States, will never recover from his present illness.

Another extradition case came before the United States Commissioner in New York, being the case of Augustus Barr, who is claimed for trial by England, under the Ashburton treaty, for having murdered a fellow German named Dressner, on the 30th of November, while on board a British vessel bound to this port.—*Boston Pilot.*

1852—1853.—**CATHOLIC SCHOOLS.**—The year coming to a close will be marvellous in future chronicles for the exertions made during its lapse in the way of building Churches and Cathedrals. But there is another glory attached to this year, especially in some parts of the United States, which appeals less to the eye than fine Cathedrals and Churches, but which may console the heart as much, perhaps more than the necessary work of Church-building. The cause of Catholic Education has made, during this expiring year, a progress in fact, and in public opinion, greater than has attended it for many years previous.—*N. Y. Freeman's Journal.*

THE JAPAN EXPEDITION.—This important expedition it is now said, will sail by or soon after the 1st of December. The delay in the departure of it has been caused almost solely by the difficulty of procuring sailors. The immense coasting from New York to California in clippers carrying from 40 to 75 men, employed at the highest wages which seamen have ever received has completely crippled the navy, and deprived it of the resources upon which it has relied. This is a favorite project of the President and the late Secretary of the navy, Mr. Graham, and to them belongs the honor of devising the means for breaking down the barriers which have separated Japan from the commerce and civilization of the world.

Two barbarians have snubbed us, lately, we are sorry to say. One is no less a person than the Emperor of Japan, who is not at all likely to give us a cordial reception in his dominions. He points to the Chinese precedent—says that China was ruined because she opened some of her ports to foreigners.—She has been poisoned by British opium,—has lost some of her territory,—has suffered under a British war, and has to pay a British debt in consequence. He says that all this is a good lesson to Japan. Perhaps the Emperor is right. Another Emperor, the negro, of Hayti, has treated us somewhat cavalierly. This matter is rather interesting, and it will be likely to make even more talk than it has done, so we will treat it at more length hereafter. Suffice it to say that Soloque, the Emperor of the French portion of the is-

land of Hayti, claims the sovereignty of the Dominican, or Spanish side, which is a republic. He went to war, and agreed to a truce, which has expired. He intends to take the enemy, if he can. Our government, for reasons which we will state in another article, desired him to make peace with the Dominicans. The letters from and to the Department of State, respecting this affair, have been published. It appears that the negro Emperor tells us to mind our own business, and that he will mind his, which is, to take Dominica. Great Britain unites with us in this negotiation, and both parties have threatened Soloque pretty loudly. Things became more complicated in consequence of a French expedition. Hayti owes France money, and cannot pay it. So Louis Napoleon sends thither French men-of-war. According to the custom which England and America have sanctioned, France can proceed to seize upon Hayti as security for the money. Neither England nor America like this, for Hayti is one of the most important keys of the Mexican Gulf. England has already some sort of a claim upon most of those keys. It is likely that the Haytian question will grow serious.—*Boston Pilot.*

The publication of the Cuban correspondence, on the part of Congress, was a shocking mistake. Congress had called for the documents, and they were sent. After the President had sent them, in compliance with the call, no notice was taken of them. Members were busy in President making. By a resolution, a great pile of documents, including the Cuban letters, were printed, few, if any members, at the time, having the slightest notions of the nature of the papers which they thus sent to the printer. They should have remained in the department, and their publication is evidence of malice somewhere. They show that we have been, since the time of J. Q. Adams, desirous of buying the island. Polk was quite anxious to effect that result. All these schemes failed, as the pride of Spain became aroused. She declared that she would rather sink the island than sell it. What is a grave circumstance connected with these documents, some of them are reports of private and confidential conversations held with foreign ministers of State. Our ambassadors, and Americans abroad will be seriously annoyed. And we will not be very likely to get at State secrets. Whatever a minister may say to our representatives, may be called for at any time, and printed.—*Id.*

THE "MONEY" REVOLVER.—As an evidence of the fearful state of society in the "tall land" where all men (the poor negroes always excepted) are "free and equal," the following will be found highly interesting. It is copied for the particular use and benefit of our Universal-Suffrage-and-Vote-by-Ballot-loving liberals—save the mark! "At the entrance of the large saloon in the city of New Orleans, in which the public balls are held, you are requested to leave your implements, by which is meant your bowie-knives and revolvers! and you leave them as you would your overcoat on going into the opera. You hear the pistol and bowie-knife keeper in the *arm's room* call out 'No. 45—a six-barrelled repeater?' 'No. 100—one eight-barrelled revolver, and a bowie-knife with a death's head and cross-bones on the ivory handle?' 'No. 95—a brace of double-barrels!' all this is done as naturally as possible; and you see fellows fasten on their long knives and pistols as coolly as if they were tying on a comforter or putting on a coat!" But New Orleans is not the only Yankee city where all law and order are set at defiance. By the American papers, we find that the Mayor of Baltimore (State of Maryland) threatens to resign, in despair of suppressing the *rowdiness* of that city. And New York is not much better! But what else could be expected from a turbulent democracy, where every loafer considers himself a "Sovereign!"—*British Standard.*

It has been a common cry among Episcopalians, whenever any allusion has been made to the conversions which have taken place among their clergy. "The throne of their Bishops has gone over." But this doubtful consolation has at length been wrested from them. We have, at last, caught a "live bishop" in this country, at least one so esteemed among Protestants. The Rt. Rev. Levi S. Ives, D. D., L. L. D., Bishop of the Protestant Episcopal Church in the Diocese of North Carolina, has renounced Protestantism and been received into the bosom of the Catholic Church. For some weeks past this interesting fact has been known privately in this city, although the first public announcement of it has been made in the columns of the *Dublin Tablet*. Dr. Ives was received in the city of New York by, we believe, the Rev. Dr. Forbes, with whom, we understand, he left a written document certifying the fact, and authorizing it to be made public at any time. Shortly after his reception, he sailed for Europe, intending to visit Rome. Among the Episcopalians Bishops there is not one who has stood higher in public opinion, as a man of talent and learning, and of pure and upright character, than Dr. Ives. And, if we were disposed to boast, he is precisely the one whose conversion could afford most ground for so doing. But we have no desire to indulge in any feeling of triumph. This is no new case. Men of equal purity, and of equal, if not even superior ability, and some equally as high in station, have humbly acknowledged their errors, and submitted to the authority of the Church. And although such cases are naturally calculated to arrest the attention of the thoughtful and awaken the reflection of the serious, yet, before God, the souls of all are equally precious, having been redeemed by the blood of the same incarnate Deity.—*Catholic Herald.*

The *Chicago Tribune* heads the following paragraph: "A Noble Example" and with reason:—"The other day, having need of help from a drayman, we called an Irishman to our assistance. He performed his duty with great promptness, and his language and demeanor generally were such as to command our admiration. Having paid him for his trouble, the following conversation ensued: 'How long have you been in this city?' we enquired. 'Twelve months to-morrow, sir,' he politely replied. 'Pray, what was your occupation in the old country?' For a moment the man colored, and dropped his head, but in an instant after raising himself with the dignity of a man he boldly replied: 'I was a physician in Dublin'—Somewhat surprised we asked how it was that he was now driving a dray. His reply in substance was that he brought his family direct from Dublin to Chicago; that when he arrived here his funds were so much exhausted that he was unable to maintain the appearance of his profession; besides, he found the city full of young physicians waiting till the city grew. Having no mechanical trade, he purchased a horse, and dray, and at once began to earn a livelihood for himself and family. We call this a noble specimen of a man. How much more independent and happy that man had spent the year than if he had been idle and complaining of fortune all that time."

STATE SCHOOL EDUCATION.

Even Protestants are now beginning to acknowledge the demoralising, the destructive consequences of the Godless School System at present in operation.

But we have further evidence of the common Godless School System furnished by the Boston Herald.

The Cincinnati Dollar Weekly Times—an excellent paper by-the-by—says "It is notorious that we now have in our midst more pick-pockets, burglars, and cut throats than ever before."

We might in fact point to every city and town in the Union to illustrate the insufficiency of the present Godless School System to educate men in the "Science of Salvation."

Popular tradition has from time immemorial attached a poisonous influence to the toad, but enlightened opinion presumed that the idea was an ignorant prejudice.

It is then the duty of the Catholics of the United States to claim in free America that liberty and those rights which by Catholics are secured to all denominations in an English colony, and shame, eternal shame upon this Republic of boasted freedom—if it claim so reasonable and just be rejected or delayed.

The Boston Times says the "Spirit Rappings" in that city are doing an immense deal of mischief at this time, and it learns of several cases of insanity produced by this delusion.

The Manchester (N. H.) Mirror says:—"An Irish woman in North Haverhill, in this State, gave birth to four live children, one day last week! They were all doing well when last heard from. This is a progressive age."

MURKIN SUCRER.—The following is a description given, some time since, of a mill, established on queer mechanical principles, in one of the upper counties of Virginia.

A gentleman travelling in that section of the country overtook a farmer dragging a lean, wretched looking horned sheep along the road.

"Where are you going with that miserable looking animal?" said the traveller.

"I'm taking him to the mutton mill, to have him ground over," said the farmer.

"Over the Mutton Mill? I never heard of such a thing, I will go with you and witness the process."

They arrived at the mill; the sheep was thrown alive into the hopper, and almost immediately disappeared. They then descended to a lower apartment, and, in a few moments, there was ejected from a spout in the ceiling, four quarters of excellent mutton, two sides of morocco leather, a wool hat of the first quality, a sheep's head, (handsomely dressed,) and two elegantly carved powder horns.

Were it not for the fact that the above is "in the paper," we should feel disposed to dispute it.

A FEMALE PHILANTHROPIST.—"Jane, put the baby to sleep with laudanum, and then bring me my parasol and revolver. I am going to attend a meeting for the amelioration of the condition of the human race."

SAFE SIDE.—During the riots in 1780, most persons in London, in order to save their houses from being burnt or pulled down, wrote on the doors, "No Popery." Old Gimaldi, to avoid all mistakes, wrote on his, "No Religion."

THE RICH MAN.

TRANSLATED FROM THE WELSH. From the Tolo MS.

In times past, there lived in a certain parish a great and wealthy lord; and he was the richest man in possession of houses and lands, of gold and silver, and of every worldly property, as well as with regard to office and honor, of any in his district.

And one morning, at the break of dawn, after the third crowing of the cock, there was a voice heard distinctly proclaiming three times in this manner:—"To-night, this very night, shall the greatest and richest man in this parish die."

At sunrise, lo! the Church bell was tolling the knell of some one dead, and they sent in great haste to enquire who it was. And the answer came that it was a poor old blind beggar-man, who had been often seen more than half naked at the roadside, asking alms; and who, although he received something from others, yet never received anything from the rich nobleman, his neighbor.

Poplar tradition has from time immemorial attached a poisonous influence to the toad, but enlightened opinion presumed that the idea was an ignorant prejudice. All doubts, however, as to the poisonous nature of the contents of the skin-pustules of the toad and salamander lizard are set at rest by the recent experiments of two French philosophers, MM. Gratiolet and S. Cloez, who by inoculating various animals with the cutaneous poison of toads and salamanders, have demonstrated that the substances in question are endowed with well-marked and exceedingly dangerous qualities.

On one point, the principal Governments of Europe are none of them disposed to accede without reserve to the title assumed by Louis Napoleon. They cannot but consider the appellation of "Napoleon III." as an indirect assertion of the hereditary pretensions, which the new Emperor affects to disclaim; and they cannot acknowledge by implication that the throne of France was ever filled by a Napoleon II., whose political existence is a fiction directly opposed to the treaties, the policy, and the history of Europe.

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

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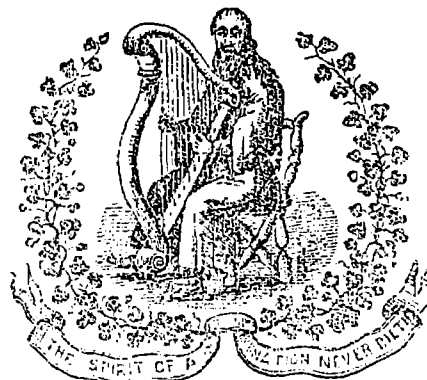
ST. PATRICK'S SOCIETY.



THE USUAL MONTHLY MEETING of the ST. PATRICK'S SOCIETY, will be held at St. PATRICK'S HALL, on MONDAY EVENING next, January 3rd, at EIGHT o'clock precisely.

By Order, H. J. CLARKE, Sec. Montreal, Dec. 30, 1852.

YOUNG MEN'S ST. PATRICK'S ASSOCIATION



THE USUAL MONTHLY MEETING of the above Association will be held at the ADELPHI HOTEL, Place D'Armes, on TUESDAY EVENING, January 4th, at EIGHT o'clock.

(By Order) R. P. REDMOND, Secretary. Montreal, Dec. 30, 1852.

FOREIGN BOOKS,

JUST RECEIVED BY THE SUBSCRIBERS.

- L'Amma Amante, or the Soul Loving God, by Paganini. 6 3
The Glory of Mary in Conformity with the Word of God, by the Rev. J. A. Stohert. Muslin, Gilt Edges. 4 6
The Life of St. Teresa.—Translated from the Spanish by Rev. John Dalton. 6 3
The Way of Perfection, by St. Teresa.—Translated by Dalton. 5 0
The Pope—Considered in his Relations with the Church, and the Cause of Civilisation, by De Maistre. 7 6
More's Catholics, or Ages of Faith.—3 vols. 30 0
Paganism in Education, (London Edition.) 4 6
The School of St. Philip Neri, from the Italian. Loss and Gain by Rev. John Henry Newman. 10 0
Life of Henry the VIII.—Translated from the French of Audin. 10 0
Evidences and Doctrines of the Catholic Church, by Archbishop M'Hale. 10 0
Hierurgia, or Transubstantiation, &c., by D. Roek. D. D. 20 0
Canons and Decrees of the Council of Trent, by Waterworth. 12 6
Faith of Catholics, by Herrington & Kirk, enlarged by Waterworth, 3 vols. 30 0
Wheeler's Sermons, 2 vols. 15 0
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The Sinner's Complaint to God, by Rev. John Gother. 6 3
As we have only a few copies of each of these works, parties requiring them would do well to send their orders immediately.
Books can be mailed to any part of Canada.
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Mr. FLYNN wishes publicly to contradict the malicious report that Protestant female servants are refused admittance into his establishment; this is false, for Protestants as well as Catholics are received if their characters be good. November 21, 1852.

REMOVAL.

DYEING BY STEAM!!!

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(FROM BELFAST.)

HAS REMOVED to No. 35, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same.

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We select the following notices of the Catholic press from amongst a great number of others:—"It contains a great variety of devotions adapted to almost every occasion and every taste, and, as far as we have examined it, selected with judgment and true devotional feeling."

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"Many excellent prayer books have during the last few years made their appearance among us; but the one now before us appears destined to carry off the palm of superiority. It is certainly the most complete manual of public and private devotion that we have yet seen. Indeed we know not how it could be rendered more perfect, as it appears to contain every thing that one could desire for such a use, whether at home or church. We do not hesitate to pronounce it the plus ultra in the prayer book line. Its typography, illustrations, binding, &c., are all of a superior quality."—Philadelphia Catholic Herald.

The "Golden Manual" has just been published by the Sadlers of this city, in a very complete and elegant volume. We think this prayer book is destined to have a very large sale. It is one of the largest, if not the largest, in the English language, and has some features not to be found in any other of our best prayer books.—New York Freeman's Journal.

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The following notice of the work is from the New York Freeman's Journal:—"THE LIVES OF THE FATHERS OF THE EASTERN DESERTS, OR THE WONDERS OF GOD IN THE WILDERNESS."—Sadlers, N.Y.—"This is another of the books for which the Catholic public are under real and deep obligation to the Sadlers. The substance of this volume is the work of Dr. Challoner, but Mrs. Sadler of Montreal has added to it, from the well known and interesting volumes entitled Peres Du Desert, the monastic lives of St. Jerome, St. Gregory Nazanzzen, and St. Basil the Great. This volume is sold at a low price, and most unobtrusively we say that no pious Catholic family should be without it. It is as interesting as the best written romance, and adds besides a most solid instruction, and an inspiring recommendation of the beauty of holiness."

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MONTREAL MARKET PRICES.

December 28, 1852.

Table of market prices for various commodities like Wheat, Oats, Barley, Peas, Buckwheat, Rye, Potatoes, Beans, Metton, Lamb, Veal, Beef, Lard, Cheese, Pork, Butter, Honey, Eggs, Flour, and Oatmeal.

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Mrs. REILLY,

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The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. JOHN LOUGHEE, as a Paint and Colour Store, opposite the HOTEL DIEU Nunnery Church, No. 154, St. PAUL STREET. Montreal, July 3, 1852.

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Corner of St. Vincent and St. Therese Streets, in the buildings occupied by C. E. Bell, N.P., Montreal. Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Missisquoi Circuit.

FOR SALE.

THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, 23, College Street. Sep. 11, 1851.

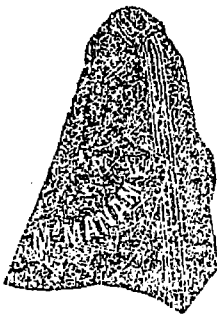
THOMAS PATTON,

Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

NOTICE.

THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 154, Notre Dame Street, where he will carry on his business WHOLESALE AND RETAIL of DRY GOODS, both STAPLE and FANCY, and would direct the attention of COUNTRY MERCHANTS to visit his STOCK before purchasing elsewhere. Liberal Credit will be given. ROBERT McANDREW. Montreal, May 19, 1852.

SEASONABLE NOVELTIES.



THE Undersigned invites public attention to his Stock of LADIES' CLOAKS, MANTILLAS, CHILDREN'S DRESSES, GENTLEMEN'S SHIRTS, &c., &c. All of which are warranted to be made of the best materials, and according to the

LATEST FASHIONS,

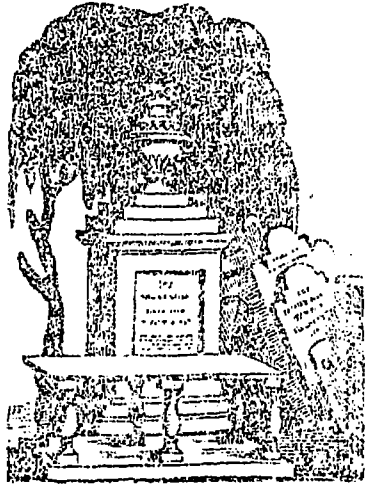
Together with an entirely New Assortment of FANCY AND STAPLE DRY GOODS, Which will be Sold AT THE LOWEST PROFIT.

W. McMANAMY,

206 Notre Dame Street, (West End.) Montreal, Nov. 11, 1852.

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., &c., wishes to inform the Citizens of Montreal and its vicinity, that any of the above-mentioned articles they may want will be furnished them of the best material and of the best workmanship, and on terms that will admit of no competition.

N.B.—W. C. manufactures the Montreal Stone, if any person prefers them. A great assortment of White and Colored MARBLE just arrived for Mr. Cunningham, Marble Manufacturer, Bleury Street, near Hanover Terrace. Montreal, March 6, 1852.

BOOKS SUITABLE

FOR THE

COMMENCEMENT OF A CATHOLIC LIBRARY, WHICH can be supplied by the Subscribers at the prices annexed, with a considerable discount off.

HISTORY AND BIOGRAPHY.

- List of books in the History and Biography section, including 'History of the Church', 'Lives of the Saints', 'The Rise and Fall of the Irish Nation', etc.

CATHOLIC TALES, TRAVELS, &c., &c.

- List of books in the Catholic Tales, Travels, &c. section, including 'Alton Park, or Conversations for Young Ladies', 'The Castle of Roussillon', etc.

CONTRIVERSAL.

- List of books in the Contriversal section, including 'Religion in Society', 'Ward's Erretia of the Protestant Bible', etc.

DEVOTIONAL.

- List of books in the Devotional section, including 'Annima Devota', 'Challoner's Meditations', etc.

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BOOKS OF INSTRUCTION, SERMONS, &c., &c.

- List of books in the Books of Instruction, Sermons, &c. section, including 'Cochin on the Mass', 'Catechism of the Council of Trent', etc.

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- List of miscellaneous books, including 'Brownson's Essays and Reviews', 'The Green Book', etc.

PRAYER BOOKS AND BIBLES.

We keep constantly on hand the largest and greatest variety of Prayer Books, and Bibles, to be found in America, at prices varying from 75c to \$5.

SCHOOL BOOKS.

Our Stock of School Books, comprises every assortment of all the works in general use in the province. We would also invite particular attention to our large stock of Beads, Crucifixes, Statues, Holy Water Fountains, Medals, &c. &c. 30,000 Religious Prints, (different sizes), comprising the greatest variety of Prints ever offered for sale in Montreal. 500 Reams of Foolscap, Letter and Note Papers. We are prepared to sell Books, Prints, Statuary, &c., &c., either by wholesale or retail, lower than any house in Canada.

D. & J. SADLER, & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal.

For Sale by H. COSGROVE, 54 1/2 St. John Street, Quebec. December 2, 1852.

DR. HALSEY'S

GUM-COATED FOREST PILLS.

SUPERFLUITY of Bile may always be known by some unfavourable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, gnostiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL.

No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the gall-ducts, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear; producing permanent good health.

NOTICE TO THE PUBLIC.

In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will of Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with

GUM ARABIC,

an article which, in every respect, supersedes Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills presents a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others. If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS.

If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain DR. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of DR. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house.

Ladies, DR. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them.

Travellers and Mariners, before undertaking long voyages, provide yourself with DR. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., R. BIRKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS. July 2nd, 1852.

Printed by JOHN GILLIES, for the Proprietors.—GEORGE E. CLARK, Editor.