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"THE IRISH IN ENGLAND." (From the Dublin Review.) (CONTINUED.)

VOL. VII.

"Complaints are frequently made about the ignorance of the Irish population in England, and it cannot, we believe, be denied, that there is a true foundation for these complaints. They are often, no doubt, exaggerated. The ignorance is the medium of the Irish language. It is the tongue in which they both think and pray. English is to them a foreign language, and while they are speaking it, they are really translating Irish idioms into Saxon forms of speech. Hence it may very often, and very naturally, happen that they do not understand an English expression, or an English question, whereas, were the same things said to them in Irish, they could at once reply to it. This gives them, at times, an appearance of being ignorant of things which they ought to know, and which they do know in their this in mind, they will be constantly committing serious mistakes, and be unwittingly doing them a wrong and an injury. Still it must be acknowledged that you sometimes encounter cases where the religious instruction has been very superficial and inadequate. There has been a want of accurate catechetical teaching, and it would seem as if no attempt had been made to do more than instruct them in those matters which are absolutely necessary to be known. From this want of instruction they suffer in a thousand ways, for ignorance is the parent of vice. It is ignorance which leads to drunkenness and other vicious propensities. It is ignorance which fills our prisons ing. It is ignorance which leads parents to negleet their children, and children to disobey their parents, and which leads both to trifle with their and to apostatize from the Catholic Church .-Whenever you meet with drunkenness, fighting, all in your power to remove the latter. they possess retentive memories; they have an pleasure to place themselves under instruction. They set a high value upon such education as is within their reach, and they often make many sacrifices in order to secure it. Hence there is

intelligent people in Europe. "It is sometimes urged as a defect in the Irish Catholic mind that there is little apparent devotion to the Blessed Sacrament; that many on coming into a church will scarcely genufiect before the altar, and seldom think of making a visit to Him who dwells thereon. But this complaint must be received with certain qualifications.-That there is among the more uneducated and less instructed of the Irish poor, an absence of such devotion to the Blessed Sacrament, as we commonly meet with in foreign countries, must, we fear, be admitted; but then the reason evidently is, because it has never been evoked --Most of these people come from the country parts of Ireland, and in the country chapels the Blessed Sacrament is rarely reserved. These chapels are, for the most part, closed from Sunday to Sunday, like the Protestant churches; and they are within bare, unadorned, and sometimes even unprovided with a tabernacle in which the Sacrament could be reserved. This has most probably arisen from the missionary and provisional condition of the Irish Church, and from the difficulty of guarding the Blessed Sacrament when the priest's residence happens to be far from his church. But it is sufficient to account for this apparent defect of devotion to the Holy Sacrament of the Altar. We say apparent, because it results from a mere want of education, of the opportunity to call it forth, and not from any want of faith. The vast number of frequent communicants among the poor in their own coun-

to instruction, and still less in fixing it upon their

minds. We can say with perfect truth, that

were the Irish thoroughly grounded and systema-tically catechised in Christian doctrine, they

would take their proper rank as one of the most

remote and inconvenient situations; while the bring them to confession, keep them from the hard necessities of daily occupation and labor fill heretical schools, watch over their daughters, up every moment of time, so that even where preserving them from loose companions and danthere is the will there may not be the way .--Morever, the age and the country in which we not so great as is sometimes supposed. For it live are both of them adverse to devotion to the But in general it is not so. In general they bemust be borne in mind that a large proportion of Blessed Sacrament. Our life is a restless dis- come debased and degraded, the miserable butts the Irish poor have learnt their religion through quietude. It is a life of great material energy and the wretched slaves of their besotted and activity, of eagerness to get on, of haste to husbands; while occasionally they come out in become rich, and of throbbing, feverish, mental the character of persons aspiring to gentility, excitement. There is one word which will fitly describe the anxious and busy life of an Englishman in the nineteenth century, and that word is Restlessness. And there is nothing which renders men more incapable of tranquil contemplation, and of quiet prayer before the Blessed Sacrament, than the busy, restless life, which the temper and the necessities of the times imposes upon rich and poor alike. Any thing which would act as a restraint upon this busy, feverish mania for hop-gathering. It is a wild and unrenative language. It is only fair to mention this, state of existence, and which would train the strained kind of life which seems to give them and unless those who have to deal with them bear young and the old to make reparation to Jesus Christ by daily visits to the Blessed Sacrament, would be an inestimable gain to the Church and society; for after all, the great power which upholds religion and conquers the world is prayer; and when the hands of the Catholic people are constantly uplifted in prayer, in the very presence of their God, the world is impotent to do them any real harm; heresy trembles and is put to confusion in its strongholds, souls are rescued from the delusions of the devil, and the glory of God is more and more extended upon earth.

"A great excuse is to be made for those mixed marriages which frequently take place between Irish Catholic girls and Protestant laborers and small artizans. It is certainly a great matter in with men, women, and boys. It is ignorance small artizans. It is certainly a great matter in which breaks out into anger, passion, and fightcomes over to this country, without parents or relations, to secure for herself a permanent home, where, whatever her other trials may be, she is faith, to receive bribes from the proselytizers, at all events preserved from dangers and temptations to which she would be inevitably exposed. The children of such marriages, as we have said and apostasy, as a general rule, you see the before, are always baptized in the Catholic cept, not to judge according to the outward apsigns and the effects of ignorance; and if you Church, and their mothers will undergo great pearances. For in these miserable sheds, and in pary Protestant notions on the subject of verawould check and stop the former, it must be by hardships in order to procure for them this privi- the midst of these curious groups of apparently city, and the true doctrine on that most impor-Sometimes, also, if they be carnest and half civilized beings, you And there is this great advantage in dealing with well conducted Catholics, the wives succeed in many a soul dear to God, and living in the unamount of phraseology which to Protestant Engthe Irish people. They are quick and intelligent, effecting their husband's reconciliation to the broken enjoyment of His love. You will find land would be characterised as sumply false, which Church, and we believe that where this effect many well conducted women and girls against aptitude for learning, and it always gives them | does not follow, it arises, in the majority of instances, from the fact that the women are utterly and whose diligent use of the Sacraments is careless about their religious duties, or are too profoundly ignorant to command the respect and attention of their partners. Perhaps the great no great difficulty in persuading them to submit majority of these men have no religion at all .--They know no doctrine, nor prayers, nor religious rule of life. They rarely are seen to enter any place of worship, unless on some odd occasion they accompany their wives to Mass or Benediction. They are indeed as prejudiced and as bigoted as their neighbors against the Catholic Church, but in spite of these prejudices they are not always inaccessible to better influences .-They share with the body of their countrymen an undefined curiosity to inquire and learn about the Church, and they have a favorable impression of its spirit of almsgiving, and of its motherly care of the poor. Often, too, they have a superstitious fear of the priest, and sometimes a latent belief in his divine mission. Hence we are inclined to believe that in many cases the blame of their remaining unreconciled to the Church must be laid to the charge of their wives. If these latter were diligent in fulfilling their own religious obligations, observant of prayer, zealous for the Church, and careful to set a good example, many of these mixed marriages would have a happier result than is at present the case. But however this be, it is the fact, that in the majority of instances these mixed marriages entail upon the women nothing but sin and misery. They are prevented from attending Mass, because they must remain at home on the Sunday to prepare their busband's late breakfast and early dinner; and as he is utterly indifferent to religious observances, he soon compels his wife to be the same. Not unfrequently these men are addicted to hard drink, and then they waste the substance that should have been laid out in the support of their families; and when they afterwards cannot obtain all the creature comforts to which they are accustomed, they give vent to their spleen by the ill-treatment of their wives, only believe, but appreciate, and cherish, and great consolation in the Real Presence of such examples continually before them at home, Jesus upon earth. Another proof that this degrow up as may be imagined. They have neither gotion only requires to be drawn out and edufaith nor morals. Beptized in the Catholic cated in order to manifest its depth and its reality, religion, their religious training is either altogemay be gathered from the undoubted fact, that ther neglected, or they are sent by their fathers the recent introduction of the Quarant Ore into to the national schools, there to be indoctrinated the churches of Dublin has elicited an amount of with the Protestant heresy. Upon the whole, devotion to the Most Holy Sacrament, which the class of Irish women who are married to Pro- self-possessed people would be free. It leads served by doing so, whenever it is judged expe-

daily visits to the Blessed Sacrament. The earnest women, who take great care to bring up churches are few in number, and sometimes in their children well, instruct them in their prayers, gerous influences, and who labor with much zeal for the conversion of their unbelieving husbands. the character of persons aspiring to gentility, who are consequently ashamed of, or indifferent to, their faith; and of all forms of Irish nationalty preserve us from Irish ' gentility!'

"But if any over-zealous admirer of the Irish poor would have his faith in their good qualities put to the severest test, he must make an excursion into those parts of England where the hops are gathered in the months of August, September, and October. The Irish have a positive intense pleasure. It is, as they suppose, a short and expedite mode of laying up such a sum of money as will keep them going during the severe months of the winter. Consequently they flock in great numbers to the hop district from all parts of England, but especially from Bristol, Norwich, Brighton, and London. We believe that there are fewer importations from Ireland now than there used to be formerly. They put up in barns, sheds, out-houses, in fact, in any place where they can erect a covering to pre-serve them from the wind and rain. You will find the men, women, and children of eight or ten families all occupying the same room, or rather the same shed, with neither chair nor table, nor luxury of the humblest kind, and with no more costly couch than a wisp of clean straw.-Such situations are not favorable to the discharge of religious duties, nor do they tend to develop civilization. They are too frequently scenes of drinking, quarrelling, and swearing, but we believe, rarely, of any gross immoralities. Yet even here you must bear in mind the Divine prewhom the breath of calumny cannot be raised, worthy of all commendation. You will find many a little boy from the Oratorian schools of compassion, or from the borough, or Webb street, or the Commercial-road, whom the angel of God has kept pure and innocent in the midst of his abject poverty. We must not judge the poor too harshly, nor suppose that indifference to material comfort necessarily betrays the presence of a low and corrupt interior. It is no part of our theology that outward comfort any more than outward cleanliness is akin to godliness. No doubt, the fact of different families crowding together into the most wretched barns, is often attended with danger to morals, and is always more or less a hindrance to piety; but how can it be helped? The poor must live. They must lay up, if they can get it, for the hardships of the approaching winter. The hops likewise must be gathered, and we must therefore tolerate the evils which cannot altogether be removed. The most that can be done is to endeavor to mitigate these evils, by the presence and the control of religion. It would be a great gain to the Church, if sufficient funds could be got together and placed at the disposal of the Bishop of the Diocese, with a view to the opening of a mission in the town of Maidstone, which is in the very centre of the hop district. A permanent chapel and a resident priest would give these people the opportunity of attending to the obligations of their faith, and in this way would operate in checking many scandals and evils that are at present uncontrolled. Some such plan we have been informed, was actually set on foot a few years since through the instrumentality of a distinguished convert, who had then just given up, for God's sake, a rich benefice in the neighborhood; but it came to nought through the want of money, and through the want of priests. But there is no reason why the attempt should not be renewed. There are few places where a new mission is more needed, and where its effects upon the people would be more beneficial.

"In our judgment, the most dangerous and unsatisfactory part of the Irish character is their hasty and passionate disposition. As they express it themselves, they are very 'near their passion: and in this, as in many others, they bear a strong resemblance to a southern race.-This sudden violence of temper leads them into a thousand scrapes from which a cooler and more and diffuse calumnies, whenever a purpose is to reality of easy attainment. might challenge competition with that exhibited testant husbands are among the most hopeless of them at times to the committal of acts which apin any other part of the Catholic world. Be- all who belong to the Church. It is true that pear to be more criminal and malicious than they reign, or to misrepresent the conduct and motives. None, except to render injustice more palpable.

with ungovernable rage and wild revenge. Like hot-headed children they fly on a sudden into a violent passion, deal blows all around, injure, it may be, their best friends, and when they come to their senses again, are extremely sorry for their faults, and extremely penitent for what they been properly instructed and trained; and (2) that they are very seldom so abundoned to their rage as to refuse to listen to the mediation of the priest, and to be assuaged and calmed by his admonitions. This fault, therefore, is by no means beyond the reach of cure. Religious influences can be brought to bear upon them, and they are

very seldom used without success. "But the favorite and universal accusation brought against the Irish, is that of a disregard to truth, and we suppose that we should be charged with the same fault, if we did not allow them to be brought in guilty. The charge, then, is true, so far as it implies the existence in the people of a suspicious temperament which makes them, first of all, think why you have asked them such or such a question, before they venture to make you a reply. And this suspicious temperament is partly a natural characteristic of the race, and it is partly the effect and the offspring of long misgovernment and oppression. The Irish have long been accustomed to look with distrust upon the acts of those above them, even when those acts have had all the appearance of springing from a real desire to do them good.-And the plain reason is, because at home their landlords, the Protestant clergy, and the government, have rarely held out a helping hand to them, without having some ulterior and selfish object in view. Either they wished to get rid of them from their properties, or they were seeking to undermine their faith, or were attempting to rob suspicion is natural to this class of Irish, and suspicion inevitably leads to equivocation and falsehood. It must, however, be borne in mind that there is an essential difference between the orditant question of moral theology. There is a vast amount of phraseology which to Protestant Engin the Catholic estimate is either mistatement of the most venial description, or is no fault at all, or is a positive duty under certain circumstances. The Irish, no doubt, deal largely in this sort of deceptive or evasive language. They are also, and often represent subjects rather in the form

by a more rigorous and prosaic standard: " Again, the charge is true, so far as it is con-But it is not true, to any serious extent, if it be brought against those who are careful and conscientious about their religious duties. Such persons are as scrupulous about telling truth, as the most rigid Saxon could wish them to be; and you very seldom find them transgressing the real bounds of truth and falsehood. But here we must censures of the Irish poor on this point, to have the goodness to look a little nearer home. A truth-i.c., for truth in the natural order, has always been one of the good natural qualities of stated, that at the present day, either this good quality occupies a less prominent place in the na-Angli utinam Angeli. But it disappears as they grow up, and when they come to mix in the world, and to take their place with men, it very often vanishes altogether. Witness, for example, the false returns that are made every year to the commissioners of the income tax, and what are

sides, we must remember that there are really you will now and then meet with bright exam- are in reality. For like madmen, when one of of the Cutholic Hierarchy. Observe too how very few opportunities for rich or poor to make ples to the contrary. You will meet with very these fits of anger seizes upon them, they lose members of Parliament will vote black white, all self-control. They become beside themselves and white black, in order to please their constituents, to support or oppose the Government, and to secure their scats. Observe too with what eagerness the public mind will seize upon the most unlikely falsehood against an obnoxious person or an obnoxious creed, believe it readily, pass it from mouth to mouth, reproduce it in a thouhave done. But it must always be remembered sand different forms, and yet refuse to receive its that (1) that these fits of unlicensed passion are confutation, however carnestly urged upon them; more likely to seize upon those who have not and lastly, witness the surprising coolness with which the Protestant clergy, in order to gain credit for themselves, or to screen themselves from the charge of 'Popery,' will bear grave and deliberate false witness against the Catholic Church; how men in the highest positions in the Anglican Church, who have many Catholic relations, and who cannot, therefore, plead the excuse of ignorance, flippantly put forth in their speeches and their writings, the most absurd and the most calumnious statements about 'Rome,' which the least diligence, or the slightest desire to know the truth, would prevent them from asserting. These things are not considered to be offences against the truth, simply because they are so common; but the fact that they are common cannot alter their intrinsic malice. They are, in fact, crimes of a deep dye. They are falsehoods of a far graver character than anything that usually falls from the lips of an unlettered Irish peasant. They are sins of 'false witness, lying, and slandering' against the one and only Church of God, and as such, whatever men may think of them, they are recorded in the book of the Divine judgments. In passing sentence, therefore, upon the untruthful propensities of the Irish poor, we must not lose sight of the spirit of reckless disregard to truth, whenever interest or prejudice stands in the way, which is extensively prevalent amongst all classes in this country; and if we must say which is the graver sin, the most offensive to God, and the most hurtful to man, we must acknowledge it to them of some political right; on this account, he that which carries a lying-spirit into those momentous matters which affect the higher and grayer interests of mankind."

(To be concluded in our next.)

SECOND LETTER OF ' REV. DR. CAHILL ON THE MAYNOOTH GRANT.

Ballyroan Cottage, Jan 29, 1857.

No matter what the ardent friends of Maynooth may say in reference to the anticipated failure of the approaching motion of Spooner in the House of Commons, it is certain that a powerful anti-Maynooth combination has been orgaas every one knows, a highly imaginative people, nised, and that a formidable effort will be made to gain a majority against the grant. It is idle which they assume in their own minds, than ac- to talk of the opposition which Ireland can raise, cording to the literal facts of the case, as tested | m order to overthrow or delay the contemplated measure of the enemies of Catholicity: we have no party: we have no power. We have one or fined to the very ignorant and very uninstructed. two splendid orators: faithful servants: honest, honorable men: but what can logic do against bigotry? How can eloquence move the deaf? How can thunder raise the dead? If Grattan, and Flood, and Curran, and O'Connell, spoke from one mouth, in the united, resistless power of their boiling patriotism and consuming oratory, it would produce no more effect at this moment, request those who are the most severe in their in softening the hearts of the enemies of Ireland in the House of Commons than an eruption of Vesuvius would have in dissolving the ice on the straightforward and honest regard for material Appenines. They will listen, look on, remain quiet to the end of the most vivid, fiery, melting oration of Ireland, without their feelings being the English; and as it is no part of our object, raised the one-hundreth part of a degree beyond to run down a great nation, we cheerfully and the freezing point of Anglican insensibility to our gladly pay our tribute of admiration to this at- wrongs. Let any impartial Irishman listen but tractive feature in the Anglo-Saxon character. one month to the discussion of Irish questions in But at the same time, it must, in fairness, be the British Senate: and I undertake to say that the greatest enemy of O'Connell and of his policy must honestly exclaim, "That although the Retional character than it used to occupy, or else peal of the Act of Union can never be accomit is grievously overlaid by the mischief of a false plished, there is no other hope of obtaining justice. civilization. We see this quality of a honest tice to Ireland." No, we have no party in the and straightforward regard for truth of the natural Legislature in the coming debate on Maynooth: order, in little English children, who are perhaps our national contentions, our jealousies, our divithe finest children in the world, and of whom we sions, have made us powerless, and hence we are cannot help feeling with St. Gregory of old- an easy prey to the watchful, combined force of the enemy.

The present Cabinet may make a show of opposition, in order to keep up the instinctive, unchangeable character of Whigs: to cover their deceit by a well-prepared farce of indignant eloquence in favor of Maynooth, and to conceal these, but so many deliberate falsehoods and their own bigotry by a harmless show of sarcasm lies? Witness again, the frauds that are con- against Exeter Hall. But the increasing power tinually committed in trade, the adulteration of of immitigable Presbyterianism and Methodism, food, and the various impositions practised upon added to the fears of the approaching general the public by tradesmen and shopkeepers. Or election, will thin the numbers of even this show to take examples of another kind, read the news- of ministerial opposition, and will have the effect papers, observe with what unscrupulous coolness (if other new elements are not brought into acthe most prominent journals color or deny facts, tion) of rendering Spooner's motion a successful

> Of what use are arguments and brilliant speeches in such an assembly and in such a crisis?

tice all the legitimate claims.

Calcidance at las

the Catholic Church, has seized the our Abbey from sin, purgatory, &c .: while the same Spoolands, and has, therefores deprived our clergy of maintenance and education; she has plundered Ireland during the last three hundred and twentyeight years of the enormous sum three hundred not God: a position which amounts to the denial and eighty millions pounds sterling, not calculating the yearly compound interest, which in every twenty-one year has doubled the original plundered capital. She has cither demolished our old churches, or she has appropriated them to the use of her own new worship, as may be seen by a glance at our ancient cathedrals in Dublin, Limerick, Galway, &c., &c. To use an Irish phrase, a blind man can see the justice of giving he reminds me of the doctrine of the sect called us a yearly pittance out of the tens of millions "the Family of Love" in the time of Dr. pounds sterling which England has taken from Milner:-their opinions on Theology resembled us: she ought to bestow at least a few crumbs those of the Spoonerites. They held "that the from her table, on the plundered aspirants to the commission of only one mortal sin during a Catholic Church, from the superabundance which whole life of an individual was damnable and she has taken from our ecclesiastical ancestors: deserving of Hell, because it proved that the she ought surely to concede a petty grant of sinner by such small sinning and mean fear, had £30,000 annually, towards educating subjects a low idea of the mercy of God; and, therefore, for the priesthood, out of the ancient consecrated his soul evinced a tendency to the unpardonable revenues, which England, in spite of national law crime of despair: whereas the commission of and indefeasible right, seized and appropriated to several mortal sins showed a high gospel tone of the Parliamentary faith. Surely on these points soul, by drawing extensively on the exercise of we have all the reasoning on our side.

Secondly-This same legislature has granted the sum of upwards of one hundred thousand pounds annually (including sums for building schools) for the education principally of the children of the Catholic poor of Ireland: and England has built four Government Colleges, called Queen's Colleges; at the expense of one hundred and eighteen thousand pounds sterling, with an annual revenue of twenty-one thousand pounds sterling, for the education principally of the Catholic middle classes of Ireland. Surely if Government grant so many thousands for the education of the Catholic poor and the Catholic middle classes, there is no logic in withdrawing thirty thousand a-year from the priests, the consecrated tenchers of these two classes. If the pupils are taken under the protection of State there is no logic in leaving their masters without any support: and if the Professors of Natural History, Mineralogy, Chemistry, Geology, Botany, Conchology, Political Economy, receive such a flattering, willing patronage, there cannot be any Parliamentary logic in not withdrawing all patronage, but actually belieing, maligning, and hunting down with a cruel relentless persecution the clerical descendants of Patrick and Augustine who teach Christianity. These are the priests who preach not the law of kings and Parliamentary majorities, but the law of Christ: who do not mock the Saviour by pointing to His Cross, while wantoning on beds of down: who talk of self-denial while revelling in the luxuries of the surfeiting feast: who speak of charity while living by official slander: and who recommend the poverty of the Gospel while clothed in purple and fine linen, plumlered from the inheritance of the widow and the justice on our side, like the lamb drinking far per moment, will convince our opponents of the down in the stream-but the Parliament has all the power, like the wolf, drinking higher up in the current.

consequence of any civil, constitutional fault on hands for the suppression of this penal enactment Thirdly-The grant cannot be withdrawn in the part of the priesthood of Ireland. The priesthood in all countries and in all ages have ever been obedient to the recognised civil authorities: allegiance to the throne is the record of their conduct throughout the world: and when the Protestant Parliamentarians beheaded Charles: obeyed the usurpation of Cromwell, and expelled in Ireland their King James, the Catholic priest-hood and the Catholic people risked their fortunes in opposing the regicides, the usurpers, and the rebel Protestants: and spilled their blood in desence of their fallen legitimate kings. And is not every Bishop and Priest in Ireland imbued at this day with the same principles? True, we sometimes may despise the monarch, detest the Cabinet, and execrate the Government, but we have never breathed opposition against the stability of the throne. Throne or no throne, is not the business of the priesthood: the Gospel is suited to all governments, despotic, federal, mixed, republican: it is suited to the Mahomedan, the Hindoo governments: it lives and preaches in the midst of the forests tribes: it flourishes amongst the savage Chiefs. Grace, the Sacraments, the Law, were made for all men: surely, the professors, the teachers, have nothing to do with forms of earthly government: their business is with the souls of men of all governments, and to save them whether the skies under they be screne or clouded, or tempestuous or thundering. Yes, when the Protestants of England were regicides republicans, and rebels, in three distinct cases of our history, the Catholic priesthood and people were faithful to the death. No, there is no constitutional fault with the priesthood of Ireland: they have all the logic of the case; but Exeter Hall has all the power.

Fourthly-With what species of argument can Spooner's party argue the principle of taking away the grant from Catholics, while they look over to France, where the Catholic Government there, since 1806, has granted a pension of £120 a year to the Protestant Clergymen, while giving to the Catholic cure only £80!! If therefore it be English principle to withdraw governmental support from the Irish priests, it ought to be French principle to pass the same law towards French Protestants. England has need to make a new constitutional logic in these times: it is dangerous in this age to tamper with the axe and rope of Elizabeth. Let her beware how she inflicts aggravated injustice for a trifling personal gain: it is a cruel, reckless act, for a man to burn a neighbor's house, in order to roast an egg for his breakfast: it is an execrable thing ment of Irish ecclesiastical questions of late years

and to make the mockery of the Senate house petty malice of malignant midels or anti-Catholic more galling. If logic could carry the question; fanatics. Altris therefore had Parlimentary logic to make a law towards Ireland, which can be retorted with such angry force by Catholic France.

Lastly—The followers of Spooner assert, that called the property of the Irish Catholic nobility, and therefore has beggared the Catholic youth of Ireland: England has taken the revenues of which teaches the doctrines of Mass, absolution nerites agree to endow the Belfast Institution, where the Divinity of Christ is denied: where the doctrine is taught that he was a creature and of the whole law. This logic of Spooner is decidedly very lame: and forces his opponents to say, that according to his theory (vide Belfast Institution) the denial of the vehole system of Christianity is the very essence of Christianity: while, on the contrary, the teaching the whole system (as we do) is the negative of Christianity. This Spooner is a monstrously clever fellow! mercy": and this disposition was highly meritorious and exceedingly edifying." This Mr. Spooner, Mr. Drummond, Earl Shaftesbury, and Sir Culling Eardly are clearly splendid specimens of Gospel perfection, and decidedly belong to the angelic sect of the Family of Love.

From these premises it is certain that in the debate on the Maynooth question, we shall have all the argument, all the logic of the old school: but what can we do against the followers of the Family of Love, who believe themselves nearest to the joys of Paradise, denying the first principles of revelation, and by denying the Omnipotent at his own eternal gates. What models of perfection in gospel learning: what brilliant instructions for the youth of Ireland: what a superior set of visitors at Maynooth, on an improved scale of dogmatic theology. But let the Government take warning in time, least the days of Charles the first should be renewed in England: lest order, religion, and life may be swept away by the torrent of infidelity and fanaticism.

Let the guardians of liberty and religion in Ireland, be therefore prepared for the coming struggle: to be ready to meet the enemy is sometimes victory: to be armed to the feeth often subdues the foe, without a single blow. The loss of £30,000 a-year, would be a great injury to the ecclesiastical interests of Ireland, many an effort, public and private, has been made in all quarters to procure this annual grant: many a public man of all parties aided in having this measure finally passed, and it would be wicked apathy to lose, without a violent struggle, what was the result of many years anxious, unceasing labor. Public meetings of the bishops and priests in each diocese: and an aggregate meeting of the Catholics of Ireland at the proenduring hostility which shall ever arm Ireland against this persecuting policy: and these meetings held in universal indignation will supply the Lords with the arguments necessary in their against Ireland.

D. W. C.

REV. DR. CAHILL

ON IRISH ECCESIASTICAL AFFAIRS.

Already Cabinet symptoms, which cannot be mistaken, are beginning to present themselves, in reference to Mr. Spooner's motion on the withdrawal of the Maynooth Grant. The Paris correspondent of the Times, the official organ of Lord Palmerston, sends to the Government Editor a letter received from Rome, which letter will be read with surprise by Catholics: and will be perused with astounding amazement by the adherents of the Church Establishment in Ireland. The letter purports to come from Rome to Paris; it is then transmitted to London: and being published in the Times without note or comment from the Cabinet organ, it appears before all England as the semi-official decision of Lord Palmerston. Whether the Times published this remarkable communication in a really serious or a half jocose mood there can be no doubt that such a document, at this particular crisis, contains a threat to Mr. Spooner and his Protestant supporters which will have the effect of at once gagging the mouths of the church debaters on the approaching motion. The letter referred to, of which I shall copy some extracts in the present article, proves three important positions namely, the strength of the fanatical section of the House of Commons; secondly, the reasonable fear of the Cabinet of being overpowered on the Maynooth question; and thirdly, the clear determination of the Government to wrest, per legal force, and to divide the wealth of the Establishment, if the Spoonerities succeed in their malignant power against the Minister. In this case, Lord Palmerston is engaged not so much to protect Maynooth, as to defend himself and his Ministers. All the world knows how little he cares for the interests of a Catholic priestly seminary; but the same world is equally well acquainted with the fact that he will sacrifice heaven and earth to keep and to secure his official place. The standard of Luther, the cross of Peter, or the crescent of Constantinople are nearly all equal to him (ex premissis); but the eminence of the Premier and the license to cause political earthquakes all over the world, he will not surrender but with the last struggle of his official life. The principal extracts of the Paris correspondent are as follows:-

in the nineteenth century, in the face of France has, it seems, occasioned some uneasiness and misin the nineteenth century, in the face of France and of Catholic Europe, to irritate millions of faithful Irish subjects, to insult hundreds of millions of European Catholics in order to gratify the sent grievances. There is not a priest in Ireland post-lions of European Catholics in order to gratify the sent grievances. There is not a priest in Ireland post-lions of the long past and long forgotten inter-lions of the long past and long forgotten inter-lions

tion of the Irish episcopacy, by introducing into that body men of business habits, young, energetic, willing and ready to co-operate in the reformation of the Irish priesthood, and of the seminaries, and in the elevation of the moral and social character of the faithful. These reverend and troublesome electors are desirous of having venerable old gentlemen who love the status quo; and they continue to recommend them. This preference causes delay and embarrass-ment. The only radical remedy for the inconvenience and 'for the opposition and difficulties attend-ing the changes of dioceses or rather useful reforms is the establishment of diplomatic relations and a Concordat, like those that already exist between the Holy See and all the Catholic and most of the non-Catholic States of Europe. To secure this Concordat a few reasonable concessions may suffice just now, such as the recognition by all of a notorious unquestionable fact, that Ireland has Roman Catholic archbishops, bishops, and parish priests, a charter for the Catholic University, and the overthrow of the monstrous Irish Church establishment, with a just partition of its wealth in the proportions of one fourth to the Roman Catholic clergy and Church, one eighth to all the other religious denomination, and remaining five-eights between the educational and charitable establishments of the country. It is strange that the British Government should have no direct influence, or public or recognised part, in the nomination to positions of immense political influence over five or six millions of British subjects. I do not mean to insinuate that the Irish bishops are not loyal men and good subjects. Indeed, the rules and regulations which they have endeavored to give to certain ecclesiastical establishments prove singular respect and tore for the British Constitution. But yet is it odd that positions influencing the return of some sixty or eighty members of Parliament should be perfectly independent of the government. Now it is time to do something. Dr. Cullen will not live always. His venerated predecessor, in whose steps he is so worthily treading, did not carry his paramount influence with the Propaganda to the grave. Differences between the Irish bishops themselves on religio-political questions, and their effects on the people, would facilitate an amicable understanding between Rome and Dublin. Cardinal Wiseman will give no assistance at present, but he will not be an

nsurmountable obstacle." Let Doctor Whately, and He of Waterlord. and He of Tuam, with their bloated confreres, reflect upon and inwardly digest the broad hint of the English Cabinet; and let them eat for some time longer their pudding in silence; but let them thoroughly understand and be perfectly convinced that the accounting day is fast drawing near when the multitudinous plunder and the long injustice of the Parliamentary Church shall be diverted from its present object to meet the coming financial exigencies of the State, and to appease the public indignation. In a second extract which I shall give of this semi-demi jocose correspondence the reader will observe a new topic introduced, which goes very closely to the idea of pensioning the Catholic Clergy; and again of taking all Catholic ecclesiastical affairs under the fond protection of the English Govern-

"The acts of the Synod of June have been ma-turely considered and discussed, and they, of course, ike all similar productions, leave a great deal to be desired both in what they omit and what they contain : and in some important things expediency, it is said, has been overlooked by the venerable framers. A report of Archbishop Cullen to the Propaganda regarding the testimony of some Maynooth profes-sors, as recorded in the late reports has called forth a letter from the Cardinal Prefect, requiring one of these reverend gentlemen to retract certain views. Dr. Cullen desired that, from respect to the Holy See, that letter and submission of the professor should be inserted in the minutes of the Synod. Some of the prelates were for taking no notice of the letter, on the ground of its being surreptitious and having been obtained on misrepresentations. At all events, a large majority agreed to its insertion in the minutes, adding, however, that it had proceeded from false information. The matter might better have een omitted altogether than noticed unpleasant comment, which will hardly be found on the face of the approved copy.

It was proposed that all the educational establishments in Ireland should be placed in relation with and subject to the Catholic University. This excellent resolution was unhappily negatived. It cannot be that the bishops wanted confidence in the new rector. Must it, then, be concluded that they are unconvinced of the success of that admirable institution? Dublin itself has this year subscribed over £1,000 towards it. Although the faithful might be reminded that they annually subscribed five times that sum to the O'Connell Fund, without any cooperation or sanction of their prelates, yet if even this sum be contributed every year it will be one fifth of the entire annual revenue required by the rector. The bishops, too, in their Synodal letter recommend collections and contributions for this establishment, and yet they do nothing. The bishops desire that there should be two perpetual secretaries of the university whose duty it would be to correspond with all bishops, priests, and others who may contribute to its support. Some would fain insinuate that a regulation of the kind would give umbrage to the Government, but such a collection is inconsistent

with the liberties of the Constitution. The manner in which the rescripts regarding the Queen's Colleges, the charitable bequests, the political extravagancies of the priests are received, and the hostility the majority of the prelates are known to entertain to the views of the Apostolic Delegates respecting the national seminaries, do not tend to expedite Irish affairs in this city. It is singular, considering the almost total inattention of the Irish bishops to Maynooth until Dr. Cullen came among them, that they would not give up the direction of that establishment, which is capable of being made so important, to an active and pious prelate who is ever at hand, and who is, moreover, its immediate ecclesiastical superior. This is not all. When the Propaganda, offered, in December, 1855, to relieve them from the trouble of directing the Irish Colleges in Paris, the proposition was hardly listened by some of them! It is rumored here that the French government have released the Irish prelates from the obligation they took upon themselves, amid the troubles of the Republic, with regard to the respectable old College des Irlandais. The College of St. Agatha has seldom been more flourishing than at this mo-ment. Now, would it not be much better for the Irish Catholic Church to have all the other seminaries modelled on this, which is working so successfully? It will no doubt, come to pass in due time. The four archbishops possess a fair share of authority over St. Agatha; there would be no objection to their having the same over Maynooth; and, after all, what can the Irish bishops want but good, pious, and docile priests l

You may rest assured that an end will soon be put to some of the crying evils of Ireland. Religion and patriotism obligo certain Irish prelates to push their advocacy of their own crotchets beyond all bounds, to the pain and scandal of every respectable Catholic, and these prelates unfortunately are applauded by the unreflecting and exciteable part of the people, and by a majority of the thoughtless clergy. If a relation or friend of Dr. Cullen denounce and turn into ridicule these "humbugs," the Apostolic Delegate and poor Cardinal Barnaho in particular are

sessing the privilege of recommending candidates ference of Rome in feetain Irish questions. But for the mire who does not know that the Propagar, these lienters forget that times men and questions that its new Delegate desire to raise the qualification that the Irish episcopacy, by introducing into that body men of business habits, young, energetic, will-part in all the political conflicts of Ireland for the last twenty years can bring a cooler head and a more unbiassed judgment to questions involving the best interests of the Irish Church and people than a man who has been a stranger to that agitation and that excitement, and to the faction struggles which so long and so unhappily distracted Ireland."

In the paragraph just quoted the palpable feelers put forward—namely, "the Charter to the University: the pre-eminence of Catholic education: the preponderance of episcopal influence: a reasonable share in the spoils of the Established Church, with several hinted et ceteras"-shall all be placed at the feet of Ireland, always providing that the noisy priests shall be silenced: and furthermore guaranteeing that the votes of the people shall be given to the favourites of the existing Government. In a word, "broad hint the first" goes to say to the Spoonerites, "That if they persevere in their attack on Maynooth they shall carry their point at the expense of the revenues of the Protestant Church;" and "broad hint the second" very audibly assures the Catholic hierarchy that "if the Government subdue Spooner, and if Catholicity be patronised by the Cabinet, the same Cabinet will demand that the bishops, the priests, the people, shall learn their exercise and be drilled every day like the police: and shall move and march east, west, north, and south, at the bidding of the Minister: and shall henceforth live and receive their pay at the Castle like Colonel Browne's city force, and like Sir Duncan M'Gregor's county constabulary." A great feeler this, and intended to kill two birds with one stone. To overturn the insolence and the injustice of the Protestant Church: and to put fetters on the Catholic priests and people would be indeed the greatest stroke of policy which Lord Palmerston had ever before executed. But it wont do! No. Lord Palmerston will find that Spooner will give him enough to do single handed: and, moreover, he will learn that if Spooner and the Methodists succeed in their motion the Minister will do well to double the motion the Minister will do well to double the guards at Buckingham Palace. The hour in which the descendants of the murderers of we believe the project of workhouse centralization is Charles the First shall gain an ascendant in the House of Commons, the throne of England will not be worth fifty years' purchase. The motion against Maynooth is not, therefore, a battle of Catholics: it is a struggle between religion and infidelity: between order and anarchy: between rebellion and constitutional monarchy. The hour may be nearer to us than people generally believe when, like old France, the Gospel and the Componwealth may both fall beneath the power of the infidel minister, which has been created, fed, and pampered by the unchristian teaching of the midel Protestant Church.

D. W. C.

IRISH INTELLIGENCE.

The Very Rev. Dr. Spratt, who so long laboured with untiring zeal and perseverance to promote habits of temperance amongst the people of Dublin, continues his good work with unimpaired vigour and success. On Monday last the Very Rev. gentlemen delivered a lecture on total abstinence from intoxicating drinks, in the Music Hall, Lower Abbey Street, to a very large assemblage, and the pledge of total abstinence was administered to above 700 persons who repeated it aloud while kneeling.

Convension .- On Friday, the 23rd ultimo, George Lacey, a Protestant, of Mary-street, Limerick, was on his death bed, received into the Catholic Church by the zealous and respected Curate the Rev. Michael Ryan. All Lacey's family have of late become Catholics .- Limerick Reporter.

AUGUSTINIAN CONVENT, FETHARD .- The Rev. Father Allen, Superior of the Convent of the Augustinian Order, Fethard, county Tipperary, has lately purchased the lands which, in olden times, belonged to the Augustinians, and which at present contain the ruins of the once beautiful Augustinian Abbey of Fethard. This is a matter that should be one of delight to all Catholics. The Rev. Father Allen is making efforts to restore the abbey, and render it in every way suitable for the celebration of Catholic ceremonies .- Limerick Reporter.

The Rev. Michael MacSweeny, the late useful and zealous pastor of the parish of Aghada, died, on the 21st of January, in the south of France, at the foot of the Pyrences, whither he had gone in the hope of restoring his health. His demise has left a void in a circle of friends who regard him with a warm affection, which had its source in the many amiable and endearing qualities that adorned his character. In this public sphere his loss will be deeply felt by all classes, as he was indefatigable in the duties of his holy calling; but it will be most deeply appreciated by the poor, who were objects of his especial solicitude and of his unostentatious charity .- Cork E.r aminer.

THE ISLAND OF ACHILL.-The Freeman's Journal prints a letter from the Rev. Mr. Henry, one of the indefatigable Catholic clergymen of the Island of Achill. In the letter, which is dated Feb. 5, the Rev. gentleman returns thanks for the generous support he has received from the people of Dublin towards his design of building an additional chapel for Achill. The need of such a chapel, says Father Henry, proves how ineffectual all attempts at proselytism have been in Achill. To show the determined zeal of the proselytisers to root out every vestige of Catholicity in Achill, Mr. Henry copies a clause which is inserted in every lease granted by the trustees of the " Achill Mission" property. In this clause it is covenanted that no building or site for building, shall ever be granted for any purpose connected with Catholic worship or education The names of the trustees arethe Hon. Somerset Maxwell, the Right Hon. Joseph Napier, G. A. Hamilton, Esq., and Parson Nangle.

The case of O'Sullivan v. the Rev. Mr. O'Reilly of Athlone, for slander, was settled on Saturday by consent; the damages which the plaintiff obtained last term being reduced from £800 to £150, with £200

Coming Elections .- Three new Writs for Ireland Bandon is vacant by death; Mr. John O'Connell and Mr. James Sadleir appropriately disappear from the public gaze together; and so there is a grand political issue raised in Tipperary. We are told, in a stir-ring article by the Cork Examiner, that the old Orange Southern town (Bandon) means to make a resolute effort to free itself from the character of being a mere pocket seat of the Bernard family. Mr. William Shaw, " a Liberal in politics, and a Dissenter in religion," stands for the purpose of opening the Borough, and with every prospect of success .- Nation, 7th February.

A new writ will shortly be issued for Londonderry, its present representative, Captain Bateson, having accepted the Chiltern Hundreds in consequence of ill-health. Then we shall have an election for Tipperary, in the room of Mr. James Sadleir.-Nation.

The inhabitants of Enniskillen have petitioned for a total abolition of the Income Tax, which was pro-

Ministrate A orby Atward of summons and plaint ist commenced; in which the Attorney ds against the mayor, aldermen, and enoral moderate against the mayor, are three half-ireases of the borough of Clonnel, for three halfnegration in the state of Ministers' money remaining unpaid and which have become a debt due to the crown was, on Friday, January 30th, served upon his wor-ship the mayor.—Clonmel Chronicle.

The Court of Exchequer has decided against the corporation of Cork on the question raised as to the liability of that body for the amount of ministers' money which they had refused to assess and levy in compliance with the Act of last session.

Now that the Tenant Bill to be submitted to Parliament is divested of the clause for compulsory va-luation and other features which the legislature would never recognise, it is to be sincerely hoped that Mesers. Napier, Whiteside, and other Irish Conservative members will not revoke their pledges, but support an equitable bill which will give compensation for bone fide improvements, thereby check emigration, unlock a vast amount of small capitals, encourage their investment in the improved culture of the Irish soil,-

MINERAL WEALTH IN CORK.—Samuel Weston, Esq., of Leeds, has taken a lease of the valuable and newly discovered mine of Sulphate of Barytes at Mauldenny. in the west of this county, from the Earl of Bandon The-Barytes is chiefly used in the manufacture of

By rather a singular coincidence both the county and city High Sheriffs, Mr. Garde and Mr. Fitzgerald. are both Youghal men; and among the names sent forward for the vacant Catholic See of Clovne, two. Dignior and Dignus, are natives of Youghal-the Rev. John Russell and the Rev. Morgan O'Brien .- Water-

AMALGAMATION OF POOR LAW UNIONS .- On the 2d ult, a deputation waited on the "Lord Lieutenant" to represent to him the propriety of amalgamating several of the Irish Poor Law Unions. They founded their arguments on the following statement:-That there is at present a superabundant and very unnecessary amount of in-door accommodation, exceeding, by about four times, what is required, and this at a period when not only pauperism but the population is on the decrease, there being only 53,000 inmates of workhouses in the 163 unions in Ireland, being one fifth of the number in 1851, the number then being 250,000. And whereas in 68 unions there are only 8,625 inmates; the establishment charges in these unions alone amount to over £58,480 per annum, the greater portion of which sum might be saved to the country by an amalgamation in some fraught with danger to the poor. We believe that if carried into effect the result would be that the difficulty of obtaining relief would be considerably increased; the poor creatures would remain tramping about their own places, an unsightly addition to the population of the roads and streets, a burden on peo-ple nearly as poor as themselves, but kept at a distance from the rich man's gateway. If the staff of a workhouse be entirely out of proportion to the numtant town for the relief and care they may require immediately? And truly did the Lord Lieutenant remark, that want, and even famine, may spread over this land again. We have often warned our coutry-men that these two things are for us inseparably connected-English power and a periodical famine. A corroboration of our remarks now comes from the representative of the English government. He said to the deputation-"It was very true that the accommodation in the workhouses—the spare room in them—did very much exceed the demands upon it; but he did not know what guarantee they had against a different state of things arising, under which the present proportion might cease to exist, or he probably reversed. They might not have anything like the same state of circumstances that existed at the time of the famine, and the difficulties caused by sickness; but it is impossible to say they might not recur to some extent, and if they now parted with the present workhouse accommodation, it would not be the same thing to provide it again." So let us preserve the workhouses until we get rid of the Lord Lieutenant and the paternal Government of England .- Nation.

TIPPERARY BRIDEWELL .- There are but eleven prisoners at present confined in this bridewell.

PROSELYTISM IN WORKHOUSES .-- At the weekly meeting of the South Dublin Union, held on Thursday, Mr. Place called the attention of the board to the circumstances referred to in the following letter addressed to the board by the Catholic Chaplain:-

" To the Chairman and Guardians.

"Gentlemen-Give me leave to call your attention to the case of two children, Jane and Maria Duffy, sisters, eight and five years old respectively, on their admission into the workhouse, children of Catholic parents and haptised by a Catholic priest in the west of Ireland. This family left for London, where they hoped to better their condition, but the parents falling sick there, the humane parish officers took the children to the workhouse for the night, and next day had them shipped for Ireland. On landing on our quays they were taken hold of by some godly person, not known,' but evidently of proselytising propensities, who had them conducted to the South Dublin Union Workhouse, where they were admitted on the 26th October, 1851, registered Protestants, and sent to the Protestant school of the institution, where they remained up to the 8th January, 1857.

"The distressed parents, yearning after their poor children whom they imagined lost to them for ever, were a little consoled on learning that children of the name of Duffy were in the schools of this workhouse, and they despatched the uncle of the children to Dublin in search of them. The children and uncle recognised each other, and he got them discharged from the house on the 8th of January. The uncle called my attention to the children after their being discharged, and expressed his indignation at their being put to a Protestant school. I examined them, and they blessed themselves, said with exactness the Lord's Prayer, the Hail Mary, and the Apostle's Creed. Surely, gentlemen, the children who, after spending five years and some months in your Protestant school, could say accurately these Catholic prayers, must have known them on their admission into the house.

"I hope you will inquire into the matter with a view of punishing the person guilty of such a wicked act, if he be discovered, and if not, to put a stop to such kidnapping in future.—I have the honor to be, Gentlemen, your obedient servant,

"P. E. O'FARRELLY,
"Catholic Chaplain S. D. U. Workhouse." Doctor Wall said that there was no doubt the children were Catholics, and the baptismal register could be produced. Advantage had been taken of the illness of their parents by English guardians and officials, who had transported them to Ireland away from those parents-thus exposing them to the very misfortune that had happened them (hear).

Mr. Delancy said if these were mistakes, they had occurred so very frequently as to have become rather

notorious. Doctor Wall said this case was an illustration of the purpose for which a child had been kidnapped in Townsend street a short time since. The child had been sent of a message and kidnapped by a woman, who brought it to the North Union Workhouse, where it was rejected, and subsequently to the South Union where it was received and registered as a Protestant

(hear, hear).

Mr. Delaney—The only thing now left to the poor people, was their religion. He thought this affair ought to be promptly investigated, (hear, hear). After some further discussion, notice of motion was

given for an inquiry into the matter.

OTHE PROSELYTISES IN KILKSNNY .- At the Mileenny netty sessions on Monday the two bill distributors belonging to the Jumper establishment in Wellingtonsquare, whose cases were dismissed onithat day fortnight, appeared again to prefer a charge of riot and assault against three children, named Michael Doran, Thomas Fleming, and Margaret Mulrooney, committed on the 6th January last. Cashin stated that upon the day in question he and his companion had been distributing controversial bills in High-Street, when a crowd collected, by whom they were hooted, spat upon, and kicked. He swore the defendants had committed these acts. Doran admitted that he had put his foot before Cashin and gave him a trip as he was passing along. A little girl complained that Cashin and his companion had made use of very contumolious language respecting the Pope and the Blessed Virgin in the public streets. Cashin here-upon proceeded to deliver himself of a theological disquisition upon the subject of the reverence due to the Mother of God; but much to his chagrin, he was immediately silenced by the magistrates. Acting-Constable Young deposed that he saw a crowd collected around the complainants. He told them to go away and not create a disturbance in the streets, and made way for them up Chapel-lane; but he did not see the defendants do anything. The court dismissed the charge against Fleming and Mulrooney; and Doran, who admitted his attempting to trip Cashin, was fined 6d, or an hour's imprisonment.-Kilkenny

On Sunday the 11th Jan. Michael Sheehan, who had been for eight years a member of Rev. Mr. Norman's congregation at Fenle Bridge, was publicly re-conciled to the Catholic Church in the chapel of Knocnagashil by the Rev. Michael O'Sullivan. The following declaration which he recited aloud before the entire congregation in the chapel, affords an additional proof of the spiritual motives that influence the modern accessions to Protestantism :- "I, Michael Sheehan, publicly and solemnly renounce the Protestant faith to which I have externally conformed for the last eight years. I solemnly declare in the presence of God and this congregation, that I never in my heart doubted the truth of the Roman Catholic Religion in which I was reared. Hope of temporal advancement alone unfortunately induced me to abandon it for a time, for which I am now heartily sorry and I beg of this congregation to pray to God that He might mercifully pardon me the same.

#### " MICHAEL SHEEHAN. " Witnesses, Jeremiah Gayney, David Reidy."

THE ORANGEMEN.-We perceive the Grand Lodge has issued an address to the Orangemen of Ireland, signed "Enniskillen, G.M." In this address they call on their brethren everywhere to unite with them in perpetuating their time-honored principles, and to illustrate them by suitable demonstrations in life, in testimony, and in brotherly love." The "time-honored principles" of this ferocious association are well known throughout the length and breath of Ireland; they are oppression and extermination, their "suitable demonstrations" have been wreck and ruin, house burning, torture and murder. The love of the brothers may be very great for each other, for the rest of their countrymen they have hearts: full of hate and malice, but Enniskillen and the Grand Lodge may mouth away, they are impotent and despised; the tongue is still evil and the heart is bad, but their power is gone by, they may earn our contempt, they will not excite our rage .-Nation

Dublis .- An Order has been received from the Horse Guards for the Queen's Bays and 3d Dragoon Guards to be in immediate readiness to proceed to

A Bond Young laist Mariner .- The brig James, of Leith, arrived at this port (Belfast) on the 22d inst., with a cargo of timber, called "green heart," for Messrs. M'Laine and Son. It is a fact worthy of note that she was navigated across the Atlantic by a mere boy of 15. assisted only by coloured seamen, her captain and crew having all died of yellow fever at Demerara, with the exception of the boy, cook and mate; the latter fell from the yard on the 1st. inst., and was killed, while doing seaman's duty. She never called at any port, and was brought in safety to her destination by this youth, who we think for this feat is worthy of great commendation; and we hope his meritorious conduct may receive its due reward .- Saunders's Newsletter.

Mysterious Death by Drowning .- On Sunday morning the body of a respectable farmer named Thomas Connor, residing at Menlo, on the property all bearing in their dress and appearance, the sign of Sir Thomas Blake, Bart, was found drowned marble quarry hole about a mile from his house, in and privation, without deeply sympathising with the and very grevious instance to the list. There is still an upright position, dressed and his hat on. Connor left his house on Saturday morning, at ten o'clock, to look after his sheep; and never returned. He was last seen alive about four o'clock, a.m., in the day by a boy named Reynolds, and he told the lad he was looking for his sheep, and Reynolds pointed them out to him in a field hard by. Afterwards Connor went highest order, and the congregation comfortably arsome distance to the place where he met his death .--The spot is isolated, being a small tramway leading into a marble quarry. Dr. England examined the body and deposed to not finding any marks of violence to account for death, and the jury returned a verdict of "Accidental death by drowning."-Galway Vindicator.

AWFULLY SUDDEN DEATH .- A remarkable instance of the uncertainty of human life occurred in the townland of Derryhamlough, near Arney, in this county, on Monday the 26th. A fine, stout, able man, numed Robin Cox, about 47 years of age, had been at work in a field adjoining his house, stooped over a heap of potatoes, which he was picking. Upon being called in to his dinner he placed his hands on his kness, to assume an erect position, and while in the act of doing so was seen by one of his laborers to stagger over a few ridges backwards, when he fell. The inmates of the house, which was not more than eight yards distant, were instantly alarmed, and upon rushing out to his assistance, found to their surprise that he was dying—a few moans and all was over. He had been in America lately, where he received a legacy of £500, and was expecting a forther sum; and so little did he expect such a sudden exit from time, that he had recently completed the purchase of a farm from a farmer in his locality, named John Maguire, who intends emigrating to Australia. He bore a good character amongst those who knew him, and has left a wife and six small children to deplore his loss. Truly it may be said— In the midst of life we are in death.—Fermanagh

COUNTY CARLOW-SUICIDE BY A PROTESTANT POST-MASTER-CARLOW, 9TH FEB.-The inhabitants of the town and neighborhood of Castledermot were thrown into a state of consternation on yesterday, consequent on a rumor which prevailed, and which, on inquiry, turned out to be too true, that the postmaster, Mr. George Graham, had died by his own hand, by nearly severing his head from his body with a razor. The cause of this melancholy entastrophe is enshrouded in mystery, as he was not actuated to commit the deed through poverty, he having been in most affluent circumstances, and at the time of his death had a considerable sum of money to his credit in the Bank of Ireland. The deceased, who was an aged person, was universally respected, and filled the office of postmaster for a period extending over forty rears. His most intimate acquaintances assert that they never knew him to manifest the slightest aberration of intellect, being rather shrewd and sharp in all his transactions with the public. Dr. Carter, the coroner for this division of the county, held an inquest on the body, when a verdict was returned in accordance with the above facts.—Saunders.

Some days since a man entered the establishment

current cost, but on making a more minute examination of the metal, he discovered that, in place of the pure Australian gold which he had been led to expect was, it consisted of a very inferior ore, electro-giltn order to escape detection, and not value for oneourth the price he had paid for it. The discovery, lowever, was made too late, for the swindler had aken his departure immediately after having recived the £8, and has not since been detected. - Cork Examiner.

RELIGIOUS EQUALITY .- While the learned Sergeant Shea, M.P. for Kilkenny, lays down that Catholic members cannot, without infringing on their oaths, disturb or weaken the Protestant Religion," he preserves a saving clause, that, "it is free for, them, as was done under the guidance of "Mr. O'Connell, by their predecessors, to assist the Queen's government -the members of which are bound, as respects the Church of England, by a still more stringent pledge -in correcting the abuses and retrenching the super-fluities of the Establishment." We consider this last assertion contains much that we require. We never desired nor sought to disturb the "Protestant Religion." Our objection is against " the abuses and superfluities of the Establishment, and Irish Catholics have always drawn a clear line of separation between the two. It is the Government, and the Bishops and the Parsons, who insist that the Establishment and the Chuch are, like the Siamese twins, indivisible, and it is to be feared that if we have to wait until the Queen's Government invite the Irish Catholic members to aid them in reforming church abuses and paring down church superfluities, we shall have to bear patiently its infliction until that very indefinite epoch known as Tibb's eve. We quite concur with Sergeant Shee in his opposition to the suspension or withdrawal of the grant to Maynooth. It would be a great injustice to Catholic Ireland—it would be a breach of faith, and a reversal of the policy which first declared that Catholics were admissible to the rights of British subjects; but we feel satisfied, that if the Government sanction this onslaught on the only Catholic Institution to which one shilling has ever been granted out of the Exchequer, to which Ireland contributes more than her due proportion, a time will come when England will regret this most unwise and inderensible misdeed. If Ireland cannot sustain a college for her Clergy, France, Spain, Italy, Portugal, will open their colleges as they did before, when it was treason in Ireland for a Catholic to teach or to be taught.

Dr. Fornes on Inguand.-The following passages are extracted from a "Tour in Ireland," by Dr. Forbes, a distinguished physician, now attached to the Queen's Household, and for many years editor of the Medical Quarterly Review.

Page 88 .- I may here remark that all I have yet heard of the Roman Catholic Priests, in the districts through which I have passed, is extremely creditable to their character and conduct. They seem to be most zealous in the discharge of their sacred duties, and most blameless in their lives. I was told by a man who should be an unbiassed witness, as he was both a stranger and a Protestant, (an intelligent sergeant of the police,) that, during the fourteen years he had resided in the districts, he never heard of any priest being accused of any personal immorality, and added that they were, to his own knowledge, a body of truly excellent men. Another Protestant, who professed himself very hostile to the Catholic religion, admitted in my presence, when questioned on the point, that the priests in his part of the country paid even more attention to their flocks than the English clergy, though he did not deay that these

last were zealous also."
Page 76.—"I heard but one report of the Priests; and that was, that their character and conduct were uniformly excellent and exemplary. I never yet heard a charge of personal immorality brought against any Priest, and I made particular inquiries on this subject."

Again, Vol. 1., page 183:-" At Limerick I visited two of the chapels, both in the morning and afternoon during the time of service. I found them not merely crowded but literally crammed.

"It was a striking sight to see these children of poverty at their devotions; kneeling, many stretched almost upon the ground, and all uttering their responses in the most earnest tones, all apparently in that profound absorption of the faculties which indicates utter oblivion of everything external.

"No one I think, could have looked along the mass of bowed-down heads and prostrate bodies that filled the floor and courtyard of that humble chapel, nd superscription of the life whose lot is poverty scene before him.

"As I left the chapel, I looked into the beautiful Protestant Church of St. John's, built close by the chapel gate. It was impossible not to be struck with without recommendation to mercy, for the murder of the great contrast between the two establishments. two men in Alderney, in October. The poor fellow In the church, everything was new, neat, and in the ranged in pews and benches, all neatly and genteelly dressed. One could hardly believe that the two congregations could belong either to the same people or

to the same Christian religion. "It was impossible also not to believe, that the perpetual presence of this brilliant church, with its proud tower overlooking all around, planted as it is at the very threshold of this humble and dingy chapel, must have somewhat troubled the human heart of the poor Priest, as he passed its doors day by day, in going to and returning from his ministrations to his ragged flock. If such were the case, the grosser feelings of earth still remaining in his heart would not be much soothed by the consideration, which mere suggestion or association would force into his mind,-that the Incumbent of that Church, perhaps an alien to the soil, was in the enjoyment of the whole revenues of the parish, whatever they might be, while he, the legitimate follower of those who, out of veneration for the religion he professed had created those revenues, was almost an outcast in his own land; was, at the very least a lowly man, struggling with poverty, and dependant for his daily bread on the wretched bounty of those still poorer than himself. If thoughts and degrading comparisons like these, and feelings yet fiercer and bitterer, did not come into the good man's mind, I can only say that he must be a singularly perfect disciple of that religion of suffering and love, which he and his brothers of the Church alike profess and teach. And will add, that while the same contrasts, suggesting the same feelings, continue to exist glaringly in every parish, nothing short of the actual practical prevalence of such Christianity as was taught and | dier. practised by Jesus himself (with abnegation of self, and abolition of many of the natural feelings), can ever bring poor weak humanity—whether in Priest or layman-to look upon the past of Ireland with patience, or on the present with resignation and content."

Speaking of some crosses which had been erected n commemoration of the visits of some Missionary Priests, he says :- "I questioned some of the poople as to the act of apparent devotion which they paid to these crosses; but they all denied regarding them in any other light than as mere symbols-never considering them as in any degree the object of wor-The Priests said that the object of erecting them was to commemorate the visit of the Mission aries, and that they might serve as additional visible

memorials of the Saviour, prompting to devotion.
"To complete my theological references, I may as well here add, that among my inquiries as to the religious doctrines and belief of Catholies of the hum-bler classes, I did not forget the subject of the Virgin Mary, and I am bound in honesty to state that I never met with one, even the humblest and most ignorant, who did not deny that they worshipof a jewellor in this city, and inquired if the latter ped her as they worship God in the Trinity. They would purchase a nugget of gold which had been said that they were and Angels but proved to her sent him from Australia. The gold appearing to be of awery pure quality, was purchased by the jewel-ler for the sum of eight pounds, a fraction under the sum of eight pounds, a fraction under the COMPAGNAL GREAT BRITAIN.

According to a statement, on authority, in Saturday's Weekly Register, the Pope has signified his intention of himself consecrating the Hon, and Rev. Dr. Clifford to the Roman Catholic bishopric of Cliff ton. Dr. Clifford (who is Lord Clifford's brother) will be the first English Catholic bishop who has received this mark of the Pope's friendship.

DEATH OF THE REV. R. A. WILSON, D.D .- Died at Mantanzas, Cuba, aged 36 years, where he had been for the restoration of his health, the Rev. Richard Aloysins Wilson, D.D., late of this city. - Glasgow

The Minister of Public Worship, says the Nationa functionary of whose existence the law takes no cognisance-is Lady Palmerston. In the administration of ecclesiastical affairs, her ladyship has the good fortune to be advised and assisted by her son-inlaw, Lord Shaftsbury, as Vicar-General. Excler Hall, we can well understand, is now lotabundarl laudans. In a considerable degree Bishops Villers and Bickersteth owe their mitres, and Mr. Close his deanery, to the Shaftesbury influence. Anglican scholarship is indiguant, that placked and halfplucked university men should be so highly advanced. But Anglican scholarship is somewhat consoled by such appointments as those of the Scotchman, Tair, to the See of London, and of the Irishman, Trench, to the Deanery of Westminster. Having so able and enlightened a coadjutor, Lndy Palmerston is not, of course, obliged to devote her whole time to spiritual matters.

At the Convocation of the clergy on the 4th inst. the "Bishop" of Exeter said he had a petition to present from a large body of clergy and laity, on the subject of Ditcher and Denison. He certainly should not recommend that it should be taken into consideration at present. At the same time the memoralist had treated their lordships with great calmness and respect. The "Archbishop" of Canter-bury said, if the matter was pressed, their lordships would be obliged to say whether they would receive it or not and that would be placing them in a dilemma. The "Bishop" of Exeter said the memoralists expressed their fears that the judgment pronounced in Archdeacon Denison's case was fraught with danger to the Church, and could not withhold their remonstrances. After some conversation the subject dropped, and the memorial was not received. In the Upper House, the papers say there was a long conversation, from which it appears that in various dioceses of England persons were officiating as clergy-men, not being in orders; and that although precautions had been taken to restrain them, they still con-tinued their self-assumed ministrations. Many suggestions were made to meet the evil.

Emigration from Liverpoon.-The number of 70 cabin and 2,452 steerage passengers; five to Victoria, with 26 cabin and 1,345 steerage pessengers; and one to New South Wales, with 403 steerage pasing month of last year, 360 were English, 311 Scotch. 1,831 Irish, and 146 natives of other countries.

Sir C. P. Roney, secretary, and Mr. Bidder, general manager of the Grand Trunk Railway of Canada, intend visiting Glasgow this week, to make arrangements regarding the transmission of emigrants and other passengers from this port to all parts of Canada and Western States of America via Portland, Quebec, and Montreal .- Northern Times, 7th instant.

On Monday, another meeting of the unemployed took place in Smithfield. The movement presents no new feature calling for remark, beyond the known fact that the severity of the weather has added to the number now in the metropolis without work. The leaders still exhort their followers to respect the law and to abstain from every act that would be likely to seems that it had been proposed that the unemployed should make a descent en masse, upon one of the workhouses, but such a proceeding was discountenanced as illegal, and the men were advised to separate themselves into bodies, and seek relief in their respective parishes. A large placard was exhibited

Referring to several unjust convictions which have confined in the Guernsey Jail at the moment I write a poor Irish lad, who, on the 19th of December last. was sentenced to death, after five days' trial, and was to have been hung on the 16th ult., and would have been, but for the strenuous efforts of some of his friends, and of one in particular, who does not wish to be named. Thanks to these efforts, his absolute innocence of the crime is now manifest; reprieve has come from London, and in a few days he will receive what is absurdly called "a free pardon." He had the misfortune to be on the scene of the murder, and to get some of the blood about him, though he knew nothing of the murder till after it had been committed by another man. Who knows how many martyrs are thus made in this boasted enlightened age?

The Weekly Dispatch says, " A fellow, who signs his name 'Verax,' we presume because he cannot speak the truth, does his best to stop the flow of charity towards poor Mrs. Temple, whose case Mr. Brady published (the 'Legal Accident'), because she is a Roman Catholic! We hear much of converting Papists to Protestantism: we wish we could hear more of the conversion of Protestants to Christianity. That Protestantism should show its zeal by dryng up the very charities of life, is only a proof of how easy it is to be orthodox without possessing any religion whatever."

The new number of the Quarterly contains an anecdote of Lord Ragian, when wounded at Waterloo. The authority is the Prince of Orange. The Prince, we are told, used to recount that not a word announced the entry of a new nationt, nor was he contaken off my ring." Neither the wound nor the operation had extorted a groan from the wounded sol-

VERGER AT EXETER HALL.-It would appear that the assassin Verger was at one time the protego of Exeter-Hall Protestantism, whose patronage he lost from becoming too pressing on pecuniary matters -The Dorset County Chronicle also says of him :-Verger's name is not unknown in England. He it was who in vain importuned Cardinal Wiseman to permit him to officiate in London during the Exhibition year. He it was who publicly, in London and elsewhere, impugued the Papal definition of the dogma of the Immaculate Conception. He it was of whose "independent spirit" special and honorable mention is made in the report of a London society, which we do now think well to name. He it was whose "noble character" for resisting the tyrannic injunctions of" Romish authority" was commended in a special pamphlet, issued in London, to disprove the unity of Rome. He it was whose protests we have heard applicated in this very town, by persons abus-ing the "pretensions of Popery," and quoting him as an authority. He it was who was paraded about twelve months ago in the pages of certain Reports, as a true specimen of the spirit of resistance and independence which was fast spreading through the Gallie Church! How his British admirers can now esteem him it is easy to guess. The paragon of independence is an assassin, not a martyr; a scoundrel of the first dye, whose pretensions to saintly inde-pendence must for the present retire from view."

The Queen has commanded that a medal be granted to all persons of every rank and class, who been engaged in the several expeditions to the Artic regions, whether of discovery or search, between the years 1818 and 1855, both inclusive.

MESTING OF TICKET-OF-LEAVE MEN .- A meeting of

licket-of-leave men, convened by Mr. Henry May-

hew, at the request of the Earl of Carnarvon, who

presided over the hopeful audience, was held in Far-

ingdon Hall, Snow Hill, London, on the 27th Jan.

About eighty to ninety ticket-of-leave men were present. The Times thus describes the singular assemblage:—"The muster on the occasion comprised from seventy to eighty of the class specially invited, who were admitted on presenting their respective tickets of leave at the door; and, in order to allay any distrust which might prevent them from responding to the summons, the police were rigorously excluded, as well from the entrance and immediate vicinity of the hall as from its interior. Most of the men present bore the appearance of belonging either to the costermongering fraternity, or to the class of bone-gatherers and pickers-up of other unconsidered trifles. Greasy caps, and still greasier jackets, were the prevailing attire; but here and there was to be seen one of more pretentious equipment than his brethren, the highest style of all being that of the man whose bushy moustache and flashy appointments -including the glossiest broadcloth, unimpeachable linen, heavy gold chain, gold studs, and dazzling rings-together with his jaunty air and languid puff at the half-extinct cigar, all betokened an unmistakeable connection with the swell-mobsmen of London. The majority seemed under thirty years of age, and had nothing sinister in their expression of countenance. If there was, indeed, among them now and then one whose sunken cheek, abashed eye, sharply protruding lips, and 'forchead villainous, low, pointed him out as a customer whom the belated wayfarer would not be anxious to meet in a lonely thoroughfare on a dark night, it is but fair to say that such a person was a rare exception to the general run of his companions. The proceedings were advertised to begin at half-past seven o'clock, but a delay of three quarters of an hour occurred, during which a few stragglers dropped in, swelling the entire assemblage to perhaps eighty or ninety."-Lord Carnarvon having stated that his only motive in calling them together was to see that there was as much sympathy and kindness extended to them as was compatible with the claims of other fellow-subjects, solicited information from them as to their difficulties. The first person to ascend the platform was a tidily-dressed and simple-looking, bald, old man, of about sixty, the same individual who told his tale of distress at the former meeting at the National exigencies of the day and hour but the most sensible. Hall, in the character of a dock laborer. The only living, humans, wide awake, and undituted Christiaddition to his former narrative was that, in April anity. If you adulterate sods, or muriatic acid, you ships which have sailed from Liverpool during the last, he obtained a situation upon Mr. Mayhew's repast month was fourteen for the United States, with commendation, and he thanked God that he had been able to keep it ever since. Notwithstanding all that the newspapers might say, he knew for a fact that one-half of the robberies and garottings were sengers. The total number of steerage passengers not done by ticket-of-leave men, but by militiamen was, therefore, 4,200, against 1,704 in the correspond- | and the regular soldiers. A fat, burly-looking young man, in a rough over-jacket and a wide-awake hat and soul that the special work all friends of God and next claimed to be heard, and began by demanding had that gentleman pointed out to him, he set himself very rudely to catechising him, but was soon thousands it is as much a stranger, in its pure truth, compelled to desist by the feeling of the assemblage. as it is to the Polynesians. The hope of America is the then remarked that he meant no offence, but he the Broad Church. Nothing else can save us from Mr. Mayhew. (Hisses.) They might hiss him if they liked; but Mr. Mayhew convened these meetings, and said upon the cards that he intended to make them and their difficulties known. [A voice-" You take it in a wrong light."] Perhaps he did, but he was a Holland, of Lather and Calvin, she still learns to poor man and could not express himself like Mr. discriminate; and putting aside the human form, bring them into collision with the authorities. It and not to relate mere fictions. Lord Carnarvon of Jesus Christ. ought to know that Mr. Maybew called these meet-Sunday newspaper, that while a ticket-of-leave man knowledge supposed to have been obtained by them could make his £5 a-week, and keep a pony by his at the confessional, as they had responded to the to the meeting bearing the inscription, "Peace and Order—Respect for the Law is our motto—150,000 a clerk upon a salary of 15s a-week. A nice man workmen out of employ in London, their wives and families starving. Shame! Shame! Shame! Shame! such a man was -[The Chairman at this point cut God and man, of their duty to the State : and most Referring to several unjust convictions which have lately become mentioned in the Weekly Register, a relately become mentioned in the Weekly Register, a repeared to be fast reaching its climax, and appealed same as faithfully as they can, they do not and canto the good sense and good feeling of the meeting to not believe it any part of their civil duties to rescal support him in confining the discussion to its legiti- the secrets of the confessional. What sensible permate scope. Shouts of appliance followed this re- son would confess to a degramm whose visit, inmonstrance, and the indignant orator was compelled | stend of consolation, would only excite feelings of to sit down. Other speakers having related their mistrust and horror, and whose ministry would be having then spoken-The Chairman made a few apin England or a ticket-of-leave in the colonies, and contravention of the natural law, to disqualify himfound that they all, without a single exception, signified their choice of the latter alternative, the noble viour, and said that he had listened to their state- of compliance, of a grievous sin? Such a revelaments with great interest, and should ponder them I tion is forbidden by the acts or decrees of an occuover at his leisure.

The Hull Advertiser asks, "Who are now the adocates of ignorance?" At the meeting of the "Proestant Operative Conservative Association," a Mr. folland said that he was glad to hear that the people of Hull had rejected the establishment of a Free Library, as it, and kindred institutions, formed part of the machinations of Popery! A fine leader and teacher of Operatives is this, who would prevent the opening of the reading room for fear of the Pope?

THE DOCTRINE OF "ELECTION."-Mr. J. Pawl, a Liverpool estate agent, appeared on Saturday before Mr. Mansfield, the Liverpool stipendiary magistrate, to prosecute his son, a young man of twenty-five, from whom, it appeared, the father had received threatening and abusive letters, who had threatened, verbally, to destroy his father's life. The prisoner's sister corroborated the evidence of her father as to scious of the presence of Lord Raglan, (then Lord the son's violent character and conduct, and a letter F. Somerset) till he heard him call out in his usual was read in which the prisoner denounced his father voice, "Hallo; don't carry away that arm till I have as "a scoundrel and a villian," and accused him of killing his first wife (prisoner's mother). In his defence, the prisoner said that his father's evidence was not to be relied upon, as he believed in the "doctrine of election," and whatever lies he told on earth he would be saved at last. He said that the whole of the ill-feeling between his father and himself was attributable to the conduct and interference of a stenmother. Mr. Mansfield censured the prisoner in severe terms, and bound him over in heavy penalties to keep the peace for six months.

# UNITED STATES.

DEATH OF DE. KANE. - We have at length received positive intelligence of the death of our distinguished fellow-citizen Elisha Kent Kane, the Arctic Explorer. -N. Y. Journal of Commerce.

Mr. James Bennett, of Arcadia N. Y., premptorily forbid his adopted son, 12 years of age, to play on the ice—whereupon the little fellow was heard to say he didn't want to live; told his schoolmates he had read with them for the last time, and purchased some arsenic with which he committed suicide by eating it on his bread and butter.

Lake Ontario is nearly clear of ice, and there is no material obstruction to navigation between Oswego and the open Canadian ports. We understand that the schooner Diana will soon be fitted out and sent to Cobourg for a load of lumber: A despatch from Cobourg, received on Thursday, says that port is onen .- Ormego Times.

THE BURDELL MURDER .- The following is the latest rumour respecting this mysterious murder. The N. Y. Herald says :- "It seems that at '11 c'clock on the night of the 31st of January, a man was passing through Bond street, on his way to the Bowery, when his attention was attracted to the door of the house No. 31 opening suddenly, and in the darkened hallway he saw the figure of two persons, a man and woman, coming forward to the door step. On seeing him the couple started back and shut the door hastily. This awakened the suspicion of the passer-by, and he very naturally came to the conclusion that they were hall thieves, and this suspicion was confirmed in his mind by noticing that the woman had in her hand a bundle, apparently of clothes tightly bound. Had they passed out of the house he would not have noticed them, but their starting back was what awak-ened his suspicions. Not seeing any policeman he gave no alarm, but walked on to the corner of the Bowery, where he concealed himself to see if the parties would again venture out. In a few moments he descried the man and woman, the latter still with the bundle in her hand, walking towards him. They kept steadily on their course until they came to the river's edge where they walked out to the end of the pier, and, it is supposed by the person, threw the bundle into the stream, as he did not notice it in the woman's hand when they returned from the pier."

PROTESTANTISM A FAILURE.—The Christian Inquirer one of the ablest Protestant periodicals in the United States is convinced that a new Christianity is much needed.

If Christianity is to maintain its present footing, and make new conquests, the creeds, usages, associations, and publications in which it is embodied, and by which its sentiments are brought to bear upon the public mind, must be essentially modified by the new career opened to human thought and will in our country. Men complain of the depravity of the times, and our nerves are stunned with horrid crimes, accidents, and suicides. The great Diabolus seems to be unchained, and to be roaming over the earth, seeking whom he may devour. But there is no real cause of discouragement. The truth is, these crimes and vices, so flush and full-blown, arise from the recolutionary character of the period in which we live. and the general waking up of sluggish human nature on a vast scale by the representation of the splendid prizes of wealth, political distinction, fame, pleasure, power, and the swarm of stinging motives, without the adequate counterpoise of a vivid and normal spirituality. We have attempted, in tilroad phrase, to run America on the track of churchism when nothing really can match and master the living, humans, wide awake, and undiluted Christiknow that the result at once, without fail, is mediated by the change. Why should we not suppose our Maker keeps his spiritual accounts as accurately as he loss his material? We cannot, in a word, carry on our big, dangerous, audacious America on the strength of Calvinism, or Catholicism, or a half Christianized Judaism. We believe, therefore, with all our heart. man have new to do in America, is to introduce the somewhat bluntly, "Who is Mr. Mayhew?" Having pure Gospel of Jesus to the acquaintance of our millions of human beings. To thousands and tens of wished to cantion the men against making them- going headlong into infidelity, and vice, and crime, selves so public, and risking their lives to come there | and ruin. We are rapidly on the way to respect for the sole benefit of another man. That man was nothing in religion which does not chime with our common-sense, our humane feelings, our natural conscience, our schemes of philanthrophy. will it be if, in rejecting as America must do earlier or later, the churches of Greece, Rome, England, and Holland, of Lather and Calvin, she still learns to Mayhew. He wished, however, to speak the truth, rotains the eternal substance and reality, the Church

The Riots is New-Jensey .- During the investiings, where he extracted information from the men gation in which the authorities are engaged, to disprivately, and then published it in his work. (Con- cover the guilty parties in the late riot, the underfusion.) That gentleman stated the other day in a signed priests have been solicited to reveal all the experiences, which differed little from those told at converted into the function of a spy or a secret the previous meeting, most of the speakers, indeed, police, under the hypocritical garb of religion and friendship? What authority is competent, in this propriate remarks, winding up the proceedings - free country especially, to enact laws compelling a having asked for a show of hands, to ascertain whe- clergyman to violate one of the most sacred rastituther the men would prefer to have a ticket-of-leave tions of his religion, and thereby obliging him, in self forever from the exercise of his priesthood, and to subject himself to degradation, whilst at the same Lord thanked the men for their very orderly beha- time his conscience was convicting him, by the act menical Council of the Catholic Church. Neither during the life nor after the death of the penitent can the confessor, directly or indirectly, in any case or for any purpose whatever, were it even to save his own life, reveal the sacred seal. What would be the result were it otherwise? The Sacrament of Confession, as also the Catholic Church, (of which this Sacrament is an essential part,) would fall into ruin. This is impossible. Legal gentlemen are aware of the usages of the Courts of law in the old country. regarding the rights and freedom of religion in this respect; as well as of the decisions of several Courts in this country on this point, which have justified clergymen under circumstances parallel to this in which the undersigned clergymen have been placed. Confident that they are shielded by the Constitution in the freedom of conscience and peaceful exercise of their religion, the undersigned trust that their couduct in declining to answer the questions regarding the sacramental secret in confession, will viewed as exhibiting any disrespect to the laws or civil authority.

> JAMES COYLA. J. VENUTA.

Jersey City, Feb. 18.

Mysterious Case of Love, Seiritualism, and Surcine.-A medical student, aged 19 years, committed suicide in Philadelphia two or three days ago by taking prussic acid, under the influence of love and spiritualism. His name is Charles Whippo, son of Dr. Whippo of New Castle, Lawrence Co., Pa. He left a letter for his father in which he says "Come and take my dead body." It appears from letters in his trunk that he was enamored of a married lady in Salem, Ohio, and that the feeling was reciprocated. The deceased was a spiritualist, and so was the lady. On the day of his death he received a letter from a lady, as an envelope shows, and immediately after he committed the fittal act. He left a note for the lady in Salem, of which the following is a copy, except her name :-

"My dearest N—, I will see you in the spirit form before you will have read this my last communication on earth. My hopes are blasted forever. You tell me we can never hope to meet on earth. I will-die and live, with you forever. Farewell, farewell. Till then I am by your side. I am yours in beaven, as I have been on earth,

CHARLES." On an envelope was found written in the sumes hand "I am a murdener," whence it is conjectured he murdered or intended to murder some person who stood in the way of his hopes." There is a mystery in the whole affair. with a like of decree of

SALE CAL SERRIVITTANCES oran kaon's I e chank and BEGLAND, LIRELAND, SCOTLAND, & WALES SIGHT DRAFTS, from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on
The Union Bank of London, London.
The Bank of Ireland, Dublin.
The National Bank of Scotland, Edinburgh:
By HENRY CHAPMAN & Co.,
St. Sacrament Street.

Montreal, December 14, 1854.

# The True Mitness.

MONTREAL, FRIDAY, MARCH 6, 1857.

NEWS OF THE WEEK.

Our European fyles by the last steamer present little of interest. It is announced, however, that it is not the intention of the British Government to despatch additional troops either to Persia or to China; from whence it may be concluded that the hostilities in which we are now engaged in the East, are about to be amicably concluded.

The third Session of our Provincial Parliament was opened on Thursday of last week by His Excellency the Governor General in person. The speech from the Throne, a lengthy and carefully prepared document, holds out no prospect whatever to the Catholics of Upper Canada, that it is the design of our present Government to introduce, during the course of the present session, any measure to relieve them from the burdens which press so heavily upon them, with respect to the School Laws.

The address in answer to the speech was carried by large ministerial majorities. As yet the time of the Legislature has been taken up with notices of motions, about different subjects nowise interesting to Catholics. For us the great question, that which should take precedence of every other, compared with which no other question is worthy a moment's consideration, is the question of "Freedom of Education; for in this question are involved the spiritual welfare of our children, and the most momentous interests of succeeding generations. If, however, tamely subscribent to the ministers who have insulted them, indifferent to the wrongs inflicted upon them, to the dangers to which the faith of their children is exposed, and the admonitions of their holy religion, our Catholic population are content to sit calmly with arms folded, whilst their enemics are busy rivetting on their feet the shackles of "State-Schoolism," it is in vain for them to expect that those Ministers will exert themselves on their behalf, to save them from the consequences of their culpable folly, and miserable dereliction of principie. We trust however that better counsels will preval; and that the Catholics of Upper Canada will during the present session force the discussion of the School Question upon the Canadian Legislature. This counsel will of course be most distasteful to the pack of timeservers and venal sycophants who bring disgrace upon our cause and the name of Catholics; but it will as Romish criminals to Protestant ones is as six of our calculation that, which to suit his purpose suredly approve itself to the conscience of every to one be not an impudent falsehood, the numhonest man, who has at heart the interests of morality and religion. If we were only honest and united, true to ourselves and to our holy mother the Church, the issue of the contest in which we are engaged would not be long doubtful; and our efforts for " Freedom of Education" would quickly be crowned with success.

From Nova Scotia we learn that the Catholics have by a bold and united effort ejected Mr. Howe, and his clique from office; thus setting us of Canada an example of union and disinterestedness, which it would be well if we would imitate. We, by our tame submission to wrong, by our sordid place-hunting, and abject crouching beneath the lash of our rulers, provoke persecution, and invite insult. Our Catholic brethren of the neighboring Province on the contrary, regardless of party interests, and deaf to the blandishments of the dispensers of official garbage, have, whilst stoutly asserting their rights as freemen, and faithfully performing their duties as good Catholics, achieved a victory, which for many a long day will serve as a warning to all ministers who may feel inclined to treat the demands of Papists for justice, with contempt. All honor to the brave Catholics of Nova Scotia.

PROVINCIAL CRIMINAL STATISTICS.

A few weeks ago, the Toronto correspondent of the Montreal Witness, whose communication appeared also in the Toronto Globe, favored us with the following startling assertion, strongly Italicized of course, in order to make a deeper impression upon the minds of the readers:-

"According to the population of each, the proportion of Romish criminals to Protestant ones, is as six to one."

If true, such a statement would be sufficient to raise a strong presumption against that religion which, in proportion to its population, furnished such a fearful preponderance of criminals; be supposed that it was but too true, and that the "Rule of Three." Catholics could not venture upon a denial. For

Montreal Witness with figures, not of speech, but of arithmetic; and then to leave our readers to draw their own conclusions.

To our authority no one can demur. The Police Returns, published annually for our large of figures. cities, afford but very imperfect data from whence to deduce the comparative criminality of the respective portions of our mixed population.-In these Returns, the numbers are swelled by all the poor destitute vagrants whom, as homeless and friendless, the Police have been obliged, from motives of humanity, to arrest during the year. They are records, not of convictions for crime, but of committals merely; and, of the offenders who therein figure, not only are the offences often of the most trifling description; but they are very often of a nature involving no moral turpitude whatever. Cases of violation of some Police regulations, against fast driving of cabs, selling of fruit in forbidden places, obstruction of thoroughfares, &c., &c .- nuisances indeed which should not be tolerated in a well governed city, but which do not necessarily imply any moral depravity on the part of the perpetrators-are the offences, or crimes, with which these Police Returns have principally to deal. It is therefore evidently absurd to appeal to them as a test of the comparative morality of the different nationalities, and religious denominations into which our Canadian community is split up.

To none of these objections are the "Annual Reports" on the state of the Provincial Penitentiary, liable. Here we have to deal, not with paupers, not with violators merely of some Police regulations, but with criminals-real criminals-guilty, and clearly convicted of moral offences, often of the deepest dye. To these Reports," therefore, as more reliable than the Police Returns," do we refer, to see if the incontrovertible statistics therein contained substantiate the assertion of the writer in the Montreal Witness-that, " according to the population of each, the proportion of Romish criminals to Protestant ones is as six to one."

First then we would observe that, according to the Tables given in page 50 of the "Report" before us, it would appear that, at the time of its compilation, the whole population of Canada Irish arrested is put down at 3,585: but we have amounted to 1.842,265.

Now, the Catholic population of Canada is put down at 914,562-or nearly one-half. The two populations-Catholic and Protestant-are to one another as 914,562 to 927,703; or, for all practical purposes, we may take them as equal; the difference being so slight as to be scarce appreciable.

Again, at page 33 of the same " Report," we find the total number of Protestants in the Penitentiary at the commencement of last year given

Of course, therefore, if the statement in the Montreal Witness-to the effect that, " according to the population of each, the proportion of ber of Romish criminals undergoing punishment | ness, there should have been only 20 Protestant in the Penitentiary must be 1,962.

But again referring to the same " Report," we tholics in the Penitentiary on the first day of Protestants undergoing sentence was not 20, but January, 1856, was"-230; or, in other words, that, "according to the population of each, the | Catholic and Protestant Irish assumed by our opproportion of Romish criminals to Protestant ones is"—not as 6 to 1—but as 2.3 to 3.2.

We leave it to our cotemporary to adjust, if possible, the above discrepancy betwixt his statistics, and those of the official document from which we have quoted. He will find it, however, very difficult to get rid of the fact that, whilst the Catholic population of Canada had, on the 1st of January of last year, only 230 of its members confined as criminals in the Penitentiary, the number of Protestant felons therein detained amounted to no less than 327. Upon these facts,

we feel that no comment is necessary from us. Again: during the year 1855, the Protestant population of Canada furnished the Provincial Penitentiary with 106 criminals. Now, as the Catholic and Protestant populations are nearly equal, it follows that-if "according to the ponulation of each, the proportion of Romish criminals to Protestant ones is as six to one"the Catholic population must, during the same period of time, have given to the Penitentiary no less than 636 criminals. By the "Report" before us, however, it would seem, at page 32, that "the number of Catholics received in the Provincial Penitentiary during the year 1855, amounts to 87. Unless, therefore, 87 be to 106 in the same ratio as 6 is to 1—the statement of the Montreal Witness as to the comparative criminality of the Catholic and Protestant portions of our population, respectively-is an impudent falsehood. In fact, the veracity and honesty of the Montreal Witness may be satisfactorily tested if unnoticed, or uncontradicted by facts, it might by any tyro in arithmetic, who is acquainted with

And yet again: Lower, or Eastern Canada is these reasons, we have consulted, and intend to decidedly the more Catholic, or Romish section lay before our readers a few facts from, the of the Province; and of its Romish population, "Annual Report of the Inspectors of the Pro- the great majority are of French extraction .vincial Penitentiary, published last year by If therefore Romanism be unfavorable to moorder of the Legislative Assembly. We intend | rality, and favorable to the development of cri-

parent amongst our Lower Canadian population; and especially amongst that portion of it which is of French extraction. This self-evident truth premised, we will again descend into the region

We learn from the " Report," pp. 32-33, that the total number of criminals from all parts of the Province confined in the Penitentiary during 1855, was 557.

Of these 557 criminals, Lower, or Romish Canada furnished from its Catholic population only--69.

And of these 69 Catholic criminals from Lower, or Romish Canada, there were, of French extraction, only-53; and of these 53 Catholic criminals, the Report significantly remarks, that, most of them had made their apprenticeship to crime within the United States or in Upper Canada," where of course they had come within the range of Protestant influences.

In other words-Lower, or Romish Canada which, if the theory of the Montreal Witness be true, should furnish from its Catholic population by far the greatest number of criminals, furnishes scarcely one-eighth of the whole. Upon these facts, comment is surely unnecessary; as are also the French Canadian Missionaries, to the most moral portion of our Canadian population.

We may add here, that, to our Yankee neighbors belongs the honor, such as it is, of furnishing in proportion to their numbers, the greatest number of criminals. According to the " Report"p. 56-it would appear that, from a population of 56,214 Americans in this country, we draw no less than 80 convicts for our Penitentiary. In other words-whilst the native Canadian population gives only 1 criminal to 7,020 of a nopulation, the natives of the United States resident in Canada furnish us with 1 to 702; that is, with tenfold as many criminals, in proportion to their numbers, as do our own native population. This speaks strongly in favor of Yankee State-School-

One word more to the writer in the Montreal Witness, and we will give our readers a respite. In the " Police Returns," upon which our opponent bases his calculations, the total number of no positive data from whence to determine their respective religious denominations. We however fully agree, in one respect with the Montreal Witness that "the vast bulk of the lower orders of the Irish are Roman Catholics":--and we will accept-for the sake of argument-that the Catholic and Protestant Irish in Canada are to one another as six to one; these being the proportions that he himself assumes, when he puts down, out of the above mentioned 3,535 Irish, 3,000 as Catholics, and 535 as Protestants.

Now from the "Report" of the Penitentiary, p. 32, we find that on the 1st of January last there were 120 Catholic criminals of Irish origin therein confined; therefore, assuming as the basis is adopted by the writer in the Montreal Wit-Irish criminals, confined in the Penitentiary at the same date. From the "Report," however, 67; thus showing—if the relative proportions of ponent be correct—that according to their respective numbers, the proportion of Irish Protestant criminals to Irish Catholic ones, is as three

And even if we reject the hypothesis of our opponent as to the relative numbers of the Catholics and Protestant populations of Canada, it is clear that, unless the latter be equal to more than one half of the other, the Protestant Irish furnish to the Penitentiary far more than their due share of criminals. Now when it is remembered that the greater part of our Irish population is composed of those who have been compelled to leave their native land through poverty—and that by the famine, the Catholic portion of the populagreater number of emigrants to Canada—there can be no doubt that hitherto the great bulk of the Irish immigrants in Canada have been Catholics; and that, therefore, the "vast bulk" of the Irish population of Canada at the present moment is Catholic. There can therefore be as little doubt that "according to the population of each, the proportion of Irish Protestant criminal to Catholic ones"—as denoted by the statistics in the "Annual Report of the Provinand affords a convincing proof that, morally, the Irish Protestants of Canada contrast very unfavorably with their Romish fellow-countrymen.

\* About the same as at home.

A FEW PROVERBS FOR THE USE OF THE "JOURNAL DE QUEBEC."

" Ne respondeas stulto juxta stultitiam suam, ne efficiaris ci similis."-Prov. xxvi. 4.

This advice of the wise king reminds us, that, neither the reputation of the Journal de Quebec, nor our own, requires us to rebut seriously the imputation of personal and interested motives, to which our Quebec cotemporary attributes the opposition of the TRUE WITNESS to M. Cauchon, and his servile supporters of the press. They, even, who doubt of the wisdom of our policy,

does the Journal de Quebechimself believe in the truth of the insinuations in which he permits himself to indulge at our expense. Why then, it may be asked, do we notice him at all? Because, we reply, it is also written-" Responde stulto juxta stultitiam suam, ne sibi sapiens esse videatur."-Prov. xxvi. 5.

Without therefore attempting to justify that which stands in no need of justification, we content ourselves with telling the Journal de Quebcc, that, he well knows that the sole cause of our opposition to his Ministerial friends is the same as that which compelled His Lordship the Bishop of Toronto to launch at their heads—however reluctantly-the spiritual thunders of that Church, of which he is a Pastor, and an ornament; and that it was the dishonesty of M. Cauchon and his supporters—their tergiversation, their shameful dereliction of principle, their continued refusal of justice, and their cowardly betrayal of our dearest interests as Catholics-that provoked both the spiritual censures of the Bishop of Toronto, and the opposition of the TRUE WITNESS. If the one was well merited-and that it was so, the Journal de Quebec cannot deny without thereby arraying himself in opposition to a Prelate of the Church-so also was the other; for faithful to its Prospectus, the TRUE WITNESS knows no party but the Church; and with him her interests, her honor, are paramount to every other consideration. Now no honest Catholic can support or defend the men whom the highest ecclesiastical authorities have been obliged to condemn.

This simple fact, alone, therefore, should fully suffice to exonerate us from all suspicion even, of personal or interested motives in our hostility to M.Cauchon and the venal herd who bring disgrace upon the name of Catholicity by supporting and defending him. Still, had the Bishop of Toronto not spoken, many and grave reasons are not wanting for the hostile tone which the TRUE WITNESS has adopted towards the men who have betrayed us.

1. The condition of the Catholic minority of Upper Canada, under the operation of the actual School system, has long been a subject of complaint to the Catholic Bishops, Clergy, and laity of the Province. This condition, the Ministry positively refused to ameliorate, upon the plea that the demand was unseasonable or inopportune-really, because they feared that any attempt by them, to redress the wrongs of which the Cherch, in all her members, complained, might, by provoking the antagonism of the Protestants of the Upper Province, endanger their situations as members of the government. Here is one valid reason for our opposition to, and who last session of Parliament approved himself contempt for, M. Cauchon, and his soi disant | a traitor to the Church, by voting for what the Catholic colleagues.

2. Another equally good reason is to be found he knew how his patron had voted—as " amendin their vote for the infamous amendments of Mr. Drummond's "Religious Incorporation Bill." By voting for those amendments, they have in- selves Catholics, voted for them likewise traitors: flicted a deadly blow on the Church in Canada; and so also must be that public journalist who and have been guilty towards her of an insult of the grossest character, for which no subsequent repentance can ever atone. Never can they find, at page 32, that "the total number of Ca- p. 46, we learn that the actual number of Irish again acquire as public men, any title to the respect or confidence of the Catholic community. These are the causes of our hostility—not to private individuals, but to the Ministry; and to every Catholic, to every one except the ministerial hireling, or "government back," these reasons must appear amply sufficient.

For there can be no possible excuse for their conduct on the "School Question." Either our demands are just, or unjust. The Ministry do not believe them to be unjust, or they would not fail to publish it, as their opinion to the world; and thereby make unto themselves a little political capital. But if they do not believe our demands to be unjust, the Ministry must believe them to be just; and would therefore, if honest men, to whom it is of more consequence to do justice than to retain place and salary, exert tion of Ireland were the chief sufferers, and there- themselves to the utmost to procure their full and fore in proportion to their numbers furnished the immediate concession from our Protestant opponents; because it is never unscasonable, never an unfit time, to do justice, or to grant a just demand. Had Ministers pursued this bold and honest policy last session, we do not believe that they would have seriously risked their dearly beloved salaries; but at all events, they would have preserved their honor, and merited the hearty support and sincere gratitude of the entire cial Penitentiary—67 to 120—is far too high; Catholic community. As it is, they have merely his wife's paramour, is applauded. prolonged for a few months a degrading official existence; and have for ever forfeited all title to the respect or confidence of the honest Catholic.

The only excuse that the Journal de Quebec offers for M. Cauchon's conduct in supporting Mr. Drummond's amendments to the "Religious Incorporations Bill" is this-That he, M. Cauchon, is not alone in his infamy, and that others are fully as vile as he is. This may be, but is no kicked the Reverend gentleman; but, on cross excuse for M. Cauchon; it shows only that political honesty is a very rare commodity amongst Canadian statesmen. No honest man, calling himself a Catholic, would have voted for these

That Protestants should have voted for them, was the natural consequence of their Protestantism. In that vote therefore there was nothing disgraceful to meet the bold assertion of the writer in the minality, its effects must of course be most ap- cannot impugn the purity of our motives; nor to Protestants, because nothing inconsistent.

amendments -- no matter what the consequences to the Ministry, or the material interests of the country, of his refusal. The honest Catholic would sooner have allowed himself to be torn to pieces by wild horses, than have voted for such a measure; not because of any pecuniary, but because of the irreparable moral, injury thereby inflicted upon the Catholic Church in Canada-an injury so great, that compared with it, the abolition of tithes, the suppression of our convents. and the spoliation of all our religious communities would have been but a trifle. These merely material or necuniary injuries might, by the zeal of the faithful, be easily and in a short time replaced; whilst the brand of infamy impressed upon our Clergy and Religious, by the vote of M. Cauchon and his Kawtholic colleagues, is indelible .--They thereby formally proclaimed to the world, that, in their opinion as Catholic Legislators, the Bishops, Clergy and Nuns of Canada were such a set of unprincipled knaves and greedy cormorants—so incorrigibly prone to prostitute their sacred functions by the bedsides of the sick and dying, to the purpose of dishonest and ignoble gain-that it had become absolutely necessary for the Legislature to interfere with, and restrict the individual in the exercise of of his natural right of disposing as he pleased of his own; in order to put a stop to the frauds perpetrated by Romish ecclesiastics upon the natural heirs. This was the meaning of Mr. Drummond's amendments; this was what M. Cauchon and his supporters deliberately affirmed, when they voted for those amendments; and this is what every consistent man, who, in Parliament, or through the columns of the press, supports the Cauchon Ministry. asserts to-day. The Catholic therefore can only defend his Church, in the persons of her Bishops, Clergy and Religious, from these vile assertions, by waging an unremitting and uncompromising war with the Ministers who have dared so grossly and unjustly to assail her. In short our position is this. If the aforesaid amendments were necessarythen should our Catholic ecclesiastics in Canada be the object of our scorn and abhorrence: if they were not necessary, then as Catholics jeatous of the honor of our Church, we must entertain the same feelings of scorn and abhorrence towards M. Cauchon, and all his abettors.

The Journal de Quebec must also allow us to set him right upon another point. We hold him morally responsible for the acts of M. Cauchon, and a participator in his infamy- not because in 1854 M. Cauchon was editor of the Journal de Quebec; but because, in 1856 and 1857 the present editor of the Journal de Quebec supported, and still supports the same M. Cauchon, Journal himself qualified-before however, that mens traitres." Now if the said amendments were traitres, then were they who, calling thempretends to condemn the amendments; and yet gives the aid of his venal pen to the minister who voted for them. Thus an English proverb-but not one of Solomon's-says, "The receiver is as bad as the thief."

With this explanation of our conduct, and of our motives in opposing the present Ministry, we intend to let all controversy on the subject with the Journal de Quebec drop forever; recommending him to adopt a similar resolution, both for the sake of his masters, and for his own sake -as it is written-" Stultus quoque si tacuerit sapiens reputabitur; et si compresserit labia sua, intelligens.—Prov. xvii., 28.

ST. Roch's Rior .- Some four or five persons, including the husband of the young woman, with whom the Rev. M. Pepin was caught locked up in a room—have been held to bail on a charge of riot and assault. A correspondent of the Quebec Colonist calls attention to the fact-that a person who, under far less aggravating circumstances than those which procured for the Rev. M. Pepin the benefit of a sound kicking-shot the paramour of his wife dead, was, amidst the general applause of the Province, found "Not Guilty" of murder, by a Canadian Jury. It would seem, therefore that, in the eyes of Protestants, to kick a man whom you catch with your wife, is a more serious offence than it would be to kill him; for the kicking of the Rev. M. Pepin is called a " Brutal Outrage;" whilst the act of him who, with far less provocation, shot

We cannot of course anticipate the action of our legal tribunals; but this we may say-that, in the St. Roch's affair the only thing to be wondered at is, the extreme moderation of the injured husband, and his friends. Not only does it now appear from the Rev. M. Pepin's own affidavit, that he was locked up in the room with Jacques' young run-away wife, at the time the husband broke in upon the couple, and examination, it was at length extorted from the Rev. M. Pepin himself, that, Jacques' wife had actually been living with him for four or five days, in his-M. Pepin's-house previous to the affair in which he received his well merited chastisement from the hands of an insulted, and deeply injured husband. Thus is it that these demure jooking, sanctified, Maw-worms bring grief and dishonor into every household into which they are permitted to thrust their filthy persons. aving

Jacques is but a poor man; and there is alas! one law for the rich, and another for the poor. A rich man shoots the seducer of his wife dead, and is applauded for the act. Poor Jacques merely kicks a soi disant Minister of the Protestant Gospel whom he catches locked up in a room with his run-away wife-and with whom the unhappy creature had been living for some days after deserting the marital roof; and this moderate exercise of a husbands rights is denounced by a mendacious Protestant press as a "Popish Outrage upon an unoffending minister of Christ, whilst giving the last consolations of religion to a dying woman; and who is represented as having been, whilst thus engaged attacked by a mob of Romanists-headed by their Priests. A Protestant he is verily a marvel of impudence.

The Concert on Tuesday evening, in aid of the funds of the Providence Convent, was a most decided success; and reflects the highest credit upon the artists who tendered their services, and the other generous individuals upon whom the arrangements devolved. For their charitable exertions, they have, on earth, the prayers of the widow and orphan children; and in heaven will, we hope, meet with that reward which our Lord has promised to all who give even a cup of cold water in His name.

THE NORMAL SCHOOLS .-- On Tuesday morning the Normal School, Jacques Cartier, was opened with due solemnity in the old Government House. The Hon. M. Chauveau presided and delivered an admirable address. His Lordship the Bishop of Montreal honored the ceremonies with his presence, and made a feeling appeal to the students. Many other gentlemen also addressed the meeting; and after a few remarks from the Superintendent the proceedings closed with the National Anthem.

The MiGill Normal School was opened on Tuesday afternoon, and was attended by a large body of our leading citizens. A most admirable discourse was delivered by the Rt. Rev. Dr. Fulford, Anglican Bishop of Montreal; in which His Lordship took occasion to insist, in the most forcible terms upon the danger of eliminating the religious clement from education. We regret that this week we have not space to lay this masterly address before our readers; but we shall have the pleasure of doing so in our next issue. We rise from its perusal with a sincere respect for its author; and a sincere wish that the principles therein inculcated may find a response in the breasts both of Catholics and Protestants.

Our strictures upon Mr. Valdeck's credibility as a lecturer upon European history, have elicited the subjoined letter from that gentleman; which he sends to us, accompanied with some very flattering testimonials from the Toronto Globe, the Daily Colonist, and other Upper Canada journals. We reserve to ourselves the right of making a few comments upon Mr. Valdeck's letter, which is as follows :--

To the Editor of the True Witness. RESPECTED Sin-I read your last observations in regard to my lectures; and I will heatate not for a

moment to answer them.

Here are my historical

livery of my lectures : After Charles Duras was murdered, Elizabeth, the Queen of Louis the Great drowned, Mary, their daughter, (known as King Mary) for the people of Hungary had an irreconcileable aversion to the name of Queen, and, consequently, whenever a female succeeded to the throne of Hungary, she reigns with the title of King.) Thus, Mary married Sigismund, King of Brandenburg, which action caused a civil war in Hungary, and the rivers of that country flow with blood. The nobles of Transilvania assembled themselves, and determined to dethrone King Sigismund for which reason they invited the Turks, with the intention of giving up to them Transilvania, if they should aid them in dethroning Sigismund (1380.)— The Hungarians, in Hungary, remained faithful to Sigismund, who, for nine years, had to struggle against the Turks; and finally he was defeated by the Sultan Bajazet, surnamed the Lightning, under Adrianopolis (1389.)

When the Hungarians observed the intention of the Turks, of making the whole of Hungary a tribu-tary Province to the Sultan of the Ottoman Empire, they united themselves; and King Sigismund, after having recovered from the heavy blow inflicted upon him and his people by the Sultan Bajazet, he marched onco more against the Turks, and made Wallachia

and Moldovia tributary to him.
Under the reign of Soliman II., Hungary was invaded by the Turks, and the Hungarian King, Louis II., fell (he was drowned in a morrass) on the battle field of Mohnez; and the field was covered with 20,000 Hungarians (1526.) He advanced towards Pesth and Buda, besieged them, and only the Magyars defended their own country. The Emperor of Austria, Charles V.; King Francis I. of Prussia; Ferdinand, the King of Hungary; Sigismund, the King of Poland; and Basil Wanovich, Emperor of Russia-sent an embassy to Solyman, begging peace from him, which was refused.

From the year 1526 to the year 1529, the Hungarians alone braved the Turkish assaults, and tried to drive out of their country the Asiatic barbariansthe Turks-who, in connection with the Transilvanian Prince, Zapolya, together with a host of Tran-silvanian nobles, attempted to destroy the existence of Hungary. After three years' fighting, under the walls of Buda, and on the famous battle-field, Rakoshi, near Pesth, Solyman was forced by the Hungarians alone, to raise the siege of Buda, and to march against Vieuna. The strong walls that surround Vienna, and which were built in the year 1194, with the ransom paid for Richard I. of England (£40,000) in connection with the brave resistance by the garrison of Vienna, and, on account of an internal revolution in Asiatic provinces, Solyman determined to raise the siege of Vienna, without having been driven away by any nation. He re-entered Hungary, and was driven out of the country by the Hungarians themselves, and without the aid of the House of Hapsburg.

This is my statement, Sir; and if I was misunder stood in my explanation, I am sorry for it; but you may rest assured, that I do possess a perfect knowledge of the history of my native land, as well as that of other nations.

At that time the Hungarians alone cleared their mother soil from Turkish invasion; and this is the only point on which I am taken at task by the Roman Catholic press, and on which I have to speak for my defence; and I give you now a true and faithful re-port of my statement on this subject in my lectures, which I may prove by hundreds of my audience who

had listened to my deliveries.

In regard to the siege of Vienna, under Soleiman, the Magnificent, who held it besieged from the 10th of July to the 2nd day of September, 1683, I said nothing; because this subject belongs to the history of the German Empire, and not to that of my country.

I know well, that the noble King of Poland, John Sobieski, rescued Vienna from Turkish invasion; and also that the Turks, after being driven away from Vienna, they intended to keep Hungary under their sway. But, at that time, the Hungarians formed a part of the population belonging to the Emperor of Austria; and, as such, they had a right to expect that their monarch should guard and defend them against the Turks.

In the year 1684, the Duke of Lorraine lost 30,000 men in a fruitless attempt in taking Buda from the Turks, who, after having been driven away from Vienna, took possession of Buda. The Duke, after having lost his army, he gathered the Hungarian youths and men, under the banner of the Emperor, to fight the battles in Hungary, and after having held Buda besieged for two years, he at length carried it by storm, (1684) and delivered up the Mahomedans to the fury of his soldiers.

This was a hard blow to the Turks, which caused their ruin; and the many victories gained over them by Prince Eugene, in the year 1716, stopped the future invasions of the Turks of the rest of Europe.

Yet, no history can contradict, that the Hungarians fought alone their battles against the Turks, for over one hundred years; and that, under the reign of the Emperor Maximilian, Hungary fought her own bat-tles, as well as those of the House of Hapsburg.— Did not Hungary save the Crown of Austria, under the reign of Maria Teresa, Empress of Austria? Was not Vienna in the hands of German troops? Did he not come to Hungary and implore the Magyars for help; giving to them their constitutional rights, and invoking a curse before the Altar of God, upon every one of her successors who should try to oppress the Magyars in future? Have not the Hungarians alone defeated the German troops, and restored the throne and crown to Hapsburg's family? Do you call these historical facts, to be false?

These are my historical statements; and every man who would attempt to contradict them, must be either a fool, ignorant in the world's history, or a known. You may make such use of this letter, as you please. Respectfully yours,

ALEX. DE VALDECK.

Belleville, Feb. 28, 1857.

The admission of Mr. Valdeck that in the irst siege of Vienna by the Turks, the assailants were not "driven away by any nation" is an admission that it was not by the valor of the Hungarians that, upon that occasion, Christendom was delivered from the impending peril; which is just what we asserted in our last.

To the lecturer's statement, that-- "he"--the Sultan-" re-entered Hungary, and was driven out of the country by the Hungarians themsclves, and without the aid of the House of Hapsburg"-we oppose the testimony of the Protestant historian Robertson; who, in the fifth book of his " Reign of Charles V.," gives, under the date of 1532, the following account of the events which compelled the Sultan to retreat to Constantinople:---

" The intelligence which Charles received of Solyman's having entered Hungary at the head of three hundred thousand men, brought the deliberations of the Diet of Ratisbon to a period; the contingent both of troops and money which each prince was to fornish towards the defence of the empire having been already settled. The Protestants, as a testimony of their gratitude to the Emperor, exerted themselves with extraordinary zeal. . The Catholics imitating their example, one of the greatest and best appointed armies that had ever been levied in Germany assembled near Vienna. Being joined by a body of Span-ish and Italian veterans under the Marquis del Guasto; by some heavy armed cavalry from the Low Countries, and by the troops which Ferdinand had raised in Bohemin, Austria, and his other territories, it amounted in all to ninety thousand disciplined foot, besides a prodigious swarm of irregulars. Of this vast army, worthy the first prince in Christendom, the Emperor took the command in person; and mankind waited in suspense, the issue of a decisive battle, between the two greatest monarchs in the world. But each of them dreading the other's power and good fortune, they both conducted their operations with such excessive caution, that a campaign for which such immense preparations had been made, ended without any memorable event. Solyman, finding it impossible to gain ground upon an enemy always attentive and on his guard, marched back to Constantinople towards the end of Autumn."

And the historian adds:-

" To have obliged him-Solyman-to retreat merited ery considerable praise."

If therefore Robertson may be believed, it was not "by the Hungarians themselves" that the Sultan was "driven out of the country;" but by the united arms of Western Europe-by the solid infantry of Spain and Italy led by the Marquis del Guasto; by the heavy armed cavalry of the Low Countries, and the contingents furnished by the German princes; the whole commanded by the Emperor Charles V., who in the words of the historian, "obliged him"-the Sultan-" to retreat." The debt of gratitude, therefore, which for their services on that occasion. Europe owes to the Hungarians, is very

Mr. Valdeck also tells us, that-" in regard to the siege of Vienna under Suleiman the Magnificent, who held it besieged from the 10th of July to the 2nd day of September 1683"-he said nothing; "because this subject belongs to the history of the German Empire, and not to that of my country." In this respect Mr. Valdeck-of whose historical accuracy the Toronto Globe and Colonist express such a high opinion-was quite right; seeing that the siege of Vienna by Suleiman the Magnificent in 1683, belongs entirely to the domain of Comic History; and not to that of either Hungary, or the German Empire-and for the following excellent reason.

Suleiman the Magnificent could not have held Vienna besieged from the 10th of July, to the 2nd day of September 1683," because the said Suleiman DIED August 30, 1566, before the walls of Sigieth; which place was captured by the Turks, a few days after the Sultan's death. Now the Sultan who died in 1566, could not

intelligent Protestant audience, he would have told them that the famous siege of Vienna in 1683, was undertaken by the armies of Mahomet IV., the son of the imbecile Ibrahim I., as Racine calls him; which armies were led by the Vizier Kara-Mustapha, and were signally routed by the glorious John Sobieski-to whom, and to whose brave Poles-and not at all to the Hungarians-is the gratitude of Christendom due for its deliverance from the Ottoman yoke.

With these observations we will take farewell of Mr. Valdeck. The Globe and Colonist may land his abilities, information, and historical accuracy if they please. But we think that we have fully made good our point-that, the man who can so misrepresent facts, so distort history. and can perpetrate such anachronisms, as does this Mr. Valdeck, is hardly fitted to lecture upon history; unless it be before "an intelligent Protestant audience." No doubt he is good enough

CONSECRATION OF THE NEW CATHOLIC CHURCH AT NAPANEE, C.W.

(To the Editor of the True Witness.) DEAR SIR-On Sunday the 1st ult., His Lordship the Right Rev. Bishop Phelan, consecrated the New Catholic Church at this place. The ceremony was most imposing.

His Lordship was aided by the Rev. Thomas Walsh our newly appointed Pastor here, and at Tyendenaga to fill the vacancy occasioned there, by the death of the much lamented Rev. Charles Burke, R.D. Our venerable chief pastor before commencing the cere-mony, entered into a full and lucid explanation of the ceremony, describing very minutely the usages of the Church in such cases, to the infinite satisfac-tion and edification of all present. His Lordship discanted in happy terms upon the growth of Catholicity in and about Napance, as was proved by the handsome edifice he was on the eve of Consecrating in honor of St. Patrick, whose name the church is to bear. His Lordship in very feeling terms begged his own people and their Protestant neighbors (of whom a great many were present) to live together in peace. love, and unity, and ended his eloquent and feeling address by thanking the Protestant Community for their liberal subscriptions towards the Church and assuring them of his friendly feeling towards them-

His Lordship then requested all to go outside. When His Lordship followed them, going round the outside of the Church consecrating it, after which the door was again thrown open when a handsome collection was raised to aid in paying off the debt. His Lordship then ascended the Altar and celebrated High Mass, aided by the Rev. Mr. Waish. Mass over, his Lordship again addressed the Congregation con-

gratulating it on so happy an event.

The Church is a very handsome stone structure 36 by 64, elegibly situated on a piece of ground munifi-cently granted for that purpose, by the Executors of the late John S. Cartwright, Esq.

Some eight years ago the Catholics of this place did not exceed in number 20; at this day we count over 200 and are steadily increasing. While upon this subject I must not forget to mention that the present advanced state of the new Church is owing in a great measure to the unwearied exertions of our late much esteemed priest, the Rev. Thomas McMahon, who has been officiating amongst us for the last two years; and who to use the words of St. Paul " worked in season and out of season" for the salvation of his flock, exhorting us to action to aid him in raising a Temple to the living God. During the intense cold in winter and the excessive heat in summer, he travelled miles along the line of the Grand Trunk Railroad, raising money from the workmen, and others, for that Church; his only reward here, being an approving conscience, and the encouragement and approbation of our venerable Bishop-whose heart and soul seemed wrapped up in the desire to see that Church finished. His Lordship has been pleased to remove the Rev. Mr. McMahon from here, to a portion of the Tyendenaga mission where his usefulness will soon be felt and appreciated, and to which place he carries with him the hearty good will and affection of the flock he has left behind him. May God in his mercy crown our venerable Bishop's and his labours with success; and in the end may they hear the sweet invitation-" Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world --which is the ordent wish of

Yours, truly, Napange, 28th Feb. 1857.

> THE IRISH BAZAAR IN QUEBEC. To the Editor of the True Witness.

Quebec, Febry., 28 1857. Sin-Our Bazaar has ended. The proceeds amount to the large sum of £1140—(four thousand five hun-kred and sixty dollars.) This is a very handsome sum, when we consider the dullness of the times, and the inclement season of the year in which it was held. On Wednesday 18th inst., the joyful laugh of the promenaders had ended, the last notes of Sir Roger de Coverley died away, when the carpenters began arranging the tables, &c. During the early part of the day, the Music Hall presented a scene of confusion that might vic with a first of May flitting. Ladies, busy as bees running to and fro, with white aprons over their dresses, gents affording a helping hand, maid-servants sweeping, carpenters hammering, and always-in-the-way, boys adding noise to the confusion. At two p.m., on the outside of the Hall the flag of Erin was placed together with the French-Blue, White, and Red, and the English-Red, White

Ay you entered the Hall, the coup diecil was mag-nificent. The galleries were tastefully decorated with the colors of the Canadian Militia, along with flags and streamers of every description. Beneath were displayed with great taste, the plain as well as the ornamental work of the old and young Ladies of St. Patrick's congregation. Chairs, fre-screens, waxwork, needlework, useful as well as ornamental—crotchet work, &c.&., covered the large tables. Children's frocks, baby-linen, &c.&c., covered the sheets that were suspended from the galleries. There were also to be seen some very neat sketches executed by some young artists. In the upper end of the Hall the cake-table was groaning under the weight of luxuries. It would be a useless endeavor on my part were I to describe the handsome show of work, as I should be unable to do justice to those concerned. Suffice it to say, that strangers have arowed that they have never witnessed such a Bazaar, either here or elsewhere. Not only did it astonish strangers, but it even surprised ourselves, when we thought it was but three months ago, that the Bazaar was first spoken of

What feelings of pride must not the sight have kindled in the minds of the old. Twenty years ago, when the Celt freached 'the hospitable shores of Canada, bearing on his back his wardrobe, and possessed of no worldly riches save the religion handed down to him by his sires, and an unsullied character, little did he imagine that twenty years would bring about such a change. But twenty years have brought about a change. Now he looks around and sees the first Irish generation born in Quebec rising to eminence, taking their position in society; and still, though they may not have seen the "Gem of the Ocean," they love,

may the old then be proud of, and the young take when our ministers are engaged "tait a tait"-as the pride in, the late Bazaar.
On this occasion, there never was seen before such an array of beauty, as was collected in the Music Hall. There were the dark eyes, and the light blue ones. There

"Poor wisdom's chance Against a glance,"

could not but yield to beauty. The Ladies had such a coaxing manner of asking, that one could not, though he might be a miser, refuse to comply with their demands. Large as the Music Hall is, still it was fer too

small for the hundreds who sought admittance. The body of the Hall was crowded, as well as the galleries and staircases. It is computed that on some nights of the Bazaar there could not have been less than apwards of a thousand persons present. The crushing and heat can be better imagined than described. During the evenings of the Bazaar, the 17th Band, by the kind permission of the Officers :- the 16th Band, also granted by the kind permission of the officers-along with the Swiss Band-discoursed sweet

Others, as well as I, were happy to see many of our separated brethren come forward and generously aiding the good work. Behind the tables, as well as in the Hall, the charitable ones, " who kneel not at the same after with us," might be seen assisting and taking an interest in the Bazaar. Believe me that this mark of kindness and good will shown to us by day after Vespers in St. Patrick's Church. our Protestant fellow-citizens, will long be remembered by the congregation of St. Patrick's.

All bonor to the Irish Ladies of Quebec-all honor to those who helped them. May Heaven reward them one and all; and may success crown their next Bazaar, as it has done the one just ended, is the

TRIPLE LEAF.

To the Editor of the True Wilness.

Sin-I find that the Montreal Witness and the London Free Press have endeavored to make capital out of a fulse statement of a housing correspondent of the Toronto Colonisi. From the fact that he (the warof the Colonist) compares the collision to the "Battle of the Diamond," I would infer that he intended that the separate school-boys should be looked upon as "Defenders." It appears, however, to be untrue; as the Daily Colonist of the 6th February gives the following contradiction to his Thornhill correspondent of a former date :---

"TO CORRESPONDENTS.

'X., Thornbill, denies the statements firmished by another correspondent in that village relative to the collision said to have taken place between the chiliren of two of the village schools. We received the information in the first instance from an individual on whose veracity we supposed we might rely. From his social position, it did not occur to as that he would descend to the meanness of giving currency to a malicious untruth, as we are now assured he did. In spite of the most watchful care, vicious correspondents may sometimes lead the journalist astray, and think they are thereby accomplishing some creditable feat. But we do not envy the tastes of such gentry."

Will the other Witness, and the London Free Press, do the fair thing, by inserting the Colonist's correc-With respect to the newly established Separate School at Thornhill, I have every reason to believe that it is doing well. There is a good average atten-

dance of children; and if there are no obstructions unnecessarily placed in the way by the Ryersonian, or Anti-Separate School party, it will succeed. But the Trustees need not expect any favors or indufgence; and the slightest omission on their part, or that of the Catholic parents of Thornhill, will subject them to annoyance. For instance, if a Catholic head of a family cannot write, and cannot afford to lose a day to go to the Reeve, or Clerk, of the Township in which he is assessed, to give the necessary notice that he is a supporter of a Separate School, he is then liable to be taxed for the Common School; although he, in equity, should be exempt, if the Clerk of the Township gets the proper notice through the Trustees of the Separate School. mention this, because I find that in Toronto the Ryersonian Board are taking steps to prevent the Clerk of the Gouncil receiving such notices "in £6,000.—Quebec Morning Chronicle, bulk" from the Trustees of the Separate Schools in Sagninger.—Yestesday morning. hey will be seriously inconvenienced; and I

Feb. 23, 1857.

SAINTS AND SINNERS. "Confess 1 must

At times I'm fashed wi' fleshly lost At ither times, wi' wardly trust Vile self gets in.

Mr. Amiron-1 mann raily take ye to task. Div ye think that ony pious, religious and popery-hating man, like me, can stand your maist irreverent comments on a bit simple "finaw" -- as the Franch ca' it-of a godly minister o' the Reformed faith like the Rev. M. Pepin? You connect that chosen vessel's name wi' kicks and culls as if he were a mere ordinary mortal; and not, as he himself tells ye in his affidavit-"a minister ordained by God Himself;" and therefore privileged mair than ither folks; and wi' a special calling towards the young eweso' the fauld, for whose spiritual welfare his bowels yearn exceedingly. Ah! Mr. Aiditor, ye ken naithing o' of the blessings o' Gospel privileges. You're but a puir blinded Papist, walking in bondage, and in Egyptian darkness! Did na' the wisest man the world e'er saw, dearly "love the lasses?" And what for no,

It is ane of the maist beautiful characteristics of our holy Protestant faith, that it withdraws the attention from the unsubstantial delights of the spiritual warld, and tends to fix our affectious upon the solid, fleshly, enjoyments of earth. Now, M. Pepin is a true Protestant; and, like a wise canny man, he thocht he would solace himself wi' the carnal comforts of this warld; having broken the chains wherewith he had been bound in the corruptions of Rome.

M. Pepin labors for the souls of the Frainch Canadians; and the Scripture says that the laborer is worthy of his hire. Therefore much sweetness the godly man has had amangst the bonnie dochters o' Canade. Mony were his blessed experiences, and manifold the comforts, which in the shape of gude victuals, he enjoyed whilst holding sweet commu-nion wi' his proselytes, and chiefly wi' the dochters o' Maisther Biladoo. Fain wad he hae snatched them as brands frae the burning; and mony pleasant Scriptures did he pour into their ears, sic as—"Thou art fair, my love, thou art all fair." What business then had the husband, Loius Jucques, to break in

upon their devotions? This Jacques is anither pair benighted Popish crayter; who canno distinguish atween points o' doctrine. And sae, when he finds the Rev. M. Pepin with his ain wife, he kicks the holy man, as if he were but a common piece o' potter's clay, and no' a chosen vessel. I tell ye, Maisther Aiditor, that we Protestants canna bide sic treatment frae Popish

hands, or Popish feet. Here we see this "babe o' grace," M. Pepin, kicked and cuffed; and all because he was engaged in with-drawing a blinded heathen frac the worship o' "graven images"-anent which-see Exodus twentieth chaipter, and fourth verse, as also Leviticus twentyhave besieged Vienna in 1683.—Q.E.D.

Were not Mr. Valdeck either, very ignorant of European history, or else "poking fun" at his and, above all, they are in possession of charity. Well his friends. I tell ye again, Maisther Aidhitor, that have seen the Gent of the Gent

Frainch ca' it-wi'yer wives and dochters, ye must jist keep quier, and let the holy men alone.

It is one of the privileges of the saints to possess the airth, and the fulness thereof; and this priviledge we are na goin' to resign at the biddin' c' idolatrons Papishers. Luther himsel', that man o' God, weel conned this blessed priviledge o' the elect; and when the lasses were concerned, he was na slow in exer-cising it. And sae with all the saints and godly men o' our Protestant Reformation-with bluff King Harry, and John Knox, and Calvin, and Joseph Smith. Freedom o' conscience, to say and do what we like to your wives and dochters, is our right as Protestants, and professors of a pure faith; and this right we will exercise-spite o' law and justice, o' ogic, and reason, and all auld fashioned Romish superstitions; about chastity and charity-wi' whilk Protestants hae nuithing to do. Tak this for a warning frae

SANDIR BUCKLEBURNS.

We have been requested to inform members of the Temperance Society requiring Badges for the Procession on the approaching festival of St. Patrick, that they can obtain them from the committee at the regular monthly meeting next Sun-

Mr. Wm. Harty, Lacolle, C. E., has kindly consented to act as agent for the TRUE Wir-

Commenting on the Governor's Speech, and the ministerial programme of measures for the ensuing Session, the Argus asks :-

"Well, they have now brought out their new programme-exposed their promised policy- and in what does it consist? We defy the most ardent supporter of the Government to tell what it is, or to point to the slightest indication of it. There is not a trace of it in the Governor's speech; that is occupied with little beyond laudatory notices of what exists. But what is become of the measures of last session, dropped for want of time to carry them? Where is the Provincial Police Bill, which, a year ago, the Governor General informed Parliament was so urgently required for the prevention of crime, and the speedy apprehension of offenders? Where, too, is their Reigious Incorporation Bill?"

SINGULAR CASE OF DROWNING .- The Hamilton Specator states that a woman was drowned on Kingstreet in that city a few days ago.-The case seems so very unaccountable that we give the Spectator's account in full. "A French Canadian woman, named Mary Jewtry, was drowned under very peculiar circumstances yesterday. The deceased appears to have been walking along a slight embankment on the side of the street, and having slipped and tallen with her face in a post-hole full of water, was drowned. It is somewhat singular that an accident of the kind should have occurred on one of our principal streets without attracting the notice of some passer by, but such is the fact. A number of persons testi-tied to having seen the deceased shortly before her death, apparently in good health: and although she was in the habit of getting intoxicated, it was not shown that she was in that state the time of the accident. H. B. Bull, Esq., held an inquest, and a verdict of "Found Drowned" was returned.

From the same paper, we learn that the body of a man in an advanced stage of decomposition, was taken from Burlington Bay, on Tuesday last, and was subsequently recognised as that of James Foley, who resided in Hamilton up to about fourteen weeks since; how he came by his death did not appear on the inquest.

We have been requested to state that W. Kerr, Advocate, has instituted an action for libel against Colonel Gugy, for having written and published the communication which appeared over his signature, in the Chronicle of Saturday last .- Damages are laid at

Sacathege.-Yestesday morning, about half past that model city-If they succeed, it will be enforced ten o'clock, the woman who was engaged sweeping in the rural districts; and as the poor people will out St. Patrick's Church noticed a man toitering have from ten to twelve miles to travel from Thorn- about. Suspecting him of some evil design, she hill, to give the notice to the Clerk of the Munici- went and informed the clerk of the church, who came and found a man named John Daley standing near question if it would not pay them better to submit to the poor box, who had his boots off. He was orderboth School rates, than travel ten or twelve miles to ed out of the church, but refused to go. On the avail themselves of a law such as the present.

Y. Z. tempt had been made to carry it off; the amount of compt had been made to carry it off; the amount of money in it was about \$40. The police were sent for, and the man conveyed to the station-house. On being searched, three keys, the property of the church, were found in his possession, which he had stolen from the cellar door of the said church. This John Daley is an old offender, being the same person who robbed a patient in St. Patrick's Hospital a short time ago. He was last evening committed to gao to stand his trial.—Pilot of Wednesday.

ROWDYISM RAMPANT .- We have again to chronicle more cases of during assault committed by Ruflians under shelter of the night, and with the most perfect impanity. The first case is that of Mr. McKinnon, of Sherbrooke Street, whose house was attacked in his absence on Friday evening-his windows broken, and other mischief done to the exterior of the building. The second occurred in Griffintown, and as will be seen by reference to our advertising columns, offers a reward of \$40 for information as to the perpetrators, and gives them fair warning us to what they may expect should they attempt to play the same pranks a second time.—But the last, and by far the most impudent and daring assault we have yet had to record, was committed on the person of Mr. Edward Fraser, a young gentlemen who was driving home on a sleigh on Sunday evening and escorting two ladies home. When near the corner of St. Lawrence Main Street, they were attacked by four villains, two passing on each side of the sleigh. One of them seized hold of the victorine of one of the ladies, while the other seized the buffalo robe. Mr. Fraser jumped out and asked them what they meant, whereupon the four attacked and brutaily beat him with clubs. He received a very severe cut on the head, with other severe bruises on various parts of the body. There is no telling what would have been the result had not two young men who were near hastened to the spot, attracted by the cries of the ladies. The villains, as soon as they saw these parties coming up, made off, and succeeded in making their escape, carrying with them the buffalo robe belonging to the sleigh .- Transcript.

Birth.

At Aylmer, on the 21st ult., the wife of J. J. Roney, Esq., Provincial Land Surveyor, of a son.

Married.

In Ottawa, on Monday morning, the 16th ult., by His Lordship, the Bishop of Bytown, Wm. O'Mearn, Esq., J. P., merchant, Portage du Fort, C.E., to Miss Mary Anno second eldest daughter of John McCarthy, Esq., merchant, Ottawa City, C. W.

Died.

At Quebec, on the 26th ult., Henrietta Horan, wife of Hugh Murray, Esq., aged 45 years.
At the City of Ottawa, on Tuesday the 24th ult.,

Mary Ann, daughter of H. J. Friel, Esq., aged two years and eight months.

At Quebec, on the 11th February, Gertrude eldest daughter of Mr. Daniel Carey, aged three years and

**SENS**UPPORT RECORDS

#### FoOR ELG Nort N.T. E.L. LIGENCE doup quier, and letter a letter men dance.

is the object of the present state to possess sight, and this priviledge. THE ARMY. In order to gradually reduce the army to a peace footing the Emperor has ordered 46,000 temporary and renewable furloughs to be granted. Similar ones, toothe number of 95,000, had been previously, issted making the total of the soldiers thus sent to their liomes for an unlimted period 141,000: These 46,000 new furloughs are to be divided among the classes of 1850, 1851, 1852, and 1853. according to a list drawn up by the Minister of War: The departures from the various regiments will take place by classes, beginning with that of 1850, and with some days interval between each.

The Sibylle, French vessel of war, has been ordered to proceed from Bombay to the Persian Gulf to watch any future operations there, or possibly with reference to the claims of the French: Government con the Isle of Karrack

on its way, to the coasts of China, charged with the mission of insisting upon the reception of a French representative at Pekin, and satisfaction lor the recent martyrdom of a Catholic priest.

CONVERSION. The Paris correspondent of Le Nord writes:- "Mr. Cousin, scarcely recovered from a long and serious illness, has set arduously to work to terminate his history of the Duchess de Longueville. Like his illustrious heroines, Mdmes. de Longueville, de Sable, de Chevreuse, de Hautefort, M. Cousin has become a convert to the Catholic Church. His bedchamber is adorned with the most magnificent engravings, after the religious paintings of Raphael. M. Cousin has bequeathed his precious library, numbering 20,000 volumes, to the Sorhome, the scene of the teaching and triumphs of

the philosopher and orator." THE EXECUTION OF VERGER. - You are already aware that the appeal of Verger was rejected yesterday by the Court of Cassation. I have to add that his petition to the Emperor for pardon or commutation shared the same fate. But little time was allowed to clapse between the final determination of the court and the last act of the tragedy which opened at St. Etienne du Mont. There was no object to be gained by prolonging the agony of the criminal a day or two longer. For him hope had ceased to exist, and the sooner the pang was over the better. Orders were given last night for the execution to take place to day, and this morning at half-past eight o'clock the criminal expiated his guilt on the scaffold. He who for a long year had brooded over murder, and who, without hesitation or compunction, stabbed to the heart his unoffending and defenceless victim-he who had in solitude conceived, cherished, and perpetrated his crime—trembled at the last moment when the real terrors of violent death displayed themselves

hefore his own eyes. The order of the court for carrying out its sentence was received at the prison of La Roquette at midnight. The bearer was the executioner himself. At two o'clock this morning the scaffold was already erected in front of the prison. In spite of the silence which had been observed as to the day of the execution, and the early hour at which the preparations were made, an immense crowd assembled on the spot, and so early as three o'clock a considerable number of carriages were arriving. Before seven o'clock the Place de la Roquette and the streets adjoining were encumbered. The whole of yesterday Verger passed in a state of feverish restlessness; his agitation increased as the day wore on. He frequently asked questions about what was going on in the Court of Cassation, and manifested intense anxiety as to the result of his appeal. As night came on he began to entertain hopes of its success, from the fact of his having received no news of the proceedings; and about ten o'clock he asked those who watched with him in his cell how many days were usually accorded to convicts after the rejection of their appeal in Cassation. This question he repeated as the hour waxed later. Of the court he at last began to entertain misgivings; but he still clung tenaciously to the hope that his safety would come from the Emperor, and that the capital sentence would be commuted to perpetual banishment. He threw himself on his pallet, but for some time he found little repose. His agitation was extreme, and his slumbers feverish, till two o'clock, when, nature being exhausted, he fell into a profound sleep, which was not broken by the noise made by the workmen in preparing the scaffold. It lasted till half-past seven, when the Director of the Prison, the Inspector-General, the Chief of Police, and the Chaplain (Abbe Hugon), came to awake him, and announce the terrible news that his last hour was approaching, and that he must prepare for equally unsuccessful, that no further hope remained, and that all that was now left him was to prepure for death. The wretched man raised himself on his pallet, he held his head down for some had awoke from some terrible dream. When he became conscious of what was passing, and when the dismal words, that hope was no more, were fully comprehended by him, he cried & Impossible, impossible!" The Chaplain repeated that, unfortunately, it was too true, and that all was over. At once he became excited, and his excitement both refused-impossible! I cling to life; my life is my own, and you have no right to take it ten to his prayers he broke out into violence, and which he had used before the Court of Assize. The Director of the Prison at length interfered. Verger cried, "Give me but an hour-an hour-

he threw himself again on his bed, clung doist with head; hands, and feet, and resisted dall attempts to lift him. The gaolers had to be called in, and they were obliged to put on his clothes by main force. During the operation Verger made the greatest resistance, but, finding all his efforts vain, he all of a sudden relaxed and fell into a state of prostration.

At a quarter to eight the executioner entered the cell to put on him the dress of the scaffold. Verger underwent this last operation without making a movement or uttering a word; he only shrank a little when the cold steel of the scissors that cut the hair from the back of the head touched his neck. The Chaplain again approached him, and with tears in his eyes and a tremulous voice once more exhorted him to think of his soul. He at first listened to the Priest in silence,

and then retired with him to a corner of the cell. He knelt, joined in prayer, and probably confessed, for the Chaplain pronounced the absolution.

Eight o'clock sounded, and at the last stroke he issued from the cell, and proceeded to the scaffold. He appeared calmer, and almost resigned to his fate. Nevertheless, when bidding farewell to the Director of the Prison and his assistants, he once more implored for one hour " to write to the Emperor." At a few minutes after eight he issued from the prison gate, when at once the scaffold, in all its hideous reality, met his eye. During the short passage he was supported by the Chaplain on one side, and on the other by the Director of the Prison and the executioner. As he moved he was heard to utter the words, "Amende honorable-Jamais; plus tard." He mounted the steps of the platform slowly, and on reaching it he appeared as if he wished to speak, but any words he uttered were not heard distinctly. It was thought they were, " Vive Jesus-Sauve la France; sauve l'Empereur." He was again exhorted by the attendant Priests. He knelt on the ground, and once uttered some words —it is hoped repentance for his crime, and prayer to Heaven for pardon. He slowly rose, cast a glance in the distance, took the crucifix in his hands and kissed the image of the Saviour; gazed for an instant or two on the cold and clear sky above, flung himself into the arms of the Abbe Hugon, and then surrendered himself to the executioner. He was fastened to the plank, and his neck placed under the instrument of death. At the given signal it fell, flashing in the cold light of the morning, and all was over.

The morning was bitterly cold. It had frozen during the night, yet many persons must have remained on the ground to witness the dreadful spectacle. - Times Paris Correspondent.

Verger declared that he desired to die like a Christian; that he deplored his crime; that he abjured the errors professed in his writings and discourses, and that he accepted the sacrifice of his life in expiation. He then prayed the Abbe Therefore, we propose to go carefully, and under the Hugon to hear him, and, retiring with him to a corner of his cell he went on his knees, confessed, and received absolution, and exhibited before every one present marks of the most profound and sincere repentance. Then the prayers for the agonising were recited, and he himself made the responses. During the passage to the scaffold he did not cease to testify his repentance, and to protest his sincerity. He repeated in a despaired of his obtaining. How this difficulty was voice as distinct as his exhausted condition permitted, these words-" Vive Notre Seigneur-Jesus-Christ! Vive le Dieu d'amour!" " Lamb of God, who takest away the sins of the world, have mercy on me!" When he mounted the scaffold he asked to be allowed to kneel, and then, having charged the Chaplain to make in his name reparation to his Ecclesiastical Superiors, he prayed for his family, for France, for the Church, for the whole world, and for the Emperor. He then kissed the crucifix twice, embraced the Chaplain, and quietly gave himself up to the executioner .- Univers.

# ITALY

POLITICAL ASSASSINATION .- Our Turin correspondent writes :- " A very ugly, and, I fear, a true report is buzzed about Turin the last two days. If it be true, it is a disgrace to those engaged in it as individuals, and a clear proof that, though they pretend to be extreme Liberals, they are not only the fulse friends of liberty, but may be the cause of doing infinite hart to the Liberal cause. It is said that there is a subscription going round in Turin, headed by some of the Extreme Left of the Chamber of Deputies, to have a medal struck in honor, of Agesilso Milano, the man who attempted to assassinate the King of Naples. This, however, is only the act of a small sect, as the British public may rest assured that in no country in the world is assassination held in greater horror than in Piedmont?"- Daily News.

It is said that the Neapolitan Government is auxious to resume friendly relations with England and France, and that the representatives of a great Power at Paris and London have been employed to place the King's proposition regarding the exile of the political prisoners before the Cabinets of St. James's and the Tuilleries.

THE ATTEMPT ON THE LIFE OF THE ARCHEISHOP OF MATERA.-Under date, Naples, February 3, the Gadeath. It was the Chaplain who undertook the settle du Midi, a paper published at Lyons, contains office of informing him that his appeal had been the following letter:-"I promised to give you some rejected, that his petition to the Emperor was details concerning the priest who made the attempt on the life of the Archbishop of Matera. The man is named Silvatori Angona, and is a priest, residing at Matera, where he held a good situation. It seems that the reading of certain Protestant and rationalistie works had excited him, and troubled his mind instants, and turned it about bewildered, as if he about the presumed tyranny of the episcopacy, the illegal power of the bishops, and the necessity of reforming the Church. So greatly had he become excited by these ideas, that it had been thought necessary, in order to calm his mind, to send him to the country. After returning to Matera, he lived there in tranquillity for a considerable time; but when he heard of the murder of the Archbishop of Paris, he took it into his head that he, too, had a lesson to give At once he became excited, and his excitement to the episcopacy by a crime. He is now in the rose to fury. "I will not die!" he shouted. "It hands of justice. A great number of works, attackis impossible that my appeal and my pardon are ing the hierarchy of the Church, and even the dogmas of Catholicism, were found at his house."

RUSSIA. from me!" The Chaplain endeavored to calm Russian circular is spoken of relating to the Angloand console him, but in vain. He refused to lis- Russian circular is sposen of remaining to the state quo ten to his prayers he broke out into violence, and in Asia, consequently that Herat shall be given up reviled the Priest with language similar to that by the Persians. The circular, however, expresses itself in very clear terms against any attempt of the English Government against the independence of the

Russia is at present concentrating her army on the but one hour-no more. I must write-I must eastern frontier of the empire, with the evident desend an express to the Emperor!" The Direction of commencing a war in Central Asia. At the tor told him it was impossible. "Impossible! date of the latest news, a Persian division under the No, I will not die! I will not—I will defend command of General Ischim Khan, a Russian—had, after a rapid, though difficult march, traversed the myself to the last! You may murder me in this most uncultivated portion of Affghanistan, and arcell, but from it I will not stir!" At these words rived at Furrab, a large town balf way between He- are familiar to the Scripture readers in waiting; so in his boots were two barrels of shad."

rat and Candadar, where they had established them-selves: 911 is said that in consequence of the occupat tion of this central and commanding position a great number of the tribes of Seistan and Candahar had sent their chiefs to make submission to the Shah. . V.

To such as are inclined to credit the reports of the London press to the effect that the power of the Czar is paralyzed, his exchequer drained, his hereditary ambition checked, and that the Persian difficulty must be regarded as a mere brutum fulmen, we (Nation) print the following extract from the leading Warsaw journal; the Czus of the 30th December, in which the aspect of Russia during the present crisis is accurately portrayed :-

While England, with much noise and ostentation. prepares an expedition against Persia. Russia, unostentationally and noiselessly is getting ready to come to the succour of the Shah. The Orenburg corps d'armee has been considerably reinforced. It is commanded by Aide-de-Camp General Peroffski. The outposts of this corps extend to the very limits of the country of Turan, upon the rivers Oxus and Jaxartes : and the military flotilia of the Lake of Aral, placed under the orders of the same General, is brought by the above mentioned rivers to the frontiers of India, On the other side great activity reigns on the Cas-pian Sea, and in the army of the Caucasus. Transport vessels having troops and war materiel on board, pass incessantly between Astrakhan and the town of Bakou, situate in the province of Shervan, bordering on the Caspian Sea, belonging to Russia, and at the frontier of Persia. The new Lieutenant-General of the Circasian provinces, Prince Bariatuski has received fuller powers than his predecessors. He has lately inspected, on its way to its destination, the flotilla of the Caspian Sea, which has been considerably increased, and partly left at his disposal. The flotilla can easily take troops on board, either of the corps of Orenburg, or the army of the Caucasus, and take them to the relief of Persia, disembarking either at Astrabad, or upon the neighboring coast of Teheran. The corps which form part of the army of the Caucasus, cantoned at Shirvan and Erivan, and commanded by General Khruleff, who distinguished him-self in the Eastern war, can also succour Persia, by land as well as sea. Meanwhile the Russian Government neglects nothing in replacing the war materiel consumed during the late war, and continues to refil the exhausted magazines."

#### PROSELYTISM AT WORK IN IRELAND. PART (.

(From the Weekly Register.)

Although shorn of its popularity, the Protestant effort to "convert Ireland" has not lost favor in England. Thousands of pounds no longer turn in annually, as they used to do, to sustain the crusade against the faith of the Irish? The furore is abated, and many who were loudest in applauding the utopian scheme of men whose own religious rows were and are rather uncertain, now see it without enthusiasm, and although not despairing do not hope. So long, however, as some "pious pockets" freely open to gild "the work" and cheer "the staff so long some return must be made and an interest provedon paper. So often, too, as attention is called to the exact state of these efforts at Proselytism, so often a new check is given to the confidence of those who continue to countenance them, and often a diminution will occur in the numbers of its supporters .-Besides, it is well that all should really comprehend the position of "the work" as it progresses with those towards whom its operations are directed. guidance of authenticable information, over the whole "process," and test its alleged results. We shall begin with "The Irish Church Mission Society," because, altho not the first in the field, it was the fiercest of all that had theretofore entered.

This Society was started by an ex-commissionary, who went to Oxford to prepare himself for orders in the Establishment. His friends for some time despaired of his ordination, for a degree of B.A. was reckoned an indispensable condition, and this they got over we cannot say, but ordained he was without a degree, and by marrying a very rich widow suc-ceeded in raising himself into the aristocracy of the Establishment. He also obtained rich preferment from the Bishop of Winchester, which he still holds, although his work and residence seem to be in freland. This Society (which soon prospered under his active management, and "worked" with an income of £20,000 a year), is avowedly aggressive, and em-nlovs a very large number of clergymen and laymen in disseminating Protestant tenets, and "abuses of ber of the lowest class of tradesmen, who merely Catholicity." They "preach" in all sorts of places, knows the facts of his religion without comprehendand in fairs, prowl about streets and roads, seeking whom to seduce from truth. "Class Meetings" are established to prevent the spirit of controversy amongst the ignorant, and there see if it be possible to make bad Catholics, since it is not possible to make the "converts" good Protestants. These "class meetings" are said to be the "grandest means" to the end in view, and from which means the largest "harvests" have been reaped. We shall then begin with a visit to one of these in the heart of a district which s boastfully pointed at as a great centre of the "new reformation -Dublin. Throughout that city there are several of these " class meetings," presided over by officials of the Mission Society, and frequented by crowds of low Protestants, with a mixture of had and poor Catholics. In the best of these meetings one hears nothing to edify or instruct, but much to amaze and be disgusted at. They do no injury to Catholicity and no good to Protestantism.

Have courage, reluctant readers, have courage and enter one of the "model class rooms," where the officials of the Proselytising Society carry on the "logical" division of trade. Enter the best of them, while it is yet untenanted. It is that one night in the week set apart for "public discussion." the judicious arrangement of the forms, and the tact with which they are overlaid with slips of printed libels upon the Catholic faith. Hundreds of "vital questions" lie about in all directions. The room is in back street. The place and the construction are well suited to the purpose. Everything yielding comfort has been scrupulously attended to. A hot and cold air apparatus is provided—the most approved system of ventilation adopted—all this, with much more, is a sermon, in effect, to the dull Papist who is incessantly reminded that Protestantism begets wealth, virtue, and comfort, while "Popery" breeds poverty, vice, and wretchedness. Fastened to the wall, and about midway in the room, is a sort of pulpit or little enclosed platform, sufficiently large to sent" three moderately framed men, but just enough to give "elbow room" to the personage who is here appointed to conduct the controversies. Protestant Bibles and tracts are plentifully scattered over the forms, and Protestant "ideas." here and there in matters, and in the "decorations." One cannot examine the arrangements of the interior of this "Mission room," without feeling satisfied that, so far, the funds collected in dupable England, for proselytism do their first duty well.

Having glanced at the room, await "the frequent-They come. That uproar on the stairs—these rude interchanges of salutations—those sturdy oaths and disgusting vulgarities, tell us that the first batch of "serious inquirers" approaches. One dash to the room door, and a "Here we are" announces the earliest arrivals. Look at them, and do not feel alarmed for your packets, as they really are not what they seem to be. Those who come first are usually the nothingarian class of Billingsgate Protestants. They desire a little harmless "diversion," and so find an opportunity while waiting for the time of the discussion." Gradually drop in, in twos and threes, the rest of the tag-rag and bobtail of Protestantism. By the time the room looks full the immediate attendants bestir themselves to range the motley meeting in such order as will hest suit the discussion. The faces of these frequenters—aye, their very clothes

that they know who is who, and where to place this group or that as they deem fit. The jeers which proceeds the final, have before the entrance of the parson, partaken of a very impious colour, and the insulis to Catholicity handed about are of the most loathsome character. The few Catholics who are careless enough, to attend these assemblies, very seldom arrive before proceedings have begun; and then they meak as if the noise of a bolder entrance than that on tiptoe would he too much for their dis-turbed consciences, Some enter with the view of arguing against the parson, some from mere curiosity, but not one in the true sense of an anxious enquiry after truth"—a phrase which the Parson President loves most dearly. Generally, the few poor Catholics who mix in these assemblies are better known to the police or poor law officials than to their Priests-they lounge in the vicinity of the door, and remain there but for a very short time, unless some "fun" is likely, to come of "the discussion." We believe sincercly that none of these "class meetings," at any time, could count six Catholics as of the auditory. This an unsuspecting visitor would not think to be correct. if he happened to venture into the place while "the discussion" proceeded. But your doubt, if sifted, tends to explain a clever piece of the whole plan for, the "Scripture-readers," and other employes, are scattered over the room to speak from different parts of it, in favor of Catholicity, and thus serve the double aim of encouraging the real Catholic to "come on," or deceive strangers as to the number of Oatholics actually present. So adroitly is this managed by the attendants of the Parson, and carried out, sometimes without his knowledge, that many respectable Protestant visitors go away imposed upon, and impressed with the idea that "a work of reality" is being carried on, when it is, so far, but a positive show. This any one could see for himself, who made it a point to attend regularly for a few nights. The same voices, the same points of argument, the same mode of putting them, the same method of "giving up" -all would proclaim the nature of the scheme without even looking more closely at it. There are other means of testing it if this were insufficient. Well, but the room is filled with its rough looking "ragamustins," thinly sprinkled with bonnets-very few, perhaps a dozen, belonging to the "genteeler class," and that dozen chiefly composed of the Parson's and that dozen chiefly composed of the Parson's friends. The scratching of brogue nails ceases, and the hum of muttered blasphemies is hushed, for he has appeared in the midst of "his class"—the Rev. conductor of the assembly. Laden with books, and preceded by a most intimate friend, tempted to come and see the wonders of the night, he, in good time, stands before his audience, a man of self importance and large proportions. He is a portly framed man, rather pale and bloated; now that he has achieved the feat of mounting the stairs and taking his place on the platform. He is a perfect embodiment of a "puff Parson." But we will not waste words over the chubby sluggish looking individual's appearance, while we have to run over his performance. He looks at his audience, and then, shutting his small eyes and lifting up his "fleshy head," shouts forth some words of "holy consolation to his "dear Christian friends.—His left hand is methodically pressed across his chest while his right is stretched forth, front finger forward, to make the emphasis which his style of speaking is unequal to. Having preached extreme Calvinism for about five minutes, ' prays" for about five more, in a spirit of the purest Lutheranism. This done, the real work begins, and all the "isms" are combined against "Rome." Some Catholic doctrine is named, and, in "a spirit of kindliness," the Parson tells his "dear Roman Catholic hearers" that it is a bad and unscriptural doctrine. He is quietly permitted to say all he desires to saynothing new, nothing logical, nothing really sensible, but clap trap and common place. When he has exhausted his battery of declamation, the voice of defence is heard, feeble and false. Well done, Scripture-reader No. 1, for he knew well when to take his one and "do the defender." The Parson smiles, and, smiling, compliments his "Roman Catholic friend' for his manliness in searching after truth. Here comes a sermon, apropos of the interruption, and then the objection is met, when to speaketh Scripture reader No. 2. He, in turn, is complimented, and his objection is called good-in fact the best that could be urged—thereby showing that this "enquirer" was not an ignorant man! When Scripture reader No. 2, and No. 3, and No. 4, and No. 5, each after the other, and some twice over, are silenced, the chances are that some poor Catholic present takes the matter up, and then the game is fairly started. It may be a poor nailor, or smith, or coalheaver, or shoemaker, or some other ignorant mein knows the facts of his religion without comprehending the "ology" of the matter. It does not, however, matter about the man or his acquirements, he is a fair quarry, and he is hunted to the death, whereat great is the joy expressed. Should it happen, as we know it to have happened, that some fellow more sturdy than logical, and yet with quite as much of the argument as his educated opponent-should it happen that he persisted with resolution, and claimed a full hearing, great would be the groans thereat. One word of "the enquirer's" stands at about fifty from the Parson. Indeed, if the Catholic, talking in these "classes," could occasionally get in a word "as thin as a sixpence," he might count himself highly favored. This is especially the case if a hitch were detected by the ignorant "enquirer" in the logic of his learned adversary. Then, perhaps, he stood the chance of a scolding, or he may be called to order by the satellites hovering near the throne." On one occasion we remember witnessing some college wag, for mere sport, assume the Catholic side. What a rich scene ensued. The Parson was at first delighted, as the speaker seemed to be an educated man-a most rare thing to meet with in his experience as a lender of controversy. He smacked his lips and looked around him in the most self sufficient manner, smiling to those near him, luxuriating in his confidence, and winking, as much as to say, "just watch how I'll floor this fel-The question was tradition, and, by his way of fastening the Parson to proof of the authority or inspiration of the Bible, the student showed "fight," and a knowledge of the subject not at first expected. Little relishing the turns of his forman, the Parson, rather flushed in the face and hurried in manner, beat a hasty retreat under cover of a harangue upon the whole oft beaten absurdities of tradition, which harangue quietly stole itself into a concluding "prayer" that all might see, as he did, the errors of Rome. This said, the "blessing" was pronounced, and in the usual disorder, the class broke mouth of every bigot, as reigning supreme in Upper mounted. While the boisterous crew is separating, behold the Parson and his friends grinning glee at each other. He hoasts of having threshed the subject "clean out," "given it" to the simpletons who de-fended, and made a "capital night of it." He laughs

A Sportsman's Stony. The following is a statement in the papers of the exploits of a "sporting man," when out gunning in New Hampshire one day last spring: "He saw a flock of pigeons sitting on a limb of an old pine, so he dropped a ball into a gun and fired. The ball split the limb, which closed up and caught the toes of all the birds in it. "He saw that he had them all. So he fastened two balls to- ed. - Kingston Herald. gether and fired; cut the limb off, which fell into the river; he then waded in and brought it ashore. On counting them there were three hundred pigeons, and

most contentedly; they congratulate him, compli-

ment him, prognosticate all sorts of good to "Pro-

testantism, and the proximate downfall of " Popery."

The room once fairly cleared of the "roughs," the

Scripture-readers crowd back to tell all the whispers

which their imaginations had heard, all the fancied

good" done during the night, and what "capital

ideas" "his reverence" had given them for the next

day's campaign, through which we shall have the

honor of accompanying them.

be Reading "Catholics of Upper Canada" for "Trish Tenantry and taking su Separate Schools as the equivalent of 34 Tenant Right," in the following extracts from the Dublin Tablet, we have a complete picture of our own political condition in Canada; la the speech at the opening of our Provincial Parliament "not a ray of hope" was held out to the oppressed Catholics of the Upper Province:-

The Royal or Ministerial Speech at the opening of the session affords no ray of hope or comfort to the Irish tenantry. Their case is not deemed worthy of the notice of the Sovereign or the attention of the Legislature. The vast system of legal injustice which paralyses the staple industry of Ireland, and condemns hundreds of thousands of the most industrious and frugal of her people to a condition of poverty and dependence, is absolutely ignored by the Queen and her Ministers when placing before Parliament the state of the nation, and pointing out the subjects upon which remedial legislation is required;

"The silent contempt with which the Ministry of Lord Palmerston treats the claims of the Irish tenantry is, in a certain sense, not wholly undeserved While the Parliamentary representatives of the Irish people, or the great majority of them, support his Government, in spite of repeated acts of injustice and perfidy, the Premier has a sort of right to despise us, and to treat us with contumely. What is he to think of us? We elect our representatives at great sacrifices, and send them to ask for redress of intolerable grievances. When they make this demand in a body both the Legislature and the Government at once entertain the question, and show a disposition to accede to a reasonable settlement. Suddenly a political or party intrigue divides our Parliamentary phalanx, and three-fourths of the representatives elected by the people, and solemnly pledged to support the cause and the interests of the people, desert to the side of the Minister. From that moment the hopes of legislative justice were indefinitely postponed.

"We trust that the honest electors of Ireland will learn a profitable lesson from this overt act of Ministerial indifference and contempt. Sweet are the uses of adversity. Sooner or later the day of the people them to distinguish between friends and foes, between honesty and dishonesty, between fidelity and trea-chery. We can expect nothing from any Minister except what our representatives are able to extert by due constitutional pressure. If we send dishonest and faithless men to represent us, we have no right to complain that our interests are betrayed and sold for the bribes and favours of the Government. No doubt it is a very iniquitous and scandalous act for our constitutional Government to purchase the votes of the peoples's representatives by what is undoubtedly a system of corrupt favouritism in the appointment to public offices and employments; but however iniquitous and scandalous it may be, it is the established and recognised system of what is called Parliamentary Govern ment.

IRISH Missions.-A meeting was held in Si Mary Magdalene's Church, Picton, on last Thursday evening, for the purpose, we understand, of raising money to make Protestant Christians out of the Roman Catholics of Ireland. The minutes of that meeting we publish, by request, in to-day's issue Now one thing these people should remember, that the Irish Roman Catholics of Ireland have been supporting a lazy aristocracy and an English Episcopai Priesthood for two hundred years, against their will

to feed these vampires of Priests and Aristocrats. It requires no great amount of self sacrifice to insult the Irish papist : the only danger is sometimes a broken head, but if they were rich we are of opinion that many who now insult them would turn their

and their children and themselves have been starved

We appeal to the people of this town and county, if the Irish Roman Catholics are not as industrious and sober as any class of religionists in the same social scale. But how was it twenty-three years ago ? Why, when they came to church on the Sunday, after Mass, the streets were filled with drunken men and women. Now, on the Sunday, these people come ten and twelve miles to church, and go home orderly and sober.

Some Catholics, of course, neglect their church after coming to this country. Now, are they improved by this neglect? No: you may make an infidel of him, but this will be the extent of your Missionary labor. It is time for Protestants to stop easting, and try and reclaim the hordes of Mormons, Spirit-rappers, and Infidels, the off-shoots of Protest antism .- Picton Times.

Of the injustice of that clause of the Separate School act, which exacts an annual notification from the supporters of such schools, and of the hardships to which poor hardworking men are thereby exposed, we have an excellent illustration in the following istter, which we clip from the Toronto Mirror: -

> Williams, Upper Canada, February 9th, 1857 To the Editor of the Toronto Mirror.

My dear Sir-No wonder that the worthy Mirror, and the more enlightened portion of the Catholics of Canada, should be dissatisfied with the present Catholic School Act for Upper Canada, especially that defective and obnoxious clause which imposes an annual notification to the Township Clerk upon the supporters of Separate Schools. As long as this clause, and many other defective ones, remain unrepealed, Catholics will be exposed and liable to the dishonest and hateful bigotry of their persecuting Protestants, as the following case will clearly show: Many of the supporters of the present Catholic School in Williams were obliged, last year, to go out to work on the Public Works, and were consequently absent at the time the said notification should be sent. However, their own honesty and simplicity did not lead them to believe that any bad consequences would ensue; but what was their astonishment when a Protestant School Collector demanded of them school fees, for which they had neither right nor interest to support! But there it is. The poor honest people asked if they could get Canada; but if the pure truth was to be unfolded, they should first mention indifferentism, leading selfshness, mingled with an intolerable amount of fanctical bigotry towards their Catholic fellow-creatures, which is the natural result of the present godless system of education.

CHARLES McKINKON.

DROWNED .- Monday at 12 o'clock as a number of boys were playing on the ice near the Martello Tower opposite the Market Battery, the ice gave war, and our were precipitated into the water, three succeeded in getting on the solid ice, but the other was drowned. His name was Finigan—son of a father who deserted his family, and of a mother who is and in gaol for drunkenness. The hody was recovered about an hour afterwards. Had there been a loalhook handy, the boy would have been saved. We think the military authorities should have a couple of hooks and grappling irons at the Tower. The ice will continue to be dangarous until the spring breaks up, and for the sake of the men stationed in the Tower, these things ought to be immediately previd-

The Eank of England pays its expenses by the value of the notes that are issued and never returned. being lost at sea or in other ways.

CHURCH ARTICLES.

SACRED VASES, CHALICES, VESTMENTS.

Another-Instance of Tape-Worm Cured by the use of DR. MILANE'S CELEBRATED VERNIFUGE, PREPARED BY FLEMING BROS.

New York, October 15, 1852. This is to certify that I was troubled with a tape worm for more than six months. Tried all the known remedies for this dreadful affliction, but without being able to destroy it. I got one of Dr. M'Lane's Almanacs, which contained notices of several wonderful cures that had been performed by his celebrated Vermifuge, prepared by Fleming Bros. I resolved to try it; and immediately purchased a bottle, which I took according to directions; and the result was, I dose according to the country, measuring more than a yard, besides a number of small ones.

MRS. M. SCOTT,

No. 70 Cannon street. Purchasers will be careful to ask for DR. M'-LANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. of PITTSBURGH, PA. Al other Vermifuges in comparison are worthless. Dr. M'Lane's genuine Vermifuge, also his celebrated Liver Pills, can now be had at all respectable drug stores. None genuine without the signature of

FLEMING BROS. [28] LYMANS, SAVAGE & Co., St. Paul Street, Wholesale Agents for Montreal.



AN ADJOURNED MEETING of ST. PATRICK'S SOCIETY will be held at ST. PATRICK'S HALL, on MONDAY EVENING next, the 5th instant. BADGES will be ready for distribution.

Chair to be taken at SEVEN o'clock precisely. By order, T. C. COLLINS,

Secretary. N.B.-Receipts will be ready for Members at this T. C. C. Meeting.

# INFORMATION WANTED,

OF JOHN and MICHAEL HOGAN, from the Co. Tipperary, Ireland, who emigrated to this country in 1847. John is now about 40 years of age, and Michael 24. When last heard of, they were residing in the United States. Any information of them will be gratefully received by their Sister, Ellen, at the Convent of the Holy Cross, Varennes, Co. of Vercheres,

Other papers will confer a kindness by copying the

### WANTED IMMEDIATELY,

FOR the ACADEMY in the MUNICIPALITY of ST. COLUMBA of SILLERY, a competent ENGLISH TEACHER. Application, if by letter, post-paid, to be made to

the undersigned, JOS. CANTILLON,

Secretary Treasurer. Quebec, Sillery, Feb. 19th, 1857.

PATRICK DOYLE.

AGENT FOR "BROWNSON'S REVIEW,"

> AND "THE METROPOLITAN."

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IN St. COLUMBAN, County of Two Mountains, qualified for ELEMENTARY SCHOOLS only. A fair Salary will be given. Application to be m

WILLIAM HART, Secretary, Treasurer, St. Columban, County of Two Mountains.

# WANTED

A SITUATION as TEACHER by one who is versed in both the French and English language; and who can produce the highest testimonials as to character during the twenty years that he has been engaged as a Teacher. For particulars apply to this office, Post-paid, or to William Wilson, Kamouraska.

# TEACHERS WANTED.

WANTED, THREE TEACHERS immediately, for the PARISH of ST. ERIGIDE, in the COUNTY of IBERVILLE, duly qualified to TEACH the FRENCH and ENGLISH LANGUAGES, for Elementary

For Salary, address to the undersigned, W. PEARSON, President. St. Brigide, C.E., August 29, 1856.

FALL 1856.

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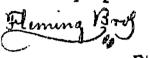
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