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# CATHOLIC CHRONICLE.

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## CATHOLICS OF ENGLAND AND IRELAND.

(From Brownson's Quarterly Review.)

As far as we can judge, at this distance and with our very limited information, England is rapidly verifying the old saying, *Quem Deus vult perdere, prius dementat*. She received from God, with the Catholic religion, a most excellent political and civil constitution; but she seems to be resolved on doing her best to destroy it. The so-called Reformation in the sixteenth century, which followed close upon the destruction of the old nobility in the wars of the Roses, by uniting in the king both the temporal and spiritual sovereignty, disturbed the proper balance of the estates of the kingdom, and made once free and merry England, under the Tudors and the Stuarts, virtually an absolute monarchy; the rebellion in the seventeenth century, which beheaded Charles the First, and the revolution which placed Dutch William on the throne, and more lately the Elector of Hanover, unduly depressed the authority of the crown, threw too much power into the hands of the aristocracy, and converted the government into an oligarchy; the Reform Bill of 1832, and kindred measures which have since followed, have in turn broken the power of the aristocracy, given predominance to the Commons, and subjected the government to the fluctuating interests and passions of the business population. A further change, which shall clear away both monarchy and aristocracy, and favor the British empire with a Jacobinical reign of terror, would seem to be only a question of time.

The Reform Bill established the supremacy of the Commons, and introduced the elementary principle of Democracy; the Free Trade policy, which Sir Robert Peel found himself unable to resist, places the nation under the control of the trading and manufacturing classes, to the serious detriment of the agricultural interests, and to the ruin or emigration of the rural population. To remedy the evils which necessarily follow, new political reforms are demanded, and these, if obtained, will demand others still, and thus on to the end of the chapter, because each new political reform will only aggravate the evil it was intended to cure. English statesmen have been applauded, and have applauded themselves, for the wisdom with which, during the convulsions of Continental Europe, they have staved off revolution and civil war by well-timed concessions to popular demands, but concession to popular demand is a mere temporising policy, and a temporising policy seldom fails in the end to be ruinous to every government that adopts it. It deprives it of the moral strength which is derived from fixed and determinate principles, and reduces it to a mere creature of expediency. A struggle immediately commences between it and its subjects,—they to get all they can, and it to concede as little as possible,—in which they are sure to come off victorious at last. The fact that the government yields at all, is a concession that it holds its power rather by sufferance than right, and gives an air of justice to the popular demands against it.

The effects of the past policy of the British government may be seen in the uncertain movements of the present nominally conservative ministry. It is a ministry without any mind of its own; it can only prepare the way for a democratic revolution, and consequent anarchy and military despotism.

The ministry seem to us to be hastening on this deplorable result—deplorable for England, and of no advantage to us—by their madness in renewing the old Protestant persecution of Catholics. Henry and his daughter Elizabeth, unhappily for their own country and the world, made England a Protestant state. The most shameful and barbarous persecution of Catholics preserved her as such down to 1829, when the Catholic Relief Bill, reluctantly conceded by Wellington and Peel, in order to avoid the horrors of a threatened civil war, changed her in principle from an exclusively Protestant state to a state professing no religion in particular, and leaving its subjects free to be of any religion they choose, providing it be nominally Christian. Great Britain then threw open the Imperial Parliament to Catholics, as she had already done to Dissenters, and recognized them as free subjects and free citizens of the empire. In so doing, she made her Protestant Church a monstrous anomaly in her constitution, and really committed herself to its annihilation as a state religion. A party resolutely opposed to it, strong enough in spite of its influence to recover their liberties as electors and senators, could have no disposition to sustain it, and could hardly prove unable, in the long run, to withdraw from it the support of the state. *C'est le premier pas qui coûte*. They could more easily, after having gained admission into Parliament, go further, and overthrow the Establishment, than they could gain that admission itself. They could not be expected to stop with that achievement. Logical consistency, if nothing else, would require them to

go further, and eliminate the anomaly from the constitution. The necessity of logical consistency might not, indeed, be strongly felt by the adherents of the Establishment, who generally contrive to dispense with logic, and to utter much solemn cant about *via media*, or the middle way between truth and falsehood; but the party opposed, and whom this solemn cant only insults and disgusts, could not be stayed by so feeble a barrier. They must have consistency; either the consistency of dissent with the non-conformist, or the consistency of truth with the Catholic. In opening her Parliament to Dissenters, and in signing the Catholic Relief Bill, Great Britain, whether she intended it or not, gave the death-blow to the Anglican Establishment. She committed herself to what was for her a new policy, and from which she cannot henceforth retreat without shame and ruin. The Anglican Establishment, or Church of England, it is well known, is a creature of the state. It was made by the crown and Parliament; and now that the crown counts for little, and the royal prerogative yields to the majority of the House of Commons, it is idle to suppose that a Parliament in which Catholics and Dissenters have seats will not, sooner or later, exert its power to unmake it, especially since it is no longer in harmony with the other parts of the constitution.

The late ministry, probably for the purpose of breaking up the Tenant League that was forming in Ireland, and boding no good to Irish landlords, made a show, in its Ecclesiastical Titles Bill, of re-establishing Protestantism, and governing as if the state were still a Protestant state. Its success threw it from place, and secured it the contempt of the Christian world. The Derby ministry, seeing the embarrassment the English and the Irish Catholics might cause them in carrying out such policy as they have, seem to be in earnest to restore deposed Protestantism, and to administer the government as if the Catholic Relief Bill had never been granted. This we regard as a proof of its madness. It is too late to threaten the disfranchisement of Catholics, or to hope any thing for the state from the persecution of the Church. Statutes may be passed against Catholics of the most oppressive nature, the old penal codes of England and Ireland may be revived in all their Satanic rigor, but all in vain. England can never become again an exclusively Protestant state. The Catholic element in both England and Ireland is stronger than it was in 1829, when it was strong enough to force Wellington and Peel to concede Emancipation, and graver consequences would follow the repeal of the Catholic Relief Bill than were apprehended from a refusal to grant it. Neither English nor Irish Catholics are now the timid and depressed body they were then; they have a firmer and a bolder spirit, a higher and a more thoroughly Catholic tone; and are, in England at least, more numerous and better organized. They are cheered now with visible tokens of God's grace. The Lord seems to have withdrawn the rod of chastisement for the present, and to permit his countenance once more to shine upon them. In the light of his countenance they rejoice and are strengthened. The day of their deliverance, and of his vengeance on their oppressors, is apparently nigh at hand. Persecution cannot now break their spirit; it will serve only to give them fresh courage and zeal, and to add daily to their numbers and influence; for the present seems to be one of those seasons when in the Divine providence judgments are not delayed, and punishment follows close on the heels of the offence. This may be seen in the results of the late Red Republican revolutions. They were got up and directed primarily against the Church, the only solid basis of society, and they swept as a tornado over more than half of Europe. They have all failed, and their only notable result has been that of breaking the bonds with which infidel governments and paganised statesmen had bound the Church, and giving her a freedom and independence of action she has hardly enjoyed before since the breaking out of the Protestant Reformation. Even the republic of France, with General Cavaignac at its head, found itself obliged to send its troops to restore the Holy Father, compelled by the very party that made that republic to fly from Rome.

It seems to us that the time for reviving the old persecution of Catholics is exceedingly ill chosen. Such persecution will naturally force Catholics to seek the means of self-defence. The Ecclesiastical Titles Bill has destroyed their confidence in the Whigs, who can never again count on their support as a body. They never had much confidence in the Tories, and will certainly have less if the Tory ministry continues to persecute them. They will be driven, then, to unite with such as are opposed to both the Whigs and the Tories, and therefore with the Manchester politicians; that is, with a republican party. If you turn both crown and aristocracy against them, they will, however reluctantly, combine

their force with the party from whom crown and aristocracy have nothing to hope, but much to fear. The accession to power of the Manchester school, commanding as it does the sympathies of both the people and government of this country, would be virtually the accession of democracy; and Great Britain cannot become a democracy without descending from her present proud eminence to the rank of a third or fourth rate European power. Catholics are loyal and patriotic, and would not join with the party whose views are so hostile to the temporal interests of their country, without a severe struggle; but they do and must place their religion before their politics, and they know perfectly well that the prince who persecutes their Church forfeits his right to their allegiance. Our obligation to obey the temporal ruler is restricted to obedience in those things which are not repugnant to the law of God, as interpreted by the Catholic Church. When the prince commands that which is contrary to that law, so interpreted, we are released from the obligation of obedience; for we must obey God rather than man. How, then, could we support of Catholics for a government that persecutes them? or not expect them to oppose such government by all means in their power, not in themselves unjust? If the temporal interests of their country suffer by the course they adopt, let it be so. The Church of God is more to them than country, and they can never hesitate to sacrifice the interests of the latter rather than the rights of the former, when you place them in a position in which they must sacrifice one or the other. You have no right to seek the temporal interests of the state at the expense of the interests of religion. If you do not, you will find Catholics among your most loyal and patriotic subjects; if you do, you must expect them to oppose you. You have no right to complain of them, for you, not they, are the party in the wrong. It seems to us, then, a very mad policy, in a professedly conservative British ministry, to force the Catholics of the empire into a union with radicals or democrats as the only means of securing the freedom of conscience.

Great Britain is, at the present moment, not only threatened with a democratic revolution, but also with a formidable foreign invasion. We have no doubt that Napoleon the Third wishes for peace, and will seek it, if by it he can effect his purposes; but we cannot suppose him afraid of war, placed, as he just has been, at the head of an empire whose chief recollections are of military glory. He not unlikely wishes to repair the defeat of Waterloo, and we cannot presume him unwilling to return at London the visit paid by the British troops to Paris in 1815. He appears to be preparing to return that visit, and the attempt to do so we can well believe would not beat all distasteful to the French army, or to the French people. Appearances certainly indicate that at no distant day the haughty island queen will be visited by a French army, and that she will have to fight—not to annex new kingdoms to her Indian empire, not merely to save her distant colonies in Africa or America, but in defence of her own fireside—against an enemy her equal in bravery, her superior in military science, and urged on by the enthusiasm of a new dynasty, the memories and rivalries, the victories and defeats, of seven hundred years. England's insular position has saved her from being the theatre of the principal foreign wars in which she has been engaged; but we recollect no instance in her history, from Julius Cæsar down to William Prince of Orange, in which she has been invaded without being obliged to succumb to the invader. If the new French Emperor should effect a landing on her shores, as it is thought he may without serious difficulty, she will find it no child's play to prevent it from becoming another Norman Conquest. The Catholics constitute about one-third of the population of the United Kingdom. Can she afford, in the present juncture of affairs, to alienate the affections of so large a portion of her population? Can she dispense with their aid? Or can she, if she disfranchises and persecutes them for conscience' sake, count on their support? Will Catholic Ireland, whom she hardly keeps tranquil by one half of her regular army at home, consent to shed her blood in defence of her tyrant and persecutor? Ireland is indeed somewhat apt to disappoint the calculations of her friends, and by her internal divisions, or by often deceived hopes of conciliating a hostile government, to secure the triumph of her aggressors; but we can hardly believe that she will support in peace or war any ministry mad enough to attempt to deprive her of her religious freedom. The Church is all that she has left of her ancient national greatness, and it is only in the independence of her Church that she retains any vestige of her former national independence. Destroy the independence of her Church by subjecting it to the state, or even to the Catholic hierarchy of England, and you extinguish the last spark of her national life, annihilate the

Irish as a distinct people, and absorb them in the Anglo-Saxon and Anglo-Norman population of the empire. That conquest, which you have been trying in vain for seven hundred years to complete, would then be consummated. Ireland lives only in the freedom and independence of her Church of all authority save that of the Holy See. Her faith and piety, her strong national feeling, and her deep sense of wrong and insult, of unheard of oppression, and unrelenting persecution continued for centuries, with all the malice, the cruelty, and cunning of hell—as well as all her old Celtic memories, associations, and affections—must indispose her to support a government that makes war on her Church, and the most that you can hope the influence of her clergy will be able to effect will be to restrain her from acts of open hostility. There are, also, the Irish settled in England, to the number, it has been said, though we can hardly believe it, of three hundred thousand men able to bear arms. Can a ministry hostile to their religion, and determined to deprive them of the rights of conscience, count on their support, or even their neutrality? Will they shed their blood for the power that is gorged with the spoils of their Church, that oppresses the land of their fathers, and deprives them of their dearest rights?

Great Britain is the main stay of the enemies of God and his Christ; she is drunk with the blood of martyrs; and in the approaching contest the prayers of two hundred millions of Catholics throughout the world will daily and hourly ascend for her defeat. Of English descent, a warm admirer of many traits in the character of Englishmen, speaking the English language for our mother tongue, and nurtured from early childhood in English literature, we have personally no hostility to England, and certainly should regret to see her become a French province; but we cannot deny that we should not grieve to see her humbled, for till she is humbled we cannot hope to see her return to the bosom of Catholic unity. She is and has been the bulwark of the Protestant rebellion against the Church, and of all the nations that broke the unity of faith and discipline in the sixteenth century, she has been the most cruel and barbarous in her treatment of Catholics. How, then, should we grieve to see her weeping in sackcloth and ashes her apostasy and cruelty to the people of God! Sorry are we that she needs punishment, but since need it she does, we cannot be sorry to see it inflicted, and warmer sympathy than ours she need expect from no Catholic heart. The prayers of Catholics she may, indeed, make light of, but they will not ascend in vain. They will be heard in heaven. For nations any more than individuals can always go on sinning with impunity. They must at length fill up the measure of their iniquity, and when they have done it, vengeance is sure to overtake them, and they fall, to rise no more for ever. To us the statesmen of England seem struck with a preternatural blindness.

The *London Quarterly Review* for last October, in its article on *Parliamentary Prospects*, shows even more alarm than virulence. It appears to be fully conscious of the critical state of the ministry, if not of the empire. It sees very clearly the embarrassment the Catholics of England, and especially of Ireland, may produce by their determination, partially carried into effect in the recent elections, to use their political power as electors and senators to force the government to repeal the acts repugnant to their religious freedom, and it seeks to arrest their action, well knowing their scrupulous fidelity to their oaths and engagements, by pretending that in so using their power they are violating the declarations and oaths on the strength of which the Catholic Relief Bill was granted. It assumes that their determination is an act of aggression on the Protestant constitution and the Church as by law established, which they had sworn not to disturb, and makes out what appears at first sight rather an awkward case against them. But who cannot make out a strong case when he is free to invent premises to suit a foregone conclusion?

It is not our province to criticise the declarations and oaths cited by the reviewer. We presume them to be such as a Catholic can take without heresy or schism, otherwise they would have been condemned by authority; but we say for ourselves, personally, that we would be hung, drawn, and quartered before we would subscribe to them. Our Catholic friends, no doubt, deemed them not only allowable, but also prudent; and they may have judged wisely. We, however, are no friend to liberal concessions of what is not our own, and we regard it always as highly imprudent even to appear to restrict the power or province of the Papacy in favor of the secular government. The arguments of our London cotemporary only confirm us in this opinion. When hard pressed men naturally concede every thing that they can in conscience, and if we cannot approve, we can at least excuse them; but the concessions they make seldom fail in the long run to return to their serious embar-

assment. They narrow the ground we stand on, and if they leave us less to defend, they leave us less with which to defend it. When the question is an open one, we always prefer the higher and more comprehensive view as the more politic. It is sure to prove so in the end, whatever it may be for the moment. We have an invincible love for freedom, for that freedom which none but a Catholic can enjoy, or even understand; and we can never consent to give up one iota of it to Cæsar, let him storm and threaten as he may. His storming and threatening never frighten us, for we know that he has no power to harm us. He may bind or torture our body; he may hang, behead, burn, or cast it to the wild beasts to be torn and devoured; but that is no injury to us. It is rather a benefit, nay, the greatest possible favor to us, if we remain steadfast in the faith and charity of the Gospel. So we always make it a point to defend even to the last the most distant outworks of the Church, sure that we have yielded too much if we have permitted the enemy to attack us in the citadel, although we know that to be impregnable.

The tendency of the English Catholics, as well before as at the period of the so-called Reformation, was to regard the Pope as an Italian potentate, rather than as their own chief, and to restrict, as much as possible without falling into absolute heresy or schism, the papal authority in favor of the temporal sovereign. Indeed, what is termed Gallicanism might with far more propriety be called Anglicanism, for France borrowed it from England, as she subsequently borrowed from her her deism, incredulity, and sensist or sensualistic philosophy. This tendency prepared the way for Protestantism in England, as it did subsequently for infidelity and Jacobinism in France. The English Catholics cherished it, after the Reformation, not only as in accordance with their national traditions, but as likely to render them less offensive to a Protestant government. Protestantism, as we have shown in the foregoing article, is simply the assertion of the supremacy of the temporal over the spiritual; consequently, Catholicity, which asserts the precise contrary, must be regarded by the Protestant sovereign as high treason. It necessarily denies the royal supremacy, and Catholics in England, for a long series of years, were charged with treason, arrested, and executed as traitors, simply because they were Catholics. Is it not strange, then, that English Catholics should have sought to stay the hand of persecution by professions of loyalty, by disclaiming as far as they could their obligations to obey the Sovereign Pontiff, and asserting in very strong terms their subjection to the temporal prince. They seem to have imagined, that all that was needed to put a stop to the persecution they suffered was to prove that they could, as Catholics, be loyal subjects of a non-Catholic sovereign; and they went so far in the way of proving this as to support their prince against their spiritual Father, as, for instance, under St. Pius the Fifth, and Sixtus Quintus. Hence we find, even down to the period of Catholic emancipation, English Catholics generally asserted the independence of temporal sovereigns; and in the spirit of a miserable Gallicanism, which, as we have elsewhere shown, conceals the germs of political atheism, they drew up or accepted the declaration and oaths cited by the *Quarterly Review* as the condition on which the Catholic Relief Bill was conceded.

But the concessions of the English Catholics to the temporal prince did not save them from persecution; they were still fined, imprisoned, exiled, outlawed, beheaded, or hung, drawn, and quartered, and their concessions seem to have served no other purpose than to deprive them of the merit of confessors and martyrs. They were left with such a weak and sickly Catholicity as could not sustain them, and persecution, instead of strengthening them, as in the primitive ages, well nigh exterminated them. The Church is built on Peter, and those who love not Peter always wilt away before persecution. Latterly, English and Irish Catholics—for even Irish Catholics, after the establishment of Maynooth College, became infected with the same spirit—appear to have discovered this, and a striking change has come over them, which gives them fresh life and vigor. There are propositions in the illustrious Dr. Doyle's evidence before Parliament, which few Catholics in England or Ireland to-day would accept without important modifications. English and Irish Catholics have turned with renewed affection to Rome, and have drawn closer the hands which bind them to the chair of Peter. The Pope is not for them now a foreign potentate; he is their chief, their loving Father, to whom they wish to comport themselves as dutiful, submissive, and loving children.—Hence their recent prosperity, and the great accession which has been made to their strength. The curse of leanness with which the English Catholics seem for so many ages to have been struck for their distrust of the Papacy, their coldness to Peter, and their servility to the temporal power, seems to have been at length revoked, and we know no country in which Catholicity is more healthy, vigorous, or flourishing, than the noble old land of our forefathers. The secret of this change is, we firmly believe, in the fact that British Catholics are becoming hearty, uncompromising Papists. Hence the alarm of Protestants.

This change, on which we congratulate our Transatlantic brethren, does not in the least violate the conditions on which the Catholic Relief Bill was granted, for it must be presumed to have been a contingency foreseen and accepted by the government. Even supposing the Catholics of England and Ireland are not acting now in accordance with the conditions on which the Relief Bill was granted, they cannot be censured. Suppose they are using the political power accorded them by that bill to disturb the Protestant Establishment, the government has not a word to say against them; because, since that

Establishment is only a creature of the civil government, they are only exercising their rights as freemen and British subjects in disturbing it, and because the government has been the first to violate its engagements towards them. The conditions on which the Relief Bill was granted contained reciprocal engagements, and bound the government to Catholics, as well as Catholics to the government. It promised them the free profession and exercise of their religion, and they in turn promised it, by oath if you will, in consideration of this freedom, to use no political power which they might acquire by emancipation to disturb either the Protestant settlement or the Protestant establishment. We need not tell the Reviewer, that the breach of a contract by the one party releases the other; for he assumes it throughout his argument, and on the strength of it seeks to justify the government in renegeing the civil disabilities of Catholics. Now the government has been the first to break its faith, and in its Ecclesiastical Titles Bill it has violated its promise of freedom to Catholics; for that act is incompatible with the free exercise of their religion. The act of Catholics which called forth that bill was no violation of their engagements, declarations, or oaths; for it was authorized by the act of 1829, which granted them religious freedom, and it was in contravention of no law of the realm, as is evident from the fact, that it was necessary to pass a new law to meet the case. The government, having by this act broken the compact, by its own act released Catholics from their obligation to keep it, and threw them back on their rights as freemen and British subjects, and left them necessarily the same right to use their political power against the Establishment, that others have to use theirs in its favor. No party can stand on its own wrong. The wrong of the government released the Catholics from all their special obligations, and however they may use their power against the Establishment, it cannot complain.

The truth of the case, however, is, that Catholics are not doing what they are accused of doing, or any thing really incompatible with their declarations and oaths. The government in the Ecclesiastical Titles Bill has declared the profession and exercise of their religion illegal in the United Kingdom, and they have merely combined, in their own defence, to use what political power they have, in a legal way, to get that bill repealed, and the freedom of their religion acknowledged. That is, they seek by legal means to defend and secure the freedom understood to be conceded by the Relief Bill of 1829. This is the simple fact in the case, and we should like to know what there is in this which conflicts with any engagement they have entered into. No Catholic in the realm dreams of disturbing the Protestant settlement, or disputing the right of the present reigning family to the crown; and no one, as far as we have seen, proposes by any political or legislative action to destroy the Anglican Church, if church it can be called. The oath taken by Catholic electors and senators binds them to be loyal subjects of the Queen, but it does not bind them to use their political power to uphold the Church Establishment, or forbid them to withdraw from it the patronage of the state. Catholics as members of Parliament have the same rights as any other members have; they sit there on terms of perfect equality with the rest, and nobody can pretend that it is not competent for Parliament, if it sees fit, to withdraw all support from the Establishment, and sever all connection between it and the state. There is a difference between not using a power to disturb, and using it to sustain, the Anglican Church. To the former a Catholic might, perhaps, under peculiar circumstances, lawfully pledge himself; to the latter he could not, for he can never pledge himself to sustain a false church without forswearing his own.

In any light, therefore, that we choose to consider it, the complaints brought against English or Irish Catholics are unfounded, and they are made only for the purpose of diverting attention from the just complaints which Catholics themselves make. The *Quarterly Review* only renews the old Protestant trick, that of wronging Catholics, and then pretending that it is Catholics who have wronged Protestants; of provoking Catholics by gross injustice to acts of self-defence, and then turning round and accusing them of breaking the peace. The trick has been repeated too often, and has become rather stale. As far as we can see, our English and Irish brethren are only using their political power in their own defence, and we are right thankful that they have the spirit and the energy to do it. They and we are one body; their lot is our lot, and their victory or defeat is victory or defeat for us. One of the members cannot suffer but the whole body suffers with it. They have their "Irish Brigade" in Parliament, and we trust it will lack neither courage nor firmness, neither ardor nor unanimity, and that it will steadily and unitedly oppose every ministry that refuses to repeal the Ecclesiastical Titles Bill, and to guaranty to Catholics full and unrestricted freedom to profess and practise their religion, in all fidelity and submission to their spiritual chief. We expect this from the "Irish Brigade," for their sakes and our own. This much they owe to the Catholics of Great Britain and Ireland and of the world. We hope they will make the Catholic question their first object, to be postponed or subordinated to no other, for the rights and interests of the Church, though politicians are apt to forget it, are paramount to all others, and in securing them all others are virtually secured. These secured, it will be easy to carry such measures of temporal relief as may be necessary; for the merit of securing these will secure the blessing of God, and his assistance. The children of this world are wiser in their day and generation than the children of light; but this need not discourage us, for the folly of the children of light is wiser than the wisdom of the world.

God has a voice in human affairs, and takes care that it shall always be seen that his cause does not stand in human wisdom or in human virtue. Whoever would wish to prosper in that cause must rely on him, and not on himself. Prayer is better than numbers or strength. We presume our friends of the "Brigade" know this, and therefore we count on their success.

The prospect for England is not bright, but what is to be her fate we know not. We owe her no personal enmity, and we wish her well. But she has sinned greatly, and has a long account to settle.—There are many in heaven and on earth that cry out, "How long, O Lord, how long?" Her ages of misrule in Ireland, and the multiplied wrongs which she has inflicted upon the warm-hearted Irish people, her long-continued persecution of Catholics, and the blood of the saints red yet on her hand, all are registered against her, and demand vengeance, and, if there be justice in heaven, will obtain it. She did a noble deed in receiving and cherishing the exiled French clergy, and in reward she has had the offer of returning to the bosom of Catholic unity.—Many of her choicest children have heard the offer, and have returned. The Catholic world is praying for her conversion. If she listens to the offer, and returns to her old faith, once her glory, and to which she is indebted for all that is noble or useful in her institutions, she may hope for pardon; but if she remains obstinate and deaf, if she continues to be puffed up with pride, trusting in her own wisdom and strength, in the multitude of her ships, her merchandise, and her riches, let her reflect on the fate of Tyre, the haughty Island Queen of antiquity, or at least of the once brilliant Spouse of the Adriatic, now the humble slave of the Austrian Kaiser.

### CATHOLIC INTELLIGENCE.

The Rev. James Bowles, for several years Catholic curate of Nenagh, has been transferred to the curacy of Birr by the Right Rev. Dr. Vaughan.—*Freeman's Journal*.

DEATH OF THE REV. DR. DOYLE, P.P., DUBLIN.—We deeply regret to announce the death, on Sunday the 12th ult., at his residence, 55, Eccles-street, Dublin, of the venerable and beloved pastor of St. Michael's.

THE URSLINE CONVENT, SLIGO.—At the Ursuline Convent, St. Joseph's, Sligo, the holy habit and veil of the Ursuline Order were, on the 6th ult., given to Jane Honoria, eldest daughter of Captain McCarthy, formerly of the 77th Regiment, now staff officer, Castlebar.

CONVERSIONS TO THE CATHOLIC CHURCH IN NENAGH.—A correspondent of the *Monster News* states that five conversions have within a few days taken place in this town, into which the ridiculous ranters some time since intruded. Their tricks and tumbblings are really grotesque. The mountebankery is despised, and occasionally so disgusting that I would not be surprised if it had effect in inducing parties to abandon Protestantism that sanctions such gross abuses, and embrace Catholic unity and truth. The conversions I allude to are those of Bernard Samuel, master tailor of the 68th depot. He and his four children were received last week by the Reverend Mr. Nagle, C.C., into the bosom of the Catholic Church.

NEWMAN INDEMNITY FUND.—The 70th list of the French subscriptions, which appears in the *Univers* of December 6th, brings up the amount to 52,052f. 43c. (about £2,082.) There is another list of 300f. from subscriptions opened at the office of the *Union de l'Ouest*, at Angers. This is headed by a subscription of 50f. from Count Alfred de Falloux. We read also in the *Univers* that in Malta a subscription list was opened at the request of the Reverend Father Lebrun, by the *Ordine*. The amount subscribed was 1,582f. (£63 7s 4d.). The same paper publishes a letter of thanks from Dr. Newman to the Rev. Father Lebrun for all the Maltese subscribers. At Genoa the *Cattolico*, and at Turin the *Armenia*, have also opened subscription lists. The *Courrier de la Meuse*, a journal of Maestricht, publishes a letter from Dr. Newman, thanking the Catholics of Duch Limburg for their kind and generous co-operation. They had forwarded through the office of the above paper subscriptions amounting to 829f. 66c (about £33.) We suppose there has not for many years been an occasion in which the whole of Europe has manifested so profound and universal a feeling.

ORATORIAN MISSION TO THE IRISH POOR AT DUNN'S PASSAGE SCHOOL ROOM, HIGH HOLBORN.—This mission to the Irish Catholics in the neighborhood of Old St. Giles's, is being attended with the happiest results. On Sunday morning last about 60 children received Holy Communion at the hands of his Lordship the Bishop of Southwark, among whom were 25 who made their first Communion. Five of the Oratorian Fathers have been engaged almost all day during the last fortnight in hearing the confessions of men and women who have absented themselves from the Sacraments for years, and have grown old in the way of sin. It will be enough to say that many of the Irish women have been received into the Convent of the Good Shepherd in consequence of this mission; and many couples have been married who have hitherto lived on in sin. No less than 400 souls have already been received back into the Church; and it is calculated that before the mission closes, no less than 1,000 confessions will have been heard.

CATHOLICITY IN THE UNITED STATES.—The Catholic Almanac for 1853 states that there are in the United States, 6 Archbishops, 26 Bishops, 1,471 Priests, and 1,545 Churches, distributed among 34 Dioceses and 2 Apostolic-Vicariates. One Bishop and 25 Priests have died; whence it appears that during the past year there was an accession of 111

Priests. The figures in the table, under the head of Catholic population, were obtained from official, and consequently the most reliable sources. If we suppose the Catholic population in the diocese of St. Louis to be 100,000, diocese of Boston 260,000, diocese of Galveston 30,000, St. Paul's 2,500, the total number of Catholics in the United States will be about 2,096,300.

There are seventy-three churches in the diocese of Boston—comprising Massachusetts, Maine and Vermont, and many in course of erection. There are seventy clergymen; and the Catholic population is put down in the Catholic Almanac at 260,000, which, we think, is far below the mark.—*Boston Pilot*.

CONVERSION.—We learn that Mr. Richard D. Seofield, a student of the University of Notre Dame du Lac, was received into the Catholic Church by the Rev. Father Grangeron, on Christmas morning. We are likewise informed that several other young gentlemen who entered the institution Protestants, are undergoing a course of instruction with the view of being made partakers of the same happiness at no distant day.—*Western Tablet*.

REPORTED CONVERSION OF ANOTHER EPISCOPALIAN CLERGYMAN.—The New York correspondent of the *Public Ledger* mentions the following new case of conversion:—"The Episcopalian Church here is in tribulation again, Bishop Wainwright having just received the announcement that another of his flock has gone over to Rome. The name of the apostate is Rev. Mr. Stoughton, Pastor of the Episcopalian church at Athens, Green county. Bishop W. has received official notification of his resignation."

ROMANISM AT THE WEST.—Mr. Upton, of Tivoli, Iowa, states that there are, within eight miles of him, including one in contemplation to be built this season, four Catholic Churches—one German, one French, and two Irish. Twelve miles distant is a Monastery of La Trappe Monks; and within twenty miles there are, probably, about a dozen Catholic Churches.—*N. Y. Observer*.

RESIGNATION OF THE BISHOP OF CHARTRES.—The venerable Bishop of Chartres, Mgr. Clausel de Montals, has just resigned the exercise of his Pastoral functions, which he entrusts to his Coadjutor. The aged and illustrious Prelate is in his 84th year, and was consecrated in 1821. He belongs, by his age, his virtue, and his labors, to those venerable Confessors of the Faith, who restored the Church of France at the commencement of this century; and in the memorable struggles which marked the close of the government of July, and were the prelude of the conquest of the liberty of instruction, the gratitude and admiration of Catholics saluted him as the Athanasius of the nineteenth century.—*Ami de la Religion*.

### IRISH INTELLIGENCE.

IRISH ELECTION PETITIONS.—The objection raised by Mr. Moore, M.P., to the petition against his return has been declared bad, and the recognition stands "unobjectionable." The recognitions in the following cases have been declared sufficient:—Athlone, Dangan, Wexford county, Meath county, New Ross, King's County, and Sago county.—*Freeman*.

Mr. Cogan, the member for Kildare, is still confined to his room by illness, and his medical attendants have prohibited him from transacting any business. Mr. Bland, the member for the King's County, also continues in a very precarious state of health.

RELIGIOUS EQUALITY.—MEETING OF THE COUNTY MEATH.—We have much pleasure in announcing that a public meeting of the electors and other inhabitants of the county Meath will be held at Kells, on Thursday week, the 30th December, to take steps for placing the great question of religious equality in a proper position before the country and the legislature. A most influential and important requisition is in course of signature through the county, and shall appear next week. The meeting is expected to prove a most imposing and effective demonstration in favor of the true principles of civil and religious liberty.—*Tablet*.

Four Members of Parliament and eight Justices of the Peace for the county of Clare lately signed a requisition to Mr. Edmund Armstrong, the High Sheriff, calling upon him to convene a meeting for the purpose of petitioning Parliament to enable voters to vote by ballot. The High Sheriff declined to accede to their request, as "such a meeting pending the trials arising out of the late lamentable occurrence at Sixmile-bridge would be most inappropriate, causing excitement, and tending to no possible good result." But, stimulated by this refusal, the requisitionists held their meeting and agreed to petition for the ballot.

IRISH TENANT RIGHT.—In advocating Mr. Shee's bill on this subject, Mr. Lucas made the following statements:—"In the Digest of the Report of the Devon Commission, it was stated to be a very doubtful point whether the landlords had laid out upon the improvements of their tenants; and in a work which had been written under the superintendence of Mr. Napier, it was stated that very few such cases existed. Now it was quite impossible that that could be true. The whole rental of Ireland had been estimated in 1780 at £6,000,000 sterling, but it was estimated now at £12,000,000. These six or seven millions, then, must have been created by somebody; and every one admitted not by the landlords. There could not be a doubt that it had been created by the tenants, and thus one-half of the present rental was raised, not on the land, but on their improvements. One great reason why Irish discussions were so distasteful generally, was the impression that the Irish tenants were a listless, unimproving, and improvident race. But comparing their efforts with those of the English tenants, what would be the result? In the last edition of Porter's 'Progress of the Nation,' published in 1850, it was stated that the rental of England had doubled since 1790. Thus it would be seen that the despised Irish tenantry—who lived in miserable cottages because they dared not live in better, lest extortion should fix its hand more oppressively upon them, and who wore frieze coats because their landlords would not let them wear broad cloth—had actually increased the rental of their country as much, and in the same time, as the landlords and tenants of England, co-operating together with good will, had been able to do."

**THE DUBLIN INDUSTRIAL EXHIBITION.**—The example set by Lord Charlemont has been quickly followed by the Earl of Yarborough. His lordship has in a very cordial manner expressed his intention to contribute to the Exhibition a large number of pictures from his well-known gallery at Brocklesby, and of statues from Appuldurcombe, Isle of Wight.

All the communications from the Continent represent an ardent interest as existing amongst the leading men of the European States, to advance the effectiveness of the Great Industrial Exhibition, in Dublin, next year. Amongst the members of the Belgian committee are two Irishmen, settled at Brussels.

A requisition to the Lord Mayor is in course of signature, for a meeting of the citizens of Dublin, to petition against the introduction of an income tax.

Dr. Boyd, who retired from Coleraine, to make way for Lord Naas, has been rewarded by a consulship worth £1,000 a-year.

A public meeting is about being held in Belfast, in the course of a few days, for the purpose of presenting an address and testimonial to Mrs. Harriet Beecher Stowe, the reputed authoress of "Uncle Tom's Cabin."

**MINISTERIAL DEFEAT IN LISBURN.**—The Lord Advocate's search for a seat in Ireland has proved to be a failure. Lord Hertford's pocket borough of Lisburn has refused to open its arms to receive the wanderer, and both government and the noble owner have sustained a rather mortifying defeat. As far as the first-named party is concerned, the loss is but partial, and may hereafter be wholly repaired. To the latter the defeat may be considered as irreparable. Mr. Smyth, the successful candidate, is essentially a supporter of the Derbyite ministry, so that a vote is not lost by his election as the successor of Sir Emerson Tennent, while there is still a probability of a constituency being found pliable enough to accept the services of so accomplished a statesman as Mr. Inglis. Lord Hertford, on the contrary, is a decided loser. The electors of Lisburn having thus manfully asserted their independence, the days of "nomination" are at an end there, and the ultimate result will, in all likelihood, be the decline and fall of "territorial influence" in the province of Ulster generally.—*Times Correspondent.*

**THE BALLOT.**—In the course of some remarks on the ballot the *Times Herald* observes as follows on the results that would follow from the adoption of this system of voting:—"No Fial or Coppock would then be bound to offer their services or a Baresford, or a Bell, or a Dye Sombre, inclined to become their dupes, for elections would then be conducted as fairly and openly as was the one for Mentia. We should no longer hear of voters being coerced to the poll by their landlords—no Sixmi-club-club tragedy, or Stockport, Wigan, or Oldham riots, would then disgrace the annals of all elections. Voters would not then consent to be 'battled' and mysteriously hurried out of their beds by masked individuals, or fifty pounds given for a hat or a cat, as was the case in a late election, when the defeated Tory candidate spent, if report speak true, thirty thousand pounds to secure his seat and failed. Give us the electoral urn, and then the real voice of the people would be heard, and their real representatives returned."

**IRISH PAIR LAW EXPENDITURE.**—The guardians of the Newcastle (county of Limerick) union have just issued an elaborate account of the expenses for the past three years, ending the 29th September, 1852, divided into half-years, terminating every 25th of March and 29th September, during that period, which seems to be strongly corroborative of that portion of the Government financial statement having reference to the gradual decrease in the expenditure of the Irish Poor Law unions. From these figures it appears that the charges of each half-year have been considerably diminished, with the exception of the half-year ending the 29th of September, 1851. The expenditure for the half-year ending the 29th of September last is very little more than one-third of the expenditure of the half-year ending the 25th of March, 1850. For the half-year ending the 25th of March, 1850, the total expenditure was £18,335 2s 11d; for the half-year ending the 29th of September, 1850, £9,654 5s 8d; for the half-year ending the 25th of March, 1851, £9,598 4s 7d; for the half-year ending the 29th of September, 1851, £10,157 15s 3d; for the half-year ending the 25th of March, 1852, £8,965 3s 6d; for the half-year ending the 29th of September, 1852, £6,259 4s 11d.

**DUBLIN AND WICKLOW RAILWAY.**—At a recent meeting of the directors of this company a resolution was passed for proceeding with the works between Shanganagh and Kingstown, as soon as the requisite land could be obtained; as also with the works at Bray Head; and it is expected that the entire line will be completed in the ensuing year.

We perceive that the people of Kilkenny are about to erect a testimonial to the memory of Banim. The Marquis of Ormonde, Mr. Tighe, of Woodstock, and several other noblemen and gentlemen connected with Kilkenny, have written to the mayor of that city, requesting him to add their names to the committee for carrying out this long-neglected tribute to the memory of the national novelist.

A wealthy English company have obtained possession of an extensive field of copper mines at Ballymaerney, in the parish of Kilkenny, Tipperary, and have already employed several hands in making the necessary preparations for raising on a large scale.

**MOVING BOG.**—There has been a curious swelling and bursting of a bog, about two or three miles from Clara. It is called the bog of Lisnagara, and great portions of it are now rent asunder, and have a chasm between, filled up with water and mud. The low bank also has swelled. Great fears were at first entertained that it would get in motion in a similar manner to the bog that ran away in this neighborhood in the year 1821, and which overspread a great deal of land, and caused much damage. The bog of Lisnagara, however, has remained stationary for several days, which is contrary to the precedent of the bog of 1821, so that all apprehensions have now died away. It however remains in a state well deserving the observation of the curious and scientific.—*Leinster Express.*

We understand that the search for coal at Duernoo, near Carrickfergus, which has been prosecuted for a length of time with great perseverance, has at length been successful. A gentleman called on us yesterday evening, who had just visited the place, and informed us that the parties engaged in boring had come upon a solid stratum of coal, of apparently excellent quality. We hope shortly to be in a position to give an account of the commencement of the workmen.—*Northern Whig.*

**THE RANTERS, THE MAGISTRATES, AND THE POLICE IN KELLS.**

The recent proceedings in Kells illustrate the system of law under which the Catholic people of Ireland live in their own country—a system under which they enjoy security neither for purse, nor person, nor religion, nor feeling, nor house, nor home, nor—in extreme cases—for life itself. The general nature of what has taken place is well known to my readers.—Some men, called Scripture-readers, are sent over from England and supplied with funds to insult and outrage the feelings of the Catholics of Kells, and to stir them to a breach of the peace; to thrust filthy placards on them whether they will or no; to enter their houses unbidden; to offend their ears and consciences with the utterance of brutal blasphemy; to revile their clergy in the open streets; and in every way to act so as to deserve a very signal chastisement. Their accomplices in these things are, first, the Parsons, who use the stolen goods out of which they get their living to aid, comfort, direct, and prompt these Scripture-readers; secondly, the police, who post their blasphemous placards on the barracks, and exhibit them in the private lodgings which are paid for out of Catholic public money; thirdly, the magistrates who, from partial feelings, but not, I hope, from consciously corrupt motives, aid and abet the misdoers by an unequal distribution of what is mis-called justice, but what certainly is ministerial decision. "Justices' justice" has long been a proverb in England as implying something very different from the real thing. It is—like British brandy; or London milk; or Wapping sausages; or gooseberry champagne—delectious trash, that sets the teeth on edge only to hear of it; and of this article, I have the honor to represent, and especially in and about Kells.

The evidence in these cases is to the effect I have stated. The Scripture readers went about blaspheming the most sacred mysteries of our religion—particularly "worshipping the Host," and the homage paid to the Ever-Blessed Mother of God. They entered houses unbidden to offer these insults and distribute insulting tracts. One girl they ran after against her will to force a spurious Bible upon her. They informed the people in the open street, and in a loud voice, that "Purgatory was an invention of the Priests' own, for the purpose of making it themselves;" and it could not be denied that they had openly connected the two words, "Popo and Hell," after the most approved Orange fashion.

In committing these outrages—for which they richly deserved a sound kicking—they were aided and assisted by the police. The Rev. Mr. Geoghegan, C. C., "swore that he had observed for some days" the offensive placards, or some of them, "posted upon the police barracks in the town. He had seen two such." It was also stated that "some of these offensive publications had been exhibited in the windows of the private lodgings of some of the police." That the Parsons, for their part, had given active encouragement, requires no proof at all.

Thus provoked, the people had risen against their tormentors. Our complainant, the Rev. Joseph Bickersdyke, proved on oath that after using language of which he himself was doubtful, whether "Hell and Pope formed part of it"—he had a withered leaf flung with more or less violence against his boot. "I will swear that I saw one leaf touch my boot." Other poor ragged urchins, more outrageous, "pelted them with stones and dirt;" but, so far as I know, not a particle of evidence is given to show that either "stones or dirt" were flung so as to hit even the boot of any one of the blasphemers. These facts were duly brought before the Magistrates at Kells. The great "leaf case" was gravely heard, but softly and gently dismissed—the Rev. Joseph being politely bowed out of court. The other cases were more sternly dealt with—the magistrates deciding that the prisoners should be confined in Trim gaol for one month, with hard labor. This is one side of the picture. Persons whose feelings are deliberately and grossly outraged commit against their insulters the most insignificant assault that can be imagined and the punishment administered by the Kells magistrates is— one month in gaol, and hard labor.

The other side of the picture is of a less severe character. The original misdoers, in pursuance of the system of public insult and provocation, post up placards on a tree in the town, but situated on the private property of the Catholic Parish Priest and the Convent of Mercy. By the direction of the Curate, and in order to prevent and calm excitement a young lad tore down the offensive placard from this "private property;" upon which one of the Scripture-readers committed an unprovoked assault in real earnest. He seized the boy by the arm, grasped his tender flesh so as to bruise him and tear the skin in a manner which "could not be compared to anything but the bite of a horse," dragged him away to the police barrack, and had him put—by the aid of a sympathising police—into the black hole. This gross and brutal assault was proved. The bench was compelled to convict; but the punishment they inflicted was "a fine of one shilling, with costs."

Such is "justices' justice" in Kells. I would earnestly impress on Father McEvoy and his excellent Curates and neighbors the propriety of considering whether an attempt should not be made to secure a better administration of justice by memorialising the Lord Chancellor against the magistrates who gave this unjust decision. What I have now related is only the commencement of a course of proceeding which, with the attendant excitement (and other consequences that are pretty sure to follow), is increasing every hour.—The root of it all is the accursed monopoly of the Established Church, which must be cut down by the root, and laid prostrate forever. F. L.

Large quantities of Dublin pork and bacon are being shipped to Australia.

**WHOLESALE EVICTIONS.**—By notices served upon B. Canavan and P. Curran, Relieving Officers, and reported at the last meeting of the Board of Guardians here, it appears that no less than twenty-nine families are about to be dispossessed of their holdings.—The following are the numbers and localities:—Twenty-one families off the townlands of Oltoro, Bawnmore, Stonepark, in the electoral division of Killoonagh, and eight families off the townlands of Monesslagh, Monenarragh, and Raheengullane, in the Donapatrik division,—the property of William C. D. Nisbet, Esq., an absentee proprietor. This sweeping extermination of the people shows more and more forcibly the vital necessity that exists for securing, by law, some protection for the unfortunate tenantry of this country.—*Tuam Herald.*

**CONTRAST BETWEEN RIBBONISM AND ORANGEISM.**

What is the marked and the great dissimilarity between Orangeism and Ribbonism? The Orange Society is countenanced by men of the highest rank and dignity amongst the Protestants; the Ribbon Societies are discountenanced, are repudiated, are branded with the outspoken reproaches and the published censures of every Catholic of rank, of station, and of ecclesiastical dignity. The Orange Society, that exclusive society of Protestants—that secret society, bound by an oath of secrecy, with secret signs and passwords, boasts, and truly boasts, that its Grand Master is an Earl and a Peer of Parliament, that its Deputy Grand Master is a Baron—that its offices are held by Members of Parliament, by clergymen of the Establishment, by men who bear the commission of the peace, by gentry, by respectable shopkeepers. It is a secret confederation, reckoning amongst its associates men of the very highest as well as the very lowest grade in society.

What, on the other hand, are the Ribbon Societies? They are, undoubtedly, secret societies, bound by an oath of secrecy, and known to each other by secret signs and passwords. But of what are their members composed? Of persons, no doubt, that are in name Catholics, but that, in fact, are outcasts from the Catholic Church, and that are, in truth, no more Catholics than Gavazzi or Achilli is a Catholic; because, like Gavazzi and Achilli, they set at defiance the prohibitions and the censures of their ecclesiastical superiors. No Catholic can be a member of any society which has an oath of secrecy binding its members together. The Catholic who enters such a society tramples upon the rules of his Church. He is by the act a rebel to her authority, and as long as he continues in a state of disobedience, by remaining a member of any such society, he is cut off from all participation in her sacraments. He is an outcast—every Ribbon man is an outcast from Catholicity; and so far from the Catholic prelates or priests sanctioning Ribbonism, their constant care is to extirpate it, whenever they can discover the slightest trace of its infamously infidel, and blood-stained existence. Innumerable facts attest this. One of the first persons named as Primar, by the present beloved Archbishop of Dublin, was directed against Ribbonism. Even within the present month we have seen the venerable Bishop of Down and Connor striking with his episcopal staff the Ribbon Catholic Defence Association, because he apprehended that were in its organization the traces of Ribbonism. The countenancing of Orangeism by Protestant nobility, gentry, and clergy, is as notorious as the discountenancing of Ribbonism by the Catholic nobility, gentry, and ecclesiastics.

Such is the similarity, and such the dissimilarity between Orangeism and Ribbonism.—*Dublin Weekly Telegraph.*

The petition against the return of Mr. Kirk, for Newry, is appointed to be tried on Monday, the 21st February next. The County Waterford petition is appointed for trial on the same day.

A large number of respectable persons are emigrating from Galway to Australia. Curiously enough, some of them are shipping from Scottish ports, even so far north as Aberdeen.

**ONE OF HONORABLE FRIENDS CALLED ON A JURY.**—The *Mayo Telegraph* tells us that at the Castlebar Sessions, on Saturday, the bench sat to hear objections from certain rate-payers being called upon to act as jurors. Several objections having been disposed of, the clerk called over that of a man named Irwin, from Ballinvoche, who showed out from the body of the court that he was too old to act as a juror, and beside he could not read or write. He was informed by the court his later objection could not be entertained, and they would swear him as to his age. Being sworn, he said he could not say he was sixty years—yet from his appearance he might be rated at seventy. It was evident the poor man did not know his age. Mr. Ignatius Kelly—Tom, do you remember the time the French were here? Tom's old eyes here brightened up, casting a glance at the bench as much as to say, "Am I late in giving an answer?" he at length replied—"I do well; I was a smart young boy then." Mr. Kelly—Were you in the prison at that time?—No, I was not. Well, did you side with the French? I was at their camp, and a good plentiful place it was to be in. Mr. Singleton—it is evident he is past sixty years. Mr. Kelly—You are exempt, Tom; your knowledge of French invasions has saved you. Tom (retiring)—Be dad they were smart fire men, without any doubt.

The love of the Irish mother for her offspring was affectingly evinced in Cork on Tuesday, when Head-Constable Porter met a poor woman from Kerry, bearing the body of her daughter, aged eleven, who had died four days previously, at the commencement of her dreary journey, and whose remains she carried, in order to comply with the dying request of the deceased, who yearned to be buried near the "Priest's Well," six miles from Cork. A subscription was made up for a coffin, and the poor woman, who was in extreme distress, departed to carry out the last wishes of her child.

**SHOCKING DEATH.**—A poor man of the name of Lohan was found dead in his house at Tully, a few days since. Every morsel of his flesh was eaten off by rats.—*Roscommon Journal.*

A woman named Moore was buried to death at her house in Blundell's Grange, near this city, on Wednesday night week. It would appear that she had been drinking whisky the day previous, and having fallen into the fire she met her horrid and untimely end.—Her body, when viewed by Surgeon Savage, being examined, proved that the scars or marks produced by the fire were quite sufficient to cause death.—*Armagh Gazette.*

A young lad named Henry Montgomery, when employed in Mr. Fleming's Mill, at Clondra, on Friday night, came in contact with the mill shaft and was killed. There were two other persons engaged in the mill with Montgomery all that night, but neither of them witnessed the accident, or did not know that any such took place until they found the lifeless remains of the boy, whose head was mutilated in a shocking manner.—*Longford Journal.*

Dr. Banks, one of the most distinguished medical men in Dublin, has been held to bail on a charge of causing the death of a young man, who had annoyed him by a disgraceful act, and whom he struck on the head with a cane. The following verdict has been returned:—"The immediate cause of the death of Christopher M'Dermott was extremely congestive bronchitis, but we cannot agree as to how such disease originated."

**THE CONVICT KIRWAN.**—The order for the execution of Mr. Kirwan was entered on Saturday afternoon in the crown book. The sentence is to be carried into effect on Tuesday, the 18th of January.

On Saturday evening last, about five o'clock, Col. Browne proceeded with two constables to the house No. 11, Upper Merriou street, Dublin, lately occupied by William Burke Kirwan, for the purpose of taking an inventory of his household property, which becomes forfeited to the crown by the conviction of the prisoner.

**BARBAROUS MURDER.**—A fisherman named James Hyde and his sister, from Dungarvan, had been disposing of some fish at Ballygarry, in the county Tipperary, and on their way home on Monday night they were waylaid by a gang of robbers, who inflicted several wounds upon the sister. She, however, fortunately escaped with life from the ferocity of these monsters, taking with her the few shillings which had been received at the market that day. The ruffians revenged her escape on the unfortunate Hyde, whom they cruelly murdered. His body was brutally man-gled, all for the paltry sum of 15 shillings! and even that the assassins missed.—*Dundalk Democrat.*

**GREAT BRITAIN.**

Dr. Church, of Birmingham, has invented a new cannon, which is loaded at the breech, by which five balls can be discharged from a thirty-two pounder in one minute in place of one ball a minute by the gun at present in use.

**SEAMARINE TELEGRAPH TO BELGIUM.**—It is announced that the cable enclosing the electric wire, intended to unite Belgium and England, will be sunk in a few days, should the weather admit of its being safely submerged.

The *Star of Freedom* (the once noted *Northern Star* of poor Feargus O'Connor) lately conducted by Mr. Julian Haney, has expired for want of support.

**A MILITARY CONFESSION.**—We understand that a requisition is about to be presented to the high sheriff of the county, requesting him to convene a county meeting to consider the propriety of taking some steps on the subject of the alleged revival of auricular confession in church. We are told that the requisition has received signatures of nearly 1,000 persons, including one viscount, three baronets, four admirals, seven members of Parliament, fifty magistrates of the county, six mayors, and a great number of officers in the army and navy, and members of the medical and other professions.—*Exeter Gazette.*

**THE SCHOOLMASTER WANTED.**—At the Lancashire county sessions, on Thursday, in a case of affluence, a female stated that she could not tell in what month Christmas was.

**ANALYSIS OF CRIME AND DISSIPATION IN LONDON.**—15,000 children trained to crime; 5,000 receivers of stolen goods; 15,000 gamblers by profession; 25,000 beggars; 30,000 drunkards; 180,000 habitual gin-drinkers; 150,000 persons subsisting on profligacy; 50,000 thieves. Thus, we have the tremendous total of 471,000 individuals steeped in crime, demoralisation, and vice, out of a population of 2,350,000 souls.—*The National Temperance Advocate.*

**CAREWAY TO PARVER CHILDREN.**—At the meeting of the Glasgow Parochial Board last week, it was stated that a number of pauper children, boarded with certain parties in Kirkintilloch, had been so cruelly treated that it was found expedient to remove them from the place. The poor children were compelled to rise every morning at six o'clock and engage in the task of clipping, as it was termed, until eleven o'clock at night, with the exception of a short time allowed them at school. They were only allowed five minutes for meals.

**HORRIBLE CHILD MURDER IN NOTTS.**—A shocking case of child murder has taken place in this county.—Mary Ann Parr, an inmate of the Bingham Workhouse, was delivered of a child, and subsequently she refused on several occasions, to suckle it. About a week ago the child died, but no positive proof of guilt could be traced to the mother until Tuesday last, at the adjourned inquest, when the prisoner (who is a woman of obnoxious appearance) confessed to the coroner the awful crime in these words:—"I did smother the child against my breast. I took the child to my breast at first to suckle it. I then squeezed it against my breast for the purpose of taking away its life; and when I thought it was dead, I became frightened. I was not sure it was dead until my mistress came and told me. I had no particular reason for not suckling the child when I was told to do so, except that I thought my hands would be set at liberty again. Thos. Carnel, of Bingham, a tailor, is the father of the child. I have nothing more to say." The jury, after a brief consultation, returned a verdict of "Wilful murder" against the prisoner, who was immediately removed to Nottingham County jail, to take her trial at the next assizes.

**PROTESTANT MARRIAGES.**—The *Carlisle Patriot* states that at present the hymenial altars at the famed resort of Gretna Green are thronged by matrimonial devotees. The scene at Gretna was past description.—Many teating priests pulled and tugged at their victims like so many ornamental conductors at an unprotected female in London, and the matrimonial ceremony was performed in a way that would have shocked the orthodox.

The *Glasgow Free Press* says:—"John Bull is so confident that the Empire signifies peace, that he is providing 5,000 additional seamen and 1,500 marines. This trifling incident of 'peace' will only cost £113,150. He will expend £100,000 on the supplemental expenses of steam machinery. He is going to pay £70,825 for raising 2,000 non-commissioned officers and men for the Royal Regiment of Artillery; £5,133 for three months' forage; £2,700 for field guns and small-arm ammunition; and £14,000 for ordnance stores. In addition to these highly pacific preparations, we would venture to suggest to him that it would be, perhaps, not unwise to give Ireland some interest in resisting invasion. It would be, we sometimes fear, absurd to expect her to fight in defence of the Established Church, by which she is fleeced and insulted; or of the Legislative Union, by which her prosperity has been destroyed and her national status annihilated. The experiment might be advantageously made of extending some justice to her people. For ourselves, we should be heartily desirous to give Ireland the best and most powerful stimulant a nation can have for resisting external aggression; namely, something at home worth defending. But with an alien church, rampant, blasphemous, and insolent; a domestic Legislature, extinguished by violence and fraud, and every national interest languishing, what is there left worth fighting to retain?"

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THE TRUE WITNESS  
AND  
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JAN. 14, 1853.

NOTICE TO SUBSCRIBERS.

We would respectfully request of our city subscribers, who are in arrears to this office, to call and pay the amount of their subscriptions due.—The beginning of a new year, is a fitting time to clear off old debts, and one which we trust our friends will not allow to slip by unheeded and unimproved.

NEWS OF THE WEEK.

It is admitted by all parties, that to the Irish Brigade is due the expulsion of the Derbyites from office. On Monday, the 18th ult., a meeting of the Irish members, to take into consideration what course they should adopt on the division upon the Ministerial Budget, was held in one of the Committee-rooms of the House of Commons. Lord Derby's explicit declaration in the House of Lords, in answer to a question from Lord Roden, "that it was not the intention of Her Majesty's Ministers to sanction the principle involved in Mr. Sergeant Shee's 'Tenant Right Bill,'" was discussed, and severely commented upon. The result was, that the Irish members determined, in pursuance with the resolutions adopted at the conferences held previous to the meeting of Parliament, to vote against Government, and in consequence on Thursday night, the Derby Ministry received its coup de grace. The Irish Brigade has now shown its power, and we trust will, on every occasion, make the people of England feel that power. No ministry can stand against the combination of 52 independent members, firmly determined to oppose, on every question, every ministry that will not do full justice to Ireland, and to the true Church of Ireland, and that will not deliver her from the foul incubus of the Parliamentary Establishment.

Immediately after the division on Thursday, Lord Derby tendered his resignation, and that of his colleagues, which were most graciously accepted. On the 20th, to which day Parliament was adjourned, Lord Derby in the House of Lords, and Mr. D'Israeli in the Commons, officially announced the fact, and both Houses again adjourned until Monday, the 27th ult.

By the arrival of the Baltic, we are put in possession of the following list which, we believe, may be relied upon as correct:—

- Premier—Lord Aberdeen.
- Lord Chancellor—Lord Cranworth.
- Foreign Secretary—Lord J. Russell.
- Home Secretary—Lord Palmerston.
- Chancellor of the Exchequer—W. G. Gladstone.
- Secretary of the Colonies—Duke of Newcastle.
- Secretary of the Admiralty—Sir James Graham.
- Secretary of War—Hon. H. Herbert.
- Secretary of Board of Control—Sir C. Wood.
- First Commissioner of Public Works—Sir William Molesworth.

Marquis of Lansdowne—A seat in the Cabinet, without office.

These form the Cabinet. The sub-offices are mostly to be filled by experienced persons, who have previously acted, either under Sir Robert Peel or Lord J. Russell. The Vice-Royalty of Ireland is to be given to Lord St. Germain.

With regard to the policy intended to be pursued by this Administration, Lord Aberdeen last night, in the House of Lords, gave a summary of the principles upon which it is based, and Lord John Russell, in an address to the electors of London, has adopted a similar course—Commercial and legal reform—the extension of education—the removal of Jewish disabilities—a reform of the representation system—and, of course, the abolition of all the remaining impediments to Free Trade, constitute the promised system of action. These declarations have given increased confidence to the public.

From the above list it appears that the Cobden party, or Manchester school, is not to have any representative in the new administration; it is said that not one of that party has been spoken to about the acceptance even of a subordinate office. It is rumored that one of the very first acts of Lord Aberdeen's government will be to dissolve Parliament, and, publishing a manifesto setting forth the principles of its future policy, to appeal to the country; this we think is doubtful. Party spirit runs very high in England; both on account of the late vote on the Budget, and the detection of the guilt of Major Beresford, late Secretary-at-War, and Derbyite whipper-in. Though the Report of the Committee on the Derby-bribery case did not positively tax the hon. gentleman with corruption, there can be no moral doubt of his guilt—there can be no doubt that the letter signed "W. B." was written by Major Beresford to John Frai; that, in the words of the Report—"an organised system of bribery was proved to have existed," and that "the equivocal expressions of the letter ought to have suggested to him"—Major Beresford—"an idea of the improper use to which that letter might have been, and, in fact, was applied, and that it exhibited a reckless indifference, and disregard of consequences which they"—the committee—"cannot too highly censure." There can be no doubt, in fact, that Major Beresford

was guilty of—in the words of the Times, who insists upon a fresh investigation—"a regular conspiracy to vitiate the returns to the House of Commons by a system of habitual and premeditated bribery." The Carlton Club however were highly pleased with the quasi acquittal of their hero, the great champion of the Protestant church, and Protestant faith, and treated him to a banquet in consequence. The same evening Mr. Gladstone, likewise a member of the same Club, but whose votes and speeches have made him very unpopular of late, together with Lord Mahon, entered the reading-room of the Carlton Club; some of the Beresford banqueters coming into the same room, a scandalous scene ensued—the latter expressing their surprise "that any of the d—d Peelites should presume to come into the Club, after aiding in the overthrow of the Derby administration.—Another gallant gentleman proposed to pitch Mr. Gladstone out of the window; in fact, the language used upon the occasion was anything but Parliamentary, and the conduct not much better; some, it seems, went the length of praying for a gallows whereon to hang the Peelite. At all events, a break up of the Carlton Club, the head-quarters of the Tory party, seems inevitable, and some serious consequences to the chief actors in the late disgraceful scene are anticipated. The object of the ejected ministry seems to be to get up a "Church in danger" cry, to go to the hustings with; it is a good cry, only rather thread-bare.

The defeat of the Derby Ministry has caused much joy amongst the Catholics of Ireland, who have not forgotten the noble Earl's insults to their religion, and the brutal results of his "Proclamation" against Catholic ecclesiastics. In Lord Aberdeen, it is to be hoped that the Church will find, if not a friend, at all events not quite such an envenomed enemy of Catholicity as was his predecessor; it is remembered also, to the advantage of the former, that he, and the majority of his party, opposed the "Ecclesiastical Titles Bill," and took no part with the No-Popery zealots of 1851. But it is not in Ministers, nor yet in members of Parliament that the Church puts her trust. The Irish Brigade, if honest, if faithful to their old pledges, if only half as much in earnest for the cause of "religious liberty," as they are for mere secular matters of far less real importance, may do great things; but then they must faithfully resist the blandishments of the Ministry, far more to be dreaded than its threats; and they must remember, that the cause of the Church should take precedence of every other question—that it is as Catholics, as the advocates of the rights of the Church, and not as the defenders of any particular form of human policy, or man's rights, that they can hope to be of any consequence in the eyes of Catholics, or to merit the blessing of God upon their labors. God send they may remain honest and united.

The case of Mr. Kirwan, lately sentenced to death for the murder of his wife at "Ireland's Eye," is exciting much interest, and now that the jury have given their verdict of Guilty, people are beginning to ask one another—upon what evidence was that verdict founded. The body of Mrs. Kirwan was found lying on a rock a little above low water mark, and in a cove where she was in the habit of bathing; it presented no marks of violence, and no appearances which could not be accounted for on the supposition of death, by drowning, or epilepsy. But Mr. Kirwan was an immoral man, and had long lived in a state of adultery with another woman; this fact told strongly against him on the trial, and, no doubt, had its influence upon the minds of the jury. The unfortunate man, who protests his innocence, is under sentence of death, which however, from the tone of the public press, will not, we think, be inflicted.

From France the news is of but little interest.—The most exciting question at the present moment is—"Will the Pope assist at the coronation of Napoleon the Third?" The correspondent of the Times affirms that the visit of His Holiness to Paris is decided upon, but that, in order to guard against any attempts on the part of the French Government to take advantage of the presence of the Pope, and thereby to obtain from him unworthy concessions, Pius IX. intends taking the precaution of leaving his abdication with the Sacred College, so that, in case of emergency, the majority of the Cardinals might proceed to a new election. It is generally admitted that the Pope would be well received in France, and that his visit would have a good effect upon the public mind. France is no longer the infidel, or Protestant, France, of the last century, or even of Louis Philippe. Catholicity once more exerts her benign sway over the people; even the populace of Paris acknowledge her influence, and in the departments the people have long been sick of infidelity. "The crowds that throng the churches of the capital on even ordinary occasions, but most on those of great solemnity, show, as much as external signs can do so, that scoffing and infidelity are no longer the fashion." France indeed furnishes the only instance on record of the return of a nation to the Faith, after its having once abandoned it. Sixty years ago, France was the most thoroughly Protestant country, and Paris the most Ultra-Protestant city, in Europe; in no other country have the principles of the great Revolution of the XVI. century been so fully, and consistently, carried out as in France; it is perhaps because those principles have been so fully and so fairly carried out—because Protestantism has had a full and fair trial, in France—that the mass of the French people, saddened and disgusted at the sight of the crimes of their fathers, are now prepared to return with joy and gladness to the shelter of the one fold where alone true peace can be found. To another apostate country—England—the same grace has been offered. Long blotted out from the list of Catholic and Christian countries, she too has had her day of visitation; but, alas! unlike France, she has not known how to profit by it—she closed her eyes

and would not know the things which belonged unto her peace; unlike France, she has spurned the proffered salvation; like stubborn Jerusalem, she has persecuted the prophets of the Lord, and abused them which have been sent unto her. May we not fear lest upon England also is pronounced the curse, of old pronounced upon Jerusalem?—"Behold your house is left unto you desolate."

We quote from the Montreal Witness:—

"We cannot afford space for tedious and hair-splitting controversies; but when he—the TRUE WITNESS—shows us intelligibly where the Ecclesia Docens is, and what claim it has to infallibility, we will return to the subject."

That is to say, our cotemporary having challenged us to state our argument in favor of the existence of an infallible authority, or witness, as to the revelation made by Christ, feels himself unable to reply, and therefore seeks to shuffle out of the controversy. By "hair-splitting" he means the distinction that we draw betwixt the natural order, and the supernatural order; and by the employment of such an expression he shows that he is incapable of entertaining any distinct idea as to wherein consists the value of evidence, or of understanding, how a witness may be a perfectly competent witness in the first, and yet quite an incompetent witness in the second, of these two orders. Were he capable of reasoning logically, he would perceive the absurdity of his demand—"to show him where is the Ecclesia Docens" before such time as it shall have been proved that there is an Ecclesia Docens: its existence must be established before we can logically treat of its manner of existence. Thus, before A can be indicted for the murder of B, it must be proved that there was such a person as B in existence. Our thesis is—"There is an Ecclesia Docens"—of the "where," and the "how," we have as yet said nothing, for we must first determine the existence, ere we can predicate place, or mode, of existence: because that which does not exist cannot be made the subject of any predicate.

"We may, however, remark that there is one singular absurdity running through all our cotemporary's reasoning which may be briefly stated thus—He requires the testimony of an infallible Church, in order to vouch for the authenticity and inspiration of the Scriptures, but he requires no voucher whatever for the infallibility of the Church."

Our opponent must be either a very stupid, or a very dishonest, arguer; perhaps he is both. We do require a voucher for the infallibility of the Church; and we have shown him what that voucher is, viz:—the divine commission "to teach." As from Christ's miracles the Apostles logically concluded to Christ's divine mission—and from His divine mission to His infallibility—so also do we—deducing from genuine, but not necessarily inspired, history, the commission of Christ to a body of men "to teach"—with the promise of His continual presence with that body "until the consummation of all things"—logically conclude, from that commission, to the infallibility of the commissioned body. The voucher for the infallibility of the Church as a teacher, is her divine commission "to teach."

"The evidence of the Church Universal to the authenticity and inspiration of the Holy Scriptures is extremely valuable testimony, but it is by no means the only testimony to their truth."

The Universal Church is either a witness in the supernatural order, and therefore supernaturally credible—or it is not, and therefore is not supernaturally credible. The inspiration of the Holy Scriptures is a fact in the supernatural order, to which none but a witness in the same order can testify. If the "Universal Church" be a supernaturally credible witness, then its evidence to the inspiration of Scripture is conclusive, its authority absolute, and we can require no other testimony: and in that supernaturally credible "Universal Church," spoken of by the Montreal Witness, we shall have the supernatural or super-human, authority, in matters of religion, which Protestants reject. If the "Universal Church" be not a supernaturally credible witness, then its evidence as to the inspiration of Scripture—a fact in the supernatural order—utterly worthless.

"The internal evidences and observed effects of the Scriptures are also, in their respective places of very great value, and all three combined, establish the point of their authenticity beyond the reach of doubt."

The "inspiration," and not simply the "authenticity," of the scriptures is the point at issue; and in leaving out the word inspiration, our cotemporary is guilty of an artifice, very common with incompetent and dishonest arguers. The "internal evidences" of the Bible can prove nothing in the supernatural order, unless the supernatural credibility, or inspiration, of the book itself be assumed; but it is not a logical process to assume the inspiration of the Bible, in order subsequently to prove the inspiration of the Bible. As to the "observed effects" of reading the Bible, they are manifold, and different observers have observed such very different effects, that it is impossible to draw any positive conclusions from the effects so observed. As far as our observations go—we don't pretend they are worth much, but we can only deduce conclusions from our own observations—we have almost invariably observed the most disastrous effects, both upon faith and morals, produced by the reading of the Bible, according to the Protestant principle of "private judgment." We never knew an infidel,—and we have known many,—to whom the Bible was not the great armoury from whence he drew all his weapons against revealed religion; we never knew a libertine who did not find in the Bible, and in the history of the men described as being after "God's own heart," examples to justify his immorality: he would cite Lot, David, and the Patriarchs, in justification of concubinage, and polygamy; and palliate treachery by the example of Jacob depriving his brother Esau of the blessing. The only "effect" we ever saw produced upon youngsters at school, by the indiscriminate use of the Bible, was that it made them scoffers, and adepts in all kinds of blackguardism. The chief use that is made of the Bible amongst

boys, is to find out the "obscene" passages, which according to Mr. Archibald MacLay, abound therein; and we remember well that he who had discovered a new obscenity was always esteemed the most apt scriptural scholar. It is very naughty to say this; and we suppose that the Montreal Witness will try and raise an outcry against us; but he knows, and we know that he knows, and every body else knows, that it is perfectly true, although very shocking. If there be a man, who can lay his hand on his heart, and protest before God that, neither as a school-boy, nor in after years, he did any of these things, let him throw the first stone at us.

If we speak respectfully of Unitarian Protestants, it is not because we have any sympathy with one form of Protestant theology more than we have with another. We speak of them as of men distinguished amongst Protestants for their high intellectual endowments, and for the practice of a high morality—as of men who are as much the superiors of the self-dubbed orthodox, in courtesy, and intelligence, as they are integrity and dialectic ability. In other respects, we recognise no difference betwixt any of the Non-Catholic sects.

REPORT OF DR. WOLFRED NELSON ON THE PRESENT STATE, DISCIPLINE, MANAGEMENT AND EXPENDITURE OF THE DISTRICT, AND OTHER PRISONS IN CANADA EAST.

Printed by order of the Legislative Assembly.

In March last a letter was addressed by the Provincial Secretary to Messrs. Wolfred Nelson, and Andrew Dickson, Inspectors of the Provincial Penitentiary, informing them that his Excellency the Governor, being desirous of obtaining a detailed account of the state of the prisons, had thought fit, for that purpose, to avail himself of the services of the said Inspectors. Dr. Nelson immediately set about the necessary investigations, and the result of his labors we have before us in this admirable, and well arranged "Report."

The first part of this document gives us the state of the gaols as they are; the second, as Dr. Nelson would wish them to be. In the replies to a circular addressed to all the Sheriffs, and Prison Officers, of Lower Canada, we have a large mass of valuable statistics, setting forth—the number of prisoners confined in the different gaols—their religion, and national origin—their cost to the country, and the modes of treatment adopted towards them. Beginning with Montreal, wherein is situated the District Prison, the most extensive gaol in the Province, we obtain the following details:—

"The total number of prisoners during the year was 1612.—Answer to the 3rd question.

"The total number at the time of the investigation, 222—of whom 113 were male adults—6 boys—and 104 female adults—2 female children were in gaol with their mothers, but not having been committed, they were not included. Of the male prisoners, 82 were Catholics and 45 Protestants; of the females, 71 Catholics, and 21 Protestants. Their national origins respectively, were as follows:—Ireland 116—Canada 55—England 31—Scotland 10—United States 4—Germany 2—Bermuda 1. Mr. McGinn, the head gaoler, explains likewise how it is that so many of the prisoners are Irish and Catholics. The Montreal gaol is not only a Penitentiary or place of punishment, and a house of detention for untried offenders, but it is also "in some sense, an asylum for homeless and friendless persons, who from age, decrepitude, blindness, or other infirmity, are unable to maintain themselves; and these not only from the different parts of the district, but not infrequently from the other side of the Atlantic, by emigration. . . . But again, the gaol is made a Hospital for incurables, who have been discharged from other Hospitals, a lying-in Hospital. . . . And in his answer to the 10th query of the circular—"What were the offences committed?"—the same gentleman replies—"The offences committed include every species of crimes—felonies, misdemeanors, and even misfortune. It is quite common to have persons committed who are merely homeless and destitute. The aged, the sick, the cripple, and the lunatic, are frequently committed under the very comprehensive charge of "loose, idle, and disorderly." No one who has stood upon our wharves, of a summer morning, and witnessed the stream of "homeless and friendless persons"—poverty-stricken, fever-stricken, Irish Catholics, issuing from the hold of the emigrant ship, can wonder that so many of them should, in a few weeks, be glad to find an asylum in the District Prison, and accept eagerly the gaol ration of bread as their last resource against starvation. Alas! poor creatures, they have no alternative betwixt the gaol and the grave, betwixt the magistrate's committal to prison, and a Coroner's verdict—"Died from want of the common necessaries of life." Our Catholic hospitals are always full—our convents and other charitable Catholic asylums are crammed; the pecuniary resources of our Catholic population are taxed to the uttermost; but the amount of misery far exceeds all the means of relief. For we have in Montreal not only to support our own poor, and the poor of the adjacent districts, but we have to provide for the pauperism created by Orange landlords, and aggravated by long years of "Protestant ascendancy" in Ireland. Some idea of the amount of destitution in Montreal, especially during the winter months, may be formed, from the fact, that, often no less than 1500 poor Irish receive their daily bread at the gate of the Grey Nunnery—one only of our many Catholic charitable establishments.

Mr. McGinn complains of the "construction of the prison" which "has hitherto set at defiance every attempt at classification in a manner at all worthy of the name, and consequently classification has not been attempted beyond the separation of the sexes, and of the untried prisoners from the convicts." In the female wards the effects of this indiscriminate

classification has not been attempted beyond the separation of the sexes, and of the untried prisoners from the convicts." In the female wards the effects of this indiscriminate

herding together of young and old—girls convicted of a first offence, and hardened prostitutes, grown callous in a long course of shame—are especially disastrous. There is a great evil, difficult indeed to remedy, impossible altogether to abolish, but which, we hope may, by subsequent legislation, be considerably mitigated; it is a subject well worthy of the consideration of every humane person, and enlightened legislator. The total annual expense of the Montreal gaol is given by Mr. McGinn at £3,450.

Descending to Quebec, Dr. Nelson finds occasion to testify to the excellent order, discipline and management of the Quebec gaol; to the gaoler, Mr. MacLaren, great credit is given, for his unremitting attention to a very onerous duty. We copy the following particulars:—

The total number of prisoners during the year was 1100, of whom 220 were committed as seamen.—*Answer to 4th question.*

Of these, 728 were male adults, and 63 males under eighteen years; 293 female adults, and 6 under eighteen years of age. Of the male prisoners, 329 were Irish—152 English—146 French Canadian—58 Scotch—28 from the United States—19 Anglo-Canadian—69 of other countries. Of the female prisoners, 233 were Irish—49 French Canadian—8 Anglo-Canadian—5 Scotch, and 4 English. No note kept of creeds.—*Answer to 8th question.* In answer to the question as to the nature of offences committed, it is stated that there were—for felonies 160—misdemeanors 928—debtors 12. Mr. MacLaren also complains that the construction of the gaol is such as to render classification impossible. The total expense of the Quebec gaol is put down at about £1400, including annual repairs of about £30 per annum, on an average. The Montreal and Quebec gaols are the principal gaols in the Province, and the same complaints to which they are liable, viz: imperfect construction and consequent impossibility of classifying the inmates—are applicable to the other prisons in Lower Canada. It is to the remedying of this evil, and to suggestions as to the proper mode of treating prisoners, that the second part of this able Report is devoted.

“How shall we treat our prisoners?” is one of the great social questions of the day, second in importance only—if second at all—to the question—“What shall we do to the poor?” To solve it, we must ascertain what is the primary object of secondary, and indeed of all human, punishments. Not vindictive certainly; not to inflict so much suffering for so much wrong doing; for if there be one principle of ethics clearly established, it is this—that man has no right to vengeance; vengeance is the Lord’s—man has nothing to do with it: no one will now-a-days, we hope, contend for vindictive punishments. The point to be settled is—Whether is the primary object of punishment preventive or reformatory?—to reform the individual criminal, and restore him to the bosom of society, an honest man—or to deter others, by example, and the fear of consequences, from committing an offence against the well-being of society? According as we take different views of the primary object of punishment, will our views, as to the proper treatment of prisoners, vary.

It may be unpopular, it may sound harsh, but we confess that we hold to the theory—that the primary object of all punishments inflicted by society should be, not to reform the peccant individual, but to deter others, by the severity of the chastisement inflicted upon him, from imitating his offence. To the perpetration of most crimes, crimes against property especially, the criminal is excited by the hopes of ameliorating his physical condition. Not many would be foolish enough to pick a pocket, or dishonestly possess themselves of their neighbor’s property, if they were certain that the consequence of that act would be, not the increase of their creature comforts, nor exemption from the necessity of daily toil, but a sentence, inexorable, inevitable, and immediate, to pain, hardship, and long protracted suffering. The lazy loafer would cease from loafing if he knew that his first foolish act would procure him the instant benefit of three months on the treadmill, with short commons of bread and water: even the most accomplished “prig” that ever dipped his fingers into a “gent’s” pocket, would soon be induced to desist from his pursuit, if he were certain of burning his fingers every time he made the attempt. But unfortunately human justice is very imperfect—every criminal hopes to escape detection for a time, and calculates on a “merry” at least, if not a long, career. By so much the more then, should his fate, when detected and convicted, be made a sad, an exceedingly sad, one; to him a prison should be a place of punishment, emphatically, and above all, of punishment; of punishment so severe, that the dread of it should be sufficient to deter, him from repeating, and all others from imitating, the offence. If to this punishment the reformation of the individual criminal can be superadded—so much the better; reform him in that case, but first, and above all, punish him. In fact, the object of all human legislation should be to deter from crime, by convincing all who might otherwise be tempted to offend, that it is impossible for them to better their physical condition by deviating from the paths of honesty. The reformation of the criminal, though important, is to the State but a secondary consideration, compared with the prevention of crime; and it is so, because the jurisdiction of the State is not an independent moral jurisdiction; because its rights and duties towards its subjects are not the rights and duties of the father towards the child; and because the protection of the lives and the property of its offending citizens is the first, and most important, duty of the merely secular power. So true is this that there is danger, great danger at the present day, that the educating and reforming process may be carried too far, and the purely punitive process may not be carried far enough. This danger was clearly perceived and pointed out many years

ago by the Rev. Sydney Smith, in an article on Prisons in the *Edinburgh Review* in 1821:—

“It is quite obvious that, if men were to appear again, six months after they were hanged, handsomer, richer, and more plump than before execution, the gallows would cease to be an instrument of terror. But here are men who come out of jail, and say—‘Look at us—we can read and write, we can make baskets and shoes, and we went in, ignorant of every thing; and we have learnt to do without strong liquors, and have no longer any objection to work; and we did work in the jail and have saved money and here it is.’ What is there of terror and detriment in all this? and how are crimes to be lessened, if they are thus rewarded? Of schools there cannot be too many. Penitentiaries, in the hands of wise men, may be rendered excellent institutions; but a prison must be a prison—a place of sorrow and wailing: which should be entered with horror, and quitted with earnest resolution never to return to such misery; with that deep impression, in short, of the evil, which breaks out into perpetual warning and exhortation to others.”—

For the great object of all human punishments is, or should be, the prevention of crime, by deeply impressing upon the mind of every member of society, that it is impossible for him to better his condition by any deviation from the paths of rectitude. Let the opinion once go abroad that the physical condition of the convict is better than that of the poor, but honest son of toil, whose daily bread is hardly earned by the sweat of his brow, and one great incentive to lead an upright life will have been destroyed, and a premium will have been offered for the perpetration of crime.

To make a prison a school is also a first rate way of fostering petty larceny. This system was tried in London, and the result was, that parents *falsely* accused their children of crimes in order to procure them admittance to these rogues’ colleges; sometimes the parent’s oaths were not received, and then they took good care that the accusation should not be a *falsely* one, but that the child should be furnished with the requisite qualification. In fact they taught their children to steal, in order that the State might be at the expense of teaching them a lucrative trade.

If then it be true that the prevention of crime is the primary, and the reformation of the individual convict but the secondary, object of human punishments, or punishments inflicted by the Civil Magistrate, it follows that men should be taught, to dread a prison, and to shrink from it, as from, of all earthly ills, the most intolerable. How this is to be effected without cruelty, without brutalising the prisoner, and defacing entirely and irremediably, the image of God in which man was created, is the problem which the prison reformer has to solve. It would be cruel to starve the convict, or to withhold from him a sufficiency of wholesome food—it would be brutal to degrade him, and to make him feel that the road to repentance was closed to him for ever; above all would it be inhuman so to treat him, as to render his future reformation impossible. There is joy in heaven over one sinner that doeth penance—God forbid that man should throw obstacles in his brother sinner’s way, and deprive the angels in heaven of that joy unspeakable which possesses them, when the wicked man turneth away from the wickedness which he hath committed. But it is not cruel to the prisoner to make him work, to condemn him to labor, and literally to “hard labor.” Not to the silly trifling, the solemn farce, of picking oakum, sweeping court-yards, and whitewashing walls, which now form the pleasant occupations of convicts, nominally sentenced to “hard labor”—but to real, solid work, such as the souls of the idle pickpocket, the “flash prig,” and dandy loafer, abhor—to work so painful that no one would willingly undertake it; to work which, without unnecessarily degrading the convict, and rendering him vile in his own esteem, shall, at least, prove a severe trial to his arms and back, and which shall not interfere with the labor-market, nor take work out of the hands of the honest artisan outside the gaol. For this purpose nothing so efficacious as the treadmill was ever invented—and we have heard felons confess it scores of times—there is no secondary punishment of which they entertain so profound and salutary a terror. Your rogue has always an antipathy to hard work—it is this dread of work which in most instances is the cause of crimes against property; and we believe that by the introduction of a system of real “hard labor” into our prisons, much crime, much pilfering, and petty larceny might be prevented. Female convicts are far more difficult to deal with than male, and generally set all discipline at defiance. A very effective punishment was introduced amongst the female convicts in the government factory at Paramatta, a few years ago. The most refractory amongst them were subjected to the “government crop”—that is, their heads were kept close shaved; under this treatment the most violent soon became quiet as lambs. We throw this out as a hint, but we are well aware of the difficulty, we may say, impossibility, of keeping female prisoners in order.

Dr. Nelson, we are happy to see, is not an advocate for the total abolition of the lash, though of course, as every humane man must, he condemns its indiscriminate application. “Let the prisoner know” says Dr. Nelson, “that he is amenable to its infliction, and he will be more guarded, and other punishments may in consequence become less necessary.” Perhaps Dr. Nelson may shock some of our fastidious modern Philanthropists by these remarks, but no one who knows, or who has witnessed, the inevitable consequences of the total abolition of corporal punishment amongst convicts, will take offence thereat. We remember, some years ago, when Captain Maconochie, after serving for some time as private secretary to Sir John Franklin, the Governor of Van Dieman’s Land, was appointed Superintendent of Norfolk Island—the place to which the doubly convicted scoundrels are transported. The gallant Captain was full of new fangled schemes for the moral reformation of the convicts, and the amelioration

of their lot. The “cat” was to be hung up as an obsolete instrument of torture; the jail-birds were to be clad in new and brilliant plumage, and transformed into very birds of paradise, with nothing to do, but to hop lovingly about from bough to bough sweetly chirruping “The poor exile of Erin,” or some such sentimental ditty. A pretty mess Captain Maconochie made of it: Norfolk Island was never a very nice place for persons of quiet and orderly habits to live in; but under his management it became a perfect hell upon earth. Crimes likewise multiplied in New South Wales; and the convicts there committed fresh offences in order that they might be tried in Sydney, reconvicted, and sentenced to the rogue’s Paradise in the Pacific Ocean. Fortunately for the peace of the colony, the philanthropic Superintendent was soon recalled, and the old system of severe discipline re-established. Since then we have never heard a Philanthropist denouncing the propriety of the lash, without inwardly praying that he might be compelled to live for six months in Norfolk Island whilst under the rule of a brother Philanthropist; if that would not bring him to his senses, nothing would. It may be objected that flogging a prisoner brutalises and hardens him. We do not believe this: the man who is not ashamed to steal, is not likely to feel very deeply the shame of a flogging, though no doubt he is keenly sensible to the pain of the infliction.

But we find that we have exceeded our limits, for which the importance of the subject must be our excuse. We thank Dr. Nelson for the luminous “Report” with which he has favored us, and for the important suggestions which it contains; in concluding we cannot do better than cite his words, as a salutary caution, which all reformers of Prison discipline would do well to bear in mind:—

“Whilst sympathy for the fallen is most commendable, let caution be observed, lest an over-wrought sentiment of charity—philanthropy would be a better word—“dwindle into a palpable encouragement to vice.”

To the Editor of the True Witness.

THE SCHOOL QUESTION—ITS IMPERATIVE CLAIMS ON OUR ATTENTION.

Montreal, January 11, 1853.

DEAR SIR—As we are now at the opening of a new year, it would be well for us to give some attention to a subject which, though one of vital importance both to our spiritual and temporal interests, is strangely neglected by us. I allude to the school question, so much discussed just now, all over the United States, and even in our sister province, but—to our shame be it said—comparatively unnoticed amongst us. It is true that we ourselves, being the great majority here, are free to educate our children as we please; but are we, therefore, to fold our arms, and stand listlessly while our brethren are coerced to place their children under the gulfed training of State schools? To what cause can this criminal indifference be owing, Mr. Editor?—why is it that we manifest no sort of sympathy with the noble, the conscientious struggles of our brethren in Upper Canada? I am much afraid that our un-Catholic and uncharitable apathy is as offensive to God, as it is discreditable to us as men. It may well be asked in other countries, “What are the Catholics of Lower Canada doing? or, are they Catholics in any thing but name? when they are taking the school question so very coolly, not raising their voices to protest against the foul wrong done their brethren in the sister province.” This is just the view which must be taken—and this is just the light in which we must appear to the whole Catholic world. The great and good Bishop of Toronto is wearing away health and strength, and devoting all the energies of his mind to defeat the machinations of the wicked in this most iniquitous system—his people being the minority, are not of sufficient weight to make their righteous demands heard, and unless we come to their assistance, they must inevitably succumb, and the consequences to religion will be most disastrous, extending as far as the eye can reach down the stream of time.

I know that many of our people will say, “Oh, this is a matter that does not concern us!” some may even say—“Let every one mind his own business!” I tell them, and tell them again, that this is just what *does* concern us, and that it is *our* business, and the business of Catholics all over the world. How can people pretend to be Catholics—how can they believe in the perfect unity of the Church and talk so absurdly?—how can they reconcile their cold, un-Christian, selfish indifference, with the perfect charity which ought to pervade the entire Church, of which Christ is the Head, and we the members?—*He*—oh! how comprehensive—how beautiful—how grand is that *we*; we—the Catholics—the children of the Church; we—the Frenchman, the Spaniard, the Italian, the Irishman, the Englishman, the Scotchman, the Austrian, the German, the American, the Canadian—we, belonging to all nations, but to one Church; we—whether we drew our first breath in the sunny south,

“Where the blue skies of summer eternally shine;” or beneath the grey wintry sky of the frozen north; “Whether sunn’d in the tropics, or chill’d at the pole;” we are all connected by one grand, one glorious bond—the unity of Catholic Faith. Away, then, with the fatal, the hell-invented delusion, that what affects one portion of the Church does not, necessarily, affect all the rest. The enemies of our holy Faith know better—they, in their sleepless hatred of the true Church, keep their eyes ever on her broad dominions, in quest of some defenceless post where they may attack her with advantage; knowing that whatever they can do in any one place is an injury to the whole vast body. Hence, we see them, now in the wilds of Ireland, following in the wake of famine, with *straw* and *Bible* in hand, and anon, amongst the simple, unworldly habitants of our own Lower Canada, tempting them, as the devil, their progenitor, did Eve, with the fruit of the tree of knowledge—telling them that they shall be as Gods “knowing good and evil,” if they will but listen to their beguiling words, and “take and read” (not eat.) Let us learn a lesson from them in their worldly wisdom—let us stand together, and God will assist us; for He loves to see His children united by the sweet bond of charity and Christian love. Let us aid our brethren in their righteous struggle against the common foe, and God will aid us in our own necessities.

The most charitable explanation that we can give of the apathy hitherto displayed by our people here,

is by means of the supposition that they are not aware of the overwhelming importance of this school question; if they were, they could not, as Catholics, act as they do. If they were even partially acquainted with the lamentable effects of State (or irreligious) schools on Catholic children, they would rise to a man, and cry out with one simultaneous voice, that their brethren in Upper Canada must not, nay, shall not, be coerced in this matter. Let us arouse, then, from our disgraceful lethargy—let us arise in good earnest, and put our shoulders to the wheel—let us hold a general meeting, consisting of the Catholics of this City, of all origins, and get up a petition, before the meeting of Parliament, calling on the Legislature to leave the Catholics of Upper Canada at liberty to educate their own children according to the prescription of the Church, their mother. Let us demand for them what is here fully accorded to the Protestant minority—the right of educating their own children; this is only common justice to our Catholic brethren, and if we do not make this effort, and throw the full weight of our numerical strength into the balance, in their favor, we shall stand convicted before God and man, of “all uncharitableness,” as being totally indifferent to the interests of religion; and we shall be branded (and justly, too,) as lukewarm, “Orange-Catholics,” unworthy of the name of Catholics.

If through our apathy, or cowardice, or any viler and more sordid motives—through the fear of giving offence to the prejudices of our separated brethren, or the desire of not disturbing the repose of our ministerial rulers—we refrain from affording our help to our Catholic brethren in their hour of need—be assured, Sir, that we shall have to answer for it to the Church, and to the great Head of the Church. Let us, Sir, be up and doing, working whilst it is yet day—for the night cometh when no man can work. Let us not wait until the Faith and morals of our brethren shall have been corrupted by Protestant schooling, and the triumph of Satan be complete. Up, I say, and let us be doing.

I am, Sir, &c.

A LOWER CANADA CATHOLIC.

As Dr. Cahill has written no letter since the one published in our issue of the 19th Nov., it is not easy for us to comply with our friend’s request, to furnish him with the Rev. Doctor’s next letter. The letter published about a fortnight ago in the *Boston Pilot* was an old letter of Dr. Cahill’s, which has already appeared in the *True Witness*.

Statistics of the Catholic Population of the Parish of Notre Dame, Quebec, for the Year 1852.—Marriages, 257; Births, 1035; Deaths, 624, (205 over 7 years;) increase by births alone in one year, 411.

We have received the first number of a new Catholic Journal—the *Roman Guardian*—published at Rome, New York.

“THE ILLUSTRATED MAGAZINE OF ART.”—We have received from Mr. Armour, of Great St. James Street, Montreal, the first number of this elegantly adorned periodical: the engravings are exquisitely finished, and its columns will be found to contain a great quantity of interesting and instructive reading matter. With all these advantages the terms of subscription are only three dollars per annum.

REMITTANCES RECEIVED.

Aylmer, J. Doyle, £12 10s; Quebec, M. Enright, £5; Bytown, E. Burke, £1 5s; Williamstown, M. Heenan, £1 5s; Carleton, Rev. J. B. Olscaup, £1 5s; Gananoque, Rev. J. Rossier, 10s; Bristol, H. Power, 6s 3d; St. Columban, J. Power, 6s 3d; J. Murphy, 6s 3d; Point Aux Trembles, P. Dunbar, 12s 6d; Norton Creek, J. McGill, 6s 3d; Tyendinago, Rev. C. Bourke, 15s; J. Martin, 12s 6d; St. Polycarpe, Rev. Mr. Cholet, 15s; Hinchinbrook, P. Brady, 10s; Vankleek Hill, D. Harly, 10s; Cornwall, J. Flanagan, 6s 3d; New Glasgow, C. O’Connor, 12s 6d.

THE LOAN TO THE SUFFERERS.—Present notice a meeting took place in the City Hall yesterday afternoon, of the sufferers by the late fire. Several of the members of the Corporation were present, and Messrs. Loemiug, Homier, and Chierri, addressed the parties and explained the conditions, on which the loan was to be granted. The following are items, which appeared to give very general satisfaction:—

1. Interest to be paid semi-annually in advance at the rate of 6 per cent.
2. The principal to be repaid by instalments as shall be agreed upon, to commence in not less than three years, and not to extend beyond twenty.
3. All loans must be expended for the objects specified, within 12 months.
4. All buildings to be erected in conformity with the Bye Laws.
5. The Seigniorial Tenure of the lot to be built upon must be commuted.
6. Insurance shall be effected at the expense of the borrowers.
7. No loan shall be for more than £500 for each lot of land of not less than 1000 feet superficies.
8. The *hypothèque* having been completed, the money will be paid into a chartered bank in the city to the credit of the borrower and the City Treasurer jointly, and will be paid out as the work progresses, under certificates of an officer appointed by the City Council for that purpose, upon the joint check of the City Treasurer and borrower.
9. Applications for loan must be not later than the 1st prox.
10. Two forms of contract will be used; one in cases where the loan is desired to pay for buildings already erected, the other where it will be employed in building.
11. A certificate of the Registrar concerning the incumbrances recorded against the property will be required.
12. Each application should be accompanied by an outline plan of the lot to be offered as security.
13. Borrowers must furnish notarial copies of their titles.
14. The Corporation will guarantee no loan without the certificate of the validity of the borrower’s title by its counsel.
15. All the expenses will be regulated by a printed tariff.—*Herald of 8th.*

Died.

In this city, on the 6th instant, Thomas J. Fegan, youngest son of Mr. Edward Fegan, Root and Shoemaker, St. Paul Street, aged one year and fourteen days.

## FOREIGN INTELLIGENCE.

## FRANCE.

**THE CIVIL LIST.**—The *Moniteur* publishes the report of M. de Casabianca on the *Senatus Consultum* on the civil list, and which amounts to twenty-five millions of francs. The allowance to the Emperors will be settled by a *Senatus Consultum* at the period of the marriage; and the dotation of the princes and princesses of the imperial family is fixed at 1,500,000f. The administration of the civil list is entrusted to M. Fould, with the title Minister of State and Minister of the Household. The draft has been adopted by the Senate in the same form in which it was presented, and without any modification. Eighty white balls were deposited in the voting urn; the number of senators is 92. It does not appear that any question has arisen relative to the dotation of the future Empress. The commission seemed to be of opinion that it was better to reserve it until after the marriage of the Emperor; and then it will be sufficient time to decide on what should be the amount of her Majesty's special allowance. One member of the commission, it seems, was anxious to increase the dotation of the imperial family, the ex-King Jerome, and his son, to 2,000,000f.; the sum of 1,500,000f. was however, maintained, and almost without discussion.

**THE CORONATION OF NAPOLEON III.**—With reference to the question of the Pope's visit to Paris, we quote the following from the Paris correspondent of the *Times*, of course merely to keep our readers informed of the guesses that are made on the subject:—

"Is the Pope really coming to Paris to crown the Emperor Napoleon III.?" is the question asked on all sides, and though each person, the interrogator as the interrogated, gives his opinion for or against, as the case may be, and supports his view with very ingenious arguments, yet I believe none, not even his Holiness himself, nor his Cardinals, can as yet give a direct answer to that question. It is not in Paris alone, nor even in France, that the most earnest inquiries are made on the subject. Even from England these inquiries arrive; and, though the distant month of May seems to be the period assigned by general consent for the Pontifical visit, those inquiries are coupled with others relative to the possibility of getting comfortable lodgings, and above all situate in quarters where the Pontiff is likely to pass.

"From information I have recently received, in a trustworthy quarter, I think I may safely state that the question of the Pontifical visit is not yet solved; and, further, that no formal proposition has as yet been made at headquarters at Rome by the French government, nor indeed in any quarter. It is true that the matter has been mentioned incidentally, in the course of conversation on other topics, but as one on which no pressing necessity existed for an immediate decision. I may, moreover, say, contrary to what has been repeatedly asserted, that on no such occasion did the Pope express anything like a refusal, nor even disinclination, to visit France. I have reason to believe his Holiness is favorably disposed than otherwise. Whatever real disinclination has been expressed proceeds more from the Cardinals than from their head; but, were it required that he should be accompanied by the Sacred College, or even by a majority of its members, Pius IX. would not consent.

Count Walsh, the last survivor of the Irish Brigades in the service of France, died in Paris on the 10th ult., in the 90th year of his age.

**REDUCTION OF THE ARMY OF PARIS.**—The *Moniteur de l'Armée*—a military authority—announces that the army of Paris will be reduced by several batteries of artillery and several companies of engineers. The same journal adds that this reduction is all the more important, as it proves the complete confidence of the government in its power of maintaining public tranquility.

## SWITZERLAND.

The *Basle Gazette* of the 11th ult., says:—"The Federal Council has communicated to the states, by a circular of the 8th, a note of the French Ambassador, calling the attention of the Swiss authorities to an adventurous project of the revolutionary party. The German refugee, Kinkel, has proposed a new plan of attack, which has been approved of by the anarchical party, and which consists in working on a large scale a complete system of counterfeit coinage. There has been formed in Switzerland an association of false coiners. The Federal Council observes that a similar announcement has been made by the Austrian chargé d'affaires. The states are requested to obtain every information and proof of these facts."

## ITALY.

A letter from Rome, of Dec. 8, says:—"General Gemeau and Count de Rayneval have just proclaimed the Emperor Napoleon III. to the French division stationed in Rome. The troops were drawn up in line the whole length of the Corso; and, after riding down the front, the Ambassador, the Commander-in-Chief, and his staff, took up a position on the Piazza Colonna, where a circle of officers from every corps was formed, to whom the general announced in a few words the important event, the news of which was received with cries of 'Vive l'Empereur!'"

**ROME.**—The proclamation of the empire has been very well received at Rome. As soon as the news reached that city the Pope received the French Ambassador, wishing to hear from him all the details, and his Holiness evinced great satisfaction at the speech of the Emperor at St. Cloud.

## PIEDMONT.

**THE CIVIL MARRIAGE BILL.**—The Commission of the Piedmontese Senate on the Civil Marriage Bill has presented its report, with the amendments it proposes. The amendment in all has seventy-five articles, the first of which declares that the civil law

of Piedmont only considers marriage in its relations with civil society, leaving the duties which religion imposes out of the question. By art. 19 consanguinity and affinity are impediments to marriage in the cases contemplated in the civil code, and also when they are the result of civil or criminal sentences, or of an annulled contract of marriage. Art. 25 enacts that a Christian cannot marry a person not belonging to a Christian creed. By art. 26 Ecclesiastics and persons of both sexes who have taken vows of celibacy cannot marry. By art. 29 a marriage contracted according to the rites of the Roman Catholic Church debar the parties from contracting marriage with other persons of a different creed. Art. 37 prescribes that if within three days after the last ban is published no opposition be made, the marriage may be celebrated publicly before the civil officer within whose jurisdiction one of the parties resides. Art. 38 enacts that Roman Catholics shall be admitted formally to declare in the contract that they do not consent to the civil marriage unless it be followed by the religious ceremony according to the Roman Catholic rite. In the case of such declaration, art. 39 enacts that the marriage shall be null and void, unless a certificate of the said religious ceremony having been performed be delivered to the civil officer within a fortnight after the celebration. By art. 55 the separation between married persons may be pronounced by the tribunals in case one of the parties refuse to consent to the celebration of the Catholic rite, even though the declaration mentioned in art. 38 have not been made; and also if the civil contract be annulled in the Ecclesiastical Court. Art. 64 enacts that an action lies from the parents against the civil officer who shall have married minors without the consent prescribed by the civil code. Art. 72 enacts that all matters relating to the validity of all marriages are under the cognisance of the civil tribunals, except (art. 73) the cases anterior to the promulgation of the new law.

## AUSTRIA.

**ARREST OF THE CORRESPONDENT OF THE MORNING CHRONICLE AT VIENNA.**—The London *Times* correspondent, writing from Vienna on the 12th ult., says:—"In the evening of Friday, the 10th, as the correspondent of the *Morning Chronicle* was about to post his letter, he was seized by two agents of the police and taken to the police prison, where he was detained until noon on the following day. It had never been hinted to him that the contents of his letters were distasteful to the authorities, but the reason given for the above-mentioned unprecedented proceeding was, that his communications were hostile to Austria. The treatment which he met with in the police prison, where he was at first locked up with other persons, one of whom was in chains; the refusal of the chief of the establishment to permit him to inform his friends of his whereabouts, &c., will probably be brought at length before the British public, as the case has already been communicated to the Embassy here. When he was liberated yesterday, the police accompanied him to his lodgings, and seized his papers. My reason for not going into particulars is, that a note received late last night, from the party aggrieved, contains the following passage:—"You may just mention the naked fact of my arrest, and the reason assigned for it."

## CHINA.

**PIRATICAL ATTACK ON FOUR ENGLISHMEN.**—Four gentlemen were out shooting in the neighborhood of the Bogue on the 17th ult. On their return to the boat they sat down to dinner, and, while so engaged, were attacked by a piratical boat. Their fowling pieces happened fortunately to be loaded, and with them they commenced firing on the pirates, who replied by throwing stink-pots and spears. Several of the pirates were killed, and the remainder retreated, carrying away all their comrades who were unable to move, except one man who was left too near the Europeans to be recovered. When leaving, the pirates said they would return, and with the assistance of their consorts, two boats which were in the neighborhood, take the fast boat and murder every person on board. After an ineffectual attempt to get the fast boat under weigh, the four gentlemen and all their servants, except one who was supposed to have been knocked overboard and drowned during the fight, left in two small boats and reached Whampoa about three hours after the fast boat, which had got underweigh shortly after the boats left, and reached the above place without experiencing any molestation from the pirates. One of the gentlemen had his hand slightly burned by a stink-pot. The H. C. steamer *Semiramis* was dispatched after the pirates but without success.

## AUSTRIA.

"Where does the gold come from?" said an Eureka miner to his mate. "I expect it grows," was the answer—"don't you see that it comes up in yearly crops?" However geologists may cry out against this theory, the opinion that the gold "grows" is spreading among the Victoria diggers, who often find large masses of gold in the very holes which others before them had left in despair. An unsuccessful "party" at Forest-creek, being led by the merest accident to a deserted hole, "drove" a foot or two further, when they came upon 20lb. weight of nuggets, almost in a heap. A digger in the same locality had tried ten holes to no purpose; his last hole was 21 feet deep and showed not a "spec." He left it in disgust. A fresh party come on, try the deserted pit, and, 18 inches further down, hit upon a heap weighing just 18lb. of gold. Gold-digging—it is the opinion of all whose experience entitles them to speak on the point—is "a mere lottery, only the prizes are more numerous and the blanks less than in ordinary times." Many diggers have made fortunes in a week, others have gone on for months and just found enough to pay their way; but "patience and perseverance have always secured a prize in the long run."

The fears expressed by the colonists that the majority of the immigrants from this country would be lost to agriculture and trade have been fully justified. Most of the new comers leave for the diggings; by the diggings they were attracted, and to the diggings they go. Every man of them will at least try his luck in the great lottery. But as some must draw blanks, as the Australian diggings, whatever their wealth may be, cannot yield an illimitable number of pounds of gold to an illimitable number of men, a great many will come back and learn, though perhaps a little late, that money, and plenty of money too, may be gained in a gold colony by ministering to the necessities and comforts of the mining population. The gold-field storekeepers, and the tradesmen in the cities, are most of them quite as well off, and have as many chances of making their fortunes, as the majority of those actually engaged in digging. Profits of from £10,000 to £20,000 have been realized by some active and discreet gold-buyers. The news of great "finds" such as those in Adelaide-gully, is, however, sufficient to draw crowds, not only of immigrants, but of city tradesmen, clerks, and laborers, to spots where a man may pay his last sixpence for a breakfast and sit down to dinner with a commissioner's receipt for a couple of thousand pounds in his pocket. Thus 870 drays left Sydney for the diggings within three days in August. Taking three persons as the average number connected with each dray, there must have been upwards of 2,600 persons who started within three days. Some of them, and chiefly those who are accustomed to hard work, even if they find no heavy nuggets and 20 pounds' weight "pockets," realize large sums.

## UNITED STATES.

**SERIOUS ACCIDENT.**—Boston, Jan. 6.—The 12½ o'clock Express Train over the Boston and Maine Railroad was thrown off the track to-day near Andover, owing to the breaking of the axle tree of one of the cars. The train was going pretty rapidly at the time, and one or two of the cars which were filled with passengers were thrown down the embankment. General Pierce, the President elect, his wife and son were passengers on the train on the way to Concord. His son, a bright lad of 10 years, was instantly killed, the cars were badly smashed, and several passengers were severely bruised—in all 10 or 12 persons were more or less injured. Mrs. Pierce is supposed to be seriously injured.

Mrs. Pierce upon hearing that her son was dead became frantic, from which it was feared by the attending physicians that she would never recover.

**MR. MCGEE'S HEALTH.**—We regret to learn, that Mr. McGee has been obliged, on account of ill health, to put off all his eastern lecture engagements. In a flying visit which he paid to Boston, this week, we noticed that he was rather feeble, though he expressed himself, as being much better than he has been for some time.—*Boston Pilot*.

**RELIGIOUS TESTS IN NEW HAMPSHIRE.**—An effort is being made in New Hampshire to get rid of the religious tests which now exclude the Catholics from Office in that State. The resolution for that purpose has been adopted.

**THE MAINE LIQUOR LAW PROPOSED UNCONSTITUTIONAL.**—Providence, R. I., Dec. 29, 1852.—The case of William H. Green versus the city of Providence, for the seizure of certain liquors, brought before the court by writ of replevin was decided by Judge Curtis giving his opinion that the law under which the property condemned, is unconstitutional, and, secondly, because the plaintiff was deprived of his property by a criminal prosecution, in which he neither had nor could have a trial by jury, without submitting to conditions which the legislature had no constitutional power to impose. The court also thought the order not simply voidable but absolutely void, the magistrate having no jurisdiction over the proceedings, and they gave judgment for the plaintiff on the demurrer, with nominal damages.

The New Hampshire liquor bill has been indefinitely postponed by nineteen majority, in a full House.

The Rev. G. J. Garretson, is in jail at Orid, Seneca county, N. Y., on a charge of having ruined the daughter of the Sexton of the Dutch Reformed Church, of which he was pastor. He refused to give the required bail for the support of an illegitimate child, and hence his imprisonment. The young woman, 18 years of age, has gone to the grave, crushed with a sense of her shame.

**MORE MONEY REQUIRED TO PAY FOR THE KOSKUTH RECEPTION.**—In the Board of New York Aldermen, on Monday evening, Ald. Smith offered a resolution to appropriate \$3,800 to meet unpaid bills incurred by the Special Committee on the Koskuth reception. It was referred to the Committee on Finance. What has Koskuth done with the \$95,000 he collected from the people of New York, and other cities—including \$1,100 in Albany—and which was obtained upon delusive pretences? If any of it is in existence, why not 'draw' upon him for this unpaid balance? He would doubtless honor the draft.—*Albany Register*.

**ALARMING SICKNESS.**—We learn from the Providence, R. I., *Herold*, that for medical purposes the town agent of East Greenwich, in that State, has within the last four months, sold in the required doses, three hogsheds of New England rum, fifteen casks of brandy, and other liquors in proportion. This appeared on the trial of a complaint the other day against this officer before the council of that town. He was of course acquitted. It is feared by some that the extensive consumption of it as physic will interfere with the supply for chemical and mechanical uses.—*Albany Register*.

**SLAVERY.**—The following statement of the number of slaves held by different religious denominations in America is from M. Benn's edition of 'Uncle Tom's Cabin':—

Church Members.	Number of slaves.
Methodists 4,178,637	219,563
Presbyterians 333,458	76,000
Baptists 812,921	125,000
Episcopalians 65,550	88,000
Campbellites —	101,000
Other denominations —	50,000
Total number of slaves held by ministers of the gospel and ministers of the different Protestant churches, 660,553. There is no power out of the church that could sustain slavery an hour if it were not sustained in it.	

The course of Dr. Nevins, or rather the apparent approbation of his course by his denomination, is causing considerable discussion in the Protestant newspapers. This affair is regarded as one of more than ordinary moment, and fraught with serious consequences to Protestant interests in this country. The *New York Recorder* has a long and earnest article on the subject, from which we take the following passages:—"So great has been the influence of Messrs. Schaff and Nevins, that a large majority of the Synod of the German Reformed Church in Pennsylvania have substantially endorsed their views. A delegation from the Dutch Reformed Church visited that body in 1851 and in their report spoke in becoming terms of the Romanizing tendency of the views promulgated at Merceburg. This has led to a violent attack upon the delegation of the Dutch Church, of whom Rev. E. S. Porter of Williamsburg, was chairman. He has replied, defending the delegation, and proving triumphantly all and more than they affirmed in respect to the concealed Papacy of the professors of Merceburg and the action of the German Reformed Synod. In a long and elaborate article in the *Christian Intelligencer*, of which he has lately become editor, he has spoken with much learning and power in behalf of the doctrines of the Reformers. The Merceburg theologians, like the Tractarians, deny all disposition to enter the Roman Church, but, like the scores that have gone from Oxford to Rome, they will soon find themselves driven by a logical necessity to a common faith to enter that Church whose most dangerous dogmas they have adopted. It is remarkable that this movement originated in Germany; and late events show that German theologians, hitherto reputed orthodox and evangelical, are attempting to set up High Church ecclesiasticism as a barrier against the rationalism which exists in their own land. The Inner Mission of Wichern and his fellow-workers is, if we have rightly understood its character, based upon the idea of a national and sacramental Church. A few days since, a friend writing from the pike of Hengstenberg as having the cause of the Protestants in Prussia. The development of Rationalism in the Episcopal Church in this country, and is a phenomenon which is assuming more and more importance. Scores of clergymen educated in the liberal schools of Tractarians at Oxford have gone to the East, and hundreds of others only remain in the English Church at the peril of both honor and honesty."

**PROTESTANTISM IN THE UNITED STATES.**—CINCINNATI, Dec. 17, 1852.—A meeting is taking place here not without its significance in the history of the times. The parties are Rev. John Nash, a Methodist preacher, editor of a religious newspaper, the *Christian Apologist*, on one side, and Mr. F. Hassaurek, a freethinker, editor of the *Watchman*, on the other. The subject of discussion is the truth of Christianity, and the place of God in the world. Large numbers of men, women, and young people, so says the newspaper. The doctrine of Mr. Hassaurek is, that Christianity is inconsistent with nature, reason, and morality, and Mr. Nash eloquently demands it against the charge; and he does this more feelingly because he had formerly been a student himself. The speakers use the German language, and raise the alternate applause of their respective parties of friends who assemble to see the contest. Do we have the same element in Cincinnati as we in New York; the countrymen of Luther losing their hold of the faith of Christ, and in some sections wandering into the wildest regions of not only skepticism, but pantheism and atheism.—*Correspondent of the Christian Inquirer*.

The new Protestant sect of Spiritual Rappers have been holding their synod or convention at Boston; we copy the following:—"This morning the Convention re-assembled, the hall being nearly filled with men and women, many of whom were no doubt present from motives of curiosity. The first speaker was a person who walked to and from the platform, and in this way delivered himself of his ideas, which seemed to be in a sad state of confusion. Most of the audience could have understood but little of what he said. He made a revelation, that in a yet undiscovered spot in California would grow up a great city, which, with the past in view, is not a very hazardous assertion.

A resolution was passed inviting friends to relate facts relative to spiritual manifestations. No one, however, responded with any facts. One person remarked that there was not much use in relating facts, when people were so prejudiced that they would not believe them.

J. M. Spear took the floor, and commenced a labored defence of the spiritual mappings, in reply to an attack by a speaker of the previous evening. According to his belief, the spiritual manifestations were neither more or less than the divine father acting through various mediums. The spirits were constantly urging the believers to action. They propose a new form of government, and tell them to set the machinery in motion which shall bring it about; they not only reveal new remedies for diseases, but send the healer. He then stated that a medium had lately, by the power of will, removed a piece of money from the palm of one man's hand to that of another, and asked the unbeliever if he could do likewise.

He also stated that one day while sitting by the side of his daughter, she wrote, "you must go and see a certain widow lady who is in distress." He was acquainted with the lady, and had often before called upon her, but did not know that she was in any trouble. He called and found her suffering from a pain in her head, which she said afflicted her for all employment. He sat down by her side, and in a short time his hand involuntarily went up to her head, pointing towards but not touching it. In a few moments she declared that the pain was in her neck, and shortly afterwards disappeared. Mr. Spear did not claim that he had cured her, but left the audience to draw the inference. He went on to declare that mediums have been enabled while under the spiritual influence to deliver learned lectures on subjects with which they had but little acquaintance, and that he himself had delivered eighty lectures in this way, in which there was a great deal that he did not understand, but which had been put in his mind by the spirits."

The following address from the spirits to believers was read:—

1st—Let there be no anxieties as to the result of the convention; it will be satisfactory.

2d—Let there be patient waiting for suitable impression and action.

3rd—Let all things which are said and done be in perfect agreement with and flow from truth, love and wisdom. These three should be constantly before the mind of each member of the congregation.

4th—It should be distinctly stated, in a bold form, that a new era has commenced.

5th—let it be boldly stated that the following beautiful manifestations will soon appear—new religious teachers; new arts of healing; new forms of government; new and beautiful architectural structures; new communications in regard to the coming and glorious future.

6th—Let it be distinctly stated that there has never before come to the earth a work which, in so short a space of time had spread so widely and rapidly, and that the past prognosticates glorious things for the future.

7th—This work is to be the age of practical wisdom and useful knowledge. The convention closed by saying that spirits of a high order would attend the convention to unseal lips, so that they would speak.

CHARACTER OF LOUIS NAPOLEON.

(From the London Economist.)

It is now beginning to be admitted even by his bitterest enemies, that Louis Napoleon is not the foolish imbecile it was so long the fashion to consider him. Those who aided in recalling him to France and elevating him to the Presidency under the impression that one so silly and home would be rendered a pliant tool in their hands, soon found that they reckoned without their host. His mind, it is true, is neither capacious, powerful, or well stored; but his moral qualities are of a most rare and serviceable kind. His talents are ordinary, but his perseverance, tenacity, power of dissimulation, and inflexibility of will, are extraordinary. He is a memorable and most instructive example that great achievements are within the reach of a very moderate intellect, when that intellect is concentrated upon a single object and linked with unbending and undaunted resolution. Moreover, his mental endowments, though neither varied nor comprehensive, are very vigorous. He is naturally shrewd, secret, and impenetrable. He has the invaluable faculty of silence. He has, too, been a patient and a wide observer. He has studied politics in Switzerland, in America, and in England. He has devoted his mind to that one subject. He is, too, a deep thinker. He ponders much: which few Frenchmen do. His six years' captivity in Ham matured and strengthened, by silent meditation, whatever natural capacities he may have possessed. He writes well and speaks well; and all his writings and speeches, even where they betray the narrow limits of his knowledge, indicate an eminently thoughtful mind. He has brooded over the history, politics, and social condition of France, till on these subjects he is probably one of the best informed men in the country, though, like most of his countrymen, wedded to many absurd and impracticable notions which a better knowledge of political economy would explode.

It is certain, also, that whatever he does and says is his own. He acts and speaks for himself without interference and without assistance. He listens to every one, asks advice from no one, gives his interlocutors no idea whether or not their arguments have made the least impression upon him, but revolves his plans in the gloomy recesses of his own brain, and brings them forth matured, homogeneous and unexpected. The minutest details of the coup d'etat were arranged by himself. All those, from Changarnier and Thiers down to Faucher, who have endeavored to lead, drive, or govern him, have all been baffled, outwitted, and cast aside. When he rose at the table of Bordeaux to make his recent celebrated speech, he observed to his Minister for Foreign Affairs, who sat next him—"Now, I am going to astonish you not a little." When he announced his intention of visiting Abdel-Kader at Amboise, General St. Arnaud expressed his hope that Louis Napoleon would not think of liberating him, made a long speech expository of all the evils that would result from such a piece of Quixotic generosity, and quitted the President quite satisfied that he had succeeded in banishing any such scheme from his thoughts. Nor was it till he actually heard Louis Napoleon announcing to the captive his approaching freedom, that he was aware how much good argument he had thrown away. Whatever, therefore, of sagacity or wisdom is displayed in the language or conduct of the new Emperor must be credited to himself alone.

But we shall greatly and dangerously misconceive Louis Napoleon if we regard him as a man of shrewdness, reflection, and calculation only. The most prominent feature of his character is a wild, irregular, romantic imagination,—which often overrides all his reasoning and reflective faculties, and spins him on to actions and attempts which seem insane if they fail, and the acme of splendid audacity if they succeed. The abortions of Strasbourg and Boulogne, and the coup d'etat of last December, were equally the dictates—alike the legitimate progeny—of the same mental peculiarity. He believes, too, in his "star." He is even a blind and rasher fatalist than his uncle. From early childhood he believed himself destined to restore the Dynasty of the Bonapartists and the old glories of the Empire. He brooded over this imagined destiny during long years of exile and in the weary days and nights of his imprisonment, till it acquired in his fancy the solidity and dimensions of an ordained fact. He twice attempted to pluck the pear before it was ripe. His ludicrous failures in no degree discouraged him or shook his conviction of ultimate success. He only waited for another opportunity, and prepared for it with more sedulous diligence and caution. He "bided his time;" the time came; he struck and won. After such success—after having risen in four years from being an impoverished exile to being Emperor of France—after having played the boldest stroke for empire known in modern history—after having discomfited, deceived, and overpowered the cleverest, the most popular, the most eminent, and the most experienced men in France,—we may well believe that his faith in his "destiny" is confirmed and rooted almost to the pitch of monomania, and that no future achievement, no further pinnacle of greatness, will seem wild or impossible to him after a Past so eventful, marvellous, and demoralising.

Another peculiarity of his character is, that he never abandons an idea or a project he has once entertained. He meets with difficulties and opposition, he dissimulates or postpones; he never really yields or changes. Cold, patient, and insensible, he waits and watches, and returns to his purpose when the favorable moment has arrived. History affords few examples of such a pertinacious, enduring, relentless, inexorable will.—This, of itself, is a species of greatness of the most formidable kind. If, then, to this determination we add that, reserved and silent as he is, he has the art of attaching warmly to him those who have been long about him and who have lived intimately with him;—that, like most fatalists, he is wholly unscrupulous and unhesitating as to his agents and his means; and that he entertains and has deliberately matured the

most extensive, deep-laid, and magnificent schemes of foreign policy; we have exhausted nearly all that we can speak of as certain and reliable regarding this remarkable man; and assuredly we have said enough to satisfy our readers that France has given to herself a master whom it concerns all European statesmen—those of his country more especially—to study closely and to watch unceasingly. Cool, daring, imperturbable, cunning, and profoundly secret—a perplexing compound of the sagacious calculator and the headstrong fanatic—with a large navy, an unrivalled army, and a prostrate and approving nation—what is there which he may not attempt, and might not achieve!

One other feature of Louis Napoleon's mind must be noticed before we can be in a position rightly to estimate the probabilities of his future career. He is a close and servile copyist of his uncle. He has studied profoundly not only the history of the first Napoleon, but his opinions on all matters of policy and administration. He believes, and we think justly, that Napoleon understood more thoroughly than any Frenchman of his day, the nature of the government which France needed, and the degree of self-government which she could manage and would bear; that his sagacity and justesse d'esprit on nearly all subjects of administration approached to inspiration; and that if he treads in his footsteps he may aspire to emulate his glory. (We do not, however, extend this remark to Napoleon's warlike conduct and achievements.) This is a sentiment eminently misleading, and full of danger. The talents of the two men are so wholly different, the internal condition and to a great extent the character and feelings of the nation have been so changed by thirty-five years of peace and free institutions, that maxims and modes of proceedings sound and expedient then may be utterly inapplicable now. The dazzling fame and the wonderful sagacity of Napoleon I. may be the ignis fatuus which will lure astray Napoleon III. to unseemly and ruin.

[In that amusing burlesque, the "Governor of Caena," we find the following description of a "Moral Reformer," which is no burlesque at all. It is well to mention that "Jericho is not Montreal, and that Mr. Jeremiah Snuggins is not the Rev. Mr. —, nor yet Mr. —; the reader will find no difficulty in filling up the blank. Sure we all know Mr. Jeremiah Snuggins, and many of us must have met with the Rev. Mr. Potts Pepper, or his double at all events.—The chapter is headed—"How I was honored with an introduction to a great Moral Reformer."]

"The morning after the opening of the Round-about, I received a visit from the Rev. Mr. Potts Pepper.—He was accompanied by a seely-looking individual, with a remarkably red nose, whom he introduced as Mr. Jeremiah Snuggins, a reformed blackguard."—"Mr. Snuggins," he said, referring to this individual, "has taken pity upon the moral desolation of Jericho, and has come here to give us a series of lectures, illustrative of his experiences as a blackguard. These lectures are, I may be permitted to say in the presence of my remarkable friend, [and here the Rev. Mr. Potts Pepper bowed reverentially to Mr. Jeremiah Snuggins] among the most remarkable efforts of the age. The experience which my distinguished friend has had in every description of vice, renders him, your Excellency, peculiarly fitted to be a great moral teacher. In this respect, my friend may be said to have enjoyed all the privileges of vice—to have been admitted into her most secret haunts, and to have wallowed in her impurities from head to foot. I believe I am correct, Mr. Snuggins, in stating that you have been a drunkard."

"Mr. Snuggins smiled pleasantly."—"A liar?"—"Mr. Snuggins coughed slightly."—"A gambler?"—"Mr. Snuggins breathed heavily."—"A Sabbath-breaker and a scold?"—"Mr. Snuggins sneezed audibly."—"A miserable vagabond, vagrant, and swindler?"—"Mr. Snuggins groaned painfully and penitentially."—"And having been all this, your Excellency," continued Mr. Potts Pepper, "Mr. Snuggins condescends to become a moral teacher. As a reformed blackguard, his lectures have been attended by crowds of admiring audiences. For instance, my distinguished friend will represent all the stages of drunkenness in a way that is perfectly amazing. He will show you the infatuated youth taking his first cup, and finish off with that sublime moral picture, 'the venerable inebriate wallowing in the gutter.' Perhaps, Mr. Snuggins, you will be kind enough to show His Excellency the scene of the 'venerable inebriate.'"

"Thus solicited, Mr. Snuggins seemed to be suddenly seized with the staggers. His body swayed to and fro like a pendulum, and finally he plumped down on the floor, where commenced going through a variety of spasmodic performances, intended to represent the grand moral picture, of 'the venerable inebriate.'"

"That scene," continued Mr. Potts Pepper, "has saved thousands."—"In the 'gambler's victim,' your Excellency, Mr. Snuggins exhibits his own experiences as a gambler—shows how to cheat at cards, how to load dice, how to turn the ace, and, in fact, everything connected with the mysteries of swindling. If there is a pack of cards here, my distinguished friend might win a shilling or two of your Excellency, just to explain the object of his lectures."

"This moral information then," I observed, without taking any notice of Mr. Pepper's last suggestion "is all imparted by lectures."

"Yes, your Excellency, but Mr. Snuggins is just now engaged in an effort of a more stupendous character than any he has yet undertaken. As a reformed blackguard, the result of my distinguished friend's experience goes to prove that there is a large field in his particular line still unexplored. It has been noticed that the moral world requires excitement, that to produce an effect now a days, you must go out of the old beaten track and get up a sensation. The Bible and the old morality are not sufficient to do this, but you must go into the world and drag forth the filthiest object you can find, and make that act, and speak, and then the public will come and hear you. Although proud of his success as a reformed blackguard, my distinguished friend has discovered lately that the public are not quite so enthusiastic as they used to be over the 'venerable inebriate,' and that the 'gambler's victim,' is gradually losing its interest. Warned by this, my distinguished friend is now employed in making a grand collection of all the vices of the age, which he proposes to place before the public in the most striking and popular point of view. With this object he has engaged 'an awe-stricken murderer,' a 'faith holding forger,' a 'hope to be forgiven house

breaker,' and a 'penitent pickpocket,' all of whom he intends to introduce to the public as lecturers, in order that they may explain and illustrate their experiences to the audiences. Thus the 'awe-stricken murderer' (who is just now taking his bitterns at the White Lion) will describe with thrilling effect his first emotions on killing his mother. How he knelt over her body, and asked her whether she knew him, and where she had hidden the two silver spoons which had prompted him to commit the horrible crime. After this he will go through the 'dance of remorse,' and finally conclude with the 'abominable horrors,' in which the spirit of his murdered parent is beautifully introduced, singing a temperance song for her vile son's forgiveness. In the lecture by the 'penitent pickpocket,' Mr. Fagin will explain all the ingenious contrivances of his former profession, from the simple but not inelegant process of drawing a pocket handkerchief to the more elaborate and combined movement of abstracting a gold repeater from a fat gentleman's fob. Such lectures as these, delivered to our youth by the actual actors, must have a strong moral effect. Doubtless, many an inexperienced lad who has never handled a card will be prevented from doing so by the amusing tricks of my distinguished friend, Mr. Snuggins, and our wives and children must increase in wisdom and virtue by having such models as the 'awe-stricken murderer' and 'faith-holding forger,' set up before them. Doubtless your Excellency sees it in this light."

[But His Excellency is a prejudiced person; can't see things in the light that the Rev. Potts Pepper, and Mr. Snuggins—who are evidently deeply impressed with the importance of upholding the "moral and educational interests of all classes" in Caena—see them. He declines taking a ticket on the great moral railroad upon the plea—that he has some doubts whether the cause of morality is likely to be advanced by the interposition of reformed blackguards." To the intense horror of the Rev. Potts Pepper, he adds:]—

"There is always great danger that of those who listen to your reformed blackguards, some may make the mistake of supposing that it is because your friend Mr. Snuggins was once a sinner, that he is now a saint, and that the temple of virtue lies somewhere half-way between the Penitentiary and the Meeting-House."

"These are very singular opinions," said Mr. Potts Pepper, "freely, can I understand, then, that your Excellency declines to take stock in our great moral railroad? And he held out a number of tickets of admission to Mr. Snuggins' lectures."

"One shilling each," observed Mr. Snuggins himself, speaking for the first time in a smiling tone—"children and servants half price."

"I am afraid I must decline, gentlemen," I replied, "your railroad travels too fast for me, and on the whole I think I should prefer a different conductor to either the 'awe-stricken murderer' or the 'faith-holding forger.'"

"At this announcement, Mr. Snuggins groaned heavily, and Mr. Potts Pepper looked particularly grave and majestic. Indeed the great moral lecturer himself became so far overcome, that I was at one time under the impression he was about to repeat the impressive scene of the 'venerable inebriate,' but in this I was mistaken. He, however, insisted on playing several rounds of 'poker' with Mr. Potts Pepper, in order to illustrate to me the various methods of cheating at that popular game, but in this, somehow or other, he did not altogether succeed, for, strange to say, out of four games which the two moral reformers played in my presence, my worthy political adviser came out the victor in three, thus proving himself to be a better hand at swindling than Mr. Snuggins himself."

"After this exhibition, and another attempt to prevail on me to patronise the lectures, the two gentlemen took their departure, evidently not at all pleased with the result of their mission, and leaving me scarcely much better impressed with the moral than the political aspect of affairs in Caena."

A STORY OF WOMAN'S RIGHTS.

Sam Smith sat at home on New Year's day in dishabille. His big beard was unshaven, his hair was matted, his boots were unlaced, and he was leaning back in a picturesque attitude with his heels against the mantle-piece, smoking a cigar. Sam thought to himself if it were leap year, how glorious it would be if the ladies were to pop the question in accordance with the ancient privileges. As he sat watching the smoke which so gracefully curled, his fancy glowed with an idea. How delightful it would be to have the dear creatures fawn on him, and with their tender glances endeavor to do the agreeable! As he meditated his heart softened, and he began to feel a squeamish, womanish sensibility diffuse itself over his feelings, and he thought he should faint with propriety the first-time a young lady should squeeze his hands.

Rap, rap, rap, sounded at the door. Sam peeped through the Venetian blinds.

"Mercy," exclaimed he, "if there isn't Miss Jones, and I all in dishabille, and looking like a fright—goodness, gracious, I must away and fix myself."

As he left the room Miss Jones entered and with a composed air intimated that she would wait. Miss Jones was a firm believer in woman's rights, and now that the season was propitious, she determined to take advantage thereof, and do a little courting on her own hook. It was one of woman's privileges which had been usurped by the tyrant man, and she determined to assert her rights in spite of the hollow formalities of the false system of society.

"Dearest how beautiful you look," accompanying her words with a glance of undisguised admiration.

"Spare the blushes of a modest young man," said Sam, applying the cambric to his face to hide his confusion.

"Nay my love, why so coy?" said Susan, "turn not away those lovely eyes dark as jet, but sparkle as the diamond. Listen to the vows of fond affection. Here let us rest said she drawing him to the sofa, "here with my arm around thee, will I protest my true affection."

"Leave, oh leave me," murmured Sam, "think of my youth and inexperience—spare my palpitating heart."—"Leave thee," said Susan, pressing him closer to her, "never until the story of restless nights, of unquiet days of aspirations, fond emotions, and undying love is brought before thee. Know that for years I have nursed a secret passion. I tell how each manly beauty moved me; how I worshipped like a sun flower in the lurid light of those scarlet traces; how my fond heart was entrapped in the meshes of those

magnificent whiskers how I was willing to yield up to the government of that imperial; thy manners so modest, so delicate, enchanted me—for thy joy was my joy. My heart is thine, take it, but first let me snatch one kiss from those ruddy lips.

The overwhelming feelings of the delicate youth were too strong, and he fainted from excess of joy. Meanwhile the enamoured maiden hung over him, and slowly the eyes of Sam Smith opened—he gazed wildly about him, then meeting the ardent gaze of his lover, he blushed deeply, and behind his handkerchief faintly faltered out—"Ask my PA."

We find in the Paducah Journal the following decidedly good hit:

"Our religious brethren have learned a trick from the blacklegs; and take now to betting on their favorite superstitious. We frequently see in our so-called religious exchanges, orders similar to this: 'One hundred dollars for any text proving the eternity of Hell!' 'One thousand dollars for any passage in the Bible where the word 'Trinity' occurs.' 'Fifty dollars proving that infants may lawfully be baptized.'"



MONTREAL TOOL STORE, SIGN OF THE HAMMER, No. 201 ST. PAUL STREET, (Platt's Buildings, opposite Torrance's Block,) MONTREAL.

MECHANICS and other users of TOOLS, are respectfully informed that large additions having recently been made to the Stock of this Establishment, the assortment is now more complete than ever, and will be found to contain in great variety, the manufactures of all the BEST British and American TOOL MAKERS.

Regular and frequent importations will be received from England and the United States during Winter, and no pains will be spared to render the Store worthy of a continuance and enlargement of the patronage hitherto extended to it.

The business being entirely limited to Tradesmen's Tools, with exception of a small number of articles closely allied to them, there exists ample opportunity as well as a determination to provide and keep on hand a very superior assortment, and unceasing exertions will be used towards being able to furnish EVERY TOOL required by all descriptions of Mechanics. A complete and extensive supply of the following always on hand:—

"PETER STUBBS" TOOLS, including Saw, Watch-maker's, Dentist's and other Files, &c.

"WAL. GEEVES & SONS" FILES of all kinds. Mill Circular, Pat. Cross-cut and Billet Web SAWS, of superior makes.

"SCOTT BROTHER," "D. SIMMONS & Co." and other makes of warranted Chopping and Broad AXES. Gentlemen's and Youth's Chests of Tools.

Mathematical Instruments—Sand and Emery Paper and Cloth—Sharpening Stones—Grindstones and Grindstone Mountings—Black, White and Red Chalk—Tradesmen's Pencils—Chalk Lines and Rules—Iron and Wooden Bench and Hand Screws—Cramps—Cramp Mountings, Glue Pots, &c. Credit being seldom sought or required by purchasers of this class of goods, and the ready money system, therefore, easy of adoption, sales will be made at a Small Advance upon the Cost, and for CASH ONLY.

For the convenience of parties out of the city, orders by letter, with satisfactory references, will be carefully executed for remittance by mail, on receipt of invoice.

NO SECOND PRICE. January 13, 1853.

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

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

D. & J. SADDLER & Co. Montreal, Jan. 13, 1853.

MONTREAL MODEL SCHOOL, 45 ST. JOSEPH STREET.

THIS SCHOOL, hitherto known as W. DORAN'S Commercial, Mathematical, Day, Board and Evening Academy, will be known in future as—Montreal Model School.

Mr. DORAN, by constant attention to the moral and literary improvement of the pupils, will render the School every way worthy of the title. His duties will be resumed on MONDAY, 3rd of JANUARY, 1853.

Board and Tuition, or Tuition, extremely moderate. Evening Instruction from 7 till 9 o'clock.

W. DORAN, Principal.

Mons. P. GARIBOT, French Teacher.

N.B.—A Drawing Master will be engaged. December 29, 1852.

P. MUNRO, M. D., Chief Physician of the Hotel-Dieu Hospital, and Professor in the School of M. of M., MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET.

Medicine and Advice to the Poor (gratis) from 8 to 9 A.M. 1 to 2, and 6 to 7 P.M.

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

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

REMOVAL.

DYEING BY STEAM!!! JOHN MCLOSKEY, Silk and Woollen Dyer, and Scourer,

(FROM BELFAST.)

HAS REMOVED to No. 38, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same. He wishes to state that he has now purchased his present place, where he has built a large Dye House, and as he has fitted it up by Steam on the best American Plan, he is now ready to do anything in his way, at moderate charges, and with despatch. He will dye all kinds of Silks, Satins, Velvets, Crapes, Woolens, &c.; as also, Scouring all kinds of Silk and Woollen Shawls, Moreen Window Curtains, Bed Hangings, Stiles, &c., Dyed and Watered. All kinds of Stains, such as Tar, Paint, Oil, Grease, Iron Mould, Wine Stains, &c., carefully extracted.

N.B. Goods kept subject to the claim of the owner twelve months, and no longer. Montreal, July 21.



MONTREAL MARKET PRICES.

Table with columns for commodity names (Wheat, Oats, Barley, etc.), units (per minot, per bush, etc.), and prices in dollars and cents.

AGENTS FOR THE TRUE WITNESS.

- List of agents and their locations: Alexandria, Aylmer, Beauharnois, Brantford, Bytown, Buckingham, Carleton, etc.

BRANDY, GIN, WINES.

FOR SALE.

Advertisement for Martell's Brandy, DeKuyper's Gin, and various wines, listing agents and contact information.

JUST PUBLISHED BY THE SUBSCRIBERS, THE GOOD COOK;

Advertisement for 'THE GOOD COOK' book, containing 12 mo. of 192 pages with illustrations.

FRANKLIN HOUSE, BY M. P. RYAN & Co.

Advertisement for Franklin House, a new and magnificent residence in Montreal.

THE FURNITURE

Advertisement for furniture, stating it is entirely new and of superior quality.

NOTICE.

Notice from M. P. Ryan regarding the return of thanks for patronage.

AMERICAN MART,

Advertisement for American Mart, an establishment for wool, cotton, silk, and other goods.

ST. PATRICK'S SOCIETY.



Notice of a special meeting of the St. Patrick's Society on Monday evening next.

Montreal, Jan. 13, 1853.

COLERAINE IRISH LINENS, DIRECT FROM THE MANUFACTURER.

W. McMANAMY, 206 Notre Dame Street, (West End.)

Notice regarding the receipt of direct goods from the manufacturer.

COLERAINE YARD WIDE LINENS, from 1s. 3d. and upwards.

Notice regarding the quality and price of the linens.

Montreal, January 12, 1853.

GROCERIES, SUGAR, &c. &c.

Advertisement for fresh teas, hams, bacon, and other grocery items.

Montreal, August 20, 1852.

EDWARD FEGAN

Advertisement for boots and shoes, stating a large assortment is on hand.

Mrs. REILLY, MIDWIFE.

Notice regarding the removal of Mrs. Reilly's house.

DEVLIN & HERBERT, ADVOCATES.

Advertisement for legal services at No. 5, Little St. James Street.

H. J. LARKIN, ADVOCATE.

Advertisement for legal services at No. 27, Little Saint James Street.

JOHN O'FARRELL, ADVOCATE.

Advertisement for legal services at Garden Street, near the Ursuline convent.

M. DOHERTY, ADVOCATE.

Advertisement for legal services at the corner of St. Vincent and St. Therese Streets.

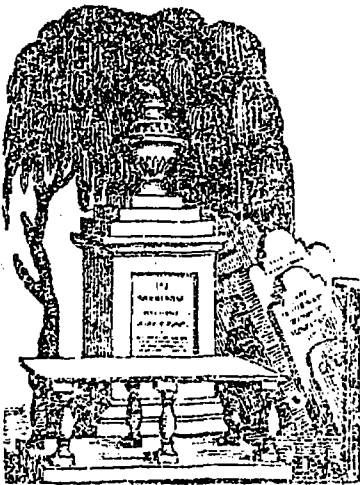
FOR SALE.

Advertisement for three hundred oil cloth table covers.

NOTICE.

Notice regarding the removal of a business from No. 99, St. Paul Street.

WILLIAM CUNNINGHAM'S MARBLE FACTORY, BLEURY STREET, (NEAR HANOVER TERRACE.)



Advertisement for a marble factory, listing various types of marble and monuments.

BOOKS SUITABLE FOR THE COMMENCEMENT OF A CATHOLIC LIBRARY;

Notice that books can be supplied by subscribers at a discount.

HISTORY AND BIOGRAPHY.

- List of books in the history and biography section, including 'History of the Church', 'Lives of the Saints', etc.

CATHOLIC TALES, TRAVELS, &c. &c.

- List of books in the Catholic tales and travels section, including 'Alton Park', 'Father Rowland', etc.

CONTRIVERSIAL.

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

DEVOTIONAL.

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

- Continuation of the book list, including 'Moral Entertainments', 'Man's only affair', etc.

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

- List of books in the instruction and sermons section, including 'Cochin on the Mass', 'Catechism of the Council of Trent', etc.

MISCELLANEOUS.

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

PRAYER BOOKS AND BIBLES.

Notice regarding the availability of prayer books and bibles.

SCHOOL BOOKS.

Notice regarding the stock of school books and other educational materials.

Advertisement for D. & J. Sadlier & Co., publishers.

For Sale by H. Cosgrove, 54 1/2 St. John Street, Quebec.

FOREIGN BOOKS,

JUST RECEIVED BY THE SUBSCRIBERS.

- List of foreign books received by subscribers, including 'J'Amma Amante', 'The Glory of Mary', etc.

Advertisement for D. & J. Sadlier & Co., Montreal.

D. & J. SADLIER & Co.

HAVE JUST PUBLISHED

Advertisement for 'THE LIVES OF THE SAINTS OF THE DESERT'.

CONTENTS:

Table of contents for 'THE LIVES OF THE SAINTS OF THE DESERT'.

ALSO, JUST RECEIVED:

- List of additional books received, including 'The Spawwife', 'Wiseman's Lecture on the Holy Eucharist', etc.

Printed by JOHN GILLIES, for the Proprietors.—GEO. E. CLERK, Editor.