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# CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, FEBRUARY 4, 1853.

NO. 26.

## STATE EDUCATION.

AN ADDRESS, DELIVERED IN NEW YORK, BY J. A. M'MASTER, ON MONDAY EVENING, JAN. 3.  
(From the N. Y. Freeman's Journal.)

Ladies and Gentlemen,—It is my satisfaction to feel that the success of the cause which I love above all other causes—the cause to which I have devoted my life—does not depend upon my arguments this evening, nor upon my ability, generally, to advocate them. It is my satisfaction to feel, that you, ladies and gentlemen, who have honored me with your presence this evening, have the same deep convictions upon this subject that I have, and that your presence here is the argument and the eloquence of the evening; and I confess that this thought relieves me from all embarrassment that I must otherwise feel from the consciousness of my own multiplied imperfections and feebleness. It is a satisfaction to me to feel that to-night I stand in the house of my friends—that I stand here to utter sentiments that I know the great majority of you already entertain, and that I stand here to utter words that you are accustomed to utter one to another, and therefore I have no fear of hostile interpretations of my words, or of unfriendly criticism. I have asked your presence this evening to hear some little discussion upon the subject of "the bearings of State schools upon the Religious Education of our People."

In addressing myself to this subject, it seems proper, first, to consider what right the State has to meddle in this business of education. Who has given to the State any right to turn nurse and school-master, and to take under its charge the care of our children? In examining this question, we must consider the State under its different conditions, and we must examine what is the condition of the State with which we have to do. The State has existed heretofore as a Theocracy. It has existed under the condition of Paganism. It has existed in Catholic times as the Christian State, and it has there afterwards existed in certain countries as a Protestant State. But in none of these respects have we to do with the State. The State with which we have to do, is a neutral, indifferent, or incompetent State, in matters of the soul and the immortal interests of man. If we had to do with a State that was a Theocracy, there would be no trouble in matters of education, because there all power comes directly from God—His voice, immediately and directly, governs every act of the State, and, therefore, God having the right to educate, as He has the right to do everything, there could be no difficulty in reference to the question of education by the State. The Pagan State is a corruption of the theocratic. The chief difference is, that as in the theocratic State God governs immediately and directly, so the Pagan State makes gods of its own, after its own image, presents them to its people for adoration and worship, that worship and the reverence of those gods upon them. The service of God we know to be perfect liberty, and so in like manner the worship of the State is perfect slavery; and as the State assumes the position of master and makes its subjects slaves, so whatever education the Pagan State may afford to its people is that which the master gives his slaves.

Christianity introduced liberty into the world. It would be a pleasant and delightful thing to dwell upon the terms of that liberty, and of the emancipation of man which Christianity brought into the world. First of all, by the regeneration of Baptism a dignity was conferred upon the soul of man which was before unknown; so that by the baptism of the infant the parent was taught to reverence in it a gift, not of his giving. A being and rights springing not from his jurisdiction. Here is the origin of personal rights. Hence springs personal liberty. But liberty to be efficacious must be under the dominion of law! What law then is to regulate and perpetuate the liberty of the individual, especially in the period of nonage? The Catholic Church comes in and establishes by another Sacrament the family, through Marriage. What does family mean under Paganism? Do you not know? Open your Dictionary of classical Paganism and read! It means a household of slaves. What does it mean under pure Christianity? The Catholic Church alone can answer you:—It means a one husband, a one wife, and the children of this single pair, so indissolubly bound together that death alone can separate them. Search Paganism through—search Protestantism through.—Search all that was before the coming of Christ, and all that has gone out of the Catholic Church, and everywhere the same brand of ignominy is stamped on all besides—there is no indissolubility of marriage—there is no impossibility of divorce;—therefore there is no sanctity in marriage—there is no family in that holy, perpetual sense that Christian tradition has handed down to us.

It is in the holy perpetuity of the Christian family

that God has provided for the liberty and for the rights of the child. God has never said to the State to take care of the child; nor to educate the child! He has given it no charter for such a charge. He has said to the family—to parents—to bring up their children—and He has specified the necessary learning—"Educate them in the discipline and instruction of the Lord."—(Eph. vi.)

The State, under the high direction of the Catholic Church, is subjected to the checks and safeguards of all true liberties; and the vested rights of the family is one of the most wonderful and beautiful of them. The family stands between the State and the child. It prepares the child to act afterwards its part in the State, and it guarantees the State from all injury meanwhile from want of good morals in the child. If the Church came in to take charge, in part, through her Hierarchy, of the education of the child, it was by the free act of the parent in each particular case. For the Catholic Church is, of the necessity of her being, most respectful of all other real rights.

But I must not dwell so long on this theme of beauty and of order. I must pass from the Christian or Catholic State to consider the State in its fourth condition, under Protestantism. The Protestant State is to the Catholic State nearly what Paganism was to Theocracy. As the Pagan State made gods after its own image, and forced men to worship them, so the Protestant State made a Church of its own, into which its will was the Baptism, and in which its interests the real presence. In Protestantism there is no supernatural power, such as is indispensable to giving rights to the individual, or holy sanction to the family. The soul and the conscience are again subjected to slavery; and the religion is again arbitrarily given by the master to the slave. The child loses its Christian guardianship, and its education, following the lot of religion, is either neglected, or managed by the State.

I have touched in a few words, and sufficiently, on the State in four of its conditions, as Theocratic, Pagan, Christian, and Protestant. It remains to speak of it under its last aspect, as neutral, or indifferent. Of this form of the State the world presents but the example of these United States; and, let me say for my country, that this condition is not of its choice, but a necessity of its conformation. This new condition of the State has come late in the series of ages; and is the result of circumstances. Nevertheless it must hold in its posture by the traditions of human society. With us the State is not Protestant, because the Protestant State is one that makes up a religion and a Church, and imposes it by force on its people. Neither with us is the State Catholic, because the Catholic State, is one not simply that guarantees freedom to the Catholic Church but that acknowledges the supremacy of the Church over all that affects or interferes with the soul and religion. Here the State is neutral, indifferent, or incompetent, because it is not submitted to the Catholic Church.

But the Catholic Church has taken its place as a fact, and as a philosophy, in the human and secular history of the world; and it is not possible that civilized and educated men can shut their eyes to it, any more, or that a people that have known its teachings can live and legislate as if it had never been. Its social traditions are planted too deep in human needs, and accord too well with the traditional reason of mankind! The State may decree and facilitate divorce; but the idea of the family is not buried, and its ghost still starts up beside all the hearths its gentle influences were wont to hallow.

The State disclaims any power of discriminating the true from the false in religion; but the soul of man has heard the story of a Redeemer, and an immortality; and it cannot submit itself thereafter to rest quietly in any such matter, as the slave of the State, or in the incompetency of the State. Liberty has come down to earth, and man will claim the right to seek it.

It is of this State, then, ladies and gentlemen, it is not of the Theocratic nor Pagan, nor Catholic nor Protestant State, but of the State as it is with us; the State neutral, indifferent, or incompetent in matters of the soul, that I said we might first ask whence comes its right to assume the office of teaching and educating children, and particularly of a people where the Christian tradition of the family is still recognised and cherished?

For my own part I am free to confess that, before I part with any iota of liberty, I am disposed to question closely the claims of the powers that would assume it. And I equally confess my distrust of every civil Government that seeks to centre in itself all the possible organic functions of social life. State centralisation is by no means a danger peculiar to monarchies, as the Jacobins of the French Infidel Republic could testify. And I have no disposition to conceal the apprehension I have of a too close copying of the ways of French Democratism by some men

who have had the direction of public affairs, especially in this State of New York.

If there were no such question up as the exclusion or admission of religious teaching from schools, I would have the same objection to giving up education as a business to the State, on political grounds. If I understand aright the principles of our best and honestest Statesmen; if I understand the truly national sentiment of this country in matters political; it is, that the safe course of our Government is to confine itself to the fewest and simplest duties possible for the management of public affairs, and to leave to the people themselves as many as possible of the functions of social life. To this principle, for a Government especially such as ours, I most cordially subscribe, as a lover of my country. The experience of the world and the experience of our own country teaches us that the accumulation of patronage, and the direction of the forces of civil life gathered into the hands of political rulers tend to their corruption, and lead them to use corrupt means, and corrupt instruments, if for no other purpose, at least for the sake of consolidating their power, fortifying themselves against opposing parties, and retaining in their own hands the possession of political power.—Such is our national experience, and such is the experience of the world. And therefore we may with reason be alarmed when we see what we have seen growing upon us year by year in the State of New York. When we see a powerful political combination of men arranging a subtle network of offices and of officers under the specious name of Educating the People, to be spread throughout the whole of the State; districting, indeed, our cities and large towns; but more formidable yet in the agricultural regions of the State, where local efforts to throw off the system are more difficult of preparation and of success. We may well be alarmed at it when we see the wires that sustain this network connecting, link after link, the districts with town offices, town offices with county superintendence, and all the counties with a one Bureaucratic Centre hard by the door of the State Department. When we notice that the links of these wires grow stronger at each conjunction, handing over neighborhoods bound to the town, towns to the county; while the State Bureau encompasses the whole with chains so strong that no local or particular oppression can avail to do more than supplicate the State power that has become its master,—and know that there is no effectual appeal, if the State Superintendent treats, as he has treated, the remonstrances with contempt! When we see the rapid strides that this scheme is making despite the partial remonstrances of a people who feel here and there the galling of the yoke, but have not penetrated the deep-laid plot that is working out beneath, nor the gigantic proportions that the system is hastening to attain. When we see a system of Normal schools for the exclusive training of teachers under State patronage; when we see these located at places where the influences pervading them may be easiest controlled by the State; when we know that the end of the plan will be the requiring as a qualification for a teacher the brevet or patent of this Normal school; when we know how certain and how powerful will be the political influences communicated from the wire-pullers for the time-being at the head of the Government to the teachers in training in the Normal schools; and through these on all the district schools; and through these again, on the whole of our rising youth, and on their parents in the villages, and hamlets, and on their farms, and beside the quiet hearths of our people, I am sure there is cause for distrust and alarm; and standing as I do this evening in the presence of so many men whose deep interest in the subject of the proper education of the young has brought them hither; and who, I know, have no higher earthly aspiration than to provide well for the perpetuity of our political institutions, and for the true welfare of the country that they love with such pre-eminent and real patriotism, I would not be true to my trust if I let the opportunity pass by, without declaring to them, what is the conviction of some of the most eminent jurists and of the best Statesmen of this country, that this whole scheme of absorbing, providing, and controlling by the State the education of the children of the people "is unconstitutional; is repugnant to the spirit and fundamental laws of this nation; is fraught with revolutionary danger to our political institutions; is a frequent source of corruption to our rulers and moral debauchery to our people; and is of the very essence and operation of despotism."

I have dwelt on this topic of the incompetency of the State in the matter of education far longer than I had intended. My deep conviction, of the importance of the views I have uttered do not permit me to regret having done so, but to discuss it as the interests of the State and of the people demand is not within the compass of time permitted to a lecturer. If the right government of the State were indeed

the object most considered in the Legislature of this great State, we might hope that some voice therein could be found to arouse the virtuous jealousy of the encroachments of administrative power that becomes a free and republican people, to consider the system that gives at present to the State Superintendent of Common Schools a power over all the public schools of the State, as unlimited and despotic as the Czar of All the Russias possesses over his people. As it appears that the true interests of the State and of the people must be looked after elsewhere, I can only say that with any competent and able advocate of the State school system of New York, such as are some honorable gentlemen I have the pleasure of recognising here to-night, granting him all the advantages he may have from his diplomas as Counsellor-at-Law, or from his Legislative experience, I will most cheerfully discuss with him, in any fair way he may propose, this great question of the competency and right of the State in the matter of popular education, in any or in all of its bearings.

But, for this evening, and before this audience, I must now pass on to other and dearer themes of discourse. I have said what I think of the right of the State to play schoolmaster; and that I would dislike it as a usurpation of a right vested in the family, although the method and matter of the education were in itself altogether free from blame. But I will now go on to show that our grievance is not at all a theoretical antipathy to a system that practically is working well.

Popular education is the work and the offspring of the Catholic Church. Dislike the truth of the statement! Hate it as men may; they are not able to dispute it. Before the Catholic Church established in her Monasteries, and along side of her Cathedral and Parish Churches, schools for the children of the people, of the poor as well as of the rich,—nay of the poor rather than of the rich who could be otherwise provided for—there was no such thing as an education for the people. In Paganism there was a discipline that looked like education, but every scholar knows that it was only for a class, who were expected afterwards to govern the State. If you would know how the Catholic Church educated the children of her people, go to Digby, the beautiful and erudite Catholic scholar, and read it in those marvellous books of his, his Ages of Faith, and his Compendium. Or, if any of you are foolish enough to distrust the testimony of a Catholic in this matter, go to Maitland, the Protestant bookworm of Canterbury Library. Read in his work, which in irony he called the Dark Ages, and learn the irrefutable proof of what I say. And, if you would learn that the Catholic Church is alone and pre-eminent in this work, go to the laborious compilations of the German Dollinger, and read in the very words of the first followers of Luther and of Calvin, the disorder, the decline, and the contempt into which learning and education was brought among the people by the Protestant Apostasy. Referring you to these ample testimonies, I content myself with the assertion of the fact that the Catholic Church, and no other, has generated popular education.

And the use I make of this fact is this: The basis and the great object of the Catholic Church, in bringing forth this education of the people, which under a perverted and monstrous form is now applauded as the special work of other agencies, was the deeper inculcation, the more intelligent appreciation, and the more thorough knowledge, of the doctrines of divinely revealed and positive religion!

Now, Ladies and Gentlemen, there may be an honorable and fair difference of opinion as to the point I have been discussing hitherto. Men may honorably question whether, as I think, the interference of the State in matters of education is a usurpation and an injury. Men may have the opinion that as almsgiving is no normal function of the State; and yet, in this country the citizens agree together to let the State tax them for the support of the poor, and be their almoner; so, the people may, without danger or wrong, agree to give the State power to tax them for schools, and be their schoolmaster-in-chief.

But there is a thing that I deny that any man can honorably maintain;—and it is that the State, assuming such a right, or having it granted, can come in and pervert the fundamental idea and object of education; can substitute another and antagonistic end to be accomplished, and give back to the families that have a right to manage the education of the children, what those families know to be a useless or a pernicious education. The State with which we have to deal is not a Theocratic, nor a Pagan nor a Catholic, nor a Protestant, but let us not fall into the error of some Protestants of granting that it is an Infidel State. It is simply, not from choice but from necessity, a State, neutral and incompetent in matters concerning the soul.

Now what is the object of education? It is neither more nor less than, to fit man for accomplishing



his destiny; and since the Revelation brought down from heaven by Christ, none but fools or knaves deny that the destiny of man is immortality! If the object of youthful education is to fit man for his destiny, it follows that the great object of the education of children is to prepare them for eternity! All this is precisely what the Catholic Church primarily intended when she devised schools for popular education at the first? What follows again from this?—Why, that every man, if consistent, must deny the doctrine of immortal life as taught by Christianity, or else must acknowledge that the religious dogmas that lead man safely to that immortality are the most valuable and important things that can be taught in schools; and that schools where religion is not taught and practised, do not accomplish the end of education—the fitting of men to fulfil their destiny.

I might leave it then to the advocates of our State schools to settle how schools, created by a State, and in the image of a State, that is incompetent in matters of the soul, can be themselves other than incompetent to instruct the soul rightly for immortality; or what value an education neutral, indifferent, or incompetent in the things of immortality, can be to men whose life on earth has no other value than as a preparation for an eternal life, whose conditions depend upon religion. In the presence and in the teeth of this incompetent State system it would be enough that I proceed to assert the unchangeable doctrines of Catholic truth, and of all men whose profession of Christianity has any sincerity.

All true learning, and all real science is good in its measure, and in subordination to the doctrine of God and of Religion, which is the basis of all truth.

But no science, and no learning is good, or safe, or worthy of acceptance by immortal man, which is not subordinate to the doctrines of God, and seasoned throughout with the salt of religious teaching and religious practice.

But it is no wish of ours to be impracticable, or to urge merely theoretical objections to the arrangements that others of our fellow-citizens may desire to enter into. Notwithstanding that we avow our conviction that the assumption of education as a function of our Civil Government is impolitic for the State, yet show us how it can be so adjusted as not to defeat the great end of immortality for which we live, and we will waive our objections, and give the plan at least a full and unembarrassed trial.

Do you say that our State can have nothing to do with religious doctrines in schools? But it has to do with them! It does decide upon them, when it excludes any of them from the schools of the people.—It thereby murders religion in the nursery; it strangles it in the very cradle. Do you say it can give no money to support doctrines not common to all the people? But it does give its support and all its support to maintaining the very worst of doctrines, and one far from common to all the people. The doctrine which teaches that religion need not be taught in schools! Do you say that no arrangement for separate schools where different religions may be taught is possible? and that the attempt would break down the system? This, then, would but prove that the system is bad and ought to be broken down. But an arrangement is not so impossible as it is thought.—Let but a disposition be shown to do justice, and to deal fairly, so far as can be easily done, and the most grievous difficulties would vanish. When such a disposition is shown we will be found ready to propose a plan that should give satisfaction to all candid men, and for the points which cannot be reached, and which require consideration and compromise, I will guarantee that the objections will not be urged from Catholic quarters.

But, in truth, the real position of the supporters and advocates of the State school system, is this:—They do not want anything different in their arrangements! Whether it be that the system as at present organised affords plunder for jobbers upon the public treasury, or whether that it affords influence to the men who for the time being gain control of it; or whether it be that its promoters esteem it as injurious to interests that they desire to see ruined; or whether it be all of these together—the desire is to keep the present school system in operation at every cost, and at every hazard. I am sure it is too late in the day to argue that the system does no wrong, on the ground that any general religion can be taught, effective as religion, but not deeply offensive to any one creed. Excluding all reference to Catholics, the sects have found out by this time that the elimination from religious instruction of the doctrines on which they differ one from another, leaves mere infidelity. And when the tens of thousands of children of Catholics in this city and State are taken into the account, as they must be, we have told them and must repeat it, that the inculcation of whatever kind of religion they may consider as common to all of them, or devised by any wit of any of them for the special occasion, is as injurious to our feelings, and as repugnant to our consciences, as could be to theirs the public teaching in common schools of prayers to the Blessed Virgin, or professions of fealty to the Holy Roman Catholic Church! But the supporters of the State school system, commonly desert all consideration of religion. They contemptuously banish it, as having little right to meddle with the things of this world, which they seem to consider as being wholly given over to be managed by the devil—and themselves! They tell us that separate religious education promotes bigotry, and destroys good neighborhood. The firm belief in the truth of any religion must be accompanied by the conviction that every religion opposed to it is false. If this be bigotry, then the only liberality is scepticism. But if they say that in any other respect than that of possessing profound religious convictions, religious education injures good neighborhood, we challenge them to the proof. As to Catholics the appeal is triumph-

ant. The Catholics who are now your neighbors have for the most part been all brought up under a religious separate education, and very many of them in entire segregation from people of other religions. Can you say that the people, thus brought up, who frequent the Sacraments and services of the Church, are not good neighbors? Why it is proverbial, even in the mouths of their opponents that these are, in all things human, the very best of neighbors? Can you point me, in the Catholic Catechism, or in any of the Religious observances that we inculcate in our schools to one doctrine or commandment, that, either in itself or in the tendency of its influence, goes to making man or woman a bad neighbor? For the catechisms and doctrines of religions other than the Catholic I have little love. And yet I know most of them and I must say that, although many of the pulpit declamations of Protestants go directly to making bad neighbors, yet I know of no doctrine inculcated in any one of their catechisms that tends to make a man a worse neighbor than he would be without learning that catechism! But I will tell you whence is the danger of bad neighborhood and of an intolerable population! It is from the total abrogation in the education of the young, of that Divine religion which teaches man to fear God and to reverence His laws; to love God, for Himself, and to love ones neighbor for the sake of God! Hence come upon our afflicted society the selfishness, the oppression, and the unscrupulous extortions and frauds of the rich and powerful! Hence come the robberies, the thefts, the forgeries, the recklessness, and the self-abandonment of those who are poor and wish to be rich! Hence come the overflows of licentiousness, that have polluted our society till men are no longer secure of the honor of their wives, the peace of their families, or the security of their estates. And yet, from the gilded and bedazzled charnal house of this modern society, men are not ashamed to raise their care-worn, spectre-like faces, to exclaim against the danger of bigotry and bad neighborhood from the too positive inculcation of the doctrines and duties of religion!

Abandoning, perhaps, such a ground, the fosterers of godless schools turn to a plea more consonant with the sentiments of the god of New York; and urge the motive of economy. But from the fact that the men of our times so well know how to calculate the uses and economy of money, this is a plea the more certain to refute itself. Let me only remark, that the Board of Education of this city, in answer to the charge of extravagance urged against them two years ago by Mayor Kingsland in his Message showed, satisfactorily so far as I know, that the schools under their management were more cheaply conducted than the schools of other cities under the same kind of State management. Well, by consulting the last year's Report of the State Superintendent I find that more than half a million of money was demanded of this city for schools, for one year. And, by the same Report I find that the average attendance was but a little over 40,000. So that the expenses of this economical system, for just what they do for the children of the city amounted to from twelve to thirteen dollars per scholar.

I will dismiss this plea of the economy of State control of schools with two remarks. The one is, that every man who has examined the subject knows it is true of all work done by the State, that it costs more than work done under private supervision. I say farther that men could be found, as a mere business matter, to contract for doing all the State and city do in education, for one-third of the half million they called for. However, the plea of economy is but a sordid plea, at best; and their undoubted extravagance of expenditure is one of the lightest objections we have to urge against the managers of the State schools.

The last plea to which the champions of godless education are driven in its defence, and the only one that even in theory has the shadow of reason or law on its side is, that the State must take education into its hands to secure its own interests; as a preventive of ignorance, and the crime that is supposed to flow from ignorance.

But if my feeble powers will permit me to rise in any degree to the true heights of the question here in debate, I will tear away this mask of reason and of law. I will show that the assumption of education as a State function has defeated its own ends; that in the hands of the State, education has done little towards dispelling ignorance, and instead of preventing, has actually promoted and been the cause of crime.

Have I gone too far? Now listen, and see if I prove not my assertion. Within the memory of men who are still young, the city of New York departed from what was the practice throughout this State, and instead of leaving parents and neighborhoods to choose their own schools and teachers, and sometimes granting money for their encouragement; in this city the plan was proposed of the State taking charge of education. From step to step they went on till the law of 1842 was carried, after warnings given of its results, by one whose name will forever shine in the history of the struggles of religion against godless State schools in New York. Well, you have had ten years of experiment. To what result has it brought you? One result is that now, with an annual tax upon the people of more than half a million of dollars, these schools thrown open by the State, with all their allotments of gratuities, have within their precincts but little more than an average of forty thousand children—far less than one-third of the children of the city. Is it thus that this lavish outlay of money is to dispel ignorance? The people distrust these schools, they will not send their children to them. The system has been imposed on the community, under the pretence of being a benefit, from the very fact of the traditional feelings in favor of an education that had its source elsewhere than in the

State. But it has not taken hold of the children of the people. It pretends to have but from a fourth to a third of them. And yet for this it taxes this city more than half a million of money. Evidence of this failure of the system is to be found in the official reports themselves. I suppose Mayor Kingsland, whose term of office has just expired, will not be considered to be in the pay of the Catholics, when he uses this language:—"I trust that the amount demanded for school purposes, (which was over half a million of money,) will have the effect of directing to this subject the attention of those who contributed this sum, and unless action is had with regard to placing in the municipal authorities some control over the expenses of this institution, they will increase from year to year, until, in the end, there may be a revulsion of feeling against an organisation so enormously expensive, which may result in serious injury to the cause of universal education." Within a few years past designing or misguided men have leagued together to spread this same system throughout the State. After three years of experiment the promoters of it, last summer, called a Convention; and listen to the terms of the call:

"The interest felt for common schools by the community is manifestly less at the present moment (1852) than at any time for many years past," and that "the mischief wrought among our schools, and the distrust engendered in the public mind are now prevailing to an extent which may well alarm the friends of education;" and, they add, they "feel that immediate steps should be taken to stay the downward progress of our schools."

Dr. Potter, formerly of Union College in this State, now Protestant Bishop of Pennsylvania, in a letter to this Convention regretting his inability to be present, speaks of "what, to a 'looker on in Venice,' seems much like a backward movement in the great State of New York." Dr. Potter was one of the hottest advocates for the State school despotism inaugurated in 1849-1850.

Do I need to go farther in order to show that the assumption of education by the State has defeated its own ends, by imposing great expenses on the community, and showing results that produce in return only disgust? But I was to show something farther. I was to make it clear that the kind of education offered us by the State is actually productive of crime; instead of a preventive. The education here offered is an education without religion. It is the teaching of letters, and of the elements of science, without the correlative inculcation of moral principles resting for their sanction and obligation on the revealed will of God—which is religion. Now, if reasoning a priori—or if the experience of man—or if the results of statistics, go for anything, they prove that all such education, quickening the wits, and deadening the conscience; training the intellect, and neglecting the heart, and the supernatural faith that alone rightly directs the heart—only creates a power of havoc and destruction in the moral universe. I would give you some startling statistics to this purpose, but statistics are made in our day to talk any language that is desired; but instead of unreliable statistics, I will give you one most unsuspected testimony to my assertion.

What I have said is, that teaching the rudiments of letters and science, without positive religious doctrines, is productive, not preventive, of crime. The cant of modern times has supposed that any instruction of the intellect tends of itself towards the practice of virtue. Under this notion a system of "Sabbath Schools," as they called them, was started many years ago in London and other parts of England. That is, Sabbath Schools for the purpose of teaching children to read, but not sectarian; that is not training them in the doctrines and practices of any particular sect or church. Now let me read a paragraph from a Protestant religious paper of London, copied into the Methodist organ of this city two or three weeks ago:—

"In 1845, it was calculated that from London alone, there was a yearly circulation of stamped and unstamped newspapers and serials, of a decidedly pernicious character, to the extent of 28,862,000. . . . the beginning of 1851, above 100 new penny periodicals were started; and again in January, 1852, at least an equal number, the greater part of these being calculated to do harm rather than good. A correspondent of the *Morning Chronicle* says; 'Since the year 1844, when Eugene Sue's *Mystery of Paris* appeared in London, a great number of penny papers of a vitiating character have been published in London, Manchester, Liverpool, and other large towns. . . . The mischief already done is considerable. The young people of both sexes, in the families of the mechanic and the shop-keeper, are now habituated to a course of reading in which felony, murder, violation, forgery, adultery, and all other crimes, are treated as the common occurrences of life. The consequences is, that the minds of thousands are depraved by that very exercise which ought to improve it.' . . . With regard to infidel publications, we were ourselves informed by a clergyman, that in one large manufacturing town alone—that in which he labors—the weekly circulation of an infidel and blasphemous penny periodical there published, is 23,000; the proprietor and editor of which both deny the existence of a God. The *Edinburgh Review*, July 1850, made the following appalling statement: 'the total (annual) issue of immoral publications has been stated at 29,000,000.'

"Is it possible for such a foul deep stream of iniquity as this to pour forth through the country, and penetrate into every street and alley, of every large and small town and even village in the land, without annually engulfing thousands of our youth in hopeless ruin? How many of the flower of our congregations, and families, and the hope of our Churches, are by these means cankered with the principles of atheism, infidelity, and ungodliness? These principles corrupt first the mind and then the manners of the rising ge-

neration, and it is distressing to see to what an extent this has been done. The tares have been sown while men slept, and now they appear rank and luxuriant. It is true that the advocates of unbelief in our day weave with thin cobwebs; yet, according as they deal with the depravity of their nature, they are strong enough to hold many of their insects, I mean our young people, and when once they have entangled them, they never cease to instil their venom until they have totally poisoned and ruined them. It is lamentable to see how soon some of these novices set up as doctors in the devil's school, and seating themselves in the chair of the scorner, can deride all revealed religion, arraign and condemn Christ as an impostor, and besmear him again with their spittle, burlesque the Holy Scriptures, and laugh at immaterial substances and everlasting flames.

"I suppose that it will not be denied that our Sabbath have created the market for the abundance of cheap periodicals in this city. Before the masses of our population could read, there was no demand for these things, but as that vast power has been bestowed upon the working classes, the press is teeming with its cheap literature in every direction. Who are they who devour with the greatest eagerness the frothy and demoralising works which teem from the press of this day? They are young people, who have lately been in the Sabbath school, and others who were there a few years ago. But is it not inflicting a curse, and not a blessing, upon young people to give them the power of letters and then leave them to the victims of cheap writings which are corrupting the youth of our age?"

The Methodist paper of this city accompanies this citation with the regret that the evil complained of has equal applicability to this country—although Methodists in their hate of the Catholic Church are almost foremost in joining hands with those who promote godless education in this country, and thus weave their cobweb for catching the children of the people.

I cite this testimony, but I do not need it. All who have eyes to see, or ears to hear, in this city, where State godless free schools have been longest in operation, see and feel what is becoming of the youth of the city. The frightfully swelling lists of youth whose names figure on the return and books of the police tell the story! The repeated presentments of our Grand Juries as to the increase of juvenile delinquency tell the story! The charges of our Judges, and the language of the prosecuting officers in our criminal courts; all these unite in testifying what is happening to the children of this city submitted to an education without the strenuous inculcation of the practices and doctrines of revealed religion. All these testify in tones that should make this city start from its long torpor, as to the purpose and effect to which have been applied the millions of money here lavished under the name of education, after being wrung by the tax-gatherer from the owners of property; who in their turn collect it from the people in increased rents on every man or woman who occupies a shop, or a house, or so much as a poor room in this city.

If this be education—and if the results of teaching the children of the people to read are to continue thus—if they are to be taught in schools no fear of God, no principles of religious restraint, no horror of using their newly acquired power of reading, upon the piles of flagrant licentiousness and blasphemy, and immorality, which is the most plentiful, the cheapest, the easiest of access to them; if they are to go on reading what the supply of the popular shops of cheap literature shows to be their principal reading at this time; then, for my own part, I would invoke the ridicule of this age that thinks itself so wise and so free, because it knows how to read George Sand and Eugene Sue; and I would not be afraid of the paradox of declaring a new Beatitude, and saying—*Blessed are the Ignorant!* If popular knowledge is to consist in knowing how to read, and then in reading chiefly all that is shameful and criminal and obscene in the records of life in New York and other cities, and all that is hideous and foul in the diseased imaginations and corrupted hearts of the writers of licentious fiction—then *blessed are the ignorant!*

The speaker here referred to Ireland as a nation which its oppressors had for ages robbed of scientific as they had of material wealth, and which, therefore, men of a certain class were pleased to call ignorant, but he showed how, by preserving solely the knowledge of religion, not only had the people been able to accomplish their real destiny—the salvation of their souls—but that the nation itself, instead of perishing, or sinking into brutishness, had, at the moment when it seemed annihilated, risen and showed itself in the face of the world in an attitude that claimed the astonishment and veneration of the whole Catholic world. The conclusion he would draw was this:—that religion without secular education might well suffice the real ends of man, but that an intellectual training, from which the doctrine of God was excluded, was worse than useless.

CATHOLIC INTELLIGENCE.

RE-OPENING OF THE CHURCH OF ST. GENEVIEVE.—The 3rd of January, 1853, will be a memorable day in the annals of our Holy Church in Paris; a day of solemn expiation and pious joy, on which a public scandal ceased, and the august patroness of the great city again took possession of the temple raised in her honor. On that morning, the church, so long profaned by the name of the Pantheon, was restored to God, under the invocation of St. Genevieve.

A CATHOLIC HIERARCHY FOR HOLLAND.—We read in a Dutch journal, the *Woordbrabanter*: "It is announced that Mgr. Zurin, Bishop of Lura in partibus, V. A. of Ribourg, will be named Archbishop of Holland—that is to say, to the first charge



of the Catholic Church in the kingdom of the Netherlands. This would be the commencement of the new organisation, consequent on the abolition of the Concordat of 1827, and of the convention of 1841, an organisation of which the Ministers of Justice and of Foreign Affairs have spoken on the discussion of the budget." On this the *Univers* remarks:—"It is well known that negotiations have been for some time going on between the Dutch government and the Holy See for the re-establishment of the Catholic Hierarchy in the Netherlands kingdom. According to the latest advices we have received, those negotiations were at length on the point of completion. But we do not know if things are so far advanced as the news given by the *Woodbrabant* would lead one to believe. The wishes of the Netherlands Catholics would be crowned on the day when Pius IX., meeting with no obstacle on the part of the government, shall be able to do for the Churches of Holland what he has done for the Churches of England."

**CONCORDAT WITH AUSTRIA.**—A Concordat is on the eve of being concluded between the Holy See and the Austrian government. Count Buol-Schauenstein, Minister of Foreign Affairs, and Count Thun, Minister of Worship, with whom is joined for Ecclesiastical affairs Mgr. Rauscher, Archbishop of Leclan, have been charged with the negotiations in the name of the Emperor of Austria. His Excellence the Nuncio Apostolic, Mgr. Viale-Prela, has been designated by his Holiness the Pope.—*Univers*.

**CONVERSIONS.**—On the 10th Dec., the Count Pfeil von Diersdorf and M. Rochus von Roehow made their abjuration of Protestantism in the Cathedral of Breslau. Before entering the haven of the Church, these two distinguished men had explored all the phases of Protestantism, from Hegelian rationalism to the pietism of Spener. The awakening given by Silesian Protestantism, the compromise into which their Church entered during the last revolutionary tempests—a compromise by which it favored dena-gogy—the clamors raised against the missions and the Jesuits, and the noble conduct of the Catholic Episcopate, all these things contributed to inspire in them the desire of studying the doctrine of the Roman Church. They had become acquainted with the book of the "Imitation of Jesus Christ" in the school of Dr. Stahl; but as pietism had maimed the most beautiful book that ever came from the hand of man, by retrenching from it the fourth book, they wished to possess the whole of it, and to return to the Catholic Faith, in order to draw at their true source the waters springing up into life everlasting, of which they had had a foretaste in reading the first three books. What, in fact, becomes of piety without the generative dogma, so excellently treated in the fourth book of the Imitation? The flower deprived of its root withers very soon, and the most limpid water, when it becomes stagnant, corrupts. Thus piety has become among Protestants a vibration of the nerves, which has no more force except in hatred, and which knows not the chaste and sweet expansions of a confiding soul. "You have restored the crucifix to our churches," exclaims the Pastor Lutkemuller, addressing himself to the evangelical unionists; "be then logically consistent by restoring to them also the true Corpus Christi."—*Ibid.*

IRISH INTELLIGENCE.

**CHANCERY APPOINTMENT.**—The Lord Chancellor has appointed Mr. Francis Blackburne Martley to the office of chief clerk in the Registrar's office, Court of Chancery, in the place of Mr. John Kelly, who has resigned.

**LEGAL APPOINTMENT.**—Mr. J. Kemmis has been appointed Crown Solicitor for the Leinster circuit, in the room of his father, who has resigned the office.

**CAYAN ELECTION.**—It is said that Mr. W. Humphreys, of Ballyhaine, will contest the representation with Sir John Young, Chief Secretary for Ireland.

It was rumored yesterday evening that Baron Pennefather had at length consented to make way for Mr. Brewster—that the baron's son, Mr. Pennefather, was appointed to the Under Secretaryship—and that Mr. Keogh had been promoted to the Attorney-Generalship.—*Daily Express*.

**THE IRISH PARTY.**—In despite of the treasonable treachery of the leaders of the "Old Brigade," all is still right. Ireland will not be so easily trafficked in, or bartered away, as Messrs. Keogh, Sadler, O'Flaherty, and Co., in the folly of their self-sufficiency, vainly imagined. They have done their utmost to debauch and corrupt the public mind; but they have failed. We had our misgivings about the extent to which the defection from the ranks of the Irish party might proceed. But with the publication of the letters of Mr. Lucas and of Mr. Moore, and upon reading the opinions of the liberal people of Ireland, reflected in the columns of the metropolitan journals of the last few days, we feel thoroughly convinced that the "policy" of the Irish party has sunk too deeply into the national mind to be shaken by the ignoble desertion of a few. Ever since the deserters sought with might and main to "merge measures in the men," we have had our doubts about their designs. Ever since they started their own organ, on the false plea that the Catholic and national interests of Ireland were not in sufficiently safe keeping in the hands of the pre-existing metropolitan and provincial journals of the country, wise men had their misgivings. The first time our confidence in the "pea-green-incorruptible" of Galway was shaken, was when he had the hardi- hood to lecture the Clergy of Tuam because they had the discrimination to see, and the honesty to condemn the evil tendencies of the *Telegraph* speculation. However, it is needless now to continue any further recrimination. The people and Clergy of Tuam were never deceived in these men. The result has proved the wisdom and the sagacity of their conduct in separating the "principles" from the "men" of the "Brigade." All Ireland is now alive to the depth of the gulf of treachery which lay in their path. Thus forewarned is it to be in future forearmed.—*Tuam Herald*.

**ATHLONE.**—The petition against Mr. W. Keogh has not been withdrawn, consequently no new writ has been issued.

**ATHLONE.**—On the 9th ult., Mr. Keogh, the Solicitor-General for Ireland, paid an electioneering visit to his constituents at Athlone. He collected a number of electors and others at Rourke's Hotel; where he entertained them to a speech. The parting looks of the audience showed clearly their misgivings had not been removed by the eloquence of the right hon. and learned gentleman. More than one or two were heard to say he was "no longer the man for Connaught."

**ARRIVAL OF THE NEW VICEROY.**—The Earl of St. Germans, the newly-appointed Lord Lieutenant arrived in Kingstown, shortly before 12 o'clock on Thursday from Holyhead, in the Prince Arthur steamer, and was conveyed by special train to Westland-row, and from thence to the castle, in one of the Earl of Eglington's carriages, which was in waiting at the terminus. His entry was strictly private, and the hour of his arrival was only known by a few. A Privy Council was held at the Castle, at which the noble Earl was sworn in as Lord Lieutenant of Ireland.

The ceremony of inaugurating Mr. Kinahan, the eminent wine and spirit merchant, as Lord Mayor of Dublin, took place on Saturday last with all due pomp and circumstance. The old glass coach was produced on the occasion, with the brilliancy of its best days renewed, and a long train of private carriages followed in the procession. The Town Council passed a cordial and merited vote of thanks to the out-going Lord Mayor, Mr. Darcy.

**RELIGIOUS EQUALITY COMMITTEE.**—The meeting of the Religious Equality Society took place on Wednesday, 12th ult., in Lower Sackville-street—Mr. George H. Moore, M. P., in the chair. Resolutions were adopted calling upon the Liberal Members and their constituencies to maintain an opposition to the new Government, "until they made religious equality a Cabinet question," and condemning and denouncing Messrs. Sadler and Keogh for having accepted office under such a Government. Opposition was given, but most unavailingly, by Mr. Sharkey and a few other gentlemen, who with Mr. Devoreux, M. P., for Wexford, left the meeting protesting against the proceedings.

**MONUMENT OF THE LATE ARCHBISHOP OF DUBLIN.**—After a lengthened examination of the several designs and models submitted for this work, the committee have selected that of Mr. Thomas Farrell, a younger member of a distinguished family of Irish artists. The monument is to be erected in the Cathedral Church, Marlborough-Street. We heartily congratulate the young artist on his well-deserved success. The design is that of a kneeling figure vested in alb and cope.—The entire composition is beautifully expressive of the piety and sweetness of character of the illustrious Archbishop; and will, we are certain, when executed in marble, more than justify the choice of the committee. It is but fair towards the young sculptor to say that some of the most eminent artists in these kingdoms were competitors on this occasion.

**THE QUEEN'S COLLEGE, GALWAY.**—The vacancy created by the resignation of the Rev. Dr. O'Toole, as Vice-President of the Queen's College of Galway, is at last finally settled. The appointment of Joseph O'Leary, Esq., has been confirmed by the Lord Lieutenant.—*Galway Vindicator*.

We hear that Lord Annesley intends expending about £20,000 in the erection of a castellated mansion near Belfast.

**MR. GAVAN DUFFY, M.P.**—The Term Grand Jury returned a "true bill" of indictment in the Court of Queen's Bench, Dublin, on Wednesday, against Mr. Duffy, as proprietor of the *Nation*, for a libel upon Birch—the late proprietor of the defunct *World*—with reference to the celebrated trial in which Lord Clarendon and Sir William Somerville were involved.

**MORE STIPENDARY MISREPRESENTATIONS.**—A few weeks ago we noticed the discomfiture of the cabal who had secretly denounced Mr. Geo. H. Moore, M. P. to the late Government with reference to his magisterial conduct as a Justice of the Peace, in the County of Mayo. A similar game was played in Clare as appears from the following extract from a Dublin letter:—"Some weeks since an inquiry was held in Clare, by Sir Lucius O'Brien, the lieutenant of that county, under the direction of the government, respecting charges preferred by the local Tory party against Mr. Cornelius O'Brien, one of the present members for the county, Mr. John O'Brien late member for Limerick, and other magistrates, for their conduct in adjudicating at petty sessions on a charge arising out of some election squabbles. The *Evening Post* states that Sir Lucius O'Brien has forwarded his report to the government, and that the result is, "the entire case has broken down, and ended in a ludicrous failure." It is added that Mr. Franks, the stipendary magistrate, upon whose representation the inquiry had been granted by the government, has been removed from Clare to the Queen's County." We have not heard that the Mayo spies were either discharged or removed. It has been proved that they told wilful falsehoods in order to damage the character of the patriotic member for Mayo—and the interests of society demands that such calumniators should be dismissed or at least publicly reprimanded.

**DEATH OF MR. ALEXANDER, M.P. FOR ANTRIM.**—The Irish papers announce the death of this gentleman, which took place last week, caused by a violent attack of hydrothorax. He was only 37 years of age.

**THE WEATHER.**—Rain has been falling in torrents all this morning. The accounts from the country are becoming really alarming, and a destructive rot prevails amongst sheep.—*Tablet of Jan. 15.*

It appears by a statement in the *Northern Whig*, that within the last three years, flax cultivation in Ireland has increased from 53,000 acres to nearly 150,000 acres and that arrangements have been made by the Ulster Society to open flax markets next month in Cork, Limerick, Galway, Athlone, and New Ross, at which Belfast buyers regularly attend. Linen powerlooms are increasing, to meet the deficiency of weavers resulting from emigration, and the flax-spinning mills have been rapidly augmenting. The cotton trade is also extending in Ulster, and the muslin and embroidery branches have become a great staple of industry throughout the country, affording vast employment, especially to young females.

**EXPORTATION OF SALMON.**—The *Limerick Chronicle* states that 228 tons of salmon taken in the Shannon, were sent by railway from that city to various parts of England and to Dublin, during the last season.

Engineers are engaged making surveys at Gort for an intended line from Ennis to Athenry on the Midland Louth Western Railway. When the Limerick and Ennis line is finished, railway communication will be then perfect between Galway, Limerick, Cork, Tipperary, Clonmel, and Dublin.—*Bulldozer*.

**PUBLIC MEETING—THE BRIGADE.**—A public meeting of the North City ward was held on Monday, at the Mechanics' Institute, to petition parliament in favor of Mr. W. S. Crawford's Tenant right Bill, Alderman Campbell presided. The meeting was addressed by Dr. Gray, Mr. Lucas, M. P., Mr. J. M. Cantwell, and other persons of local distinction. The meeting was unanimously of opinion that the late Whig attempts to remove the Viceroyalty, and otherwise impoverish Ireland, would be renewed by the present unpopular government, unless the people of Dublin and of Ireland generally, aroused themselves at once to a sense of the danger which threatened them. They should stand on the defensive and be ready to meet the attacks which they might expect from the treacherous Whigs, if they were deemed too weak to make effectual resistance. The traitors who sold themselves, and thought to sell the Irish party to the minister, were denounced in unmeasured terms by the leading orators. The following is one of the resolutions adopted by the meeting:—

"Resolved—That this meeting views with profound indignation the conduct of Messrs. Sadler, Keogh, and O'Flaherty—three prominent members of the Irish party, who, though solemnly pledged not to identify themselves with any government that would not make the repeal of the Ecclesiastical Titles Act, Sharman Crawford's Bill, and Religious Equality Cabinet questions, have sought for or accepted office under a coalition government, the leading members of which consist of the framers of the titles act, the opponents of Mr. Crawford's bill, and the preservers of the Irish Church establishment—thereby destroying, so far as in them lay, the moral influence of the Irish party which they affected to sustain, and giving countenance to the scandal of the London Clubs and political coteries that the Irish representation is a mass of corruption and venality.—*Tablet*.

The 31st Regiment embarked on the 8th ult., at Cork on board the steamship *Simoon*, for the Mediterranean.

**EXTRAORDINARY SCENE IN A COURTHOUSE.**—One of the most extraordinary scenes ever witnessed in a court of justice, took place at the Galway quarter Sessions on Wednesday. In an action with regard to right of property, a witness was subpoenaed to produce a lease. When he came on the table he refused to surrender the document, although he admitted that it was in his possession, "without the consent of his partners" in it. The court threatened to send the witness to gaol, but without any effect; and as he still persisted in refusing, his worship ordered him to be searched. Accordingly four or five policemen seized him, and attempted to throw him down on the table. The witness, however, showed fight, kicking and tripping with all his might. In the melee, the witness's chair was upset, and there being now a clear stage, physical force gained the ascendant, and poor Paddy was stretched on his back; but not until he succeeded in causing some consternation among the young gentlemen of the bar who sat round the table, and who, having a due regard for the preservation of their faces, quickly vacated their seats. Though down, the man did not yet surrender, and it was not without considerable difficulty that the police effected their purpose. As soon as the deed was taken from him, and he had recovered his legs, he laughed heartily, saying he did "not care about it, as they took it from him by force; but he would not give it up without the consent of his partners." Whilst this scene, which lasted several minutes, was being enacted the greatest confusion pervaded the whole court.—*Galway Packet*.

**ILLEGAL MARRIAGES.**—Mr. Jacob Scott, a degraded clergyman of the Presbyterian Church, has been committed by the Sligo Petty Sessions, for trial at the ensuing assizes, on a charge of solemnizing illegal marriages.—*Dublin Express*.

**THE CONVICT KIRWAN—SUSPICION OF ANOTHER MURDER.**—On Thursday the magistrates of the Head office of Police were engaged in the preliminary investigation of a charge of a most serious character against the convict Kirwan. We understand that it amounts to murder. An artist named Boyer, who had been on intimate terms with Kirwan, disappeared from Dublin in a most mysterious manner some years ago. His wife has tendered evidence calculated to criminate that wretched culprit in his disappearance.—*Evening Packet*.

The above charge has been the subject of public rumor and gossip ever since the proceedings were taken on the part of the crown to discover and seize the property of the convict after his sentence. The story in circulation, whatever be its accuracy, ran thus:—Mrs. Boyer, who had been receiving an annuity of £40 per annum from Kirwan for some years, came forward and claimed the house in which he had been living, in Merion-street, together with other houses, and a large portion of the furniture, pictures, and ornaments, on the ground that Kirwan, who had been a constant companion of her husband, whose property they were, had obtained possession of them from him—that her husband suddenly and mysteriously disappeared, and that Kirwan had a deed whereby, as he alleged, her husband had made over all his property to him, that he agreed to pay Mrs. Boyer the sum of £40 per annum during her life. She not being in a condition to contest the point, was obliged to accept the arrangement; but when his conviction at once stopped her annuity, and seized all that was his at the time to the use of the crown, she threw herself upon the justice and mercy of the law officers to regain possession of what was hers by right. The examination into the truth or falsehood of her strange story has led them step by step to the investigation which is now pending.—*Catholic Standard*.

The following is from the Dublin correspondent of the *Limerick and Clare Examiner*:—

"Now that there no longer exists a doubt of the commutation of the sentence of this man, there can be no injustice done him by the mention of a passage or two in his previous life, which would not be so appropriate if his position were unchanged:—Some four or five years ago Mr. Kirwan induced a young and interesting girl, of respectable connexions here, to abandon her home and accompany him to England, where they lived for some time together. After the eagerness of appetite passed, the unfortunate creature was abandoned in Liverpool. I have not learned what her fate was since he returned to Dublin. After his return he was met by the brother of his victim, who attacked him, and gave him a tremendous beating, by which he was prevented for a considerable time from appearing in public. So soon as he had recovered, however, he summoned his assailant before the magistrates, seeking informations for the assault. The provocation, however, transpired before the magistrates, who, after a no very complimentary comment on his conduct, dismissed the charge.

**LOUGHCOOTER CASTLE.**—We are requested to contradict the statement of a paragraph which has appeared in several journals to the effect that Loughcooter Castle which was lately purchased in the Incumbered Estates Court by Mrs. Ball, the Prioress of Rathfarnham Convent, has been resold.—*Tablet*.

**THE DISGLED PROSELYTISERS.**—About twelve months ago a person named Kennedy and his family, who had been perverts for fourteen years, returned to the Catholic faith. As he himself stated, he felt his health declining, and his end approaching fast; and hence he thought it high time to repair, as far as lay in his power, the scandal he had given. He accordingly made a public submission. No sooner, however, had he made the change than he was ordered to quit the house which he had inhabited for years, and which, together with a weekly allowance, was given him as the price of his apostasy. For reasons, into which I shall not enter at present but which will ere long appear before the proper tribunal, he refused to give immediate possession. On the 9th of this month (December), in the height of rain and storm, a parron marshalled and marched a gang of perverts to this poor man's house—he had not left his sick bed for weeks previously—he was dragged out, cast into the dung pit, and brutally treated by two of these "myrmidons," who trampled on his body. His wife and mother-in-law, who is eighty years of age, received similar treatment. The children, even to the infant in the cradle were dragged out and flung into the same pool; and all was the work of an instant. This movement being executed, the party ascended the roof, and in half an hour all that remained of the house were four blackened walls to attest its being once a human habitation.—*Correspondent of Catholic Standard*.

We have just been informed that typhus fever, of a very malignant type, is raging in several villages in the parish of Killanin, and that the poor are left without any medical relief. We find that the parish priest of Killanin has addressed a letter to a Dublin contemporary, from which we take the following extract, bearing out the accuracy of our informant's statement;—"What dreadful sufferings you may see in those villages where fever is now rife? Last week the father and mother died, leaving seven orphans, three of whom are now in fever. On the same day another head of a family died in the same village, leaving five orphans, and all of whom had fever previously. These and many more were poor and naked, and half-starved. It was the charity of our Dublin benefactors that provided collars for those who died." Society must be in a truly melancholy state when such scenes as those described in the above extract are of daily occurrence.—*Galway Packet*.

**LOSS OF LIFE BY DROWNING AT CORK.**—On Sunday evening a most melancholy accident, resulting in the loss of five lives, occurred in Queenstown. The Ship Wanderer, bound, we believe, from London to Australia, put into Queenstown on Saturday night, or Sunday morning, in a dismantled condition, having lost her masts and sustained other serious damages during the late gale. About eight o'clock on Sunday night a boat was alongside with four of the passengers, who had come ashore during the day, and two boatmen belonging to Queenstown, and all parties having, it appeared, stood up at the time to get on board, the boat, by some mischance, upset, and all were precipitated into the water. The result is that nothing further has been heard of the four passengers and one of the boatmen, their bodies, most probably, having been drifted away by the tide, and the only account of the accident which has been as yet furnished, is by the sole survivor, the second boatman, who was picked up by one of the vessels in the harbor.

**DISASTER AT SEA—GREAT LOSS OF LIFE—COUNTY WATERFORD.**—About eight o'clock on Wednesday morning the brig "Ann," of South Shields, was driven ashore on Tramore strand—crew saved. She was laden with about 4,000 qrs. of wheat from Odessa (last from Falmouth), bound to Limerick. The Turkish or Egyptian brig "Selin Sava," of Beyrout, from Alexandria, for Liverpool, laden with wheat, was driven ashore on Wednesday evening, at Bon-mahon Strand, ten miles to the westward of Tramore—crew saved.

About eleven o'clock on Wednesday forenoon a large brig struck upon the "Bulls," a sand-bank between Bannon and Fethard, in the county Wexford.—The shore was lined with spectators, but owing to the violence of the storm no assistance could be rendered to the ill-fated crew, evidently Greeks from their costume. Two of them attempted to reach land in the jolly-boat, but perished in the vain attempt. The remainder of the crew afterwards sought to save themselves in the long boat, and shared the same terrible fate. The vessel broke up about six o'clock in the afternoon. We have not heard the name. Some fragments of the flowing petticoat-trousers of the Greeks were the only vestiges washed ashore.

**MURDEROUS OUTRAGE—APPREHENSION OF THE PARTIES.**—On Wednesday last, a miller, named McNeille, in the employment of Messrs. Swain and Holten, was attacked on the bridge of Annagh, within a few yards of the mill, and about two miles from Athlone, by two men, who knocked him down and beat him most cruelly. McNeille cried for mercy, and implored the ruffians to spare his life, whereupon one of them raised him up, and swore him to leave his employment and never enter the mill again. Having taken the oath, he was again set upon and beaten until he was senseless, and left for dead upon the road. The unhappy man's life, however, has been saved. He was discovered on the road in a bruised and bleeding state, and conveyed into town. Information was given to the police, when sub-constables Ward and McGowan arrested two men, named White and Keegan, upon suspicion, and who have since been identified by McNeille as the perpetrators of the outrage. White, it appears, had some relatives in the mill to whom McNeille was obnoxious, and who wished to get rid of him in the manner described. Much credit is due to the constables for the tact and promptitude with which they arrested these offenders.—*Westmeath Independent*.

**MURDER IN MAYO.**—A few days ago an inquest was held at Laughnabo, in the county Mayo, on the body of Thomas McNicholas. It appeared by the evidence that the deceased, with some friends, were returning from a funeral, and having adjourned to a public house in Behola, where they had some whisky, they were assailed by a party of five men in the house, who had just arrived from England, and who were much intoxicated. In the *melee* the unfortunate deceased was struck with a pitchfork and killed. A verdict of Wilful Murder was returned against one of the parties, named Kenney, and of being accessories before the fact against the remainder.



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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, FEB. 4, 1853.

NEWS OF THE WEEK.

According to the Times of the 15th ult., the Cun-
nard mail-steamer Africa was delayed for twenty-
four hours, in order that she might carry with her
important despatches from the Colonial Secretary to
the Governors of Her Majesty's dominions in North
America. It is insinuated by the same journal that
these despatches are intended to settle the long vexed
question of the "Clergy Reserves" in Canada, and
to adjust the terms of commercial intercourse betwixt
the British North American provinces and the
United States; the basis of the latter arrangement
being, free inter-communication of the products of the
two countries, in return for the abandonment by the
British Government of the exclusive rights of "Fish-
ery," and the throwing open of the navigation of the
St. Lawrence. The news from England is of but
little interest; the only event of political import is
the statement made by Lord John Russell to the
Corps Diplomatique, that he holds office only ad in-
terim, and will soon resign his office to the Earl of
Clarendon. At Oxford, Mr. Gladstone had still a
majority of 116 over his opponent, Mr. Percival—
the numbers polled being 914 and 748. Mr. Mon-
sell has been returned for the county of Limerick,
and Sir John Young, the new Chief Secretary for
Ireland, has been returned without opposition for
the county of Cavan. The declaration of the last named
gentleman, that he did not intend doing anything to
relieve the Catholics of Ireland from the burden of
supporting a Parliamentary Protestant Church, was
honest, but not calculated to increase the popularity
of the new ministry in Ireland. The new High
Sheriff for Carlow had fixed the 19th ult. as the
day of nomination for a new member for the vacancy
created by Mr. Sadlier's acceptance of office as a
Junior Lord of the Treasury; Mr. Sadlier will be
opposed by Mr. Alexander. The infamous treachery
of these apostates from the cause of Ireland, has
created much excitement; meetings have been held,
and the conduct of the renegades has been severely
denounced. At an assembly of the friends of Reli-
gious Liberty, held in Dublin on the 12th ult., the
following resolutions were adopted:—

Resolved—That the Association of the Friends of Religious
Equality having at its inaugural meeting passed a resolution
affirming the imperative necessity of the Irish parliamentary
party continuing in opposition to every ministry who did not
make religious equality a principle of their administration, it
is now unanimously resolved that we earnestly call upon the
representatives of popular constituencies to fulfill their under-
standing by maintaining a thorough and essential independence
of, and opposition to, the new government until they make
religious equality a cabinet question, and to exhibit it not only
in spirit but in form, by continuing to occupy their seats on the
opposition benches of the House of Commons.
That it is the opinion of this meeting that the re-election
of Mr. John Sadlier for Carlow, and of Mr. William Keogh for
Athlone, would inflict grievous injury upon the progress of our
cause and on the character of the country; and that therefore
we earnestly call upon the independent electors of these bor-
oughs, as they value the principles of religious equality, and
the maintenance of public faith, to use every exertion, and at
all hazards, to prevent the possibility of an event so disastrous
to the character and so ruinous to the interests of our common
country.
That the acceptance of office by Messrs. Sadlier and Keogh
under a government not pledged to make religious equality a
cabinet measure, is a violation of their individual pledges to the
country, and, if not strongly reprobated, calculated to work
the most mischievous consequences to the interests of Ireland,
by breaking up the independent Irish parliamentary party, and
destroying public confidence in the people.
That our chairman, G. H. Moore, Esq., M.P., be request-
ed on behalf of this body to proceed as a deputation to Carlow
and Athlone to carry out the resolutions adopted this day.

Great exertions are being made by the honest
members of the Brigade to repair the damage caused
by the late defections, and to prevent, if possible, the
re-election of the traitors to Parliament.

In France no important events have occurred.—
A complete panic on the Bourse has succeeded to
the wild spirit of speculation which prevailed a few
weeks ago, and drew forth the wondering comments
of the Times; this has caused much serious uneasiness
to the new government; certain high functionaries
are said to be implicated in these transactions.
In Madrid there is still much political excitement;
the Duchess of Montpensier, has been safely delivered
of a son.

We find in L'Univers the following particulars
of the conversion of Dr. Ives, late a Bishop of the
Protestant Church in America, but now a penitent
Catholic layman:—

Dr. Ives having arrived at Rome, put himself in communication
with his Lordship the Bishop of Virginia, (Right Rev.
Dr. Gill), and he addressed to Mr. Talbot, camariere segreto
of his Holiness, in order to make his solemn abjuration,
and publicly to profess the Faith. The Holy Father, being informed
by Mgr. Talbot of these happy dispositions, hastened to
give that Prelate the necessary faculties for receiving the ab-
juration, and the Anglican Bishop, with sentiments of the most

lively joy and the most tender piety, made the profession of the
Catholic Faith in the hands of this former Anglican Minister,
like himself a convert to the true Faith. The Holy Father was
pleased himself to administer the Sacrament of Confirmation to
the new Catholic, and this ceremony took place on Dec. 26th,
in the private chapel of his Holiness. They say that the former
Protestant Bishop, in placing his cross and ring in the hands of
the Holy Father, said to him:—I return to you, most Holy
Father, the insignia of a dignity which I had usurped.

Dr. Ives, in leaving the Episcopal Church of the United
States, has given up a very advantageous position in point of
fortune, and has had to combat the most intimate family affec-
tions. He is married; and it is said that Mrs. Ives professes to
be still very far from following his example; but she has accom-
panied her husband to the Holy City, and there is ground
to hope that she will there meet with the grace which has
there so many times triumphed over hearts much more hardened.
Two other ladies of the first families in Carolina, also ac-
companied Dr. Ives, and they undertook this journey in order
to gladden the Holy Father with the sight of their conversion.
They have, in fact, publicly made their abjuration.

Doctor Ives is a relative of Doctor Berian, who holds the
most lucrative and important Protestant living in New York.
The son of the Rev. Dr. Berian is already a Catholic, and his
father has very decided Puseyite tendencies. It is evident that
the example given by a personage so highly placed will be
followed by numerous conversions; but what will not appear
in open day is the shaking given to a multitude of consciences
by a determination so extraordinary in the eyes of the world.
It could scarcely be credited the number of Ministers who are
inclined to error solely by motives of interest. When a man
is charged with a family it requires a superhuman courage to
sacrifice, by a conversion, a place which enables him to sur-
round his children with comfort, and to ensure to them fu-
ture prospects, to break with his friends and acquaintances, to
place himself in an embarrassed position, and to seek out a new
career for which the studies of his whole life render him unfit.
We have known at New York one of three former Ministers
reduced to be the keeper of a Catholic burying-ground; another
reduced to the humble trade of a hawker of books of devo-
tion, and gaining five cents by each volume he succeeds in
selling; a third, considering himself happy when an attorney
gives him law papers to copy. These have still a resource,
whilst many of their old confederates have none. With what ar-
dent faith must not these worthy Christians have been animat-
ed to reduce themselves voluntarily to this pitiable condition,
and what a glorious recompense in Heaven awaits these mod-
est confessors of the Faith! Thus, for one Minister who is
converted there are ten who would wish to do the same, but
who have not the courage; and it is among those irresolute
natures attached to the interests of earth that the courageous
initiative taken by Dr. Ives is destined to exercise, with the help
of Divine grace, a preponderating influence.

The Protestant press generally in the United
States, especially the Episcopalian portion, are very
much annoyed; they foresee the loss of all their best
and ablest men.

We have news from the Cape of Good Hope up to
December. General Cathcart had arrived with a de-
tachment of 2,000 men at the Orange Sovereignty,
and had issued a proclamation, enjoining the people
to remain within their own districts, and to keep
quiet. After all, the war is not at an end; we still
read of Kalbars and Hottentots attacking the posts,
and driving off the cattle of the white men, but we do
not hear of these outrages having been avenged.

The last mail from Calcutta, Dec. 8th, announces
the capture of Pegu, which is to be annexed; the
war seems virtually concluded.

ANNIVERSARY MEETINGS.

We have not room to-day to notice all, or even
one-half of, the absurdities, which were uttered last
week from the evangelical platform in Great St.
James Street: we probably shall revert to the subject
on some subsequent occasion. It is our intention to-
day to confine ourselves to the consideration of the
following Resolution, moved by the Rev. Dr. Taylor,
at the French Canadian Missionary Society Meeting:—
That among other and higher inducements to seek the
conversion to a purer faith, and a better spiritual condition, of
our French Canadian fellow subjects, that motive should not
be lost sight of which springs out of the strikingly unfavorable
contrast supplied by all countries in which Roman Catholicism
is the prevailing influence, when compared with countries
in which the Bible is freely circulated.

Thus it will be seen that, trusting to the ignorance
of their audience, as to the real nature of the con-
trast, between the internal condition of Catholic, and
Non-Catholic, countries, which the study of history
presents, our evangelical friends have rashly challenged
comparison—claiming the superiority for those coun-
tries in which the Bible—that is the corrupt—"ludi-
crously obscure, and shockingly obscene" travestie of
the Holy Scriptures which they call the Bible—is
freely circulated, and where the holy Non-Catholic
or Protestant religion prevails. We willingly accept
the challenge, and though we will not insult the moral
condition of Catholic, by comparing it with that of
Protestant, countries—yet we can have no hesitation
in dwelling upon the "striking contrast" which their
entirely different moral aspects present.

The wretchedness of Ireland and the happiness of
England, form the staple of evangelical eloquence,
and No-Popery fustian. In this style of argument
the Reverend mover of the above cited "Resolu-
tion" approved himself an adept. He commenced
by calling the attention of his audience to the re-
lative conditions of Popish Ireland, and Protestant
England—"What," he asked, "was the cause of the
marked difference between the two countries? enjoy-
ing equal advantages of soil and climate, and yet one
the stronghold of misery and vice—the other the
abode of wealth, peace and happiness. Why," he
asked, "were the Irish such debased and degraded
creatures, whilst the Scotchman and Englishman were
industrious, enterprising, and the living patterns of
every social virtue?" He professed to give a sketch
of the history of Ireland, in which the honest gentle-
man forgot to mention, or even to allude to, the Pro-
testant Penal Laws of the last century, laws which,
until within the last few years, forbade the Catholic
to acquire or hold property—which offered a premium
to filial ingratitude—which prohibited Catholic pa-
rents from educating their children at home—and
which inflicted pains and penalties upon them, if they
sent their children abroad to be educated. Of these
truly Protestant laws, in which the intelligent reader
of history can find the causes for all the poverty and
ignorance of Ireland, the reverend gentleman made
no mention; relying perhaps on the gross stupidity of
the majority of his audience, who, though well ac-
quainted with the price of lard or potash, seemed to
be entirely ignorant of events that occurred a few
years ago.

Having established the poverty of the Irish, and

accounted for it as the result of Popery, the reverend
speaker, like a true Protestant, to whom the posses-
sion of wealth is the highest virtue—indeed it is the
only virtue of which many of his friends have to boast
—logically concluded, from the poverty, to the immor-
ality, of those "debased and degraded Irish Papists;"
a conclusion which was received with applause by his
intelligent audience. In fact here is his argument:—
"The Irish are Catholics, and they are poor—there-
fore they are immoral; and as their religion is the
cause of their poverty, so also is it the cause of their
immorality. But England is wealthy because Protest-
ant, and moral and virtuous because wealthy. There-
fore Catholicity is a damnable thing."—Q. E. D.

Though a strong argument, we confess that we re-
quire some stronger evidence for the "immorality"
of the Catholic Irish than that afforded by the fact of
their poverty. To obtain that evidence, we search history,
consult statistics, and the reports of travellers;
we find therein ample confirmation of the poverty of
the Irish—of their attachment to their Popish faith
—but not a word about their "immorality." We
will quote for the information of the Rev. Mr. Tay-
lor and his wealthy friends, some of these evidences,
and leave it to the impartial reader to say how far
they justify them in speaking of the Catholics of Ire-
land as "immoral, debased and degraded;" and then
by giving some statistics as to the morality! of Pro-
testant Great Britain, we shall enable the reader to
judge how far the contrast between the morality of
Popish, and of Protestant, countries is advantageous
to the latter.

The first witness we shall call into court is Sir
Francis Head, well known for his staunch Protestant-
ism, and hatred of Popery: he at least can not be
suspected of any Romanising tendencies—let us hear
him.

The Hon. Baronet made, during the autumn of last
year, a rapid tour through Ireland, "the sole object
of which was to inform himself as correctly as possible
of the real character of the Irish people" (p. 208).
And in order that he might study that character to
the best advantage he purposely selected those dis-
tricts of Ireland in which "was to be seen the great-
est amount of poverty and misery" (p. 103), and in
which of course, according to the Rev. Mr. Taylor's
system of commercial ethics "crime and immorality"
would most abound. Furnished with an order to the
constabulary, "and a pass into any gaols or workhouses
he might desire to visit" (p. 104) he set off upon his
tour, noting down—what he saw with his eyes, and
heard with his ears; and the results we have in the
little book before us, from which we are going to
quote largely.

Sir Francis Head visits the National Schools im-
mediately upon his arrival in Dublin; the first impres-
sion produced upon this Protestant stranger in a Po-
pish country, is thus described:—

"In no country in the world that I have ever wit-
nessed, have I ever beheld the indescribable native
modesty which, in their play-ground as well as in their
studies, characterised their countenances; indeed it
was so striking that I feel confident no traveller of or-
dinary observation could fail to observe it."—(p. 38.)

Coming from a thoroughly Protestantised country,
these signs of purity and chastity, this "native mod-
esty which characterised the countenances" of Irish
Papists girls may well have surprised Sir F. Head:
he was destined to be still further surprised before
leaving the domains of Popery. He starts off on his
tour through Mayo and Galway. Every where he
sees traces of Protestant ascendancy, and of the ty-
ranny of the upstart Orange landlords, who, by a long
course of chicanery, and brutality, by the practice of
every mean and dishonorable artifice, have managed
to despoil the true Irish aristocracy of their lands and
wealth; in fact he sees that an alien Protestantism
has robbed the people of every thing but their virtue;
that driving them from house and land it has still left
them in possession of their purity and chastity.

"On each side as we trotted along were to be seen
unroofed cabins. . . . we often met grown up men and
women on whose countenances were indelibly im-
printed the words 'FAMINE.' The afflictions of 1848
had passed; their sufferings had ceased; they were
now no longer in want of food, but their system had
never recovered from the pressure to which it had
been subjected."—(p. 111).

Here is another picture:—

"I came as usual to a small village of unroofed cabins,
from the stark walls of which to my astonishment, I
saw here and there proceeding a little smoke; and on
approaching it I beheld a picture I shall not readily
forget. The tenants had all been evicted, and yet,
dreadful to say, they were there still! The children
nestling, and the poor women huddling together under
a temporary lean-to of straw. Under another shed I
found a tall woman heavy with child, a daughter of
about 16, and four younger children."—(p. 136).

Men too were there, haggard looking and desperate,
perhaps cursing Protestantism and Protestant Land-
lords in their hearts, as they both richly deserve.—
"As I was a Saxon stranger" says Sir F. Head,
"of the same religion as the landlord that had evicted
them, and as I happened to have in my pocket, be-
sides silver, a quantity of loose gold, I might not un-
reasonably have expected to have received among
their ruined hovels what is commonly called a rough
welcome." The worthy baronet's fears were ground-
less; the "ruined hovels" the misery and grief, were
the work of Protestantism; but the noble virtues of
the woe-begone men women and children were the
genuine fruits of Popery. And here, as throughout
his tour, the surprised Protestant found that the good
triumphed over the evil, and that the Papist virtues
of the "degraded Irishman" as the Rev. Mr. Tay-
lor calls him, shed a gleam of heavenly light over the
surrounding Protestant desolation. He gave a trifling
alms, and being followed by the prayers and ben-
edictions of the "debased Irish," he adds:—

"They were really good people," these debased and
degraded Irish—eh, Mr. Taylor! "and from what I
read in their countenances I feel confident that, if, in-

stead of distributing among them a few shillings I
had asked them to feed me, with the kindest hospital-
ity they would readily have done so, and that with my
gold in my pocket I might have slept among them in the
most perfect security."—(p. 137).

But it seems that these "immoral, degraded"
have a religion after all, altho' not blessed with Bible-
Societies, and tract pedlars:—

"The devotional expressions of the lower class of
Irish, and the meekness and resignation with which
they bear misfortune or affliction, struck me very forc-
ibly. 'I haven't ate a bit this blessed day—glory be
to God'—said one woman. 'Troth I've been suffer-
ing a lhone time from poverty and sickness—glory be
to God—said another.'" . . . (16).

And he adds—"A Protestant clergyman of great
experience told me, that in all his intercourse with
Irish Catholics he had never met with an infidel."
(p. 138). What Protestant clergyman in England
or Scotland could say—"that in all his intercourse
with Protestants he had never met with an infidel?"

Sir F. Head visits the poor-houses: still he sees
poverty indeed, but few signs of vice. At Ballinrobe
there were 995 inmates:—

"The women were evidently of the humblest class:
and yet I did not see among them a countenance that
appeared to acknowledge to any fault but extreme
poverty."—(p. 114).

Queer thing this Popery: Sir Francis can't under-
stand it: he goes into the most wretched hovels, he
finds plenty of poverty, rags and hunger; but he
can't find crime. Of a house occupied by pigs, a
donkey, &c., he writes:—

"In a house of this sort it is customary to take in, at
1d. a night, lodgers, young and old, male and female,
and although all sleep together, I have been assured
by the constabulary, as well as by various masters of
work-houses, that the conduct of these poor people is
irreproachable."—(p. 117).

And so he jogs along, amongst unroofed villages,
and over tracts of country once joyful with the
voices of thousands of human beings, but where deso-
lation now reigns; when he comes to a police sta-
tion he asks his invariable question—"Is there much
crime in the neighborhood?" but still, to his surprise,
sergeants and constables repeat the same answer—"
Very little indeed."—(p. 121.) At Oughterard this
following scene and dialogue took place betwixt the
baronet and the head constable:—

"The head constable, who had been at the station
for four years, informed me that little or no crime was
committed in the neighborhood; that the offences
were trivial, and very rare. As a proof of the honesty
of the people of the country he added, that few houses
in the neighborhood had either bolt, bar, or shutters."

"He also informed me that, about four or five months
ago, a great many evictions had taken place in the
neighborhood, principally on the Marlin property,
170,000 acres, lately purchased by a London Life In-
surance Company; that he had to attend at all these
evictions, but that there was no resistance."

"What became of the people evicted?" I in-
quired.

"They went," he replied, "to the workhouse, to
America, England, or wherever they could get em-
ployment."

"Did they commit any depredations during their
distress?" I asked.

"They did not, indeed, sir!" he replied."—(p.
186.)

At Moycullen our traveller asks, "Has there been
much crime here?" he is answered, "Excepting a
few cases of drunkenness, no offences for some time.
Nothing can be more tranquil and peaceable than
this neighborhood." This naturally leads to the
question of the sobriety of the Irish as a people.—
The following is Sir F. Head's experience:—

"As it appears from the above statement of the con-
stable that drunkenness is one of the offences that has
been occasionally brought before him, I feel it right
to state that, up to the period of my arrival at Oughter-
ard, I had not, in Ireland, excepting in the police-
cell in Dublin, seen one drunken person, either male
or female."—(p. 195.)

We have then a contrast betwixt the drunkenness
of Protestant Scotland, "the morality of which
country is proverbial," says Sir F. Head, with a bit-
ter irony, and the drunkenness of Popish Ireland,
whose people are, according to the Rev. Dr. Taylor,
"immoral, debased, and degraded." We find the
following statistics, from which we leave our readers
to draw their own conclusions (p. 196):—

Table with 3 columns: Population, Gallons of Spirits, Scotland in the year, 1850, 2,570,784 consumed 6,935,003; Ireland, 6,515,794 6,973,333

But above all is Sir F. Head astonished at one re-
sult, of Popery, and of the Confessional—the chast-
ity, the—to an English Protestant certainly—incred-
ible chastity of the "debased, degraded, immoral,
poverty-stricken Irish." We will let the astounded
Protestant speak for himself—(p. 207 to p. 210):—

"From the morning on which I had visited the
great model National School in Marlborough Street,
Dublin, to the hour of my arrival at Galway, I had re-
marked in the Irish female countenance, an innate or
native modesty more clearly legible than it has ever
been my fortune to read in journeying through any
other country on the globe.

"Of the pure and estimable character of English-
women, I believe no one is a more enthusiastic ad-
mirer than myself; nevertheless I must adhere to the
truth of what I have above stated, and I do so without
apology, because I am convinced that no man of or-
dinary observation can have travelled, or can now
travel, through Ireland, without corroborating the fact.
'But I have lived long enough to know that out-
ward appearance cannot always be trusted, and, ac-
cordingly, wherever I went, I made inquiries, the re-
sult of which was not only to confirm, but to over-
confirm, my own observation; indeed, from the Res-
ident Commissioner of the Board of National Educa-
tion in the metropolis, down to the governors of jails
and masters of the remotest workhouses, I received
statements of the chastity of the Irish women so extra-
ordinary, that I must confess I could not believe them;
in truth I was infinitely more puzzled by what I heard
than by the simple evidence of my own eyes.

"I resolved, therefore, that before I concluded my
trifling tour, the sole object of which had been to in-



form myself as correctly as possible of the real character of the Irish people, I would, instead of generalities, come to particulars on the subject in question, and accordingly put to the constable the following questions, the answers to which I wrote as he pronounced them:—

Q. "How long have you been on duty in Galway?"

A. "Above nine years."

Q. "Have you much crime here?"

A. "Very little; it principally consists of petty larcenies."

Q. "Have there been here many illegitimate children?"

A. "Scarcely any. During the whole of the eight years I have been on duty here I have not known of an illegitimate child being reared up in any family in the town."

Q. "What do mean by being reared up?"

A. "I mean, that, being acquainted with every family in Galway, I have never known of a child of that description being born."

Q. "Does that fact apply to the fishing village of 'The Claddagh'?"

A. "Particularly so."

Q. "Do you mean to say that, to your knowledge, there has never been an illegitimate child in the town of Galway?"

A. "I have heard that a servant-girl has had one, but at the present moment there is no such case in my mind. In the village of 'Claddagh' they get their children married very young."

Q. "The above statements appeared to me so extraordinary, that I begged the constable to be so good as to conduct me to his commanding officer, (sub-inspector), a well-educated and highly intelligent gentleman, whom we found at the Court-house, seated on the bench with the magistrates. As soon as the business was over I went with him to his lodgings, and, after some conversation on the subject, I asked him the following questions:—

Q. "How long have you been on duty here?"

A. "Only six months."

Q. "During that time have you known of any instance of an illegitimate child being born in the village of the Claddagh?"

A. "Not only have I never known of such a case, but I have never heard any person attribute such a case to the fishermen of Claddagh. I was on duty in the three islands of Arran, inhabited almost exclusively by fishermen, who also farm potatoes, and I never heard of one of their women—who are remarkable for their beauty—having had an illegitimate child, nor did I ever hear it attributed to them; indeed, I have been informed by Mr. —, a magistrate, who has lived in Galway for eight years, and has been on temporary duty in the island of Arran, that he also had never heard there of a case of that nature. These people, however, when required to pay poor-rates, having no native poor of their own in the workhouse, resisted the payment of what they considered a very unjust tax—in fact, they closed their doors, and the rate was only partially collected."

Q. "The officer, seeing that I took great interest in the subject on which I had been conversing with him, sent for some subordinates, who, he observed, had been longer in Galway than himself."

Q. "They arrived separately, and the information of the head-constable, (sergeant,) in reply to the same questions I had put to the constable, were as follows:—

A. "I have been here better than two years, and during that time I have never known of any woman of Claddagh having had an illegitimate child—indeed, I have never even heard of it."

Q. "Have you ever known of any such case in Galway?"

A. "Oh, I think there have been some cases in town. Of my own knowledge I cannot say so, but I have heard of it."

Q. "The sergeant in charge of the Claddagh station now arrived, and gave his opinion as follows:—

Q. "How long have you been in charge of the Claddagh village?"

A. "I have been nine years here, for five years of which last March I have been in charge of Claddagh."

Q. "During that time has there been an illegitimate child born there?"

A. "No, I have never heard of it, and if it had happened I should have been sure to have heard of it, as they wouldn't have allowed her to stop in the village."

Q. "Have you ever heard of any that occurred before your arrival?"

A. "No, sir."

Q. "During the nine years you have been in Galway, have you known of any cases that have occurred there?"

A. "Well, there were very few: only one that I know of my own knowledge."

Q. "And yet," said I to myself, "what ornament can these poor young people put on equal to that virtuous character which they wear wherever they go, and which, in spite of their poverty, it appears no human power can deprive them of!"

The above requires no comments. "In spite of their poverty," no human power, no, not even the corrupting influences of Protestantism, "can deprive them" of "that virtuous character which they wear wherever they go." Having now seen what Popery, and above all, what the use of the Confessional, has done for Ireland, we will conclude by showing, still from purely Protestant testimony, what Protestantism has done for Great Britain.

It is unnecessary for us to allude again to the moral condition of Scotland; we have already had occasion to show, what that moral condition is, and how, in the words of a Scotch Protestant writer, the beastly immorality of the great mass of the people is "sinking us"—the Scotch—"in the scale of nations, and making us a bye-word amongst all people."—*Peebleshire Advertiser*. The moral condition of England is little, if any, better. If there be any truth in the complaints made by the newspaper press of England, the great mass of the laboring classes are as remarkable for their brutality, as the women are for their licentiousness and impurity. Nor are we libelling England in thus speaking: we are but repeating the words of English Protestant writers:—

"We fear it is impossible to deny, that, whatever be the merits of the lower classes of our countrymen, considerable abatement must be made in any estimate of the national character, in consideration of a very

large quantity of brutality. While theologians are quarrelling... we appear to be training up a race of barbarians... ignorant alike of their duty to God and man, and stimulating the most ferocious passions by the most brutal excess."—*Times*, 29th August.

"English ruffianism has not taken to the knife, but it has advanced in the devilish accomplishment of biting off noses, and scooping out eyes... these atrocities, which are of almost daily occurrence in our large towns, are not so much imported crimes, as they are the extravagant exaggeration of the coarse, sullen temper of an Englishman, brutalised by ignorance, and stupefied by drink."—*Morning Chronicle*.

The same journal ushers in a list of twenty-six cases of child murder, tried between the 10th July and the 19th August, with the following remarks:—

"In proof of the immense extent to which the crime of infanticide is practised in England, it may suffice to enumerate the following list of cases." He adds, "A great number—probably as many more—have not appeared in our columns, because they presented no features distinguishing them from the horrid monotony of that description of crime."

We might fill volumes with Protestant testimony of a similar nature; but we will conclude with the following extract from the same journal, which winds up with the significant admission that, in thoroughly Protestantised England "it can no longer be said that our maidens are given in marriage":—

"It is a very grave consideration for religious persons, and for moralists, that such crimes as infanticide, brutal violation by several persons in succession, and the poisoning of relatives who belong to insurance and benefit clubs, have of late years grown with frightful rapidity. We shall at present confine our attention to the notorious increase of infanticide, which has latterly attained a fearful development. Its immediate cause may be traced to a deplorable change which has come over the rural morals of England—a change, however, which has itself to be accounted for. It is beyond question that, in villages, few young people of the present day marry until, as the phrase is, it has become necessary. It is the rural practice to 'keep company,' in a very loose sense of the expression, till a cradle is as necessary as a ring. Nor, unhappily, is this considered a disgrace—it is the new moral code. The clergy will tell us, and with sorrowing hearts, in how many cases the Churching Service is needed in an unseasonably proximity to the marriage office. It is a disgraceful fact—and one which education, and especially religious education, has to account for—that a state of rustic morals has grown up in which it can no longer be said that our maidens are given in marriage."—*Morning Chronicle*.

Striking indeed is the "contrast" between the morality of a Catholic, and of a Protestant, country; wondrous is the difference betwixt the conduct of the frequenters of the Confessional, and of those who spurn it. The purity of the former extorts reluctant praise from an alien, and an enemy, whilst the licentiousness of the other calls forth the animadversions of friends and countrymen. In spite of the Rev. Mr. Taylor, in spite of the "Resolution" of the French Canadian Missionary Society, we willingly appeal to that contrast, as decisive as to the respective merits of the two systems—Catholicity and Protestantism. The people of Ireland are, morally, what Popery has made them; just as the women of England are what Protestantism has made them. If the former are chaste, if impurity is held in abhorrence by, and an illegitimate birth be almost unknown amongst, them, it is because they are Papists, and because, above all, they are frequent attendants at the Confessional; and it is just because the Protestant women of England have thrown off this salutary restraint upon the passions of our corrupt nature, it is because they are Protestants, in morals, as well as in faith, that chastity has ceased to be looked upon by them as a virtue—that a "new moral code" has superseded the old code of Catholic morality—and that, in the words of the *Morning Chronicle*—"It can no longer be said that their maidens are given in marriage."

SOLDIERS AND SAINTS.

We have seen it stated in the *Daily News*, a Kingston paper, that, at a late meeting of the F.C.M. Society, held in that city, there appeared, on the platform—as members—as speakers,—and as taking a prominent part in proceedings highly offensive and insulting to a large section of H. M. loyal subjects in this Province, several gentlemen, holding commissions as officers in H. M. service. This statement, though we do not deny it, we can hardly credit; we cannot, we will not readily believe, that members of an honorable profession, and therefore entitled to be considered gentlemen, holding H. M. commission, and having the honor to wear H. M. uniform, would so far forget what was due, not only to themselves, but to the service to which they belong; but upon which—they will excuse us for saying it—their conduct does not reflect any credit—if the statement in the *Daily News* be true.

We know not what may be the usages and customs of a regimental mess to-day; but we well know what those usages and customs were a few years ago; and we know, that in those days, any officer who should so far have forgotten himself as to join a society, reckoning amongst its members persons of disreputable characters, such as are to be found amongst the French Canadian Missionary, and other Evangelical Societies of Canada, would very soon have received a hint to make himself scarce at the mess-table, as the associate of fellows unfit to associate with gentlemen, or men of honor. Perhaps—and our knowledge of the delicate sense of honor which used to obtain, and we have no doubt still obtains, amongst officers in H. M. service makes us incline to this hypothesis—perhaps the gentlemen named in the *Daily News* are not aware of the true characters of some of their ultra-pious colleagues. Should this be the case, we shall be happy to give them, or their friends, every information in our power; and we pledge ourselves to satisfy them, that no gentleman, least of all an officer in H. M. service, can possibly become, or remain, a member of the French Canadian Missionary Society, as at present constituted. We repeat it deliberately; for it is not becoming, it is not at all creditable to, the character of H. M.'s service, that officers in the British Army should allow their names to be mixed up with the names of, or

should have any connexion with, dishonest traders, and fraudulent bankrupts.

It is not only a bad sign for the moral character of the service, when we see officers throwing off their black stocks, and putting on white chokers like a parcel of Methodist preachers, but it is a certain index of a very relaxed state of military discipline as well. The duty of an officer, especially in a colony like this, where party feeling on account of differences of race, language, and religion, runs so high, is—carefully to abstain from all party questions of the day—carefully to avoid saying or doing anything calculated to annoy, or give pain, to any of H. M.'s well-disposed and loyal subjects, or to bring himself, and the corps to which he belongs, into well-merited odium, and contempt. He has an undoubted right to the full and free enjoyment of his own religious, and political, opinions in private; but whilst an officer in H. M. service, he has no right to obtrude those opinions upon the world, or to attempt making proselytes.—If we are not much mistaken, there is in force, at the present day, a "General Order" against officers taking any prominent part in public meetings; if so, the conduct of the gentlemen spoken of by the *Daily News* is a gross military offence, and is calculated to make us conceive a very low opinion, of the state of discipline, and the "esprit de corps," which obtains amongst H. M. troops in Canada. We hope that the commanding officers of regiments, and military authorities generally, are not aware of what is going on, or said to be going on; and that, their attention being drawn to the subject, they will at once proceed to put a stop to practices, as derogatory to the high chivalrous character which British officers have always, and under all circumstances, maintained—as they are subversive of all good military discipline.

We can fancy the disgust of the grim old Field Marshal, the Duke of Wellington, upon learning that H. M. officers were to be seen on the platforms at anniversary meetings, and were to be met with at evangelical soirées, hauding round tea and cakes to superannuated spinsters, and groaning devoutly at the emphatic passages in that worthy vessel's Mr. Howliners' "word in season"—"Gentlemen"—he would say to them—"you have mistaken your profession; you may be the makings of good Methodist parsons, but you are d—d bad soldiers; and the sooner you exchange your red coats for black, and your swords for a tract-pedlar's pack, the better for yourselves, and for the credit of H. M. Service." Yes, we wish the old Duke were in Canada for a day, just to put these gentlemen through their facings; he would soon teach them to mind their business, and stick to their duty; he would tell them it was their duty to look after their men, their rations, and accoutrements, but to let the French Canadian Catholics go to the Devil their own way.

THE COMMERCIAL ADVERTISER AND THE TRUE WITNESS.

In obedience to the commands of his patrons, our friend the *Commercial Advertiser* must needs have a fling at the *True*, as well as the other, *Witness*; the former is charged with "heaping insults upon Protestantism." True, we have never spoken, and with God's blessing, never will speak, a respectful word of, nor entertain a respectful feeling for, Protestantism, or Non-Catholicity. If Catholicity be true, then "as of contraries, both cannot be true." Protestantism, or any system which is contrary to Catholicity, must be false, and therefore of the devil, who is the father of all falsehood. No man therefore can truly believe Catholicity to be of God, without being as firmly persuaded that Protestantism, or the denial of Catholicity, is of the devil; and as no honest man can think, or speak, respectfully of that which he believes to be of the devil—no true Catholic can think, or speak, respectfully of Protestantism. In its last analysis, our cotemporary's reproach amounts to this—that we are not hypocrites, and that our language and conduct are consistent with our professions.

But if we have spoken disrespectfully of Protestantism, or Non-Catholicity, as a system, we have always intended to distinguish betwixt the system and its votaries: we have often admired the natural virtues of Protestants—virtues owing, not to their having cast off, or protested against, but to their having most inconsistently indeed, retained some portions of, God's truth revealed to man. Just as no man is a Protestant in virtue of what he does not, but in virtue of what he does, Protest against or Deny—it follows that the virtues of the Protestant or Denier, are mere accidents of, or excrescences upon, rather than the essentials of, his system; to these excrescences we have always intended to do justice, and if we have failed, the fault has been in our defective execution, and not in our vicious intention.

With regard to the "men of talent, probity, piety and education," &c., the performers at Anniversary Meetings, and whom we are taxed with reviling, we would distinguish—We have never intentionally said a word against the "probity" &c., of the Ministers or Protestant clergymen who distinguish themselves upon these occasions. If we have uttered a word derogatory to their characters, or painful to their feelings, we retract it, and express to them our regrets for having so offended—their coats are a protection to them against all the shafts of the *True Witness*. But with regard to certain of the laity, we reiterate, and are prepared to make good, every one of our statements, for they are well able to take care of themselves. We have reflected upon the "probity"—we have more than reflected upon the "piety" of the latter, and not one word do we, or will we, ever retract.

Now if the *Commercial Advertiser* wishes to defend the "probity and piety" of his friends, we are perfectly ready to meet him; we call upon him, to do

that, which as a *Commercial Advertiser*, he should have done long ago—to lay before the public, through his columns, the disclosures contained in the "Legislative Report on the Montreal and Provident Savings Bank." Will he do this? Faith then he won't—for he knows how damning to the "probity and piety" of his friends these disclosures would prove; he knows too well on which side his bread is buttered; and he knows that to offend his "pious" patrons, by the publication of their misdeeds, would be sure to result in the loss of their advertising favors. Therefore, like a good, discreet, and quite a *Commercial Advertiser*, he will hold his peace, and allow the *True Witness* to take up its testimony against the canting Maw-worms of the day..

The *Transcript* of Thursday contains the following contradiction of the report of the death of Francisco Madiari; we sincerely trust that our cotemporary's information may be correct:—

"We learn with great pleasure that the report of the death of Monsieur Madiari is premature, at the least. The report seems to have been a forgery, without any countenance in fact. The London *Christian Times* states that M. Colombe, a Swiss pastor, has administered the holy Sacrament to him, and that his health was daily improving. The *Buona Novella*, a Turin journal of Protestant principles, gives no countenance whatever to the report of M. Madiari's death. It will be observed that liberty of speech and of religion prevails in Piedmont, of which Turin is the capital, and that it is closely contiguous to Tuscany."

REMITTANCES RECEIVED.

Kingston, J. Meagher, £5; Chatham, J. B. Williams, £1 5s; Toronto, Rev. T. Lynch, £1 5s; St. Hyacinthe, Rev. Mr. Moreau, £1; Salina, N. Y., Rev. Wm. McCullon, 15s; St. Helene, Rev. Mr. Belle-isle, 15s; Dundee, A. McRae, 12s 6d; Laprairie, Rev. Mr. Vignon, 12s 6d; Cornwall, A. Stuart McDonald, 12s 6d; Lachine, J. Norton, 12s 6d; Halldmand, J. Conroy, 10s; West Port, J. Wade, 6s 3d; Lloyddown, B. Fanning, 5s.

Book notices and Correspondents in our next.

The President of the Relief Committee acknowledges having received from Brother Facile, Visitor of the Christian Doctrine Schools, the sum of £200, the proceeds of a collection made in these schools throughout France. This sum is but a part of what was collected; the balance has been applied to the special purpose for which the collection had been made.—*Minerve*.

We perceive from a circular issued by the Committee of the Mechanics' Institute, that the Committee have purchased the lot of ground forming the corner of Bonaventure Street and Commissioner Square, for the purpose of erecting thereon the long contemplated Mechanic's Hall. The circular referred to, states that it is expected the citizens of Montreal will subscribe about one-half the amount, the revenue to be derived from the building when completed, will enable the Institute to liquidate the remainder. The Committee are about to wait upon the citizens generally to solicit subscriptions, and, judging from the success which has already attended their efforts, we think there will be no difficulty in raising the necessary funds.—*Herald*, Jan. 29.

ACQUITTAL OF ROULEAU.—Rouleau, the man accused of murdering another man named Cantin, who had, or was supposed to have had, criminal intercourse with Rouleau's wife, and whose trial began on Wednesday morning last, was yesterday forenoon acquitted by the jury. The deliberate, intentional killing having been distinctly proved against the prisoner, who had no immediate or direct provocation for committing the deed, we cannot but regard this acquittal as of a highly dangerous tendency. It is the result rather of sentiment than of an enlightened idea of duty. A due regard for the public weal and safety would have dictated the verdict which the Honorable the Chief Justice of Lower Canada recommended. When Rouleau was discharged a subscription amounting to some £9 or £10 was taken up for him in court.—*Quebec Chronicle*.

ORDINATION.—On Thursday the 20th ult., the Right Rev. Dr. Cook, Lord Bishop of Three Rivers, held his first ordination in the parish church of Yamachiche, when Mr. Antoine Narcisse Bellemare received the sacred order of Priesthood.—*L'ere Nouvelle*.

Died.

In this city, on Monday morning, Marie Marguerite Delphine Lemair *de* St. Germain, wife of Mr. John Dunn, aged 46 years, after a short illness of ten days.

MECHANICS' INSTITUTE.

THE COMMITTEE of the INSTITUTE beg leave to announce, that its Grand

ANNUAL FESTIVAL

WILL BE HELD IN THE CITY CONCERT HALL, (BONSECOURS MARKET), ON MONDAY EVENING, FEBRUARY 7th.

A Collection of Articles of MANUFACTURE and ART, PICTURES, MODELS, MACHINERY, &c., will be exhibited.

ADDRESSES will be delivered by several Gentlemen.

A number of GLEES and SONGS will be Sung by a GLEE PARTY.

A Splendid BRASS BAND and MAFFRE'S QUADRILLE BAND will be present.

Refreshments by ALEXANDER throughout the Evening.

Tickets of Admission (the number of which is limited) may be had at the various Book and Music Stores. Gentlemen's Tickets, 6s 3d; Ladies and Children's, 3s 9d, including Refreshments. Members can procure Tickets by application to the Superintendent, at the Institute, February 1, 1853.



FOREIGN INTELLIGENCE.

FRANCE.

**THE LIMITS OF FRANCE.**—A very important pamphlet, entitled *Les limites de la France*, has lately appeared in Paris, professing to come from the pen of a M. A. Le Masson. This is said to be a pseudonym, but the *Journal de Bruxelles* states that such is not the case, but that M. Le Masson is an artillery officer of French origin, who was engaged in the service of Piedmont during the late Italian campaigns. In this pamphlet the idea of "the natural frontiers" of France is set forth with small regard indeed to the jealousy of the surrounding countries and of Europe in general. The writer says:—

"A nation does not alone fall because it degenerates or remains stationary whilst its rivals progress; but because it advances less rapidly than they do. Such was the case with Venice, Holland, Spain, and Turkey, and such is the fate that menaces France, because her relative force constantly decreases (*va toujours en décroissant*). The only real means to avoid this fate is to extend the French territory, at least to its natural limits. It would be an augmentation of some nine or ten million of square hectares (say twenty-six or twenty-seven million acres) of populations, which, besides giving greater frontier solidity, would maintain France in a respectable position *en attendant* greater changes in the state of Europe. It is a question of vital interest, not of ambition, which requires that France should not too long delay the advancing to the Alps, and on the other side at least to the Rhine."

Elsewhere he says:—

"With a numerous steam fleet, the passage of the Channel, either openly or by surprise, is not more difficult for a French army than the passage of the Rhine."

The *Journal de Bruxelles* remarks on this:—

"Undoubtedly the appearance of this pamphlet is an event under existing circumstances. Language so little disguised cannot but awaken the attention of the great powers, and in this point of view we would merely have to congratulate ourselves on the pamphlet, if the author did not outrage our national feelings so far as to pretend that if France wished to possess Belgium, among other countries, she would find her ready to second her." The heroes of Risquons-Tout spoke in no other fashion."

The following appears in the *Moniteur*:—"There have recently appeared several works, and, among others, one entitled, *Des Limites de la France*, the object of which seems to be to flatter the tendencies which people believe to be those of the government. The government repels all solidarity with the authors of these works, the spirit of which is as remote from the intentions of the Emperor as from his loudly declared policy."

The correspondent of the *Univers* considers that there is no foundation in a rumor which had been current in some political circles, of a convention concluded by the Holy See with Austria for the maintenance, during twelve years, of the forces kept by this power in the northern provinces of the Pontifical States. There is alone no foundation for another rumor, occasionally circulated of the French army being about to retire from Rome.

The Paris correspondent of the *Times* says:—

"A good deal is said of the private and remarkably friendly interview between the Emperor and his cousin, Prince Napoleon Jerome, previous to the official visits. They were together for half an hour or more; and on announcing to him his nomination as Grand Cross of the Legion of Honor, it appears he took the riband from his own person and placed it round the shoulders of his cousin. Napoleon Jerome is said to have made many protestations of his adhesion and devotedness to the Emperor, as of his repentance for the violence of the language he was wont to use when a member of the Mountain. So far as words go, there is little doubt of his being repentant; but there are those who suspect that the Emperor has not so completely forgotten, however he may have forgiven, the past."

Although the Emperor professed to make no speeches on the occasion of the New Year's-day receptions, he thought fit, on the appearance of the diplomatic corps, to say a few words, which it is hoped will have the effect of calming the apprehensions of war entertained by all the other Powers of Europe. In answer to the congratulations addressed to his Imperial Majesty, in the name of the whole of the diplomatic corps, by the Pope's Nuncio, Louis Napoleon concluded a short address with the following words—"I hope, with the Divine protection, to be able to develop the prosperity of France, and to ensure the peace of Europe."

It will be seen from this that Louis Napoleon has once more proclaimed his pacific intentions, and declared that his policy is to be one of peace and progress. His speech to the diplomatic corps is, in fact, a repetition of the Bordeaux speech in another form.

SWITZERLAND.

It is not the Catholics alone who believe that the re-establishment of the French Empire is to exercise a great influence upon that country. The Radicals also feel the same thing. They do not enter the path of justice; but they are less ardent in opposing;—not that they abandon their projects, but they hesitate.

Several facts, however, have just shewn that the people of Switzerland, as soon as they can do so, act in a proper Catholic manner. The Radicals could not as yet corrupt them. In the *Valais* the conservatives succeeded in getting into the new Constitution an article which constrained the government to conclude a Concordat with the Holy See upon religious affairs. At Friburgh the municipal corporation had decided upon pulling down the collegiate church of

Notre Dame, but at a meeting of the inhabitants that revolting decision was annulled, and the canons of Notre Dame will have the church restored at their own expense.

At Soleure, the government had proposed to suppress the Convent of the Capuchin Women; but the Great Council, in conformity with the wishes of the canton, rejected that proposition, and voted by a great majority the preservation of the convent. The Bishop of Bale addressed on that occasion an energetic letter to the council of state, and women of all classes of society signed a petition in favor of the religious. At last public opinion made itself felt in such strong antagonism to the project of the government that the Great Council was constrained to reject it. These three facts show that the Catholic population, even in the cantons where Radicalism reigns, have remained profoundly attached to the cause of the Church.

If the Catholic cantons could be delivered from the oppression of the Radicals, the spirit of order and that of love for religion would soon be dominant. But as long as the sect of humanitarian philosophers—the coterie of the free-masons—the faithless placemen and the allies of the propagandists of London, are permitted to exercise a boundless terrorism, the good tendencies will remain useless, or will scarcely be perceived in a few isolated facts which will have the only effect of irritating the aggressors. Thus, it is announced that the measures against the chapter of Soleure will be resumed next spring, and that the adherents to the faction called "La jeune Suisse" are actively engaged in the project of causing the new Concordat, wished for by the Canton of the Valais, to be rejected.

The Comity of Potieux having been suppressed by order of the Government of Friburgh, M. Charles, the president of that comity, has just published an appeal to the people of Switzerland in favor of the Canton of Friburgh. Unfortunately, nothing can be expected from that manifestation. The City of Berne will not listen to the just claims of the Catholics. But the question is, will it be heard at Vienna or at Paris?

ITALY.

The *Savoy Gazette* states that the King of Naples is fortifying Gaeta, and that Austria is displaying great activity in fortifying the coast of Zara as far as Cattara.

PIEDMONT.

**THE CIVIL MARRIAGE BILL.**—The following is the conclusion of the Pastoral Letter, issued by the Piedmontese Episcopate against the Civil Marriage Bill, which was happily rejected by the Senate. We translate it from the French version given by the *Univers*:—

"Resting on the doctrine of the Faith, on the infallible teaching of the holy Catholic Church, Apostolic and Roman, the one and only Church of Our Lord Jesus Christ; knowing that whosoever heareth not that Church is already an infidel, as the Gospel declares, and that he is as such already condemned; after having invoked the Divine succor and the powerful intercession of the Most Holy and Immaculate Virgin Mary, as also of the Holy Apostles, our Fathers in the Faith, we all, with a unanimous voice, declare the points which follow:—

"1. Nothing, in virtue of any civil law, can ever be considered as innovated, changed, or annulled, of all that on the subject of the Sacrament of Marriage, is found to be sanctioned, regulated, and defined by the Church, principally by the Holy Council of Trent, whether as to married persons and their obligations, or as to the number and nature of the impediments, as well prohibitive as diriment, or as to the motives of dispensation, and the means of obtaining them, or, finally, as to the Ecclesiastical judgments in causes matrimonial.

"2. Whosoever, among our diocesans, shall profess, defend, or teach, on the Sacrament of Marriage, doctrines contrary to those which are taught and fixed by the Holy Catholic Church, and particularly defined in the canons of the Holy Council of Trent, and in the dogmatic constitution *Auctorem auctori*, will by such acts voluntarily separate himself from the communion of the Church, and will incur all the penalties which she has fulminated against the heretics and authors of heresy.

"3. Whosoever, among our diocesans, shall contract marriage in any other form than that which is prescribed by the Holy Church, will, *ipso facto*, incur the greater excommunication.

"4. Consequently, those who shall render themselves guilty of offences foreseen and determined in the foregoing second and third articles, will be deprived *ipso facto* of all participation in the Holy Sacraments, as well during their life as at the hour of death, unless they have first suitably retracted their errors, repaired their misdeeds and their scandals, and caused their marriage to be legitimated according to the prescriptions of the Church, or unless they have separated themselves from the person whom the Church could merely regard as a concubine.

"5. In like manner, every person guilty of the aforesaid offences who shall come to die, without being first reconciled with God and with His Church, will be deprived of Ecclesiastical burial.

"6. The children born of a marriage contracted otherwise than according to the rites of Holy Church, will be considered as the offspring of a real concubinage, and treated as illegitimate with reference to all the advantages which, according to the rule of the holy canons, cannot be derived except from marriage validly contracted.

"Nov. 18th, 1851."

AUSTRALIA.

There are about 8,000 miners at work on all the various goldfields; but the *Sydney Empire* is of opinion that not less than 200,000 persons would find profitable employment on the large tracts of aurifer-

ous country, hitherto unworked, which the colony is known to possess. The New South Wales miners are all of them "doing well."

GREAT BRITAIN.

**VISIT OF CARDINAL WISEMAN TO LEEDS.**—The members of the Catholic Literary Institute of Leeds have resolved to hold a grand *soirée* at the latter end of the present month, which will be attended by his Eminence the Cardinal Archbishop of Westminster.—*Morning Chronicle*.

**THE QUEEN V. DR. NEWMAN.**—The rule for a new trial in this celebrated cause will be argued in the ensuing term. It stands the last but one in the list of new trials, No. 20 in the cause paper. It is understood that the expenses attendant on the proceedings of this affair will amount to about £10,000. The present Attorney-General is for Dr. Newman.

**THE ANGLICAN BENCH.**—It is stated on good authority that the new government has already received the adhesion of the entire bench of Anglican Bishops, without an exception. We can firmly believe the report; for, apart from the merits of Lord Aberdeen, their "Spiritual Lordships," in the first place, are great admirers of the powers that be; secondly, they love coalitions and compromises; and thirdly they carefully eschew extreme opinions either way, both in politics and theology. Hence we are disposed to give credit to the rumour to which we allude, and not only this, but we venture to infer from it a high probability in favor of its stability. If any persons "know which side their bread is buttered," it is their lordships; and we may be sure that they are far too worldly wise to throw their lot in with a sickly and perishable cabinet.

**JEWISH DISABILITIES.**—We are enabled to state that the Earl of Aberdeen, who was a conscientious opponent of Jewish emancipation, has within the last few months, seen reasons to change his opinions on the subject.—*Jewish Chronicle*.

**FORTIFICATION OF THE ISLE OF WIGHT.**—Forts are now erecting at Freshwater, Niton, and Sandown, at the back of the Isle of Wight. At Freshwater a large number of men are employed on the erection of the fort, and the work will shortly be accomplished. At Sandown the old dilapidated fort will be restored. A body of soldiers are already stationed there. Branch railways will, it is expected, be formed between all these places, and the main trunk line through the island, not only for general traffic, but for the purposes of government such as conveying troops, &c.

**PROPOSED TELEGRAPH BETWEEN GREAT BRITAIN AND THE UNITED STATES.**—A project has been formed for constructing a submarine telegraph between Great Britain and the United States. It is proposed to commence at the most northerly point of Scotland, run thence to the Orkney Islands, and thence by short water lines to the Shetland and Faroe. Thence a water line of 200 to 300 miles conducts the telegraph from Iceland; from the western coast of Iceland another submarine line conveys it to Kioige Bay, on the eastern coast of Greenland; it then crosses Greenland to Juliana's Hope, on the western coast of that continent, in 60° 42', and is conducted thence by a water line of about fifty miles across Davis' Straits to Byron's Bay, on the coast of Labrador. From this point the line is to be extended to Quebec. The entire length of the line is approximately estimated at 2,500 miles, and the submarine portions of it from 1,400 to 1,600 miles. The peculiar advantage of the line being divided into several submarine portions is that, if a fracture should at any time occur, the defected part could be very readily discovered, and repaired promptly, and at a comparatively trifling expense. From the Shetland Islands it is proposed to carry a branch to Bergen, in Norway, connecting it there with a line to Christiania, Stockholm, Gottenburg, and Copenhagen; from Stockholm a line may easily cross the Gulf of Bothnia to St. Petersburg. The whole expense of this great international work is estimated considerably below £500,000.

**NEW ARCTIC EXPEDITION.**—It is the impression in naval circles, as letters have been received by officers who formerly served in Arctic expeditions requesting them to state to the Admiralty if they were willing to serve again, that one if not two expeditions will be sent to the Arctic regions early in the present year, and both well appointed with steam and sailing vessels. One of these expeditions will be sent to Smith's and Jones' Sounds, to follow up the discoveries made by Commander Inglesfield last year, in his remarkable voyage of four months in the Isabel auxiliary screw steam vessel. It is also expected that that enterprising officer, having accomplished so much at his own expense, will be promoted to the rank of captain, and be appointed to the command of the new expedition, and that an efficient steamer will be made ready to proceed with the expedition for further exploration in the open sea he discovered during his last voyage.—The other expedition will proceed to Behring's Straits, with the object of aiding Captain Collinson's expedition, as all eyes are now turned in that direction, in the expectation that some intelligence will be learned of Sir John Franklin from Captain Collinson's party; and the *Rattlesnake*, at Sheerness, is fitting to proceed as a storeship, under Commander Trollope, to Behring's Straits.

**HUNGARIAN SERIP.**—An importation has taken place at Liverpool of several cases of Hungarian serip, to the amount of upwards of one hundred thousand debentures, issued by Kossuth, with his portrait and autograph, at New York, in February last, and payable one year after the establishment, *de facto*, of Hungarian independence—hide your diminished head, ye Greek calends!—either at the National Treasury, or at its agencies in London and New York. We have not heard of any scarcity in the money market, arising from the appearance of these promising securities, which were, we understand, permitted to pass the Custom-house free of charge, owing to a difficulty which the officers felt in fixing the *ad valorem* duty. The best plan, perhaps, would have been to assess them, like other prints, at a penny a piece, as pictorial representations of Mr. A. Smith.—*John Bull*.

**FATAL EFFECTS OF JUVENILE INTEMPERANCE.**—A very extraordinary instance of juvenile intemperance, attended by fatal results, occurred at Redding Muir on Saturday last. Three children, all under eight years of age, had contrived to obtain a bottle of Whisky, and, unconscious apparently of the nature of the effects it would have upon them, drank the entire contents of the bottle amongst them. All the three were taken seriously ill, and on Monday the eldest girl died. The other two are recovering from the effects of their fatal frolic.—*Falkirk Herald*.

**ORANGE RIOTINGS IN GREENOCK.**—We regret to find that a series of systematic assaults arising out of religious differences, have been again prevailing on Saturday and Sunday evenings for some weeks back, and with such organization as, in almost all cases, to enable the real offenders to escape. We are informed, it is now the practice for the young members of the Orange body to assemble at street-corners, and when any unfortunate Irishman who does not belong to that politico-religious party passes, he is savagely attacked and maltreated. The plan adopted is to have some boys along with the skirmishers, and whenever the object of their ill-will passes, the boys make a run at him, which, as a matter of course, at once collects a crowd, and before the victim can get disentangled from the mass, unseen or unknown hands have completed the work—the poor creatures being frequently disfigured very much, as may be conceived from a specimen of a skull-cracker taken from the person of one of them on Sunday night, which was composed of strands of rope plaited and twisted round a mass of iron or lead, the opposite end forming a loop for the hand, and the whole constituting a most formidable and murderous weapon. Last night "St. Patrick's bank" held a concert in the Mechanics' Hall, Sir Michael-street, for the purpose of raising funds to pay for their musical instruments. About the hour of meeting, an ill-assorted group of boys and youths gathered in the neighborhood of the hall for the purpose of annoying parties going to the concert, by hooting and jostling, and cries of "Down with the Pope." At intervals the heavy showers of rain helped to keep the motley band in check; but about nine o'clock the crowd assembled at the foot of Ann-street, and came along Tobago-street in the direction of the hall—the police, a body of whom was stationed at the institution, hearing the noise, came down the street, and drove the mob back to the foot of Ann-street, and partially dispersed it; but as the officers retired, they were assailed with groans and missiles. Captain Mann gathered all the force at hand, and charged the crowd, which was again passing along Tobago-street, and one of the policemen got himself seriously hurt in the face in the melee, being knocked down with a stone. The mob rallied again at the foot of Sir Michael-street, and kept the officers in constant employment for some hours. The shop of Mr. Mays, Pawnbroker, was attacked by one of the bands that were scattered up and down; and he, it is said, threatened to use a pistol for his protection, which had the result of enraging them still further, and in a few moments his windows were broken in, his shop ransacked, and his goods thrown about and destroyed. In the course of the evening several men got themselves cut and hurt, one having three teeth knocked out by a stone.—*Greenock Advertiser*.

**PROTESTANT POOR HOUSE CHARITY.**—At the police-court on Monday, a case of the most refined cruelty was brought under the notice of the magistrate. It appears that, some weeks back, a pauper-nurse named Oldham had taken a poor child, about 4 years of age, put a live coal from the fire into its hand, closed it, and held it in that position till the coal was cold, at the same time holding a cane over the child with her other hand to prevent its screaming. On the schoolmistress coming into the room, the brute told her what she had done, adding, that it was to prevent the child from playing with the fire—a lie on the face of it, as he could not get near, a large screen being in the front. The schoolmistress had a police put on the hand, but made no report to the medical officer, the master, or any of the authorities. The child was instructed, on its entrance into the rooms of the visiting committee, to place the wounded hand behind its back; and thus things went on for nearly four weeks before it was discovered, when the chairman of the board, on a representation from the master of the house, gave the woman into custody, and she was taken before the magistrate and remanded for a week. The matter was brought before the guardians on Thursday last, and a discussion ensued on it, Mr. John Wade very justly moving the suspension of the schoolmistress. No remarks were made on her cruelty and neglect in not immediately informing the medical man; it was called a piece of youthful indiscretion; and yet she is allowed almost the sole control over more than 90 children. The brute who committed the offence is a pauper-nurse, from whom much feeling, probably, might not be expected; the schoolmistress is a paid servant, and winked at the cruelty; and the poor child, a mere pauper, who was not considered in the matter, we are pretty certain (notwithstanding all that was said on the subject) has lost the use of his hand and two fingers for life. The guardians must reconsider the matter, and no doubt, from the manner in which Mr. Wade took up the subject, he will not allow it drop.—*Kentish Mercury*.

**THE MORMONS.**—Three hundred members of this Protestant sect from Norway and Denmark, arrived per Lion, from Hamburg, on Tuesday night, and were forwarded by Mr. R. J. Cortis, the agent, to Liverpool, en route for New Orleans and the Salt Lake. Two missionaries from America have converted 2,000 persons; the remaining 1,700 follow in the spring.—*Eastern Counties Herald*.

**EXECUTION OF HENRY HORLER.—REMARKABLE DECLARATION OF THE CRIMINAL.**—This wretched man, who was convicted at the December sessions of the Central Criminal Court for the murder of his wife, Anne Horler, under circumstances of great atrocity, suffered the extreme penalty of the law yesterday morning, at eight o'clock, in front of Newgate. In the course of conversation with the Rev. Mr. Davis, on Saturday, he made a remarkable admission, which will probably shake the faith of some of those gentlemen who are just now loudly urging the propriety of abolishing the punishment of death. After expressing the great fear he had of undergoing the actual pain of a violent death, he stated that he did not think his crime would have cost him his life—that he expected he should have been imprisoned for life or transported, and that if he had looked forward to the punishment of death as a probable contingency he should not have committed the crime. The remarkable statement made by the prisoner that if he had known his own life would have been the penalty he would not have committed the crime, will scarcely surprise those who remember that the following capitally-convicted murderers, tried at the Old Bailey, have had their sentences commuted to transportation during the last ten years:—Wm. Stolzer, October, 1843; Edwin Dwyer, Nov., 1843; Mary Farley, 1844; Augustus Dalmas, June, 1844; John Smith, August, 1846; Wm. Newton Allnut, December, 1847; Mary Anne Hunt, August, 1847; Annette Meyers, February, 1848; Wm. Tomkins, May, 1848; George McCoy, Dec., 1849; S. A. Jordan, October, 1849; Anne Merrett, April, 1850; and Wm. Smith, Nov., 1851.—*Times*.



**CHILD MURDER.**—Margaret Bell was brought up before Lord Cockburn, accused of the crime of child murder. She pleaded "Not Guilty." From the evidence it appeared that the prisoner, who had been in service, left her employment, and was delivered of a female child in the house of a woman named McGuire, in Paisley. She left about a fortnight afterwards, taking the child along with her, with the intention, as she stated, of giving it up to the father, that he might provide a nurse for it. The child was in perfect health at the time. On the following morning—viz., the 17th of November, the body of a child was found in the pond, or dam, at Crofthead bleachfield, in the parish of Neilston. The woman had been previously observed in the neighborhood. There was a string or piece of muslin tight round the infant's throat. The body was identified as that of the prisoner's child, and the same clothes were found on its person which it wore when the mother departed with it from McGuire's house, in Paisley. The prisoner was very unkind to the infant before she took it away. Meanwhile, to those who had been previously aware of her pregnancy she stated that the child had died in McGuire's house, after three days' illness, and that it had been buried at Greenock. When apprehended by the officer she admitted that she had drowned the child. The medical evidence proved that death was caused by strangulation, or compression of the windpipe, and partly by drowning. The jury brought in a verdict finding the prisoner Margaret Bell guilty of murder, as libelled, but recommending her to the mercy of the Crown on account of her destitute condition. Lord Cockburn, after an impressive address, sentenced the prisoner to be hanged at Paisley, between the hours of 8 and 10, on the morning of Wednesday, the 26th of January. The prisoner is 30 years of age. She shed tears while receiving sentence, but did not seem otherwise affected.—*Times*.

**CHARGE OF MURDER.**—A person of the name of John Carnegie, a crofter at Arnhill, in the parish of Marykirk, has been committed to prison at Stonehaven, under a charge of murder. The victim is said to have been his brother-in-law, who is thought, from the doctor's report, to have been bled to death. The cause of the murder is not known. It is said that, in consequence of one of the medical men being about to leave this country for Australia, Carnegie is to be tried in Edinburgh in a few weeks.—*North of Scotland Gazette*.

**GAROTTING AGAIN!**—We had almost congratulated ourselves that the dangerous gang of garotte robbers, whose daring acts of villainy have struck so much terror into the minds of the public of late, had been dispersed by the apprehension of two of their number towards the latter end of last week. In this, we have been deceived, however. Friday night, about nine o'clock, a respectable man was seized by three ruffians in Fox-street, Glasgow, and after being rendered insensible by violent compression of the throat, was robbed of £39.—*Edinburgh paper*.

UNITED STATES.

Who is He?—The *Catholic Telegraph* thus mysteriously alludes to the conversion of a distinguished clergyman:—"We have reason to believe that the papers will soon announce the conversion to our Holy Faith, of one of the most learned Protestant Preachers in the country—one who has been quite distinguished for the active part which he has taken in polemical discussions."

The Catholics, principally Irish, have increased so much in Provincetown, that they are about to build a church. How the old Puritans would stare, were they on earth.—*Commonwealth*.

Mengher has been elected colonel of the lately enrolled regiment named the "Irish Rifles," in New York.

The jury in the case of the *Commonwealth vs. the Officers of the Remder*, recently tried at New York, could not agree and were discharged. It was said six were for conviction and six for acquittal. This will probably be the result obtained by the prosecutions in this and the Henry Clay case.

We are assured by the *New York Tribune*, that there is now at work in that city a thirty horse power engine of the Ericsson principle, but much improved, giving the great pressure of fifty pounds to the square inch, and with less coal or other expense than incurred by Captain Ericsson's original engines of the new ship.

The Philadelphia Board of Trade has invited Capt. Ericsson to visit that port with his caloric ship, in order that the citizens may have an opportunity of judging of the merits of the principle involved in the invention, and which may have so important a bearing on the future prosperity of the commercial marine of that country.

The *Salem Register* states that an industrious Irishman, residing in Boston, had accumulated and saved money enough from his earnings, to secure and furnish a snug little tenement, and to send for his family to come over and occupy it. They took passage in the *Moses Wheeler*, which arrived last week, after a stormy and tedious voyage, having long and anxiously expected. Day after day he had watched for their coming, until hope deferred had made his heart sick, when the welcome announcement that the ship had arrived reached his ears. He immediately proceeded to meet and greet his loved ones, and convey them home; but was met by the terrible announcement that his wife and six children had died during the passage over, and he was left alone! It is seldom that we are called upon to chronicle a sadder bereavement.—*Alas!*

When sorrows come, they come not single spies, but in battalions!

A Good Move.—A meeting of American ladies, recently held at Milan, Mrs. Catherine Howard in the chair, Jane Grey, Secretary, have sent a spirited reply to the Duchess of Sutherland's committee, suggesting that English ladies have reforms to accomplish at home, before extending their philanthropy to America. We glory in the spunk of the American ladies.—*Boston Pilot*.

One night last week, at South Boston, the Watch found a drunken man in bed in a snow bank. He had divested his feet of boots and socks, and had also taken off most of his other garments. It would probably have been his last sleep, had he not been discovered.

The repeated attempts to commit burglaries in the vicinity of this city have induced our country friends generally to provide themselves with dirks, revolvers, gunpowder and bullets. One firm in Boston sold 300 revolvers in two days. That is the only way to fix the routes for slow travelling.—*Boston Pilot*.

Two men named Kane and Smith were killed on the Pennsylvania railroad recently. The former was daily expecting his wife and children from Ireland.

**THE DEATH PENALTY.**—Last year a law was passed by the Legislature, to the effect that a person found guilty of murder, or any other crime, the penalty of which was death, should be kept in the State prison for one year at the expiration of which time the Executive could issue a warrant for execution. The Senate this morning passed to a third reading an act to repeal the law, by a vote of 32 to 5.—*Boston Traveller*.

**EXTRAORDINARY AND FATAL CRUELTY BY CHILDREN.**—The records of the coroner's office supply a narrative of a most extraordinary case of cruelty inflicted by two children at Randall's Island upon a third child of about their own age and which resulted in the death of the sufferer. Coroner Cambie held an inquest upon the body yesterday. The deceased was John McCaffray, a boy six years of age. He slept with a number of other children at the nursery on the Island, in a ward under the superintendence of the assistant matron, Caroline Valey, who also occupied a bed in the same room. On Saturday evening at seven o'clock the boys were all put to bed as usual, and among them the deceased, who was apparently well. Mrs. Valey retired about eight o'clock, and did not wake until five o'clock the next morning, when she found young McCaffray dead. John Mann, 10 years of age, who slept near the deceased, informed the coroner's jury, that—Sometime in the night he got up for some purpose; he found two boys, James Crumley and Charles Collins, both about seven years of age, standing by the side of the bed of deceased; Crumley took a stick of wood and hit the deceased on the face and his feet; after that they took him out of the bed and put him out on the piazza; and when there they hit him again; the deceased then laid out there until after the bell rang at five o'clock in the morning, when Crumley and Collins, brought him in and put him on the bed; he was then dead. John Murphy, another of the boys about seven years old, and Crumley and Collins, corroborated the statement made by John Mann, but they could not or would not give any reason for what they did. Doctor Whittlesey made a post mortem examination of the body; and found external bruises on the forehead, one eye discolored, and some blood from the nose, the lips were livid, tongue protruding and clenched between the teeth; the lips were contracted, and hands and feet distorted, but no other marks upon the body; the post mortem disclosed congestion of the lungs—the brain was in a healthy state. The witness gave it, as his opinion, that death was caused by convulsions. The jury thereupon rendered a verdict:—"That John McCaffray came to his death by convulsions superinduced by cruel treatment on the part of two boys, aged about seven years, by the names of James Crumley and C. Collins. The jury further say that they find no watchmen employed either for the protection of person or property during the night time on said island, and they deem such necessary." Such malignant cruelty as these children appear to have practised upon their companion would be horrible under any circumstances, and in this case it is monstrous. The offenders are probably too young to be held accountable to the law, but their precocious depravity certainly demands rigorous restraint.—*American paper*.

THE MARRIAGE BILL IN PIEDMONT.

(From the *Tablet*.)

The detestable Marriage Bill is for the present laid aside, and, next to a positive victory, comes the delaying of the enemy's march. Lord Minto's incursions into Italy remind us of the legend of the "Wandering Jew," who carries pestilence and famine over the soil he treads. That unhappy Presbyterian is the sign and sacrament of evil; wherever he goes infidelity and sedition mark his footsteps, and in no place has he trod heavier than in the disordered city of Turin. Nevertheless, we are not without hopes that better counsels will now prevail; the fidelity of the Episcopate and the zeal of the Clergy are grand and ominous signs. Monsignore Franzoni in his exile is more powerful than in his palace. The prayers and sympathies of good Catholics, and the noble resistance of the Bishops of New Granada, fellow-exiles of their European brethren, are motives of perseverance, and signs of ultimate success. When men are found to carry their cross in public, one may be quite sure that victory is not far off. The Supreme Pontiff has led the way, and shown to his subordinates the hopelessness of peace unless purchased by war. The Bishops of France have been fighting with the University and the infidel press, and the Episcopate of Belgium and Ireland are struggling against the same foe, the Liberal politician and the literary Sybarite.

The French infidels, in their onslaught on the Church, undertook the defence of morals and domestic peace. They were zealous for the sacredness of the family. The family was the germ and the type of the state. Education was to be conducted at home by the family and in the family, no one to interfere with it. The great obstacle to this state of blessedness was a weakness on the part of the wife, that she would go to confession, and carry her daughters with her. This was a real disturbance of the domestic tyranny, for the infidel husband and father was shut out from the conscience of a wife and child. The family was, therefore, no longer united, and its happy tranquility infinitely deranged. The remedy was to get rid of the Priest, who was called a Jesuit, and every ill epithet was discharged against him.

These wretched writers cared nothing for the family which they engendered. In many cases they were notoriously corruptors of domestic life, and their theory and practice tended directly to the destruction of family peace and to all abominable licentiousness.—In France they have been foiled, but in Piedmont have found a better reception. The Ministers of the King of that country have adopted the theories of the infidel, and have labored to destroy the very foundations of domestic peace. In a Catholic country, where there are scarcely any professed heretics, and where, consequently, there is no excuse for a new law, men have dared to disturb the social edifice, in order to uproot the authority of the Pope.

If these men really believe in the sacredness of the family, and wished to encourage what they professed to venerate, surely their course should have been very far different from what it is. What they have proposed to do is this: to abolish in practice one of the Seven Sacraments. There was no excuse for such a scheme; nothing in the habits of the people that required it either as a remedy for past disorders, or as a vent for irreligious men. The Piedmontese married as other

people, and had no desire to separate the marriage contract from the Sacrament. The people, we venture to say, are not able to separate them even in thought, and would, if asked, say that a Christian and a Jew cannot marry. They know perfectly well that marriage must be a Sacrament, for a man once baptised, whether he receives it in sin or not.

It is curious to observe how the anti-Catholic faction in every age sets itself against this Sacrament. Their aim is licentiousness in morals and what they call liberty of thought. The authority of the Holy See comes home to every man in the question of marriage, and is a restraint upon his evil desires. If it was once admitted that the civil power can decide on the invalidity or validity of a marriage, the authority of the Church is gone: for in this case a Sacrament falls under the cognizance of the lay tribunals, and if one, so may all. Thus it was in France when the Gallican school was powerful; Lamoignon attempted to subject marriage to the Royal authority, and oust the Pope of his undoubted jurisdiction. The infidel is clear-sighted enough to see that, if the people at large can be brought to refer their marriages to the secular tribunals, there is an end of the question between them, and the Church. They will then have carried the point, and settled the matter in the most practical and efficacious way. There will be nothing sacred in the marriage of Christians upon the unbelieving theory, and nothing criminal in a life of concubinage.

The State is at liberty to regulate the civil consequences of marriage, to determine the successions and entails. But it is not competent for the State to decide what constitutes marriage in a given case, any more than what constitutes a valid ordination. The State secures to children born in lawful wedlock, their inheritance, and to a Priest a certain consideration, privileges, and immunities, according to its good pleasures, more or less, as the case may be: but it cannot determine whether the particular wedlock is lawful, nor can it determine who is a Priest. These are matters utterly beyond its skill, province and jurisdiction. The legislators of Turin proposed to determine the conditions of a valid marriage, and to regulate the ceremonial of its celebration, leaving it to the parties concerned to decide whether they would apply to the Priest for his blessing or not. They went even further, pretending to respect the scruples of the weak, for they allowed the parties to separate after so many months of concubinage, if one wished to go to the Priest and the other refused.

It is quite clear that there is no zeal for morals here but the evil spirit of licentiousness. It is nothing more than an attempt to abolish marriage, and reduce civilised men to the condition of unreasoning brutes. For the present the attempt has failed, and Piedmont has not yet become the scandal of Christendom. It is to be hoped that man's eyes may become open to the real objects of these conspirators, and cease to applaud them. Gioberti is not now living to direct these wretches, and they may not find another to supply his place. Nuytz is under the censure of the Holy See; his powers are crippled, and his fate will be that of others who have been rebellions, and the mischief will cease. The defeat of the ministry, though by but two votes, will give time, and, in a fight like this, time is all we can expect. The enemy will not be converted into a friend, but his energies may fail him, and new champions will arise to defend the Church, and save the ignorant people from the horrible evils into which these liberal philanthropists were preparing to plunge them.

CATHOLIC SOLDIERS AND GOVERNMENT INJUSTICE.

(From the *Catholic Standard*.)

We think there are few who deny that the Irish Catholic soldiers have ever borne a high character for bravery and discipline in the British army.

Surely it would not be too much to expect that men who bear so high a character in the army, and who are at least, as every one must admit, quite equal to their English or Scotch comrades, should be allowed to enjoy the same rights and privileges. Yet such, we affirm, is very far from being the case; the religious wants of the latter are amply provided for, while the religion of the poor Irish soldiers is shamefully neglected—nay, we will add, completely overlooked by the English government. While the soldiers who belong to the English church and the Presbyterians have ministers well paid to attend them, and while every encouragement is given to these ministers in the performance of their duties, a beggarly stipend is parsimoniously doled out to the Catholic priest, who unasked and unearned for, labors for the soldiers of his congregation. The Government are actually not ashamed to offer to educated gentlemen, who sacrifice their time and comfort to make its servants good, honest, and loyal men, a sum which even the poorest scavenger would indignantly reject. Hear it, ye admirers of the liberal and noble-minded government of England! Behold the tariff which, after years of delay, the War Office, in a spirit of marvellous generosity, determined on for the support of a Catholic priest:—

Where there are 50 soldiers, 5s per week  
From 50 to 200 10s "  
Any number above 200 15s "

So that the generous, liberal, enlightened government of the great, vast, and puissant Empire of Great Britain, did not feel disgraced by offering to an educated gentleman, to a Priest of the Most High,—whose ordination is accepted as valid by the prelates of the state church,—a scale of remuneration for his services of teaching soldiers in the service of the Crown, their duty to God, the Queen, and their superiors and comrades,—which varied, according to the number of his military flock, between the earnings of a seamstress working for a Jewish slop-maker, and the wages of a hodman! But the parsimony of the Caledonian Calvinist was extravagance in the estimation of the Hibemian Episcopalian,—and the immaculate William Baresford, of electioneering bribery notoriety, reduced Mr. Fox Maule's maximum to ten shillings a week. And this atrocity was perpetrated by a Ministry, one of whose very last official acts was the appointment of an Irish Parson as Military Chaplain at Ceylon upon a salary of either £500 or £700—we at this moment forget which—per annum. If the duties that devolve on each denomination of chaplains were contrasted, an honest man, no matter what his principles, would say that right would be done, were the two scales of salary inverted. The Protestant chaplain draws out a few collects, gives out a few hymns—repeats the Lord's Prayer and the Creed—and reads coldly a vapid sermon once a week—and his ten pounds are earned. The Catholic chaplain says Mass, preaches—hears confessions,—and administers the Holy Eucharist on

Sunday and intervening festivals,—visits the sick, langes over the bed of fever or other contagious disease, inhaling the pestilential breath of the dying sinner while administering the last Sacraments, and is obliged to face all weather, and obstacles to perform this inevitable duty—and when all this is accomplished,—his week's work is done and he has earned his ten shillings! Yet we are told that the Catholics of this empire have no grievances to complain of—no wrongs to be redressed—no injustice to be removed!

THE GOVERNMENT PARSONS.

(From the *Catholic Standard*.)

They are the servants of a State establishment—the slaves and creatures of the House of Commons—and if they desire ecclesiastical freedom, they must surrender their dignities, their pluralities, their wealth, their privileges, and their right to extort tithes and church rates from their own congregations, and, still worse, from all those who conscientiously refuse their ministrations. They cannot reasonably expect freedom from state control as long as they consent to receive state wages. For pelf they have become bondmen to the crown, and they have no right to claim patronage and maintenance in the same breath. The Presbyterians of Scotland have set them an example which they might follow without discredit. Let them—if they really desire to be independent of the State—surrender their palaces, their glebe-houses, their lands, and their rich benefices and preferments, and walk, like sincere men, out of what, with their principles—if they feel as they speak—they must consider the Egyptian bondage. Let them cease to touch the unclean thing, if they covet a good name, and prefer God to Mammon. But so long as they prefer to ride in the state coach, rather than walk through the thorny ways of life, they have no right to find fault with one of their number for wishing to step into the box and take the reins. Some of their party have been enabled by God's grace to show them a way out of their difficulty, which we confidently hope to see many more of them as yet follow; for we cannot conceive it possible, that men of intellect, men of strong convictions of what the Church of Christ ought to be, men of respectable lives, men who are apparently alive to the absurdities, the inconsistencies, the want of faith, of hope, and of charity which distinguish Protestantism, and especially the Anglican Evangelicals who form the bulk of Church of Englandists,—can remain much longer the victims of that strange delusion which presents to the mind's eye the State Church of this country as the Church of Christ or even a branch of the Catholic Church.

The following is from the *Pittsburgh Evening Chronicle*, a Protestant paper:—"THE MADIAT FAMILY.—The President of the U. S. and the Secretary of State have, it is understood, each addressed a letter to the Duke of Tuscany, in behalf of the Madiat family, and asking permission for their emigration to the United States. It is thought the object will be effected, inasmuch as Mr. Everett claims to be on familiar terms with the Duke. We think the President and Secretary have very little to do, to be writing letters to Foreign powers, begging for a further increase in our population. The Madiat's may be very good people, but appearances are much against them, too much so for the highest officers in this Government to gather them up. Mr. Fillmore should have learned a little from his Kossuth experience. He warmed the viper and it stung him; he should now be particular who he invites to this country. The precedent it establishes is abnoxious, and may lead to like demands upon this government, which should be deemed impertinent if nothing more. Suppose the Grand Turk protested against President Fillmore's prosecution of Brigham Young, for having dared to hold more wives than was agreeable to the laws of the United States, what would be thought of it? Have the Mormons a right to their religion? the fact of having two wives, instead of one, is held by them as a matter of conscience, yet the laws of the United States interfere with conscience. But we think we are able to settle our own matter, without interference from others. Why then shall the President be called upon to respond to a few old gannets, who are continually hazing after excitement, about New York city. When they get the Madiat's out here, there will spring up a race of Madiat's to be taken care of.

THE YELLOW FEVER AT THE WEST INDIES.—A Halifax paper of the 13th ultimo, has received advices direct from Martinique, which state that not less than 1200 soldiers, and 28 priests have fallen victims to the yellow fever at Martinique. In the island of St. Thomas, not a soldier has escaped, all having died; and many of the ships in port were without crews.

CHURCH VESTMENTS AND SACRED VASES.

OLD ESTABLISHMENT OF JOSEPH ROY, ESQ.

J. C. ROBILLARD,

No. 79, FULTON STREET, NEW YORK;  
No. 25, St. GABRIEL STREET, MONTREAL.

TO THE REVEREND CLERGY—

THE undersigned has the honor to inform the Rev. Clergy, that he has transferred to Mr. J. C. Robillard, of New York City, the Stock of his Establishment, known for many years in St. Paul Street. That Stock is composed principally of CHURCH ARTICLES, SILVER WARE, CHASUBLES, BROCADED DAMASKS, PULPIT STOLLES, GOLD and SILVER LACES, FRINGES, &c., &c.

The Subscriber would also respectfully beg of the Reverend Clergy to be pleased to continue towards Mr. Robillard, the same patronage and reliance with which they have honored him (Mr. Roy) for so many past years. He would also express the confidence that a liberal custom and encouragement will not be wanting towards the branch of business which one of our own countrymen is now establishing in Montreal.

JOSEPH ROY.

Montreal, 26th January, 1853.

In soliciting the honor to open a business intercourse with the Rev. Clergy of Canada, the Subscriber has in view to offer (jointly) in his present and well-known Establishment in NEW YORK CITY, as well as in the Establishment now being opened in MONTREAL, the most complete assortment of Church Articles ever offered in America, viz., SACRED VESTMENTS and VASES, of the lowest possible description; for Missions; as well as the richest DAMASKS and GOLD CLOTHS, for the most important Parishes and Cathedral.

J. C. ROBILLARD.



MONTREAL MARKET PRICES.

February 1, 1853.

Table listing market prices for various commodities like Wheat, Oats, Beans, etc., with columns for quantity and price.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations including Alexandria, Aylmer, Beauharnois, Brantford, etc.

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, the 7th instant, at EIGHT o'clock precisely.

By Order, H. J. CLARKE, Sec. Montreal, February 3, 1853.

NEW BOOKS JUST RECEIVED

D. & J. SADLIER & Co.,

CORNER OF NOTRE DAME AND ST. FRANCIS XAVIER STREETS.

- List of new books received, including 'The Metropolitan Catholic Almanac for 1853' and 'A History of the attempts to Establish the Protestant Reformation in Ireland'.

BRANDY, GIN, WINES.

FOR SALE.

- List of items for sale including Martell's Brandy, DeKuyper's Gin, and various wines.

G. D. STUART, 154 1/2, St. Paul Street, Opposite the Hotel-Dieu Church.

IN PRESS,

And will be ready about the 25th instant, A NOVENA PREPARATORY TO THE FEAST OF ST. PATRICK.

To which is added the Stations of the Cross, Prayers at Mass, Prayers for Confession and Communion, &c. Also in Press, and will be ready early in February, THE CATECHISM, authorized by the first Council of Quebec for the Ecclesiastical Province.

D. & J. SADLIER & Co.

Montreal, Jan. 13, 1853.

COLERAINE IRISH LINENS, DIRECT FROM THE MANUFACTURER.

W. McMANAMY,

206 Notre Dame Street, (West End.)

HAS JUST RECEIVED, direct from the Manufacturer, SEVERAL CASES OF THE CELEBRATED

COLERAINE YARD WIDE LINENS,

from 1s. 3d. and upwards.

Specially made for Family use, warranted all pure Flax, un-entangled for fineness of texture and durability.

N.B.—GENTLEMEN'S SHIRTS, in endless variety, and at all prices.

Montreal, January 12, 1853.

GROCERIES, SUGAR, &c. &c.

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

JOHN PHELAN.

Montreal, August 20, 1852.

EDWARD FEGAN

Has constantly on hand, a large assortment of

BOOTS AND SHOES,

CHEAP FOR CASH,

232 St. Paul Street, Montreal.

MRS. REILLY,

MIDWIFE.

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

Montreal, July 3, 1852.

DEVLIN & HERBERT,

ADVOCATES,

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

H. J. LARKIN,

ADVOCATE,

No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL,

ADVOCATE,

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

Quebec, May 1, 1851.

M. DOHERTY,

ADVOCATE.

Corner of St. Vincent and St. Thérèse 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 Mississippi Circuit.

P. MUNRO, M. D.,

Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET. Medicine and Advice to the Poor (gratis) from 8 to 9 A. M. 1 to 2, and 6 to 7 P. M.

L. P. BOIVIN,

Corner of Notre Dame and St. Vincent Streets, opposite the old Court-House,

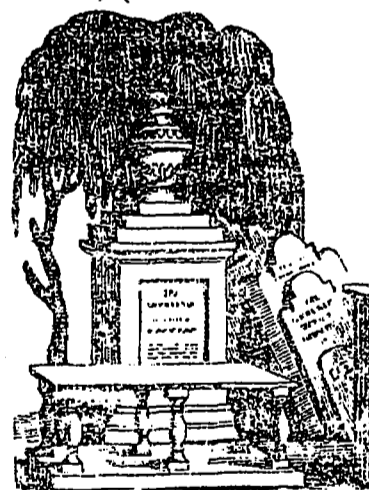
HAS constantly on hand a LARGE ASSORTMENT of ENGLISH and FRENCH JEWELRY, WATCHES, &c.

THOMAS PATTON,

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

WILLIAM CUNNINGHAM'S MARBLE FACTORY,

BLEURY STREET, (NEAR HANOVER TERRACE.)



WM. CUNNINGHAM, Manufacturer of WHITE and all other kinds of MARBLE, MONUMENTS, TOMBS, and GRAVE STONES; CHIMNEY PIECES, TABLE and BUREAU TOPS; PLATE MONUMENTS, BAPTISMAL FONTS, &c., wishes to inform the Citizens of Montreal and its vicinity, 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.

AMERICAN MART,

Upper Town Market Place, Quebec.

THIS Establishment is extensively assorted with Wool, Cotton, Silk, Straw, India, and other manufactured Fabrics, embracing a complete assortment of every article in the Staple and Fancy Dry Goods Line.

India Rubber Manufactured Boots, Shoes, and Clothing, Irish Linens, Tabbirets, and Frieze Cloths, American Domestic Goods, of the most durable description for wear, and economical in price.

Parties purchasing at this house once, are sure to become Customers for the future. Having every facility, with experienced Agents, buying in the cheapest markets of Europe and America, with a thorough knowledge of the Goods suitable for Canada, this Establishment offers great and saving inducements to CASH BUYERS.

The rule of Quick Sales and Small Profits, strictly adhered to. Every article sold for what it really is. Cash payments required on all occasions. Orders from parties at a distance carefully attended to.

Bank Notes of all the solvent Banks of the United States, Gold and Silver Coins of all Countries, taken at the AMERICAN MART.

Quebec, 1850.

T. CASEY.

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, by Reeve', 'Lives of the Saints, by Alban Butler', etc.

CATHOLIC TALES, TRAVELS, &c. &c.

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

CONTRIVERSIAL.

- List of books in the Contriversial section, including 'Religion in Society, with an Introduction, by Archbishop Hughes', 'Ward's Errors of the Protestant Bible', etc.

DEVOTIONAL.

- List of books in the Devotional section, including 'Anima Devota, Challoner's Meditations', 'Christian Directory, by the Rev. Robert Parsons', etc.

- Continuation of the book list, including 'Moral Entertainments, by Manning', 'Man's only affair', 'Rules of a Christian Life', etc.

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

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

MISCELLANEOUS.

- List of books in the Miscellaneous section, 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 75d 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 Bibles, Crucifixes, Statues, Holy Water Fountains, &c. &c.

INFORMATION WANTED.

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

NOTICE.

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

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

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

FRANKLIN HOUSE,

BY M. P. RYAN & Co.

THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

Is entirely new, and of superior quality. THE FURNITURE Will be at all times supplied with the Choicest Delicacies the markets can afford.

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

REMOVAL.

DYEING BY STEAM!!!

JOHN McCLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST,)

HAS REMOVED to No. 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same.

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