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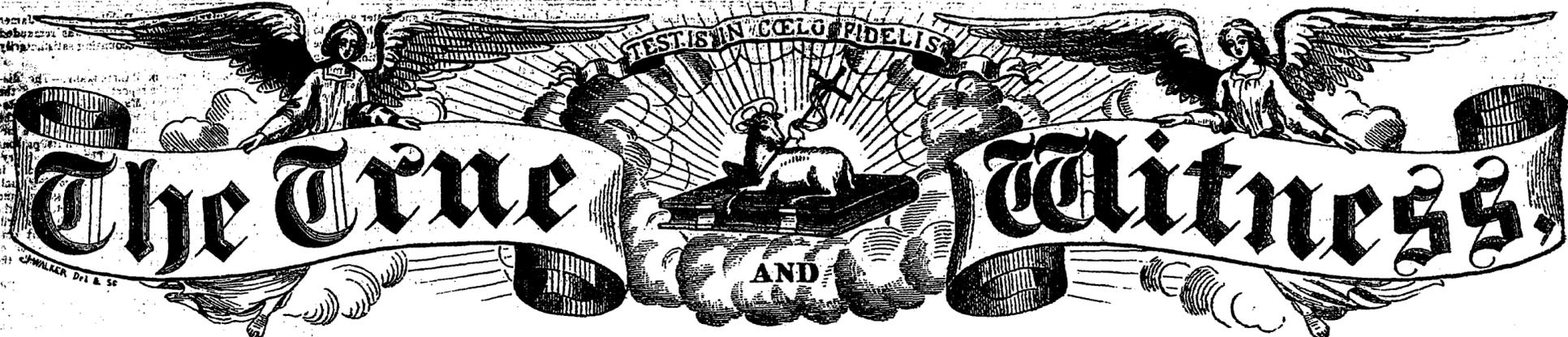
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CATHOLIC CHRONICLE.

VOL. VIII.

MONTREAL, FRIDAY, JULY 2, 1858.

No. 47.

A TALE OF THE PENAL TIMES.

In the province of Munster, and at the very mouth of the river Blackwater, stands the ancient town of Youghal; immediately in front of it, beyond the river, on the county Waterford side, rises the bold promontory of Ardmore, exhibiting still, in perfect preservation, its old venerable round tower which many a mariner's eye has viewed, in storm and in calm. The line of coast, here, is high and precipitous, displaying huge rocks, torn by the fury of the ocean from the mountain side. Here are, also, deep and dreary caves formed by the edge of the wave, and so spacious that the sail boat often rests under their adamantine roofs, while those on board listen with silent awe to the rumbling echo of the waters, as they tumble through the chasms, or issue from narrow passages in the distant and dark recesses of the mountain.

This place was not without its utility in the penal times. With the so-called Reformation, the fury of fanaticism and destruction swept over all the religious establishments in and near Youghal. The two monasteries, Franciscan and Dominican, were doomed to ruin, and the noble parish church, in the erection of which kings, princes, and even Popes, had taken a part, was now converted into a new and strange worship, to suit the character of that cold and unpoetical creed what a transformation had not the venerable edifice to undergo! The varied beauties of the high gothic ceiling were concealed from view by a wretched curtain of mortar. With that screen between the worshipper and the emblems of the primitive faith, this church is found at the present day—the great eastern window has perished—the stained glass is gone, broken into fragments, because it exhibited the figures of Christian saints—the roof, too, has fallen; and running the eye over the massive curves and moss-grown mullions of this beautiful relic, the beholder may now survey the broad expanse of the heavens.

But other objects were there, destined for still greater desecration: crosses adorned the summit of the building and the several portals or gates, exhibiting on the outside, innumerable figures cut in stone around the gothic arches;—these the Inconclast spared not—for art was not respected by the Vandals of the penal times, nor would the creations of a Phidias or an Angelo have been spared in the frenzy of those days.

While His churches were thus seized upon and their ornaments shivered into dust, the Catholic worshipper was hunted to the forests, glens and mountains. Even at the holy well, or fountain, where his forefathers had congregated of old, he was not permitted to adore his God.—Acts of parliament had banned the ancient faith. It was then that these caves along the sea-coast at Ardmore, became retreats of the persecuted Catholics, and in them they met, like the ancient Christians in the catacombs of Rome, to celebrate the holy mysteries of religion. Stealthily, and not without gloomy fears, did they pass one by one into the cavern where they had arranged to meet the priest on Sunday, to offer for them the holy Sacrifice of the Mass. In these drear abodes of the sea-bird, was the water of baptism poured on the head of the new-born infant, and here, too, the marriage vow was made and blessed. But the spy, or priest-catcher, was ever on the watch, and dogged the hunted Catholic even to this last refuge.

The priest-catcher, of whom we would speak, had been a Catholic, but he bartered his soul to Satan, and many of his brethren to the prosecutor, for English gold. In his features might be traced the malice of his mind. A fiend in human shape—lost to every generous feeling, and as insensible to pity and suffering, as the lictor who lashed our Lord at the pillar. It was said that he had a wife and children; and such was the savageness of his nature, that even on them he did not bestow ordinary affection. Religion he had not; though at times when there was an occasional relaxation of the penal, he used, occasionally, to be observed at mass, reading—a prayer-book? no, but some old act of parliament. But the mask was now thrown off completely, he was avowedly, an unbeliever, heartless and cold, on whose hardened brow might be distinctly traced the worse and fiercer passions of a demon.

One holy sabbath, the Catholics had assembled, and were one by one, proceeding to the wild rock chapel, on the beach, when the spy, with a number of his accomplices, concealed himself at some distance and there waited until the last of the worshippers had stealthily entered the cavern. He watched closely, but could not ascertain whether the priest was amongst them; for in those days the rude dress of the person concealed the character of him who might have spent many a happy year amid high-minded and polished associates, in the academic halls of Rome or Salamanca. Nor long did the priest-hunter

wait, but, creeping from his lurking place like a were-wolf on the trail, proceeded at once to the mouth of the cave, and with loud shouts commanded the "bloody idolaters" to surrender the priest. There was no reply. Entering the cave as far as the daylight permitted, no sound came on his listening ear, save the occasional fall of a water-drop from the ceiling. Still it was certain the victims were inside, and as the loud demands for their surrender were either not heard or not heeded, their persecutors proceeded to employ a mode of expulsion not unusual or extraordinary in these drear days of our history.

A large quantity of furze-faggots was pressed into the mouth of the cavern. Between that combustible heap and the outer entrance, a wall of rubble stone was raised, the chinks and crevices of which were filled up with the clammy sea-weed of the shore. Then through a small aperture, left for the purpose, fire was introduced. The crackling element threw out large volumes of smoke, and fragments of the rock, split by the fury of the flames, fell down, and blocked up all chance of escape for those within. Eagerly did the priest-hunter listen, but no voice was heard from the inside. Could there be any possibility of escape? One of the party was ordered to ascend the cliff, and take a survey of the upper ground. He saw a volume of smoke rising out of the field at a short distance, and on reaching the spot, found it to be aperture in which he could trace the foot-marks of persons as if coming up out of the cave. Disappointment seized him, and he hastened to inform the rest of the party of what he had been seen.—After a little observation, the conviction of a sad failure dashed their spirits for the moment.

The fire was allowed to burn itself out, and as they might now enter the cave without opposition or fear of danger, lights were procured, and in they moved to examine the retreat.

After passing through several windings without noticing anything remarkable, they entered a spacious room, at one extremity of which appeared some articles on a projecting shelf of the rock. Approaching they found it was a rude altar, with candlesticks, chalice, and missal resting upon it, and the candles appeared as if recently extinguished. Another discovery was made—it was the body of the priest in his vestments. It was in a reclining posture, pressed up against the side of the rock, to which he had staggered for support, or to get a little air from some chasm. At a short distance, on the opposite side of the altar, was also found the lifeless body of a young female, about eighteen years of age, holding a white linen cloth in her hands. The minutest search revealed nothing else, except, indeed, the traces of many footsteps around the altar.

The reader is necessarily anxious for an explanation of these strange facts. It was furnished by the relation of the persons who had escaped.

At the time that the effects of the fire began to be felt inside, Mass had already been commenced, and the priest had arrived at the most solemn part of the Sacrifice when he could not depart or cease even at the peril of his life.—The attendants feeling no such difficulty, fled, and saved themselves by the passage above the cliff. In their anxiety for his safety they urged the priest to fly with them, and also her whose lifeless body was found in the cave. The former made no reply, but proceeded with the service; the latter whose name was Nora, with the devotedness of a kind, spirited girl declared she would not forsake her venerable friend and pastor. She was to have communicated, too, on that day, and this explains the circumstance of her being found with a portion of the altar linen grasped firmly in her hands. It was manifest she had obtained the object of her devotional wishes, as the appearance of the chalice, the altar, all, clearly proved the sacrifice to have been just finished when the breath of death reached them.

Skinner Dhuv, the spy (for such was his name—a name of terror—the adjunct *dhuv* or *black*, being given him by the people to express traits of person as well as of character), wishing to make the most of his present success, determined on leaving the bodies in the cave, hoping that when their friends came to take them away they could not escape his snares. To remove all suspicious of such intention, he and his party moved off towards Youghal, without appearing to have made any discovery. When arrived at a small promontory which cut off all view from the ground near the cave, they retired for the purpose of concealment under a projecting rock, while Skinner Dhuv crept back again through the dark and narrow passages, to watch the

movement of those he knew would come to look after their friends, and give the alarm.

The day which up to the present moment was calm and sunny, suddenly changed. The wind rose, black clouds drifted from the sea towards the land, and the tide which had been for some time on the ebb rushed to the base of the cliff with a fearful roar. There was, too, a drizzling rain, not a little increased by the foam and spray from the billows. In the meantime the spy was creeping along on his way to the cave, so intent on his object, and fearful of being seen, that he never adverted to his danger till he found himself hemmed in by the sea in a small bay, from which the rocks rose perpendicular.—The tide was still rushing on. He cast a wild look around, seeking some passage to escape. All in vain! the spot on which he planted his feet to take that view, was covered by the waters. He uttered a fearful yell, which even if heard, could have been of no avail, as no human being could approach the spot he now occupied. The voice, however, was heard by persons on the very summit of the cliff. Who were they? They came to the very verge of the frightful precipice, but he saw they were not his party. By this time he had thrice fallen in his struggle against the surf, and it was manifest that his strength and courage were giving way. The people on the cliff evinced no small anxiety about him, but it was impossible to render any assistance. After a considerable period of desperate struggle, during which he had been for some moments frequently under water, a heavy wave came on, threw him down, and on its return, after breaking on the rocks, it was seen dragging the body apparently motionless, out to sea.

A thrill of horror passed the spectators above, and one exclaimed—"A prayer for his soul!"—They all fell on their knees, their eyes continuing still rivetted on the spot where the body disappeared. After some moments they rose, and he who had called for the prayer said:—"Thou'lt be the murderer of my daughter, and of our good and faithful priest, I forgive him; and may God forgive him!" "Amen!" resounded from the group.

By the report of a person who had entered the cave at the departure therefrom of the spy and his party, they had been made aware of the sad catastrophe, and were waiting an opportunity to remove the dead bodies. This they were now afforded by the death of Skinner, and the escape of his less ardent associates.

Long as the memory, and afterwards in the traditions of the simple people of that remote district, did the terrible occurrence survive.—Their imaginations chained the ghost of the spy to the spot on which he died, as a punishment for his crime. And when the sea is more than usually troubled, particularly at night, the herdsman returning from his cattle, or the fisherman from the beach, is even now accustomed to tell his friends at the fire-side how he heard the agonized scream of Skinner Dhuv, high above the roaring of the winds, and the ever-restless dashing of the breakers. It is the coloring of fancy, this, but it is also an evidence of that horror which the faithful Irish entertain for the renegade. Need we say it is also a proof of their deep-seated sympathy for those who stood by their holy creed, when stupid bigotry banned the religion of Peter and Paul IX.—*Duffy's Irish Catholic Magazine.*

REV. DR. CAHILL ON INDIA.

(From the Dublin Catholic Telegraph.)

England has now entered on the second year of her campaign in India; and from the accurate information that can be gleaned from all sources of intelligence, it would seem as if the spirit of rebellion has rather increased than diminished; and that the ultimate success of the English arms is more distant than ever. The assault and the possession of the cities of Delhi and Lucknow are, undoubtedly, brilliant instances of strategy and courage which have not been surpassed in modern warfare; the names of the generals who led their brave companions on these crimsoned fields of British and Irish glory will be handed down to posterity as examples of military eminence and as objects of national love. But these victories have been followed by no great practical advantages; on the contrary, England has lost more than she gained in these triumphs; English blood and English treasure, when weighed in a just balance, are by far a greater loss than all we have acquired by these transcendent conflicts; and as an ancient general once said, after a successful battle—"Another such victory and I am ruined."

The hot season has now set in, when the Sepoys can march forty miles a day successively for several days, and are even said to be able to accomplish, when hard pressed, sixty miles; while the European soldier can, with difficulty, for three successive days, perform half the distance. Knowing well that climate, marching, &c. are and

fatigue will thin the English ranks more than the bullet and the sword, the Hindoos are now "simultaneously" collecting several small armies at several distant points. Their movements are so rapid the Europeans cannot overtake them: their points of concentration are so distant they can mature their plans, perfect their commissariat, organise their forces, and be provided with all the munitions of war without fear of molestation; and lastly, they are convinced that as the English army is so small the Commander-in-Chief cannot divide his forces into sections to attack at once the various and distant positions which they at this moment occupy, in compact and well appointed numbers.—Experience has taught them that their own forces, however numerous, have been on almost all occasions, beaten by a handful of English troops; they have, therefore, in this year changed their tactics; they now assemble on several distant points; and they hope that sickness and climate will waste and conquer the army which they are unable to withstand in pitched battle or regular siege.

This is the most dangerous feature which the Indian war has yet assumed. The climate now is so intensely hot these men require small covering, while they sleep in the open air on the ground: their constitution as well as their religion require little food, and this food is the cloyed boiled rice and vegetables; hence their commissariat is easily furnished; while they can run like hares, climb trees and rocks like cats, disappear and re-assembling before the enemy like a flock of wolves. Being thus educated in two modes of warfare—namely, their own guerrilla fashion and the English skilled manoeuvre, the Eastern mutiny has assumed a most formidable aspect; and no doubt is now entertained in France, in Austria, and in Russia, that if the Sepoys carry out their present military scheme with skill and perseverance, the Indian empire must be necessarily lost to England. In the case before us the defeat of a Sepoy army, the taking of armed forts, the possession of fortified cities, have no sensible effect on the rebel cause: they assemble again on new points and make the same hostile demonstrations as before their defeat. Neither does it appear that the slaughter of their battalions in the fight or in the retreat diminishes to any despairing extent, the surviving forces; the hostile population being counted by tens of thousands, hundreds of thousands, millions, tens of millions, and hundreds of millions, it follows that all the men who can be killed by British valor make no sensible diminution of the enemy. After the successful sieges of Delhi and Lucknow their beaten forces seemed as unthinned and as numerous as the day before the battle: the hundreds of their spiked or captured guns, which are said to be lost to them, seemed to be repaired on the following day; and the rebel troops which have been reported in telegrams as killed in heaps, are all replaced within forty-eight hours, as if the swords of Havelock, Outram and Campbell had cut no crimsoned gaps in their reeling and bleeding ranks; like the platted dragon's teeth, the dead Sepoys seem to rise up from their graves on the field of battle, and even to double their numbers in men—living men—the day after the fight. The only hope, under these new circumstances, on which England can now rely for the final subjugation of the country, is the interminable mutual jealousy and contention of the petty princes; their unsteady character; the want of union amongst the people, and their perfect indifference about what we value so much—namely, the love of country.

Sir Colin Campbell already feels the appalling difficulties of his situation; and wherever it can be done, he has ordered his troops into summer quarters, to escape sun-stroke, and fever and cholera, and dysentery; and he is compelled to be a motionless spectator at the present moment, while thousands and tens of thousands are assembled in front, and flank and rear, defying his learned strategy, his military fame, and mocking his northern constitution and his vanishing host.

In order to meet this menacing disaster, England has employed the Sikhs to conquer the Mahomedans! She has taken the Punjab into a pail to subdue Hindostan! The *Times* of the 28th of May states that on last year she first employed 2,000 Sikhs, then 10,000, then 20,000, then 35,000; and that, from repeated trials, finding this nation faithful, she has at the present moment not less than 82,000 of these foreign troops in her Indian service! or, as the *Times* expresses it, she has foreign auxiliary soldiers who are in the proportion to the English troops of three to one! During the last fifty years England sat on the back of the Bengal tiger, and rode him about all India, collecting her rents, making just annexation of the surrounding states, and preaching the British Gospel.—The tiger having been goaded rather too much by John Bull, has at length turned on his keeper; and England now rides on the Indian lion, and hopes that, under her peculiar training, she will succeed in taming the one and subduing the

other. But all those who know England and her policy state the contrary, and boldly assert that the new levies of the North may be more troublesome than the late troops of the East; and that the force from the Punjab will, in time to come, not only avenge their defeat at Allwair, Chillianwallah, Gouerat and the Swatlej, but also will add revenge for the conquest of their country and the blood of their companions. Who, on reading of these new levies, taken into England's service, from being former enemies, does not remember the history of ancient Rome under Valentinian the Elder? The tottering empire received its most deadly blow from the barbarians whom she once oppressed, whom she afterwards trained in her own discipline; took into her own service; and who in the end, in order to gratify the revenge of ages, were the chief assailants, whose battle-axe shivered the imperial tyranny.

The first conquest of India by England was an easy achievement compared with her present struggle. She then conquered her enemies in individual succession: she now contends against several combined chiefs. She then took advantage of party feuds, religious prejudices of class against class, of caste against caste; but at present she disputes against universal combination, against the union of all classes, castes and religions. In former time she advanced in her conquests from province to province, and in one hundred years she executed the final conquest of the country; but at present her quarrel is with the whole population at once, and the victory is to be won in one year, in place of one century.—In the language of the French press, which seems to know more of Indian politics than we do, "If the Indians carry out their present scheme of warfare with England, her empire of the East must necessarily be wrested from her hands." And if this untoward fate should thus befall the Government of our Indian empire, the future English historian, in telling the story of 1858, has only to copy the record of the fall of ancient Rome. This statement will transmit to the coming generation the remarkable policy of England, so like that of ancient Rome—namely, that while she has carried into all dependencies, science, the arts, commerce, literature, and an advanced civilization, she has never been able to awaken in her foreign subjects, respect for her name, trust in her national honor, or confidence in the justice of her policy. On the contrary, it is a historical fact, which does not admit strict contradiction—namely, that she has ever changed her colonial possessions into the seats of permanent insurrection, by the partial administration of her laws, and by the bigotry of her rubric.—During the Protestant reign of three centuries, and throughout her vast continental and island acquired territories, she has never made of any one race of her numerous conquered peoples, a friend to her practical constitution or a convert to her actual faith.

From private letters received from India it would appear that her prestige there is not only on the decline, but actually extinct. Up to the present time the employment of the Sepoys in her military science was considered not an act of necessity but of kindness; but on this year, when she has demanded, almost implored, the assistance of the Sikhs to crush the Hindoo mutiny, the universal impression has gone forth that English power is now a mere name, a system of temporary toleration, and that her further reign in the East depends entirely on the will and the co-operation of former enemies and new-fickle allies. This deplorable consummation is entirely the effect of her own reckless conduct. She has annexed (as it is called) a whole quarter of the earth, a fourth part of this terrestrial globe, to her British insular dominions. And while, on one hand, she has without doubt introduced amongst these peoples the arts of agriculture and commerce, and has published in their country a distinguished civilization, she has, on the other hand, insulted them by an official insolence (as is her custom) which knew no bounds; she has enraged them by a mode of collecting her rents which of en amounted to torture; and she has wounded their religious prejudices by a senseless bigotry which has driven upwards of two hundred millions of her subjects into raving revenge. Every country where she is known can readily believe these statements of her political, social and religious conduct; every Catholic community in Europe has already branded her for the very same insolence and sectarian rancor which has produced the Indian mutiny; and it is true to say that whenever her imperial decline shall commence, all mankind will unite in ascribing her fall to the domineering character which she assumed after the battle of Waterloo; and again to the incongruous scheme which, at the same time, she has adopted, of propagating her Gospel by lies, by bribery and persecution. It is not in the spirit of triumph that these remarks are made: quite the contrary; England is a great nation; and if she could only cease to ridicule the policy and the creed of other people,

* In 1468, Pope Paul II. published a bull, granting an indulgence to such persons as contributed, by pecuniary aid or personal services, to the rebuilding and enlarging of St. Mary's church, at Youghal.

* Major-General Ludlow speaks exultingly of one of these facts as having been achieved by himself in Doodak. After describing the mode of smothering those in the cave, Ludlow says, that "among the dead they found the priest's robes, a crucifix, chalice, and other furniture of that kind."—See *Ludlow's Memoirs*, published in 1859.

she would at once earn the respect and perhaps the admiration of the world... the overthrow of Napoleon, with the contemporaneous guardianship of France, Naples, Spain, Portugal and Belgium have on one side inflamed the national pride...

The year 1858 is likely to be a remarkable epoch in English politics. The Cabinet is now an admitted cabal: the Parliament is divided into parties of personal conflict: the press is one continued satire on the surrounding dynasties: France is selected in the columns of daily journals for an object, a target of marked vituperation...

D. W. C.

Bangor, June 8.

IRISH INTELLIGENCE.

Owing to the unremitting exertions and unflagging zeal of the Rev. M. B. Kelly, the revered pastor of Ballybohill, the parishioners of this populous and poor district are at length in the possession of a suitable temple for the celebration of the sacred rites of their holy religion.

Messrs. Leonard and Matthews, of Bristol, gratefully acknowledge the receipt of £10 through the Rev. M. A. Muldoon, of Kilkenny, as sum received in the Confessional to be transmitted to them. The Station Master of the Great Southern and Western Railway, at Kilkenny, acknowledges the receipt of £1 restitution money to the company, through the same Rev. gentleman.—Kilkenny Journal.

DUBLIN, JUNE 17TH.—DEATH OF SIR PHILIP CRAMPTON.—After a long and painful illness Sir Philip Crampton expired this forenoon at his house in Merrion-square. For half a century the lamented baronet was at the head of the profession, and at the time of his death had reached his 85th or 86th year. He is succeeded in the baronetcy by his eldest son, Sir John F. Crampton, K.C.B., British Minister at the Court of St. Petersburg. There will be no successor appointed to the office of Surgeon-General of the Forces, as the place, in fact, was abolished many years since, the title being only retained by Sir Philip Crampton as a matter of form.

THE LATE EDWARD WALSH.—A few sympathisers with unrequited genius are making an effort to raise a memorial to the late Edward Walsh, whose valuable translations from the Irish did so much to reveal the treasures of poetry which lay hidden in our ancient tongue. It is not intended to make an absurd contrast between what was done for him in life and after death by any splendid mockery; a modest testimonial to his worth and his genius is all that would be suitable to his career, and is all that is designed by those who have originated the project. We believe it is one that will be sympathised in and aided by every true Irishman. We shall be most happy to be the medium of transmitting to the committee any subscriptions that may be sent to us.—Cork Examiner.

HOGAN.—Genius has its triumph even in the vain shallow city of Dublin, and the funeral of Hogan, the great sculptor, who died as poor as he had lived, was yet followed to grave by a file of private carriages long enough to cover two of the Boulevards of Paris. Hogan studied in Rome. He was a member of the Society of St. Luke, and the worthy rival of Thorvaldsen. He has left a long list of noble works, many of them worthy of the antique, as 'The Drunken Faun.' Had he lived, no doubt the statue of Goldsmith, soon to be erected in Dublin, would have been confided to him; but why did Dublin have entrusted to him the statue of Thomas Moore? His undeserved omission of his claims wounded him deeply, it is said, and hastened his premature death, and can we wonder? Has not his legitimate pride our fullest sympathy? Hogan has left eleven children, and his wife is a foreigner; but no fears can be entertained for their future welfare. The wealthy and generous citizens who assisted spontaneously at his funeral and stood by his weeping children at the grave will not suffer them to want, and already measures have been taken to ensure a large and liberal subscription for their benefit. The students of the University, robed in their academics, walked in procession before Hogan's funeral car, and the proprietors of Glasnevin Cemetery testified their respect by offering gratuitously a piece of ground, near to the splendid tomb of O'Connell, for the remains of the illustrious sculptor.—Europe Artiste.

The Government have decided on not risking another defeat in the prosecution of the Rev. Messrs. Kelly, and the proceedings are to be discontinued.

On the 20th of May excellent new potatoes of very large size and perfectly fit for table use were exhibited in Limerick market at 3d per lb.

TENANT RIOTS.—The Tenant-right debates are singularly provoking to any man who cares about Ireland. They show, not only that the question is wholly misunderstood here, but that there is little reason to hope it will be understood for many a year; and then the Times follows them up with articles treating the whole subject as a thick upon the credulity of the Irish people, and assuming that those who advise the measure do not really wish to see it carried. That there has been some foundation for this, we are fain to admit. Mr. Parnell, in the name of the Derby government of 1853, brought forward proposals which it was impossible to suppose he really intended to carry through. We conclude that he intended the English members in the Commons and the House of Lords to take the unpopularity on themselves. But we must not for a moment imagine that such men as Mr. Monsell would lend themselves to such dishonourable tricks. The simple fact is that fencing, draining, erection of farm buildings, and all similar improvements in the land are in England as a rule carried out at the expense of the landlord: in Ireland universally by the tenant, or not at all. To argue that the same law must necessarily be applied to two countries, where the whole custom is so opposite, is mere bigotry. In Ireland, we sincerely believe that it has been, not the exception, but the rule that a tenant who has raised the value of his holding by his own capital and industry has immediately been required to pay for the value he has added to it, or to give place to some one else who will. This is the simple fact, and it is utterly unjust and indefensible. Were anything of the sort common in England, it would at once be set right by legislation, or the refusal of redress would lead to something that might fairly be called revolution. Every solitary and individual instance of any outrage of the sort, on the part of an individual landlord, has most justly set the whole country in a flame. Human nature, after all, is the same on the two sides of the channel; and it is impossible that what would be robbery here can be just and fair in Ireland. Even if it were the custom of England that the tenant should make improvements at his own charge, he has here securities against abuse which do not exist in Ireland, and which we cannot hope to see there for many a day. The landlord and the tenant are of one blood, of one language, and of one religion; they live on the same spot, their fathers before them, often for many generations have been bound by the closest social ties; they are attached to each other, and are proud of each other—any act of injustice or cruelty to a deserving tenant, would make a landlord a black sheep, not only with the class of tenants, but with his own equals and companions. His unpopularity with them would be greater than with any one else, because they would feel that the disgrace of his offence fell upon the whole class to which they belonged. Of the tenant class only one might suffer; but every landlord would be a serious loser. Ireland is in all respects the contrary of all this; the misery of the country is, that the landlords and tenants, with few exceptions, belong to hostile races and opposite religions. The whole tradition of the country is of wrongs and injuries inflicted by the richer upon the poorer, and of "wild justice" in crimes of violence on the part of the poorer against the richer. Travellers are shown the spot where the grandfather of such a nobleman shot a Priest in 1798, where such a country gentleman set up a triangle to flog his poor neighbours; or, on the other side, where such a landlord was assassinated, no one would let out by whom. To go further back, the peasantry preserve the recollections of wholesale confiscations; and there is hardly an estate of which it is not believed that, if every man had his own, it would be theirs, and not the landlord's. In most cases, too, these landlords live in another country, and are unknown even by sight, and only represented by agents who have an interest wholly distinct from theirs as well as from that of their tenants. That railroads and steamers have greatly diminished this evil, we must thankfully acknowledge. Above all, the transfer of property by the Encumbered Estates Court has done much. But much remains to be done, and of that, while a great deal is beyond the power even of Parliament (for we cannot merely because we wish it undo the ill effects of centuries of violence and misrule), there is one thing which Parliament can do, and ought to do. It ought to make industry and prudence in a tenant cause, not of loss, but of gain; not of punishment, but of reward; by giving him security that he, and no one else, will enjoy the fruits of them.—Weekly Register.

DISGRACEFUL CONDUCT OF A PROTESTANT CLERGYMAN.—The ceremonies of the great festival of Corpus Christi were carried on in the Cathedral on Thursday, with the usual splendour and solemnity. It was admitted by all who were present that the crowd of devout worshippers in attendance was the largest ever witnessed within and around the Church. Solemn High Mass was celebrated at twelve o'clock by the Rev. Patrick Corcoran, R.C.C., assisted by the Rev. Messrs. Coyne and Heany, as deacon and sub-deacon. The Very Rev. P. O'Brien, President St. Jarlath's, officiated both at high mass and in the procession as master of ceremonies. His Grace the Archbishop was present on the throne, in full pontificals. Immediately after Mass the procession of the Blessed Sacrament took place in the usual form, along the eastern aisle, through the grand entrance, and around the Cathedral. His Grace carried the Host, under a splendidly decorated canopy, accompanied and preceded by the clergy, in rich vestments and the st. dents of the college, in soutanes and surplices. Several hundreds of the female children of the town, dressed in white and wearing garlands of flowers, moved before the procession. In the midst of the solemnity of the procession, whilst the people were kneeling in prostrate and pious adoration, an incident occurred so grossly indecent and insulting a character that, in pity for the fully and the fanaticism of the actor in it, we should fain pass it over without notice. As his Grace, bearing the blessed Sacrament, was moving along the principal gate, and, of course, within the area of the Cathedral, the Rev. Mr. Seymour, advanced towards him, addressed him, and began in a loud voice, to dogmatise against the doctrine of the Real Presence. This unprovoked insult came like a thunderbolt upon the congregated thousands. Most fortunately, the people were kneeling in such a position, that his Grace and the clergy were between them and the Rev. Mr. Seymour. Even as it was, the solemnity of the moment, and the unbounded influence possessed by his Grace over the people, alone saved the Rev. gentleman, also he would have been perhaps seriously maltreated by the awe-stricken multitude. There can be no second opinion about the fearful results which would have ensued, only for the exertions of the Archbishop and clergy. The indignation of the Catholics of the town and neighbourhood, and even of every Protestant, who has heard of the shameful transaction, is unbounded. The matter cannot be allowed to rest here. It was only by the mere coincidence of the relative position of his Grace and the kneeling myriads, that a frightful scene was averted. We strongly urge upon the authorities to take measures whereby such outrageous conduct will be in future avoided. The people have already borne too much from the fantastic exhibitions emanating from the same quarter, and we now warn the authorities that unless care is taken to prevent any further escapades of this Rev. gentleman, on their heads will be the guilt of what may ensue. It is the opinion of many that the people acted with a passiveness and a tameness unworthy of Catholics. Let the authorities look to the future.—Dublin Nation.

ORANGE ADDRESS.—The Orange Lodge has issued two addresses to its admiring fraternity. One is an address consisting of half a dozen sentences, the other a dissertation that there be no external demonstrations of that approaching anniversary. The first is a simple and strictly prohibited by law, and the Grand Lodge earnestly trusts that all processions, beating of drums, and other demonstrations prohibited under legal penalties will be avoided. The latter sentence of course includes and covers, for the present, the pleasant July pastime of shooting at Catholics, and "clodding" stones through the windows of their houses. This is so far well, and though there is every reason to believe this excellent advice was tendered with an eye to the probable consequence of a breach of the law while Belfast is occupied by a large military force, yet we declare it is not a bad thing in its way. For we would have the Orangemen to understand that we are not much concerned about their internal demonstrations. The Grand members may yet grandly drunk as they please not only on the 12th but before and after for as long a period as their heads can stand the strain, they may stagger and hiccup and swear about their rooms every night of the year till they get hoarse and fall asleep—with all this we have nothing to do; it is only when their grandsons issue out of doors and fall to wounding and slaying their neighbours that we are forced to remonstrate. The Grand Lodge have, however, issued a second address, a document which would at least three of our columns. It is a shameful production. One feels a thrill of awe and disgust as he reads those blasphemous familiarities with the name of God, these extraordinary affectations of piety and loyalty coming from a set of fellows who are best known to human government by their continual connexion with riots and disturbances, house-breaking, assaults and batteries, and murder, and who show their obedience to Divine Government by bloodthirstiness, hatred, and uncharitableness towards their neighbours. From the Address one would be led to suppose that the Orangemen still retained some shred of power or influence in their hands, whereas they have sunk so completely into the void of political nonentity, that even Tory Governments pass them over with contempt; and with all their swagger they are unable to influence a cabinet in even the election of a magistrate. Outside their own skulls their importance has no existence whatever. In short, the Grand Orange Lodge of Ireland (not to mention the smaller satellites) has become a sort of political Free-and-Easy, where the illustrious members, among whom the greatest unanimity prevails as to their own importance, discuss the merits of their institution, until the waiters, who have become wearied administering the ordinary stimulus to the piety and patriotism of the Grand Brethren, carry them home or put them into conveyances late in the night. Their present Address, which was never composed under six bottles or more, may be duller, but certainly as absurd, as anything that can be found in "Joe Miller." Nothing can be better than the contrast between their language and conduct. Guardians of the public peace, they are the only party in Ireland who indulge in riot. Their political ascendancy is illustrated by the fact of their being despised by all English Governments, and forgotten by the Irish people, except when the brethren distinguish themselves by breaking the windows of Catholics, and pelting women and children. Orange piety, with its psalm-singing and stabbing, is too petty a joke to need any further allusion. Taking this address generally, we find amid much extraneous matter two leading ideas, which are—that the Grand Orange Lodge is the final cause of the universe, and—that God is a Protestant. No less grotesquely ridiculous is the assertion that their organisation is necessary for the protection of the persons and property of Orangemen. The Protestants of Cork live in safety and security among an overwhelming population of Catholics; whereas in Ulster, where the Orangemen are enormously in the majority, they pretend it is necessary to sustain an armed organisation for protecting against the Catholic minority. But perhaps the most ludicrous article in this creed is that in which they declare their existence necessary to repeal the power of Rome, and check the progress of Catholicism. It is almost a degradation of the faculty of reason to argue with such a gang of mountebanks and savages; but allowing their numerical importance in the North, their determined spirit of bigotry, their ferocious animus against anything like religious toleration, in what way, we ask, have they ever made their power felt? But happily of late years they have become so contemptible, that every English Government has snubbed and despised them on all possible occasions. Ignorant and mischievous as they may be, they have been unable to buttress a single enact of the past, and are themselves now justly sacrificed to the enlightened spirit of the age. Their power in Ireland, of which they have been so long the disgrace, is no longer seen beyond the circle of a street row. The Brethren are now only formidable during the drunkenness of July, and it is only in the absence of the police that their political or religious influence has a temporary effect in the country. They are despised in Ireland and laughed at in England; the common sense of both countries, the press of both countries, with the exception of the few hired voices that still hiccup the cry of ascendancy in Ulster, are against them, and in the natural course of things they must die out, or be crushed out of existence.—Nation.

THE BELFAST RIOTS.—The Northern Whig thus describes the state of the town on the fifth night of the campaign:—"If a stranger had entered Belfast yesterday evening, about five o'clock, he might have come to the very accurate conclusion that the town was in a state both of civil and religious war. The proceedings of the previous night, it was believed, would give additional energy to the combatants last evening, and, at an unusually early hour, the magistrates thought it advisable to call out the military and police. If our readers at a distance can imagine some 800 or 900 infantry, a squadron of cavalry, 200 constabulary, and a large body of the local force, marshalled for the protection of the peace of Belfast at five o'clock yesterday evening, they may be able to arrive at a conception of the state of this part of the north of Ireland."

THE BELFAST RIOTS.—We are happy to be able to announce that the late rioting which disgraced this town has entirely ceased. Yesterday evening all was perfectly quiet, and during the night no disturbance occurred. Parties of constabulary were placed at an early hour, in the evening in the different districts into which the magistrates felt it necessary to divide the town, but their services were not required throughout the evening, for the greatest order prevailed in every part of the town. There can be no doubt but that the rioting has passed over, and we trust that all parties will see that it is for their advantage, and the well-being of the community at large, that such scenes should not be renewed.—Belfast News-Letter.

The Belfast riots have ceased for the present at least, and it is to be devoutly wished that the measures of repression promptly adopted by Government, aided by the efforts of the respectable inhabitants, Protestant, Presbyterian, and Catholic, will prevent their renewal during the approaching Orange anniversaries. The Grand Orange Lodge has issued a short address earnestly warning the brethren against illegal acts and displays, and recommending peace and good will towards all their countrymen. This is all very well, and may have for the time a good effect; but if, instead of issuing an address, the Grand Lodge simply announced that they had dissolved, or were about to dissolve, their illegal and unnational confederacy, the good effect on the peace and welfare of the community would be still more satisfactory and far more permanent. It is really wonderful how any men, having so large a stake in the country as many of these Orange noblemen and gentlemen possess, can be so blinded by sectarian and political bigotry to their true interests, as well as to

their highest duty, as to maintain and foster a secret and illegal society, whose only practical object is to keep alive animosity, hatred, and feeling, among the various classes of the population. It is not only a matter of doubt that the Orange Institution is as much a political as a Ribbon Society, in a general element of social disorganisation and demoralisation, wherever it exists throughout Ireland; and certainly a society of Irish landlords, formed to discourage the social improvement of the country and thereby to lessen the value and the security of their own properties, seems to be an Irish bull of the worst and stupidest sort. The Government will deserve credit by acting promptly and decisively for the repression of these disgraceful riots, and also for placing the police of Belfast on such a footing as will secure impartiality as well as efficiency in these guardians of the public peace; but for our part, we are convinced that nothing but the suppression, or what would be better, the voluntary dissolution of all secret and sectarian societies, Orange as well as Ribbon, will ever restore permanent peace to this country. Could not Lord Derby prevail on his Irish friends to take the lead in such a movement of real patriotism? The time is ripe for it, and it would make his Government, not only strong now, but memorable hereafter. There may be some individuals who have an interest in keeping up Orangemen for the sake of the personal influence it gives them, but the bulk of the noblemen and gentlemen who support the institution have no such interest; on the contrary, all their interests lie on the side of peace and order, and are inexorably bound up with the improvement and welfare of the country. Surely it is time for these gentlemen to reflect on the absurd and anomalous position they voluntarily occupy in the country—they, the owners of the soil and the natural guardians of the peace and prosperity of the country, actual conspirators against social order, industrial improvement, and civilisation itself. In no other country of Europe can such an absurd spectacle be witnessed, and we trust it may prove that we are shortly about to get rid for ever of this genuine relic of barbarism.—Tablet.

COST OF THE BELFAST RIOTS.—The Belfast Mercury supplies some instructive information in regard to the extra amount of taxation which will have to be borne by certain townlands in consequence of the late disgraceful party riots. One of the heaviest items in the bill will be the charge for the large additional body of police stationed there during the disturbances. "Since the riots have been renewed the Government has sent to Belfast about 350 additional policemen, each of whom will cost us about 2s 6d per day from the moment they leave their respective districts in coming here, till they go back again to their homes, supposing them all to belong to the grade of sub-constable; whereas they do not, as they contain the usual proportion of acting constables, constables, and head constables of the first and second classes, whose pay is, of course, greater than that of the sub-constables. The pay of a sub-constable is 1s 6d; an acting-constable, 1s 7d; a constable, 2s; and a head-constable from 2s 6d to 3s 6d. The sub-constable and acting-constable receive each 1s 4d extra to meet their expenses when out of their own county, and the constable and head-constable 1s 6d per day each. In this calculation we say nothing about the pay of sub-inspectors and stipendiary magistrates, who must also be maintained as long as they are here on duty; so that, if this large police force is to remain in Belfast till after the 12th of July, their maintenance will cost us a considerable sum. The county cess, which is now being collected, is nearly one-half greater than it was for the spring assizes of the present year, and this is the hardship which presses heavily upon the respectable ratepayers who are obliged to pay dearly for the ruffians who indulge in rioting."

FRAUDS ON EMIGRANTS.—The infamous practice of mock brokers, persons who neither own ships or charter ships, does not begin and end in the town of Liverpool. It is not unusual for them to appoint agents in the county—the more distant from seaports the better; and to issue bills and circulars setting forth that the undersigned is owner of or representative of, as the case may be, "The Illuminated Golden Morning and Blue Dragon, Line of Packets, sailing regularly to all parts of the world." To carry out the scheme with success they attach the name of one or two of the most favourite and well known clipper ships, belonging to the most eminent firms in the trade, along with a few second class or third class ships, or two belonging to the inferior houses, perhaps partners in the juggle. The intended emigrant comes to the county shopkeeper, pays a deposit, and ties himself to the broker. He comes to Liverpool, intending to sail by the Red Jacket; but on waiting on the broker he finds the ship has been despatched, or it was a mistake to put her up for the day named, as she requires repairs, &c., and cannot possibly be ready for three or four months to come; however, the passenger can suffer no disappointment—he will take care of that—as a still more famous clipper, the finest ship in England, is about to sail; the passage is paid for, and the emigrant shipped off by whatever ship best serves the purpose of the broker. In fact, the emigrant has been sold to the highest bidder, and from first to last it was a scheme to make money at his expense, regardless of his comfort and safety. Now, the law affords no remedy for this offence, by which the broker and emigrant are both defrauded. But the schemes of the mock broker, or officer under the Emigration Act, does not terminate with one plan. They can procure passages on still easier terms. They can metamorphose a cloud-hopper into a steward, or procure him a passage, say to Australia, for £10 and the discharge of merely nominal duties, sweeping the decks, and helping the cook. Should this plan be acceptable, the supernumerary steward is dressed as a seaman and passed on the Government clearing officer as such. The mock broker receives, it is said, £5 4s on such transactions; and the sailor for a day discovers his duties to be to sweep and keep clean between decks, help the cook, and wash the water closets.—The mock broker has sometimes a turn for benevolence. He sails temperance ships, each with an experienced surgeon and full band of music on board. Such parties establish "Legally Licensed and Associated Protective Auxiliary Emigration Associations." They take care, in all their publications, to warn the unwary against persons known as man-catchers, and, by way of protecting the interests of the emigrant, will take care of half-notes or drafts, which they should always send in advance, as, by that means, he will arrange that the notes will be exchanged for gold, or the coin current in the country to which the emigrant intends. Such disinterested persons are generally lodging-house keepers or publicans. On receipt of the half-notes the emigrant is usually called over to Liverpool, although the vessel may not be ready to sail for a considerable period. This, however, is no fault of his; he was so informed. As a matter of course the emigrant is accommodated in his house—the bill is swelled to the utmost, and when the hour of sailing has arrived the emigrant awakens from his fancied security to find himself ruined and a dupe; a little knowledge would remove this danger.—Nation.

The Horriosekane guardians have refused to set apart a room in the workhouse to be used as a Catholic chapel.

THE PIKE.—It is rumoured in military circles that, in further compliment to the Irish nation, the lances, now in use by the 5th Royal Irish Dragoons, are to be withdrawn immediately, and a most formidable weapon, on the principle of the old Irish pike, is to be issued to that distinguished corps. The pike will be furnished with a pennon of our own immortal green, similar to a lance flag.—Freeman.

The Limerick Chronicle states that when the Roscommon Militia was being disembodied Captain Caulfield was stabbed by one of the men with a bayonet, which he had concealed under his coat, and has, it is said, since died of the wound.

In the Insolvent Court, Dublin, lately, James Gillis, a native of Ballyshannon, was remanded to prison for not accounting satisfactorily.

SUPPER SECTION IN BALLINGARRY.—The disclosures contained in the report of the trial of the Petty Sessions, which we (Nation) insert to-day at full length, will demonstrate the fallacy of the system in a place where it appears to have been fortified with the territorial aids to which its patrons must trust for its sustentation. The failure everywhere is inevitable in the long run, as falsehood is sure to fall against truth. It has been growing small by degrees, and beautifully less in Ballingarry, and the day, we are sure, cannot be far distant, when the zealous, kind-hearted, and reverend parish priest will see the last withered root of the poison plant cast out from the district. Subjoined are the names of the parties who have made their peace with the church:—

Mrs. Leahy and her two sons, Wm. Nunan, Edmund Nunan, John Nunan, Margaret Nunan, Catherine Nunan, Mary Nunan, Mary Lynch, Wm. Lynch, (child of Mary Lynch), Mary Grady, Mary Shaughnessy, Mary Leo.

The foregoing parties were received back by the Rev. Mr. Enright, parish priest, into the Catholic Church within the last fortnight. Within the last month or five weeks the following were also received: Patrick Hanrahan, Johanna Kelly, Catharina Kelly.

And the following were antecedently reconciled to the church from which they temporarily withdrew during the famine visitation, declaring, as those above mentioned generally and publicly did, that they apostatised outwardly in consequence of want, and never doubted the truth of their own faith while they were formally professing another. Two of the above-mentioned are young girls whose mother would not even return with them, but who felt they were acting against the dictates of their conscience, and never enjoyed a day's peace whilst they were acting as unwilling hypocrites:—

Thomas Roche, Mrs. Roche, James Storan, Mrs. Storan and children, Patrick Leo, Mrs. Leo, Thomas Cronin, Mrs. Leahy, Michael Hogan, Mrs. Grady, William Grady, Margaret Grady, James Grady, Pat Grady.

Of the foregoing parties one, a son of Mrs. Leahy, had been spirited away on Sunday before the dispute (which led to the session case) by the children of Goiry, the supper agent, and detained in a house—indeed in several houses—having been removed from one to another—until direct and positive demand was made for his release by his older brother, John Leahy, the young man named in the Petty Sessions report; and it is believed that the prosecution was instituted against him, and an attack on him subsequently made with a sword by the younger Goiry, because he firmly persisted and succeeded in recovering his young brother from the supper kidnapers.

DESTITUTION IN DOWNPAT.—The committee appointed to inquire into the destitution existing in Gweedore and Cloughnahely, in the county of Donegal, met on Tuesday, 1st June, for the first time; Mr. Bagwell in the chair. The chairman expressed a hope that the press would not comment upon the proceedings until the inquiry had terminated.

Hugh McBride was examined. He stated that he was cess collector for the parish of Tulloghaleg; he refused to collect the cess as the people were so poor, and he resigned his situation. In consequence of that he was dismissed from the situation which he held under Lord George Hill, as bailiff. In the western portion of the parish there were about 850 families who were in great poverty, and they were in that state last year. They had to borrow money to pay the police and other rates. He thought the distress was principally caused by taking from them the right of grazing cattle, which was done two or three years ago. The rent and taxes were raised on the land that was left to them. They were obliged to use sea-weed as an addition to their two scanty meals a day—the sea-weed being mixed with the potatoes. Their bedding consisted of straw placed on the floor with a single sheet. They had no blankets, but used a sort of cotton wrapper. He had known as many as nine persons to sleep in one bed at a time. Many of the women were clothed in rags, and their dress was not sufficient for the purposes of decency. The people had not now one-half of the cattle or sheep which they had three years ago; they were obliged to part with them to support themselves and to pay rent and taxes. In several townlands, the food, clothing, and bedding of the people were very bad. In these townlands he had seen the people using sea-weed to prolong the potato, and women through modesty shrank from being seen by any strange person, as their clothing was not sufficient to cover them. These townlands were on the estate of Lord George Hill. The average rate of wages was in summer 10s a day, and 8s in winter. In the harvest time it was from 10d. to 1s. In the time of turf-cutting the wages were about 1s 6d, but that only lasted a fortnight in the year. The laborers did not get any food whatever with the wages, except during the harvest and turf-cutting season.

The witness having given some further evidence, the committee adjourned.

On Thursday the Committee re-assembled, when Mr. Brown, reporter on the Londonderry Journal, was examined, and stated that he visited Gweedore by direction of the proprietor of that journal, in December, 1857, and May 1858. He found the people in a very destitute condition; they were very badly off as regarded food, clothing, and bedding. The women were not sufficiently clad for the purposes of decency. He saw them eating sea-weed, and they seemed thankful for that, as a restriction had been put on taking sea-weed. He attributed the distress to the high rate of taxation, and taking away the free mountain grazing.

Mr. Williams said he had been sent from Dublin by the proprietor of the Dublin Evening Post to Gweedore on the 8th of March last. He visited a great many cottages, and found the people in a miserably destitute condition. It was his conviction that it was the determination of Lord George Hill to exterminate the whole race. He attributed the distress to the taking away of the free mountain pasture and the great increase of rents.

Rev. J. Doherty said he had been connected with Gweedore as Parish Priest from 1846 to September, 1857. There were 405,911 acres of land in Gweedore and Cloughnahely belonging to eight landlords. Of that, 20,279 acres were taken from the people—that is, they were deprived of free grazing for their cattle to that extent. No compensation whatever was given to the people for depriving them of that free grazing. Witness sent a memorial to the Lord Lieutenant in 1857 for aid to relieve the distress. The Lord Lieutenant sent down a gentleman from the Poor-Law Board, who reported that there was not extreme distress, as there was not many applications for relief at the workhouse; but the people had the greatest reluctance to go to the workhouse. Failing to obtain relief from the Irish Government, the witness and his brother Priest raised about £1,600, and distributed the value in Indian corn and other necessaries among the people. That sum had since been repaid by the people, with the exception of £40. In one townland, consisting of seventy families, there were not twenty families who were independent of sea-weed as food. There was not a lease in all the district. He believed a lease would now be valueless; but before the mountain grazing was taken away, and the rents raised, a lease would have been a great encouragement to industry. Notice to quit was served every year upon the tenants, and whether that notice was carried out or not, he believed it paralysed the industry of the people. In reply to a question by Sir J. Y. Buller, witness said he did not mean to give the committee to understand that the only subsistence of the people was sea-weed; they mixed the sea-weed with potatoes, and that was their food. The committee adjourned at four o'clock.

GALWAY AND THE UNITED STATES.—The Morning Herald says:—When the contract between the Post Office and the City of Dublin Steam Packet Company comes into operation it will be easy for a passenger from London to reach Galway in thirteen or fourteen hours, and if he intends to proceed to America he will find himself as far westward on his journey as he would be had he left Liverpool thirty-six hours before in one of the Cunard steamers. With the new boats now commencing for the service between Holyhead and Kingstown, the passage will be made in two or three hours, and without any of the inconveniences hitherto experienced in crossing the Channel; so that, by taking the Galway route, supposing it to be established—and that will obviously depend upon the support it may receive—the passenger between England and the United States will not only get rid of nearly two days of a sea voyage, which must be esteemed a great relief by the majority of people, but will save an equal space of time in his journey. For all with which speed is essential, viz. letters and high class passengers, a glance at the map and an acquaintance with the means of rapid transport across Great Britain to Galway will suffice to show that the latter port has superior attractions. We hope, therefore, we may augur the best success to this enterprise.

Not long ago a conviction was obtained in the court of assizes at the instance of the Queen against John McGowan, Mayor of Sligo; Hugh Connellan and Joseph Foley, the mayors deputies, and William Ward and John Brien, poll clerks, for conspiring together previous to the last election for the borough of Sligo to return Mr. Somers, the Liberal candidate, by a fictitious majority, produced by corrupt and illegal means. An objection was taken by the defendants to the right exercised by the prosecutor of challenging jurors, and the point was decided against the objectors in the Court of Criminal Appeal a few weeks ago. The conviction was thus affirmed, and they were bound to surrender themselves within ten days after notice had been given them. The ten day's notice has expired, and the parties have accordingly surrendered themselves, and are all now lodged in Sligo jail.

It is to say the least, one advantage of the system of examination and competition which has lately been so much extended in public offices, that Ireland is more and more taking its natural place. Irish Protestants have never had reason to complain. They have had at least their share of honours and dignities and of the services by which they are commanded. Not to go back to the Duke of Wellington or Burke, Sheridan or Grattan, no man doubts the power of the present Solicitor-General, however they may, on other grounds, regret his high position. We have at this moment on the Judicial Bench in England, at least two Irishmen. Even where services of another kind are wanted, which may be called "dirty work," the Tory party has found no need of Irish talent. Captain Fishbourne is an Irishman, and so is the notorious W. B. With these gentlemen the Catholics of Ireland have no wish to compete. The evil is that they have hitherto been shut out from the honourable branches of public service. The competitive examinations promise to alter this. We lately pointed out the success of the Irish candidates in the military examinations. The Times now announces that the first certificate of honour awarded in the legal examination of the students of all the English Inns of Court held at London on the 19th, 20th, and 21st ult., has been awarded to Mr. Charles A. Russell, a Belfast Catholic, who has the honour to be nephew to the distinguished President of St. Patrick's, Maynooth.—Weekly Register.

The Times takes Mr. Horsman to task for his treatment of Irish Members, and for his speech on Thursday evening. "One of the most cherished privileges of members of Parliament (says our contemporary) consists in their right to talk with any Minister on matters relating to the business of his department; and judicious functionaries willingly submit to a process which in innumerable instances obviates or dilutes a formidable parliamentary attack. To the complaint that the ex-Secretary for Ireland was exceptionally inaccessible, Mr. Horsman replies by an original and untenable distinction among different classes of politicians. He professes to have divided the Irish members into three arbitrary categories, consisting of allies upon whom he bestowed all his sympathies, of opponents whom he treated with respect and courteous recognition, and of an anomalous group of impracticable neutrals, who would neither support the good principle as personified in Palmerston, nor the evil as personified in Disraeli, but who were for themselves, for tenant right, and other impossible demands not included among the legitimate doctrines of parties. Accordingly, Mr. Horsman, like the scornful poet in the infernal regions, talked neither of nor to Mr. Mahon and his confederates, but glared on them and passed silently by. He could understand friends or enemies, but if the Brass Band had anything to say to the Government he insisted that their communications should be put into writing. It is strange that a clever and experienced man of the world can attempt to vindicate so whimsical an exception. It is as representative of the people, and not as supporters of present or future Ministers, that members of Parliament are entitled to the attention of the heads of the various departments. A gentleman who is pledged to oppose every Government which refuses to repeal the Ecclesiastical Titles Bill may not be a judicious politician, but he is undoubtedly exercising a constitutional right; nor would a real statesman think that an intermediate and wavering section ought to be driven by neglect into the hostile ranks. The question whether Mr. Mahon and his friends were members of the majority in no degree affected their right to interviews at the Irish office."

A serious and widespread evil, is the practice, now become general in the National Schools of the North of Ireland, of the Catholic Children reading the Protestant Bible in Protestant or Presbyterian National Schools. We are assured that many tens of thousands of the children of Catholic parents are in this way led into daily temptation of losing their faith, or of having its influence greatly weakened or deteriorated. For this the National Board are directly responsible, because this gross and dangerous abuse in the working of the system has arisen in consequence of a change made in one of its fundamental rules. The rule regarding the attendance of children at religious instruction, which existed from the first establishment of the Board until a comparatively recent period, made it imperative on patrons and managers of schools to exclude Catholic children during the time devoted to Protestant or Presbyterian religious instruction or Bible-reading. That rule has been changed confessedly to conciliate Protestant support, and the result is as we have stated.—Tablet.

On Wednesday morning, the east end of this beautiful watering place (Porthrush) was thrown into indescribable confusion and dismay. Mr. Joseph Young, innkeeper, was attacked by delirium tremens, and in a fit of it, broke out, on the morning in question, and having forced open the hall door of Mr. Stewart's house, went into the bed room of a superannuated custom house officer, Mr. Purcell, and dragging him from his bed, beat the helpless old man with a scold till he imagined he had killed him.—Fortunately, however, he was arrested in his career, and tied down by his neighbors till the police were sent for to Bushmills, see he would have murdered his wife and child, who were wrested from his grasp by Mr. Campbell, S. M. Magill.

The body of Mr. Harris, one of the young gentlemen drowned in Waterford harbor by the capsizing of a boat on May 16th has been recovered, having been washed ashore about a mile below Passage, where it was discovered by a poor woman who was picking shellfish on the strand. The jewelry which the young gentleman wore when the sad accident occurred was all found on the body.

Moreno's Oath.—A Bill now before the House of Commons, brought in by Mr. Southern, Earlcount, which, if passed into law, will somewhat mitigate the hardship to which our poor countrymen and women, who are forced to apply for relief in England and Scotland, are subjected. But the English Board of Guardians have become alarmed, and have sent a number of petitions to the house against the measure, and a deputation, consisting of no less than thirty members of Parliament, with a number of Guardians, waited last week on Mr. Estcourt for the purpose of inducing him to withdraw the Bill. Mr. Estcourt, however, did not yield to their request. Now, it is the duty of every Board of Guardians in Ireland, and of other bodies and individuals who are desirous of having an act of common justice done towards our countrymen resident in England, and of putting an end to a rankling insult towards his country, to give their support in every possible manner toward the passing of Mr. Estcourt's measure. We hope the Irish representatives of every creed and party will be found united in this point, on the merits of which there can be no second opinion. Should their united efforts fail when put in opposition to the selfishness and national prejudices of English people, then we will have learned another leaf of the lesson England is teaching us, and we may yet turn the knowledge to account.

There were two persons named Kiely and Greene brought into Tipperary by the police on Saturday morning charged with the murder of William Greene, one of them a brother to the man previously committed and the other a nephew to the deceased. There were also twelve persons brought in by the constabulary as witnesses, who have been privately examined by P. C. Howley, Esq. The police have discovered a hatchet, bay knife, and a turban cutter, implements likely to inflict wounds similar to those which the body of the deceased exhibited. These weapons were in the house of the prisoners.—Cromwell Chronicle.

Luring the thunderstorm last Saturday, one of the instruments at the telegraph office at the Limerick Junction was struck by the lightning, and the plate of the instrument was burned up like a cinder, and the connecting wires melted as if in a cauldron.—The report of the shock was louder than the report of a gun. Mr. Lewis Hansard, the principal telegraph clerk at the station, had a providential escape, as he was close to the instrument at the time.—Nation, 12th June.

Edward Dwyer, the prisoner in our county gaol, who was tried at the Spring Assizes for the murder of Edward J. Greene, and in whose case the jury disagreed, a portion being for finding him insane, has declined to eat any food for the last fourteen days. He takes any liquid which is offered to him, but will receive nothing solid. He appears much reduced, but his pulse is strong, and he himself declares that he never felt in better health during his life.—Kilkenny Moderator.

GREAT BRITAIN.

THE HOUSE OF LORDS AND THE JEWS.—The first of the two Jew Bills in the House of Lords is called the "Oaths Substitution Bill," and is presented by the venerable Lord Lyndhurst. It substitutes one general oath of allegiance to Her Majesty for the present oaths of allegiance, supremacy, and abjuration, and retains the form of affirmation for members of the Society of Friends. Clause 5 enacts that whenever, in either House, a new member shall declare that he cannot conscientiously use the words, "on the true faith of a Christian," the offensive words may be omitted pro hac vice, and the oath be taken by the conscientious objector without the passage in question. This omission must be determined by the House itself. In all other cases where the oath is to be administered the obnoxious phrase "on the true faith of a Christian," may also be struck out. Persons of the Hebrew persuasion may subscribe the declaration set forth in the Act 8th and 9th Victoria, cap. 52, in lieu of the declaration required by the Act 9th George IV., cap. 17. The Act will not touch the Papists' Relief Act of 1829, nor enable Jews to hold certain high offices in the State. The Bill of the Earl of Luccan is called the "Jews Bill," and enacts that conscientious Jewish members of Parliament may take the oath of abjuration in a modified form, if the House so resolve. Of course, as the Bill stands, any member may oppose a motion to omit the (to the Jew) offensive passage, "on the true faith of a Christian."

HOUSE OF LORDS, JUNE 7.—ORANGE OUTRAGES.—Lord Duncannon, in rising to put a question to the government upon this subject, said, it was matter for considerable regret that Belfast had again become the scene of riot and disorder. The present disturbances in that town had, it appeared, their origin at a funeral of a member of the Catholic persuasion who had been president of a political society, by a large number of the members of which his remains had been followed to a cemetery in the neighbourhood of Belfast. He had observed with satisfaction that the noble lord the Chief Secretary for Ireland had, in answer to a question put to him in the other house of parliament, declared it to be the intention of her Majesty's government to introduce a measure placing upon more efficient footing the police in the large towns in Ireland, and be could from his own experience bear testimony to the fact that some measure was needed. He should not trespass further on their lordship's time, but should conclude by asking the noble earl at the head of the government whether he had received any information relative to the circumstances which had given rise to the recent riots in Belfast?

The Earl of Derry said, her Majesty's government had received from the Lord Lieutenant and the authorities in Ireland such information with respect to the causes of the late disgraceful riots in Belfast as they had been able to afford. The only cause, in truth, for those occurrences which could be assigned was that religious rancour and animosity which existed between the members of the Protestant and Catholic persuasions in that locality. A species of minor civil war, in fact, prevailed between the lower classes connected with the two parties to which he had alluded, and the result of that state of feeling was that the slightest insult or offence offered to a member of one party was at once taken up by the partisans of the opposite side. Now, he could not help saying that it did not reflect much credit either upon the inhabitants or upon the local authorities of one of the largest, the wealthiest, and the most thriving towns in Ireland that such disturbances should take place, requiring the intervention of the police and the military from other districts to aid in putting them down (hear, hear). The town of Belfast had in consequence of those disturbances been for several nights in a state of great confusion. The Lord Lieutenant had, however, taken every precaution in his power to prevent their recurrence. Fortunately, owing to the step which had been taken in connexion with previous proceedings of a similar character, the greater number of the inhabitants were unarmed, and their weapons of offence consequently confined to paving stones and missiles of that description. It had, nevertheless, been found necessary to collect a very large force of police and military, with cavalry and infantry, which was now stationed in the town, which was divided into four distinct districts, each of which was placed under the superintendance of a resident magistrate. Taking into consideration what had occurred last year in Belfast, and the causes which had led to the disturbances in question, the Lord Lieutenant had decided to keep up a very considerable force in that quarter, at all events until after the 12th of next month. Belfast itself, of course must to a considerable extent bear the pecuniary consequences of the injuries which had been done, as well as of the additional number of constabulary which had been collected, there owing to those disturbances (hear). His noble friend in the course of his observations had adverted to the inf-

scency of the police at Belfast, and he feared there was much truth in the expressions which had fallen from him on the subject. He would, however, assure their lordships that it was the intention of his noble friend the Chief Secretary for Ireland to introduce at the earliest opportunity in the house of parliament a bill, the provisions of which had, he believed, met with general approval in Ireland, and the object of which was to improve the character and condition of the police in the large towns by incorporating them with the police of the country at large, than which there could not be a finer or more effective force (hear, hear). In conclusion he had simply to say that nothing would be omitted upon the part of her Majesty's government to put down the riots in question; but he must at the same time state it to be his opinion that, however the government might from time to time succeed in quelling similar disturbances, it was extremely expedient that the inhabitants of Belfast as well as the municipal authorities should exert themselves to prevent their recurrence.

The Earl of Carlisle said, he should be unwilling to say a word which would foment the religious discord existing already so extensively in Ireland. As, however, the subject had been mooted he must be allowed to make one or two observations upon it. The recurrence of these unhappy and most disgraceful riots in Belfast only served to strengthen his conviction that the Irish government last year acted in consonance both with their duty and with the strictest policy and prudence in taking the only step which it was in their power as a government to take to show their disapproval of exclusive religious societies and organisation, by preventing any fresh appointment of members of the Orange Society to the office of magistrate. That course was made the subject of censure and of some sharp attacks, though not, as far as he could remember, in either house of parliament. It was, however, the identical course which had been previously adopted in 1836, and was then stamped with the approval of the other House of Parliament, and of his late Majesty King William IV. A subsequent abatement of religious animosities had led to the suspension of that prohibition; but the events which occurred last year made it plain that it ought to be immediately re-adopted, and the occurrences of this year to which their lordships' attention had now been called made it plainer still. He was happy to think that the present Government had not, as far as his knowledge went, made any objectionable appointment to the office of magistrate, and he trusted that the scenes now being enacted at Belfast, would serve to confirm them in this wise abstinence. He need not dilate on the mischievous and wanton character of these tumults. It was an undoubted fact that last summer, at the very moment when reinforcements were most urgently required for our army in India, the movements of regiments was interfered with and delayed because one set of persons in the great town of Belfast were keeping it in a state of chronic alarm by shouting "To hell with the Pope!" and another set of persons by shouting "To hell with King William III!" Now, the utter childishness and folly of all this, and above all its entire anachronism (laughter), would be simply ridiculous if it did not lead to such serious and dark results. The town of Belfast ought, in many respects, to be the most civilized and well ordered place of residence in Ireland, whereas it certainly now might be considered the least so. He believed in all these tumultuous proceedings it would generally be found that the blame might be pretty equally divided between both parties (hear, hear). With respect to a remedy, he feared much that the complete allaying of these ebullitions of religious hatred (and what two words those were when coupled) was not to be achieved by any government; but he was happy to think that a material though partial improvement might be effected by putting the town police of Belfast on a better footing. He was glad to learn from the government that such a course was in contemplation. It was intended to be proposed to parliament by the late government, and he had no doubt it would be proposed in an equally satisfactory manner by the present; nor did he doubt that they would take every step in their power to soften and arrest those religious rivalries which were the main source and spring of all the mischief (hear, hear).

PLYMOUTH, JUNE 11.—Attended by the Valorous and towed by two steamtugs, the Agamemnon left the Sound at 9 o'clock this morning and waited outside The Niagara, under steam and attended by the Gorgon, did not leave until 11 o'clock. At that time there was no wind, but a favourable breeze from the north having sprung up subsequently the squadron started under canvass only for their destinations. When we informed our readers yesterday that each vessel was ready to go off at a moment's notice we did so under the firm impression that a steamer was appointed to tow the Agamemnon to the rendezvous in mid ocean. At the last moment, however, it has been decided that she is to sail there, in spite of the fact that she is jury-rigged with 40-gun frigate masts and so deep in the water that she will scarcely move to anything short of half-a-gale. When to these drawbacks is added the important fact that light-drawley winds always prevail at this season of the year, our readers will easily be able to estimate the time which the English portion of the expedition is likely to occupy in reaching the centre of the Atlantic. The Valorous, a steam frigate capable of towing two vessels like the Agamemnon, is to go with her, but on no account to tow her, and in case of her being tempted in any sudden emergency to infringe this rule, she is only supplied with coals enough to take herself back to England after sailing to the rendezvous. It may, and very likely will, be urged that the Valorous had not enough coals on board to tow the ship, but at least it cannot be denied that the Gladiateur, a frigate capable of towing the Agamemnon half round the world, is left behind idle at her moorings here. How it is that the shareholders allow the Admiralty to have any voice in an affair of this kind it is hard to say. About a fortnight ago, when not an electrician or any engineer even was on board the Agamemnon, an order arrived from the Admiralty directing that vessel to go to sea immediately, and whether the Niagara was ready or not. Fortunately, the senior officer at this port had sufficient sense to disobey the order until a remonstrance could be sent, and only to this insubordination on the part of the Admiral it is due that the squadron was allowed to get ready at all. These things are to be regretted much, but it is better to know them now than that we should learn them hereafter in the exaggerated narratives of the New York journals. Even as it is, they will surely be distorted to the utmost. The reason for the Agamemnon being ordered to sea so soon and suddenly is that she may gain a day or two's start upon the Niagara, which is to steam to the rendezvous. Yet, hardly it is known that the Agamemnon is to sail to-day it is announced that the Niagara is to steam out also. Of course, with such an advantage, she is certain to be at the rendezvous some two or three days before the Agamemnon, and thus afford scope for a continuance of the same rapid platitudes against the Britishers, their ships, schemes, people, and Government, which have already, to say the least, made the officers of the Niagara tolerably amusing in Plymouth. The Agamemnon sails with exactly 13 days' coal for half-speed, and six days' coal for full steam. Her voyage is sure to last 24 days.—Times.

A CLERICAL DINNER.—The Archbishop of Bristol has just issued a citation to the Clergy, ordering them to meet him at a visitation for the purpose of transacting the ordinary Ecclesiastical business, and of hearing a charge from him on the subject of their Clerical duties, and generally on the state of the Church. Appended to the citation is an intimation that, after this solemn proceeding the Archbishop will meet at dinner, "the charge for which will be five shillings, including beer, half a pint of wine, and waiters." The annual addendum to the citation has created much amusement amongst the clergy.

THIS IS PARIS PROSECUTIONS.—The indictments preferred against Mr. Truelove, publisher in the Strand, and M. Tcherwiski, for alleged libels on the Emperor of the French are fixed for trial on the 18th inst., the first week after the after term sittings. The trials will take place in the Court of Queen's Bench, before Lord Campbell and a special jury. The Attorney-General, the Solicitor-General, and Mr. Welsby will conduct the prosecution on behalf of the Crown. Mr. Edwin James, Q.C., Mr. Phinn, Q.C., Mr. Hawkins, and Mr. Simon have been retained for the defendants.—Times, 29th ult.

Colonel S. V. Maxwell of the 88th Regiment writes to the Times respecting the conduct of the detachment of his regiment at Cawnpore on the 27th of November last, which had been unfavourably commented on by the Scotsman. He encloses letters from Brigadier Carthew, in command of the brigade, and from Captains Baynes, Henning, and Jones, in command of companies, which completely contradict the statement. The Brigadier says—"Nothing can be more false than the statements therein made up to the time any part of the 88th were under my command. I know they behaved most gallantly on the 26th, when they formed a part of my brigade, and on the 27th, when a portion of them (I forget how many companies) were placed by General Windham under my orders, as we proceeded from the brick kilns to the Bithoor Bridge, round by the Soubahdar's Tank, we came suddenly on a large number of the rebels, just as they were passing through the broken down huts of a native regiment; the 88th at once gallantly charged them, and with the bayonet destroyed many. No man could have behaved more gallantly than they did on that occasion. As to the accusation of 'taking flight almost without a shot,' the character for fighting of the old Connaught Rangers is too well known for any one to heed such trash for a moment."

PROTESTANT JUSTICE.—We read in the Scotch newspapers of the week that the "General Assembly," which has just concluded its annual session at Edinburgh, has returned its answer to "the Queen's most gracious letter." In that answer we find the following words:—"We have received with deep gratitude your Majesty's Royal Warrant for £2,000 (annual grant), to be appropriated to the Reformation of the Highlands and Islands; and it will be a great satisfaction to us to apply this munificent grant so as to advance the pious and beneficent purposes for which it has been graciously conferred." What the purposes are to which this Royal Bounty is applied, we learn from another passage in the "Acts" of the Synod:—"Every year there is issued a 'commission to some ministers and ruling elders for the Reformation of the Highlands and Islands of Scotland, and for managing Her Majesty's Royal Bounty.' And it usually begins—'The General Assembly did, and hereby do, nominate and appoint the Reverend Ministers, and Ruling Elders to be a committee of this Assembly for the Reformation of the Highlands and Islands of Scotland, for promoting the knowledge of the true religion, suppressing Popery and profaneness, and for managing the Royal Bounty for these ends, according to and in terms of Her Majesty's grant to this Assembly.'" Beyond this intimation, we are without means of knowing how this heavy amount of the public money is disposed of. No details are published; but that it is so applied, we have evidence from the "Public Accounts of the Church," which charge, e.g. in the year 1857, £1,812 11s. 8d., as paid to the "Missionaries, Scripture-readers, and Catechists." Comment on the above facts, if necessary, I leave to you to make; but I boldly question, whether any more glaring instances of Royal Protestant oppression are to be found at the present day, than the condemnation of six Catholics in Sweden to the highest penalty short of death, for the simple profession of their Faith; and the appropriation, annually, of a large sum out of the taxes paid by ourselves, to the avowed purposes of sectarian aggression.—Cor. Weekly Register.

THE YANKEE MERCHANT SERVICE.—On Wednesday last the first, second, and third mates of the United States ship Gleason, named Cunningham, Summers, and Brown, were brought up at the Police-court, Cardiff, on remand, charged with a series of brutal outrages upon the crew, consisting chiefly of negroes and coloured men. It appeared that the vessel had gone out of dock on Saturday week, and during that day and the following the crew were engaged in getting the ship ready for sea while lying in the outer roads of Penarth. The pilot, named Harris, who had taken the ship out reported on his return that he had witnessed horrible acts of cruelty committed on board, and Inspector Gifford was therefore despatched in a steamer to visit the ship, and apprehend the second mate, Summers, and brought away several of the crew, who said they would jump into the sea if left on board. Edward Riley, a negro seaman, was apparently in a dying state, and was not taken to the infirmary, whence he was not able to be removed until Wednesday, when he was brought to the Town hall in a cab, and was seated in a chair while giving evidence. He said that he asked the mates not to beat "Jim," another black man, when they jumped upon him and beat him, inflicting two wounds on his head and one over his eye. He endeavoured to get into the fore-castle, but they prevented him, and he lay insensible on the deck. In the night he got into the fore-castle, but the first and second mate pulled him out and kicked him about the deck until he was senseless. He could not see what weapons they had used, as the blood flowed over his eyes, but Howis, the pilot, stated that he saw him struck twice over the head with an iron belying pin, and that the second mate struck him with a brass knuckleduster. Another black man came to his assistance and was similarly treated.—The pilot remonstrated, and the officers threatened to throw him overboard. Jack Smith, a coloured man, was struck on the arm with an iron belying pin, by which one of the small bones was broken.—John Peters, a blackman, was kicked off the topsail yard down to the deck, but his fall was broken by the rigging; when lying on the deck the chief mate caught him by the throat and kicked him. Peter Hansen, a German, was beaten by the first and third mates, and the former put his fingers into his mouth to stretch it because he could not speak good English. He was afterwards sent out on the jib-boom to clear it, and catching a loose rope he fell into the sea, where he hung some time by another rope. Cunningham and Brown looking at him, but offering him no aid until he dropped exhausted, when they called to the crew of a Bristol pilot-boat lying near, who picked him up. When he got on deck he was again sent aloft in his wet clothes. The statements of the men were fully corroborated by the crew of the Bristol pilot-boat who lay near on the Sunday afternoon and saw the mates follow the men on the yards and beat them with handspikes while they were bending on the sails. Mr. Paine, the officer of health, made the following report of the injuries sustained by the men whom he had examined, besides Riley, who was lying at the infirmary. Jack Smith, fractured arm, contusion on left ear, lower lip, and both eyes. James Beale, contused lacerated wound on right cheek, and wound on lip; John Peters, contused wound on lip and left temple; Domingo Spirit contusion of both eyes; John Smith had contused eyes; four others were less injured. The defence set up was a spirit of insubordination on the part of the crew, but this was contradicted by the evidence of the pilots, who said that the men worked and behaved well. The three prisoners were fully committed for trial at the next assizes on the charge of wounding with intent to commit grievous bodily harm. When the prisoners were removed to the police station it required a strong force of police to keep back a crowd of sailors and others who hoisted fearfully, and appeared willing to inflict summary justice on the culprits.—Times.

FRANCO ANXIOUS.—We have the happiness to possess a Government which, if we are to believe all it tells us, has found means to conciliate France without condescending to any of the ordinary means of conciliation, and it is so much our interest to believe that we are not disposed to weigh probabilities minutely, or call into question, what some might consider very doubtful assertions. Let us, then, by all means, take it for granted that our diplomatic feud is at an end, and that a state of feeling has succeeded very different from that which dictated the curt and acrid despatch with which Count Walewski concluded the correspondence. Let us turn our minds to the exploits now enacting on the tropical plains of India, to the oratorical thunder launched against us from the temple of the Capitoline Jove at Washington, to the destinies of Commissioner Yeh, to the blood-stained valleys of Montenegro, or to whatever other quarter may challenge the attention of the political observer. Still there is one unfortunate fact which will force itself upon our attention in spite of the very best exertions we can make to persuade ourselves that the political atmosphere is quite as clear on the side of France as we could desire. For what purpose, or in what quarrel, against whom or for whom, we know not, France is undoubtedly arming on a scale, with a method, a system, and a deliberation, truly formidable to all her neighbors,—whether, like ourselves, they have the good fortune to be sheltered from the impending storm under the umbrageous branches of an entente cordiale,—whether, like Belgium, Piedmont, and Spain, in the consciousness of their inability to resist, they listen with no unreasonable trepidation for the first howl of the coming tempest,—or whether, like Austria, they know not how soon they may be compelled to fight for their dominions against a brave and well-disciplined enemy. France is certainly arming, and arming both by land and sea.—Her army, already large, is undergoing considerable increase. She is just on the point of completing a railway which connects all her military stations with fortifications of Cherbourg, a port constructed at enormous pains and at vast expense, and possessing every facility that skill can devise for the simultaneous embarkation of very large bodies of troops.—France is, besides, busily engaged in the construction of a great steam fleet, armed and propelled on the very best and newest principles at present developed by the art of war; she is gathering up her colossal strength, and would appear to be on the eve of some vast enterprise, in the prosecution of which that strength is to be put forth to the utmost. Not only is the military element studiously strengthened and increased, but it is beginning to assert a predominance over civilians which shows itself more and more every day, and naturally makes us anxious about our relations with a country in which the balance is so completely pressed down by the superior weight of the military class.

It is in vain that we seek for anything in the present condition of France which can account for the remarkable proceedings to which we must unwillingly allude. The finances of the country are in a state that must render any naval or military expenditure not absolutely called for by necessity or honour peculiarly inexpedient. The people of England have no wish nearer their hearts than to remain on the very best terms with their formidable and warlike neighbor, and we are sure that there is no country in Europe which would regard a rupture with France with any other feelings than those of the most genuine abhorrence and dismay. We cannot believe for a moment that the enormous preparations which France is making are intended for defensive warfare, for there is not the slightest symptom of a wish in any quarter to attack her. Her form of government agrees entirely with the notions entertained by the Governments of the greater part of Europe, and we in England have long learnt to denounce the Quixotic notion of forcing our own ideas upon other nations. If France is happy we are content she should be so in her own way, and desire nothing but to see her great, powerful, and prosperous. Why, then, is France arming?

It may be that the peculiar form of government in which France has seen fit to indulge necessitates some increase of the army for purposes of domestic repression, and we would much rather believe it is so than suppose she is marauding her force for some foreign war; but, if we grant that her army is increased for the purpose of insuring domestic tranquillity, on what ground are we to account for the corresponding and contemporaneous augmentation of her fleet? The navy has always been a favorite force in England, because, among other reasons, it is a force which cannot readily be used for the purpose of coercing the people. In France the same principle must apply, and we are at loss to know for what pacific purpose a large steam navy is being prepared. France has but few colonies, and those of inconsiderable extent. She has no large foreign commerce to protect, no refractory India to reconquer and reorganize. She has nothing to fear from a descent on her coasts from any foreign Power.—Why, then, is France arming and augmenting her navy?

We have a right to ask the question; for, whatever be the enemy against whom the thunderbolt is hurled, there is no doubt that these warlike preparations in a time of profound peace tend to inflict upon us, in common with the rest of our neighbors, many of the calamities and miseries of war. If France will insist on increasing her armies and her navies, she forces us, her neighbors and her allies, to do the same. We have too much at stake within this little island of ours to be content to exist by the permission and on the sufferance of any ally, however faithful,—of any foreign Prince, however magnanimous. History warns us against incurring the fate of those nations who have trusted the power of the sword in other hands than those in which they were content to trust their freedom. If France is determined to arm we must either be content to lie at her mercy or prepare to arm too. If she increases her regular army we can hardly do less than call out and embody our Militia. If she insists upon increasing her navy, she forces us most unwillingly, from the barest considerations of prudence, to undergo the expense of a Channel Fleet. This expenditure, which is not required for domestic purposes, nor for the defence of our colonies, nor for the reduction of the fabled Rebellion, is purely of the nature of a war expenditure in self-defence, forced upon us by the threatening attitude of a Power which tells us in the same breath that it is our cordial friend and sure ally. We should prefer other proofs of cordiality, friendship, and alliance than are to be found in an attitude which compels us either to trust ourselves blindly and entirely to the professions of a powerful neighboring State, or to hamper our commerce, embarrass our finances, and retard necessary improvements for the purpose of keeping up a barren and unprofitable force to defend us against attacks which may certainly never have been contemplated, but which it is our bounden duty to render impossible. The time has arrived when we ought to speak plainly on this matter. We have had somewhat too much of compliment and grumance of late, and a little openness and sincerity on the part of England would be refreshing, were it only for their navies. We would, then, take the liberty respectfully to submit to the Emperor Napoleon—that it is the sincere wish of this country to be his good friend and true ally; that to this end we have made many sacrifices, and are prepared to make many more; but he asks too much of us if he expects that he is at once to enjoy whatever power, support, or influence his alliance with England may give him, and at the same time to inflict upon us by his vast military and naval preparations a war expenditure which we are most unwilling to incur, and which casts upon us many of the evils of a state of actual hostilities. In politics many things are, a parently discordant may be made compatible, but it is impossible that two powerful and neighboring nations can at the same time be arming against each other and united in close alliance and cordial friendship.—London Times.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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The True Witness.

MONTREAL, FRIDAY, JULY 2, 1858.

As the editor of the TRUE WITNESS will be absent from town for a few days, he would respectfully suggest that all communications intended for his eye only, should be addressed to him by name: whilst those destined for publication, or containing remittances from subscribers, may be addressed as usual to the "Editor of the TRUE WITNESS."

NEWS OF THE WEEK.

We have English dates to the 12th ultimo. There had been warm discussions on the "Right of Search" question in the House of Lords; and it seems that the British Government has issued orders to abstain for the future from interfering with vessels under Yankee colors, which will henceforward have the honor of affording a shelter to all the rascality of Christendom. The *Monitor* denies the statements of the *Times* respecting the extraordinary additions to the French navy, which have created so much excitement in England. There was nothing new from India: nor were there any tidings of the progress of the Atlantic Telegraph squadron.

PROVINCIAL PARLIAMENT.

On Wednesday 23rd ult., Deputy Orange Grand Master Ferguson brought forward his motion for doing away with Catholic Separate Schools. An animated debate ensued in which Mr. McGee took a brilliant part, and whose speech in *extenso* will be found in another column. The Ministry and their friends opposed the Deputy Grand Master's motion on the ground that, after all, the separate school law as it exists at present is, in so far as Papists are concerned, a mere sham; that it accords to them in theory, but effectually withholds from them in practice, the control over the education of their children; and that thus Protestants were enabled to enjoy the credit of being liberal, without being called upon to exercise that to them very disagreeable virtue. Ultimately Mr. Ferguson's motion was disposed of for this Session. The remainder of the week was occupied in long and stormy debates upon the Estimates, and on Saturday evening both Houses adjourned over to the middle of the ensuing week. An amusing scene occurred on the 20th ult., in the Committee of Public Accounts. Mr. Anderson on his examination before the Committee made some revelations somewhat damaging to Mr. Cayley; Mr. Brown jumped up, and more than insinuated that Cayley was a liar; Mr. Cayley retorted by calling Brown a "scoundrel and a blackguard," and there was almost a fight.

"It" asks the *Patrie* of the TRUE WITNESS—"if you have in your heart so much bitterness towards those who believe that the Ministry are devoted to the public good—how is it that you are so tender towards Mr. McGee who has made himself the ally of Mr. Brown?"

As we are not conscious of entertaining any bitterness of feeling whatever towards those "who believe" that the present Ministry are "devoted to the public good," we might well excuse ourselves from taking any notice of the *Patrie's* interrogatory; more especially as the *Patrie* cannot be of those that believe that the so-called Catholics who voted for giving a legal existence to a Secret Politico-Religious Society, are devoted to the public good, or, indeed, to anything, except their own pecuniary interests.

We have, it is true, expressed ourselves strongly against those hypocrites and false Catholics, who, knowing from the acts of the present Ministry—from their constant refusal to grant the just and very moderate demands of the Catholics of Upper Canada on the School Question—from their active encouragement of Orangeism, in spite of the warnings of the Imperial Parliament, and the remonstrances of the British Government—from their infamous support given to Mr. Drummond's infamous Religious Incorporations Bill—and from their political antecedents generally—that they, the Ministry, care not one straw for the "public good," and are intent only upon their own dirty profits, nevertheless make themselves the apologists of the dispensers of official patronage, and government advertisements. For time-servers, place-beggars, and sycophants generally, we do entertain a very strong aversion; but for those who believe—if any such simpletons there be—that M. M. Cartier, Loranger, and Co., are "devoted to the public good," we have no sen-

timents but these of surprise at, and pity for, their inconceivable folly. Amongst the ranks, however, the *Patrie* cannot be included; for he has plainly and boldly denounced the villainy, and treachery to the cause of the "public good," of those Ministerialists who voted for the Orange Incorporation Bill.

We hardly understand what our cotemporary means by our tenderness "towards Mr. McGee;" of whom we have spoken sometimes in terms of censure—as for instance when he seems inclined to contract an alliance with Mr. G. Brown; but whose eloquence and powerful advocacy of the cause of "Freedom of Education," entitle him to the gratitude of all those who believe that on the proper education of the young of this present generation, depends the "public good" of the next.

Mr. McGee is, in fact, the only man in the House who has dared to take up the School Question on its proper merits; the only one who has chosen as his field of battle that position on which alone the battle of "Freedom of Education" can be successfully fought. Already, and during the short time he has been in Parliament, he has pleaded more effectively in favor of that high and holy cause, than any member of the House whether from Upper or Lower Canada; because he alone has boldly enunciated the great and divine truth—that the education of the child—and the selection of its school teachers and school companions—belong not to the State, but to the parent, and to the parent alone; that no power on earth has any right to interfere therein, or to dictate to the parent, *how, by whom, or with whom* his child shall be educated. Mr. McGee we say, has in the presence of "Red Tape," and in defiance of "Jack-in-Office," dared to assert the inalienable, because heaven-derived, rights of the Parent as against the State—of the Family as against the Municipality; and for so doing he richly deserves the thanks of every friend of civil and religious liberty.

He first has treated the "School Question" as what it really is—"a Parent's question," and not a question betwixt Catholics and Protestants. He has had the courage to tell the Legislature that Education is not their legitimate function; and that they can obtain control over it, only by usurpation, by usurping the sacred rights of the parent. It is no slight thing, that in an age and community like this, wherein the very first principles, the axioms, we may say, of civil and religious liberty—(of which this is one, "that, as against the State, the right of the parent to control, and in every particular to direct the education of his child is absolute")—are practically ignored, there should be found one of rare gifts, and of commanding eloquence, honest enough, and bold enough, to proclaim the long-forgotten truth. This Mr. McGee has done; and in opposition, not to Mr. G. Brown alone, but to Attorney General McDonald, to M. Cartier, to M. Loranger, to Mr. Allyn, and to all who by giving their support to the present tyrannical system of "State-Schoolism," have assisted in robbing the parent of his most precious right, and have ratified by their approval one of the most disgusting and degrading features of modern "Socialism."

So far, but no farther, have we manifested tenderness towards Mr. McGee. Of his projected alliance with Mr. Brown, we have spoken in terms of ungratified disapprobation, as of an alliance which Catholics could not contract without injury and loss of honor; and if we have been equally prompt to censure whatever has to us seemed opposed to the honor and interest of those whom Mr. McGee was sent to Parliament to represent.

THE ST. PATRICK'S SOCIETY OF MONTREAL AND THE "TORONTO MIRROR."

Our Toronto cotemporary complains of a notice that appeared in our issue of the 18th ult., to the effect that the St. Patrick's Society of this city, had resolved to exclude both the *Mirror* and *Citizen* from their Reading Room, for which he pretends to hold us responsible. In justice, therefore, to ourselves, and for the information of the *Mirror*, we would observe that the notice complained of, was sent to us for insertion by one of the Vice-Presidents of the Society; and was by us inserted *verbatim et literatim*, without addition, note, or comment of our own of any kind; as is our custom with all documents handed to us from any of the National Societies, and by a responsible office-bearer of the Society.

This will also account for our insertion of the address of the St. Patrick's Association of Toronto, which was sent to us from that Society, and vouched for by the signature of the proper office-bearers; whilst the explanation of our non-insertion of a counter address published in the *Mirror*, is to be found in the fact, that no such document was ever sent to us, and that, consequently, we have no knowledge whatever of its origin, but what the *Mirror*, an interested party, is pleased to publish. This is not sufficient for the TRUE WITNESS, whose invariable rule is to publish nothing as the act of any National Society, unless authorized to do so in writing, signed by the President or one of the

Vice-Presidents, or by one at least of the Secretaries of the Society in question. A document so attested, we accept as emanating from the Society, and we publish it accordingly; any document not so authenticated, it would be a piece of gross presumption on our part—unconnected as we are with any of these Societies—to publish at all. We trust that with this explanation, the *Mirror* will rest satisfied.

THE EXECUTION.—On Friday last, 25th ult., the majesty of the law was vindicated, and a salutary lesson to the community given, in the public execution of Marie Anne Crispin, dite Belisle, and Jean Baptiste Desforges, for the murder of Catherine Prevost, wife of Antoine Desforges, brother to the convict of the same name, and now in prison awaiting his trial on the charge of being accessory to the murder of the husband of the female convict, some eighteen months ago.

So many years have elapsed since the infliction of capital punishment in Montreal, that the impression seems to have gone abroad that the "Death Penalty" had been virtually abrogated; and that for the shedding of man's blood, the old decree "by man shall his blood be shed," had been erased from the statute book. This delusion has, we trust, been effectually dispelled by the awful exhibition of Friday last.

Up to the end of the week preceding their execution, both of the prisoners seem to have flattered themselves with the hopes of a commutation of sentence; their dismay, therefore, when they were informed that the original sentence of the Court was to be carried into effect, was very great. To this, however, succeeded better sentiments; and all hope on earth being gone, they were, by the Grace of God, induced to direct their serious and most earnest attention to that other world whither they were rapidly hastening; and led to seek pardon for their crimes through the blood of the Lamb that taketh away the sins of the world.

The Bishop of Montreal, the Clergy of the Seminary, and the good Sisters of the Providence Convent, were incessant in their attendance upon, and ministrations to, the unhappy criminals; who, thanks to these pious cares, and above all, to Him who desireth not the death of the sinner, but rather that he should turn from his wickedness and live, were graciously enabled to make a full and sincere confession of their guilt; and to seek pardon there, where pardon is never refused to the truly penitent and contrite of heart.

And so on Friday morning they were led forth to meet their doom,—attended on the one hand by the stern ministers of temporal justice; but on the other by the Ministers of the Gospel of love, the servants of Him, whose mission is to the lost sheep of the house of Israel. At ten o'clock in the forenoon the melancholy procession appeared on the scaffold, which had been erected near the gate of the prison; and in full view of the assembled multitudes, who, from an early hour, had collected in front of the jail, and occupied every window and place from whence the scene of execution might be commanded. The prisoners were pale, but calm, and resigned to their fate. The Rev. M. Villeneuve addressing them, they publicly acknowledged their guilt, and the justice of their sentence; and kissing the crucifix, desired to offer the sacrifice of their lives, in union with that Sacrifice once offered on the cross, in expiation of their offence. The black caps were then drawn over their faces; the greater portion of the surrounding crowd uncovered and knelt down; the drop fell; and the souls of the convicts were in the presence of the Eternal Judge, in whose sight we pray, we trust, that they have obtained mercy. R. I. P.

A FRANK CONFSSION.

The London *Times* lapses into truth occasionally; as, for instance in the following paragraph, which we clip from a late editorial of the British *Thunderer*:—

"For centuries we attached a very high value to religious celibacy, had an immense number of wealthy convents, and as many thousand monks and nuns as one now sees or hears of at Rome or Naples. There was a great deal to be said for them, and with all the faults of the system, the poor were better looked to than they have ever been since."

No doubt they were; and if we admit the truth of the maxim—that the best test of the Christianity of a people is to be found in the care that they take of their poor, the conclusion is obvious—that, before the blessed Reformation, the people of Great Britain were far better Christians, than they are in the XIX century.

"Why do we not have a Revival?" asks the *Montreal Witness*, of Saturday. Why, bless the man! does he not know that this is the "business," and not the "religious" season? Religion is all very well in its way; but business is business, and must be attended to. In the winter, when the slack season comes on again, when people have nothing better to do, and stand in need of a little excitement, they will take to the "Revival" excitement, in default of something better, as naturally as to Sola-water, or cooling drinks in the Summer. But at present, and whilst our port is full of ships with cargoes from Europe, the Saints have no time, or indeed, inclination for any such vanities as Revivals or Prayer Meetings.

The net proceeds of the Pic-Nic given by Rifle Companies No. 4 and 5, exceed \$400 and have been handed over to the Rev. Mr. O'Brien to procure an organ for St. Anne's Church.

ST. PATRICK'S PIC-NIC.—We would remind our readers that this *Fete* takes place on Wednesday next, at Gaultault's Gardens.

In consequence of the pressure upon our columns this week, we have been compelled to omit the continuation of our reply to the *Christian Guardian's* statement that the Catholic Church teaches as a dogma, or article of faith, that "no faith is to be kept with heretics." It shall appear next week.

It will be seen that the Catholics of Toronto, disgusted with the "Government hacks" by whom they have been long misrepresented, are about to start an independent Catholic paper, the *Canadian Freeman*, to appear on the 16th instant.

TO CORRESPONDENTS.—"Penetanguishene" received too late for this week's issue; shall appear in our next.

"AN EXPOSITION OF THE APOCALYPSE." By a Secular Priest. Boston: P. DONAHOE.

This book being given to the world without the approbation of any Catholic theologian, and we not feeling ourselves competent to sit in judgment upon it,—because incompetent to expound the Apocalypse ourselves,—we cannot recommend it to our readers for its orthodoxy; though it is written with much ability, and evinces a close and diligent study of the subject.

To the Editor of the True Witness. Toronto, June 21st, 1858.

SIR—The following lines on that interesting portion of the Lord's Vineyard, known as the Diocese of Toronto, will not, I think, prove uninteresting, or unwelcome to the readers of the staunch advocate of our rights—the indefatigable TRUE WITNESS.

Amongst the many events calculated to make the heart of every Catholic beat with joy, and thankfulness to Almighty God, must be reckoned the happy, and long-desired return to his flock of Mgr. De Charbonnell, the zealous and devoted Bishop of this Diocese of Toronto. An absence of nearly two years has only served to greatly enhance in the estimation of his dear children in Christ, the worth of this distinguished Prelate. No sooner was the arrival of His Lordship made known to the public, than complimentary addresses were presented to him by the various Catholic Associations of this City of Toronto. I may also add that every congregation in this extensive Diocese has given similar marks of its attachment to the well beloved Chief Pastor.—The sentiments expressed by these Addresses are an unmistakable proof of the deep hold which the present Bishop of Toronto has taken on the hearts and feelings of his devoted flock. Several also of our separated brethren have joined us in their expression of high regard and esteem for His Lordship Mgr. De Charbonnell; and on the very day of his arrival he received from the Directors of the Grand Trunk Railway Company a "return ticket," the exhibition of which will enable him to make the return journey without any additional expense. This compliment is the more flattering, coming as it does from Protestant gentlemen, as His Lordship during the course of his many and long travels through Catholic France was never treated to a similar display of courtesy.

The days immediately succeeding his return were devoted by his Lordship to his favorite pursuit—viz., to visiting the Schools and Educational Institutions of this City. Amongst our numerous seats of learning, St. Michael's College justly occupies the foremost rank; and to this College His Lordship paid his first Pastoral visit. When Mgr. De Charbonnell left for Europe in 1856, the foundations of this noble institution were scarcely laid. Within two years however it has sprung up from the ground as if by magic.

Tastefully situated upon a charming hill, and commanding a delightful prospect of our fair City, and the adjacent lake, St. Michael's College, which was in its beginning, but as the grain of mustard seed, has now grown and expanded into a mighty tree, extending its luxuriant branches over "Clover Hill." Already about sixty boarders, besides a large number of day-scholars, are gathering of its fruits, in the shape of a sound and thoroughly Catholic educational training. The Address presented to his Lordship the Bishop on the occasion of his first Pastoral visit, was, I can assure you, an excellent literary production, remarkable alike for the elegance of its style, and the beauty of the thoughts which inspired it. His Lordship replied in a manner highly complimentary to the qualifications of the Reverend Basilian Fathers, by whom the College is conducted, and to their superior system of training; he also alluded feelingly to the happiness which the pupils enjoyed of being under such preceptors.

The Convents of Loretto and of St. Joseph have each, in their turn, been cheered by the long-desired, though long-delayed visit from their Chief Pastor. Both these Institutions well deserve the flattering patronage bestowed on them by His Lordship, by the heroic virtues of self-denial, poverty, and zeal daily practised by the chaste spouses of Christ, their inmates, at whose hands the female youth of this Diocese receive the blessing of an education based on religion—a blessing more precious, more to be desired, than riches of gold and of silver. These two Institutions, though but yet in their infancy, have already stamped their mark deeply upon the society of U. Canada; and the rich fruits which already they have brought forth abundantly, sufficiently

recommend them to the patronage of every parent, of every family in this section of the Province, able to procure for their children the inestimable blessing of a sound Catholic education.

Our Separate Schools, shackled as they are still with tyrannical fetters, and—despite of the Rev. Mr. Ryerson with his yoke of "State Schoolism"—have won the thorough confidence of the entire Catholic community. In this whole City of Toronto, I do not know of a single Catholic child resorting to those poisonous abodes of immorality, irreligion, and infidelity, known as the "common" schools. Docile to the teachings and warning voice of the Church, which has condemned the "Common School System" as fraught with peril to the faith and to the morals of the youth of Canada, our entire Catholic community are, wherever it is practicable, withdrawing their children from the "common" schools, and devising means to put them beyond the reach of the baneful influences of *Rijersmanism*, and "State-Schoolism." Nor are the enemies of this system to be found exclusively amongst the ranks of Catholics. The Anglican Clergy in their late Synod, rose up to a man, and protested against that infidel system, pronouncing against it their deliberate *anathema*. From this cheering fact, I have every reason to conclude that the cause of Religious Liberty, and of Freedom of Education, has of late years made rapid strides in Canada. The day I trust, and pray, is not far distant when the above sacred words shall no longer be a "sham and a mockery," as they are at present, but a living fact; and when the great truths involved therein shall be recognised as axiomatic by Legislators wiser than the fanatics and "timber heads," who are now sitting in the supreme Councils of the nation.

I am also happy to have it in my power to inform you, Mr. Editor, that, amongst the consoling improvements noticed by His Lordship on his return to his Diocese, may be mentioned the more frequent reception of the Sacraments, especially in St. Michael's Cathedral. It is indeed consoling to every Catholic to notice on every Lord's Day, and indeed every day of the week, the large and increasing number of devout communicants who approach the Lord's table to receive that "Bread of Life" which came down from heaven.

Every Sunday our five Catholic churches are filled, and that several times in succession with crowds of pious worshippers. This cheering prospect for the cause of Catholic progress in this the capital City of Upper Canada is due, under God, to the Apostolic exertions of the Chief Pastor of this Diocese, seconded by the indefatigable exertions of the zealous clergymen by whom he is attended. May the Giver of every good and perfect gift, send down upon him, upon them, and upon our children in the Lord, the perpetual shower of divine grace!

Hoping soon to be able to forward to you some further details of the progress of our holy faith in these quarters, I beg leave to subscribe myself, Mr. TRUE WITNESS,

Your friend and constant reader,

TORONTO.

THE ST. JEAN BAPTISTE AT TORONTO.

To the Editor of the True Witness. Toronto, July 1st, 1858.

DEAR SIR—You must not think that our esteemed fellow-citizens of Gallic origin, residing in Toronto, have forgotten their noble national and religious traditions. Not as of old were the daughters of Israel, unable to sing the sweet songs of Zion by the waters of Babylon, are they mute, as they well proved to us on their National Festival of the 24th ult.

Permission having been obtained from His Lordship Mgr. Charbonnell to celebrate the Festival *à la Canadienne*, every preparation suitable to the circumstances was made by our most influential French Canadian citizens. St. Michael's Cathedral was tastefully decorated with the rich boughs of the maple, the national emblem of the French Canadian, as the Shamrock is of the Green Isle; and from an early hour, our brethren began to assemble to do honor to their Patron Saint.

At 9 a.m. the whole French Canadian population in holiday attire, were assembled in the Cathedral to assist at the Holy Sacrifice; rich and poor, old and young, reverentially kneeling before the same Altar—the humble servant girl, side by side with the Legislator and the statesman—the laboring man by the side of his more wealthy employer—all distinctions of rank and fortune were forgotten in the commemoration of a day so dear to the French Canadian heart.

High Mass was celebrated by the Very Rev. J. M. Bruyere, assisted by the Rev. Mr. O'Keefe as Deacon, and Rev. C. Muldoon as Sub-deacon. His Lordship the Bishop of the Diocese assisted in *Pontificatus*; and the choir composed chiefly of French Canadians, accompanied by some of our Upper Canadian singers performed their duty to the satisfaction of the most severe critics. After the first Gospel his Lordship delivered a most eloquent address in French on the auspicious occasion; which was followed by a collection in aid of the funds of the House of Providence lately erected in this city. Some of our leading French Canadians had asked leave to avail themselves of this occasion to make their offering to this valuable charitable institution. The collector appointed were M. Desbarats, assisted by the Hon. M. Sicotte—M. de Cartier, by the Hon. M. Bellin—M. de Loranger, by the Hon. Atty. General, C. E.—and M. de LaVoie, by the Hon. Mr. Loranger. The appeal was well responded to, and the sum of \$180 was realized on the occasion. Divine service being over, all retired as they had come, without procession or parade of any kind, but with the heart-felt consciousness of having, in a befitting manner honored the natal day of Lower Canada's great Patron Saint. Thus, Mr. Editor, was the Festival of St. John the Baptist observed in Toronto, for the first time in so far as I can remember, since this City became the seat of Government. But judging from the general enthusiasm, I am convinced that henceforward this national and truly religious Festival will always be duly commemorated by our French Canadian friends.—You shall hear from me again, on another and less pleasing topic, next week; and, in the interim, I beg to remain yours sincerely,

PHILO-CANADIENSIS.

THE CONSECRATION OF ST. BRIDGET'S CHAPEL, QUEBEC.

To the Editor of the True Witness. Quebec, 23rd June, 1858.

DEAR SIR—On Sunday last, immediately after Vespers, the consecration of the Chapel of the St. Bridget's Asylum took place.

The following is the substance of the discourse delivered by the Very Rev. C. F. Ozenau, V. G.—"I have sanctified this house, which thou hast built to put my name there for ever, and my eyes and my heart shall be there always."—III Kings ix. 3:—

The benediction of this chapel, which already we are about to perform, will be a profession of the exterior wor-

ship we owe to the Almighty. The Holy Catholic Church has determined that the places where the sacrifice of the Mass is offered shall be kept holy. Therefore shall be a place dedicated to the service of God, where the faithful can render homage to their Creator.

The people of Israel had the temple of Jerusalem where sacrifices were offered, and there the people of Judaea always assembled for that object. Since the foundation of the Church, places devoted to prayer, have everywhere been erected. In the days of persecution they were established in the cellars of the earth; but when peace was restored, soon was the prophecy of Malachi fulfilled, "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation."

Every where do we possess those temples where a pure and immaculate victim is daily offered for our sins. They are not open to the privileged class alone—no, they are of easy access to the small as well as to the great, to the poor as well as the rich. There are the wretched and afflicted over welcome; for Christ has said, "Come to me all you that labour and are burdened, and I will refresh you."

What a subject of consolation must it not be to you beloved sisters, (addressing the aged and infirm inmates of the Asylum) to gather the first fruits of this institution of charity.

Wherever our holy religion has been allowed to open places of refuge for the poor and wretched, Catholics have not forgotten to procure for those unfortunate, a sanctuary where they may seek spiritual aid and consolation. Such also was the desire that animated the founders of this Asylum, to whom the words of the Psalmist can very aptly apply—"To thee in the poor left, thou wilt be a helper to the orphan."

Accept my congratulations, you, Pastor of St. Patrick's Church, who together with your worthy predecessor, have with the assistance of your flock founded this institution destined to do much good. Accept my congratulations, you, worthy associates of the St. Vincent de Paul Society, who so powerfully supported your Pastors in the establishing of this Asylum.

Receive also my congratulations, you, charitable ladies, who by your industry, have prepared those splendid bazaars which have been of so much help to this institution.

Accept also my congratulations you, Irish Catholics of Quebec, who have so liberally seconded the zeal of your charitable ladies, and who have once again shown that an appeal to your charity is never made in vain.

But above all, receive my congratulations, you Reverend Sisters of Charity, who have renounced the comforts and sweets of life, to devote yourselves to the poor and wretched.

And you, in fine, the beloved friends of our Saviour, who seek a refuge in this blessed abode, receive also my congratulations. Here it is that after having "borne the day and the heat" you can rest your wearied limbs beneath the shadow of the sanctuary.

Let us now beseech the Lord to vouchsafe to visit this holy house, to send a protecting hand to this undertaking, and to cause it to prosper more and more, with the generous co-operation of the worthy sons and daughters of St. Patrick.

A Te Deum was sung by the members of the St. Patrick's choir. A collection was also taken up for the benefit of the asylum.

The chapel was nicely decorated: on the window at the Gospel side of the altar was a transparency of St. Patrick, and on the Epistle side, one of Saint Bridget. On the Gospel wall was a large fresco of the Resurrection, and on the Epistle wall was one of the Crucifixion.

A bazaar in aid of the asylum will be held, so I have been told, some time about January.

Yours truly,
UPSON.

LEGISLATIVE ASSEMBLY—JUNE 23.
DEBATE ON MR. FERGUSON'S MOTION TO ABOLISH THE SEPARATE SCHOOL SYSTEM IN UPPER CANADA—MR. M'GEE'S SPEECH.

Mr. FERGUSON moved the resolutions of which he had given notice, for the repeal of the Separate School law. He said that arguments in favour of this law might be drawn from expediency; but he thought that such reasoning should now be done away with, and that laws should be enacted solely for the benefit of all. Some said that the law should be maintained, because Lower Canada desired it; but he did not think that the feelings of the great majority of the people of Upper Canada should be set at naught upon this ground. It was supposed that the Catholics in Canada West were in favour of the present law; but that was not the case. Let the clergyman of all denominations keep to their own business, and there would be no trouble about Separate Schools. Nor was there any reason for this law, in a disposition on the part of the Protestant population to accommodate their Catholic neighbours. On the contrary, everywhere the Protestants were disposed to do justice to the Catholic just in proportion to the smallness of the numbers of the latter. It had been well known that this measure would be brought up this session. It had been debated for a long time in Upper Canada; but with all this agitation the Catholics had not thought it worth while to petition against it. Why was this? Just because the Catholic people did not feel that they were to be injured by it. It was true that one gentleman, the member for Ottawa, had moved to reject the Bill on the first reading; but it was said that that gentleman was more under the control of the clergy than the people, and this perhaps accounted for the course he had taken. Finally, besides those reasons which had reference chiefly to Christians of different denominations, he thought it was only fair to the coloured population that the law should be abolished as being oppressive to them.

per school—but because that insignificant sum stands for a sacred principle, they are all interested that it shall not be withdrawn, as a direct denial of the principle. For my part, I will not put the maintenance of their claims on the few grounds assumed by the Government—the ground of the smallness of the amount, and the harassment of 100 "Separate" companies with 3,700 "Commons" Schools; but I put it on the high ground of inherent right—of natural right which no law can take away—and on that ground I will endeavour to show to this House the rationale of Roman Catholic hostility to the pretensions of the State,—the political power for the time being, assuming to itself the place and office of Teacher of all the youth born under it: for we object to the State, not as a Patron or Inspector of Schools, but as the author and administrator of a privileged establishment of education. If we were all Catholics or all Protestants in Canada this argument would be unnecessary; in that case Dr. Arnold's ideal of the Christian State, being but another name for the Christian Church, might be attainable, at least in the department of public instruction; but we have here, a large Roman Catholic majority in what may be called the Protestant Province, and a Protestant minority in the Catholic Province—the two religions interpretate each other; it is natural, therefore, that the majority in each section should exercise a sort of protectorate over their co-religionists above or below—and that under our Union, the rights of both minorities should be the care of both majorities. It is natural and it is right that we should thoroughly discuss the principle involved, and all the more so, because it has this year been left to the unprompted justice of Parliament, by those most deeply interested in its decision (hear, hear, hear). The subject of the relation of the State to the education of youth is by no means so free from difficulty as the honourable mover of this resolution seems to suppose. He rose, uttered a few confident sentences, and sat down as if quite enough had been said to settle the question for ever. But if any honourable gentleman who hears me desires to see at a glance how widely the ablest educators—a word I do not like, but it is the best at the moment—have differed from the very starting point of their own doctrine—I will beg of him to pass a forenoon, with that view, in our Library. Let him take down those dealers in definitions—the Encyclopedias—and turn to the article "Education," and he will not find any two of them agreed, either as to the duty of the State, or the object of education. The "Britannica," which stands facile princeps of all its kind in our language, says the object of education is the "happiness" of the educated, and includes virtue as essential to happiness; so that education in virtue, under this description, would be the duty of the State as Teacher. The Encyclopedist of Useful Knowledge—written by Lord Brougham, and his friends—says it is to fit the child "for after life," and there it stops. Is it possible for any thoughtful man, calling himself a Christian to stop there too? "After life!"—what is "after life?" Is it the life between the schoolhouse and the churchyard? or does it reach far beyond—away into the limitless prospects of Eternity? I trust we all believe in the immortality of the human soul; and that none of us are content to rest on the giddy brink of the Utilitarians' definition of "after life." A third of these definers declares—"That the object of the training to be given by the State can only be determined by the legislature of each country. That in an antocracy the object should be the preservation of the monarchy, and in a democracy the inculcation of democratic principles." This is intelligible enough; but let us reflect a moment where it must lead. In Prussia it will justify, as it has justified, the military and despotic teaching by which the House of Brandenburg has sought to establish its own infallibility; in Russia it will justify, as it has justified, the teaching of the most servile doctrines, such as that the Czar stands in his people in the place of Christ; that he is, in the language of their political catechism—"Our God." It will justify a despotism educating in despotism, and a democracy in democracy—for it teaches that conformity to the standard of the State is the highest result of education. This indeed is the genesis of the miscellaneous system, which is equally in harmony with the despotism of the mob in America, and the despotism of one man in Russia. (Hear, hear.) Our own system comes to us from Prussia, through France and the United States. It was invented or adopted by Frederick II., a great soldier, a great Prince, and a great enemy of Christianity. It was introduced into France, under the first Republic, by Talleyrand, the epistate ex-Bishop of Autun. It was adopted by those rulers of France on Talleyrand's report, at a time when they madly struck the name of the Creator out of all their ordinances—when they substituted Pagan Decades for the Christian Sabbath—and strove to make God an outlaw in His own creation. With that constant searching for first principles which characterizes the French mind, Talleyrand boldly laid it down that children did not belong to their parents, but were born for the State. He proclaimed the Spartan doctrine that there was no family but one—the Republic. And like the Spartan, the French Republic abolished the sacred sanction of marriage, though it did not openly take the next step of legalising promiscuous intercourse.—This conduct was quite consistent with the whole course of the first Republic; with its conscription, and its *solidarité*, its universal fraternity, and universal hatred of all things old, tried, and traditional. It would never do to continue in the "Year I," so obsolete an institution as the Christian Family—an institution older than Bourbon or Brunswick line—older than all Christian Kings and Constitutions—the well-spring and the feeder of our hereditary civilization. Thus it was the French State, in 1791, undertook to educate the youth of France in its own political image and likeness, after the manner of Prussia, though with some variation; and thus the American State, about thirty years ago, began to imitate the experiment. The details and the direction may differ, but the principle of the infallibility of the State is everywhere the same. This doctrine may find favor with clever old maids like Miss Edgeworth or Miss Martineau, but it will have few disciples among fathers and mothers. It may find advocates in this House with philippic butchers like my hon. friends from Toronto and South Hastings, but butchers testimony ought not to be taken on the subject of children. If the Inspector General, among his new taxes, will only impose a pretty smart tax upon butchers, he will be doing the State a service, and shall have my cordial support (laughter). The common school system of Upper Canada, Mr. Speaker, is a certified copy of that of Massachusetts, and others of the States. I have had some opportunities of judging of the growth and fruits of the American system. It is now nearly twenty years since I heard Horace Mann in Boston, pronouncing the panegyric of "the New England school system;" though it was, and is, in fact, the Prussian system, slightly modified. My opinion of that system is on record, long before I became a resident in Canada, or expected the honor of a seat in this House: so that it cannot be said that it is put on as controversial armor for this occasion. How has it worked in the older States of the Union? I remember, Sir, when the second generation of Americans were passing off the scene one by one; I remember the last survivors of the age that had seen Washington and his colleagues; I have seen the first common school generation grow to manhood, and I am quite willing to leave it to any intelligent American of the present day, who has seen both, whether the present age can compare for stability of character, sense of duty, sense of honor, or love of truth, with their predecessors. In acuteness and arithmetic the present generation may excel the past, but in public and private morals they are not their equals. The truth is, the common school system is mainly upheld in the older States and cities for the more speedy amalgamation of the children of "foreigners"—as they are called—with the native population. A new nationality is always more intolerant than an old one; and the

American will not permit, if he can help it, one trace of the social or national character of the emigrant to survive in his children. (Hear, hear.) An all-devouring uniformity, is the passion of a democrat. He insists on one costume, one tone, one accent, and one idea of everything American. The common school system is his crushing-mill for young foreigners, by which he separates the gold from the quartz. (Hear, hear.) Seven-tenths of the children of the more prosperous natives are themselves educated at academies and private schools; in Massachusetts alone, above \$3,000,000 are annually expended on private schools. The children of the native mechanic and trader may meet the children of the emigrant in the common school; but the statesman and the merchant who had the system so loudly, take good care not to send their own children to mingle with the common mass. (Hear, hear.) Such American parents feel that there is a public opinion among boys as well as among men, that every school has its dictator, its parasite, and its butt; they therefore naturally wish to select the associates of their children, believing that boys and girls learn as much from each other as they do from their teacher, and that virgin innocence of soul, like powder on the petal of a flower, may be very easily blown away, but never, never, never, can be restored. (Hear, hear.) Sir, at the last census the Roman Catholics of Upper Canada were 167,000 souls—the second denomination in point of numbers, and one-fifth or one-sixth of the whole population. They are now probably 200,000 souls, and it is most important this House should not misjudge the grounds of opposition assumed by so numerous a body towards State education. (Hear, hear.) It had been asserted that this opposition comes solely from the Priesthood, and is not shared in by the Laity. That is a total mistake, so far as I can judge. I believe, indeed I know; that nine-tenths of the Laity are opposed, and will be opposed to the common school system, unless some such modifications could be introduced into it, as exist in the National system in Ireland. There the Priest is always the Visitor, and usually the Patron of the school, and two afternoons in the week are set apart for religious instruction. (Hear, hear.) This is in accordance with the primary idea of education existing in the Catholic mind. In the last great assertion of Catholic doctrine—at the Council of Trent—the *Catechism* of which is to be found in our library—hon. gentlemen will find it laid down under the head of matrimony, that the object of that institution—which is with us a Sacrament—is that a pious and holy offspring may be raised up in the faith. Catholic doctrine like the old law of England, much of which comes down to us from Catholic times, maintains that the duty of the Christian parent is twofold—first to provide for the sustenance of the child, and secondly for his education. (Hear, hear.) You will find the same doctrine in Blackstone as in the *Catechism* of the Council of Trent, and almost in the same words. (Hear, hear.) This double responsibility springs from the Christian institution of marriage, and no power on earth, civil or ecclesiastical, can dispense a parent in possession of his faculties from directing the education of his own child. This, Sir, is not a Church question, but a parent's question; it is a father and mother's question, and not necessarily a question between different religious denominations. The skillful but sophistical *litterateur* who has so long presided over the Department of education in Upper Canada has never once met the question on the merits—he has never dealt with it as an inalienable prerogative and duty of parentage—but he has artfully raised a false controversial issue, and attempted to make it a Protestant and Catholic controversy. It is, in fact, a question whether the Christian family is to be permitted its free development in Western Canada, or whether the political power is to stand in *loco parentis* to all children under age. For whom does the Common School Teacher really represent in our system? Not the parent, but the act of Parliament that creates his office and defines his district. He is the creature of the political power, and though he may consult, and may co-operate with the parents of his pupils, he is not bound to do so; he is independent of them; he is not answerable to them; he must not distinguish between them or between their children. The principle of the Common School is, that every child, within a certain district, section, or ward, has an equal right to the advantages of the School and the time of the Teacher. As before the law, I admit, all men are equal, and inclusively, all children. But I deny as between each other in social or school intercourse, that either men or boys can be moral equals. The child of the drunkard and the swearer is not the equal of the child of virtuous and sober parents, and ought never to be contended with him. Children are great imitators, and what they hear and see at home they bring abroad; hence the teacher who does his duty ought to be always able, from the first, to distinguish the children by the character of their parents. In Select Schools, there is, I grant, the same danger of evil association, but the parent has a direct influence there. The parent, not the political power, places the child in charge of the Teacher; the Teacher has his brief from the father or mother; they enter as avowed partners, with a mutual understanding, into the work of education; and the natural law, which prescribes the parents duty, is not abrogated under such a partnership as that. (Hear, hear, and cheers.) That natural law has been violated in Prussia, in France in 1791, and in the United States; but it is still respected in England and Ireland. It is respected in the children of paupers, classified in the Workhouse by the creed of their parents; and I appeal to my hon. friends who are lawyers, if it is not the ruling principle in the decisions of the Court of Chancery, such as that given by Lord Eldon, in the well-known case of *Welllesley vs. Welllesley*. There, the Chancellor, whose solidity was equal to his clearness, lays down most plainly, that the law of England never interferences between parent and child—never assumes to act in *loco parentis*, except where it is proved that the mind of the child is likely to be debauched, by leaving it under the control of an immoral parent. (Hear, hear.) I appeal to this ancient and venerable law, against the pretensions of the common school system, on behalf of all the parents of Canada West, who are disposed to do their duty to their children. (Hear, hear.) It has been said—What danger is there in teaching children the multiplication table in common?—what danger in teaching them the alphabet in common? I repeat it is not the teaching, but the association which corrupts, and which is to be guarded against as the worst danger of the indiscriminate grouping of children together. But, there is another consideration: teaching that two and two make four, is teaching to reason—it is teaching the use of the mental faculties—and we insist that every lesson in reason, shall be accompanied by a lesson in revelation, as a rider, as a safeguard. I, as a parent, am not willing to risk the experiment of exercising only a Sunday revision over the imbedded errors and false impressions of the week. You might as well propose that the child should eat on Sunday all the salt necessary for the retrospective salting of its six days' food. (Hear, hear.) I, as a parent, believe the lungs of children, when inflated, to be buoyant; but I am not on that account disposed to bring my child to the pier, and throw it into Lake Ontario, to see whether or not it may rise and float. (Hear, hear.) No, Sir. These are desperate experiments, which I cannot try with my own flesh and blood, and with the immortal spirits, committed during their helplessness to my care. (Hear, hear.) But there are other objections, Mr. Speaker, though none of equal importance to that I have just stated. One of them is—that the Common School system is a monopoly of teaching, which it is wonderful that those who oppose bounties on industry of every kind, yet advocate in this instance. (Hear, hear.) This is an objection long ago made; it will be found stated with his usual force by Adam Smith. In his "Wealth of Nations," that great, though now sometimes despised economist, whose chief work has served all British statesmen as a com-

pendium and text-book for sixty years, lays down the doctrine, that the private teacher, as compared with the teacher in the pay of the State, is like the private merchant trading without a bounty, competing with the merchant trading with a bounty. He classes it among the monopolies fatal to free principles; and of all monopolies, a monopoly in public instruction must be the worst. (Hear, hear.) Catholics do not stand alone in their opposition to this monopoly. At the late Anglican Synod in this city, a Report in favor of Separate Schools was read, and would have been adopted, but that the Hon. John Hillyard Cameron pointed out, that they could have all they wanted under the present law. Among Presbyterians, Methodists, and other religious bodies, there are many advocates of combining religious and secular instruction, in the daily teaching of children. (Hear, hear.) In Lower Canada, the British Protestant population are a mere moiety. Are they in favor of abolishing their own schools? ask the hon. Members who especially represent them, if that is the case? No one rises to answer in the affirmative. Why then do not observe the common Christian rule of "doing unto others, as we would wish to be done by," and allow the Catholic minority in Upper Canada, to educate their own children in peace. (Hear, hear.) To honorable gentlemen on this side of the House, with whom I generally always agree on other questions, I would say, educate your children your own way, but allow us to educate ours; we don't want to interfere with your common schools, we only want to keep our own children out of them. (Hear, hear.) The principle for which we contend is the same which leads men to resist paying for the support of a State Church in which they do not believe; and the arguments that uphold the one, carried a little further will uphold the other. If they can be advocated on the ground of benefiting society, so can the other. It is for the interest of society that adults should be taught their moral duties, as well as that children should be instructed in secular knowledge. Is the State therefore, to turn teacher on Sundays as well as on week days. And if not, why not? Catholic parents object to both assumptions, and to the state school system because it assumes that all sects are equal, and that all Christians are sectaries. We have never been a sect; and will not consent to write ourselves down beside every "ism" of yesterday. (Hear, hear.) I may be charged with illiberality in thus frankly stating my opinions, and those of every Catholic in communion with his Church; for it is not every one who calls himself a Catholic, that the corporation, that the Church recognises as such. (Hear, hear.) Every sect speaks of its "members in good standing," and so does the Catholic Church. And I repeat, Sir, there is not a Catholic layman "in good standing," knowing something of his own religion, on either side of the Atlantic, who does not hold unimpaired secular instruction to be an evil of the most dangerous kind, fatal to the faith and morals of his children. (Hear, hear.) This may be considered illiberal, but I have no desire to practise that false liberality whose honest name is duplicity. Are we, to win a name for liberality, to run into downright indifference? No, Sir—No. In genuine liberality—in charity and courtesy—I desire not to be outdone by any member of this House; but I desire also to love the lessons taught me in my youth by my own parents; I am quite content with my own religion; I have children to whom I desire to transmit it as their best inheritance; and I cannot, therefore, subscribe for one moment to the doctrine that the State—the political power of the day—can exonerate Christian parents from the duty of selecting, protecting, and directing the education of their own children. (Mr. McGeer concluded amid loud applause.)

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