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# CATHOLIC CHRONICLE.

VOL. II.

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NO. 16.

## TRACTS FOR THE MILLION.

### THE CHURCH THE GUARDIAN OF SCRIPTURE; OR HOW DOES THE BIBLE COME TO US?

(Concluded.)

Scarcely had the age of persecution passed, when a season of ruin and desolation followed, not to be equalled in the history of the world. At the time of our Lord's coming, the empire of pagan Rome, extending over almost the whole earth, was at the very highest point of its power. But it soon began to tend downwards, and in the course of a few hundred years fell utterly; its ruin having been prepared long ago by its own inward and continually increasing corruption, and being brought about at last by one invasion after another of fierce barbarians, who poured down in hordes from their northern forests, carrying devastation wherever they went, and overran in turn all the provinces of the Western Empire. Of these were our own forefathers, the Anglo-Saxons, who conquered England; another tribe, the Franks, made themselves masters of Gaul, now called from them, France; another rushed into Spain, and others poured down into the fair lands of Italy, and seized on the very capital of the empire, the city of Rome itself. Six times was that city besieged, taken, and plundered; three times regularly sacked, and on one of these occasions the pillage lasted for fourteen days. Numbers of the people were slaughtered—numbers were made slaves and shipped off to other countries, and pestilence and famine swept away thousands who had escaped the sword. All public and private buildings were ransacked again and again for gold or silver, and then for the most part wantonly burnt or pulled down, till nothing remained of the "Queen of Nations" but a mass of melancholy ruins. One can scarcely imagine any thing more dreadful than for a people like the Romans, who were as polished and luxurious as we ourselves are at the present day, to fall suddenly into the hands of barbarians utterly ignorant of arts and letters, and all that belonged to civilized life, and thirsting only for war and plunder. And wherever they went, through all the countries of Europe, they swept away every thing that opposed their progress; so that, in the language of the prophet, "the land was as the garden of Eden before them, and behind them a desolate wilderness."

How came it, that amidst this universal wreck, the holy Scriptures escaped destruction? The Bible, as we have said before, is but a book, and books are made of materials peculiarly destructible, especially by fire; and these barbarians were altogether ignorant of their value, and little likely to take any pains to spare them. If they set fire without remorse to beautiful buildings, and allowed pictures and statues to perish in flame and ruin, it is scarcely to be supposed that they would have any scruple in leaving scrolls of parchment to their fate. What, then, saved the holy Scriptures? The Catholic Church.

Yes, it was to the Catholic Church, and to her only, that we owe their preservation, as a little thought and examination will make manifest. In the first place, she alone preserved the Latin language, the only one in which the Scriptures were understood in western Europe, and into which, therefore, they had been translated from the very times of the Apostles. For very soon after the barbarians had become masters of Italy, this ceased to exist as the spoken language of the people, and gradually mixed itself up with the tongues of the different conquering nations, so that it would have been lost altogether in a short time, if the Church had not made it her own by using it in her sacred offices. Then, again, that there were any who could use a pen at all so as to be able to make copies of holy Scripture, and any who could read the copies so made, was her work only.—When the thickest ignorance covered the whole world, she always in her priesthood kept up a succession of persons who must necessarily have received a considerable amount of education. There never was a time, even in the very depths of all these miseries, when the arts of reading and writing were lost; and that they were not lost was entirely owing to the Church.

However, this night of ignorance did not last very long; gleams began to appear here and there, and, by degrees, a new literature, new arts, a new and better civilization sprung up out of the ruins of the old. And by whose means was this revival brought about? Again, it was the Catholic Church; she converted one by one, those fierce nations who were then masters of the world; and as she converted, she also civilized them. Wherever her empire extended, and it was wider than even the empire of pagan Rome had been, of which she took the place, there arose, as ages went on, not only churches and cathedrals, which are the admiration and wonder of the present day for their beauty and vastness, but schools, also and universities; while music, poetry, and painting,

sprang up as flowers under her feet. Now what was the centre, so to speak, of all this wide circle of civilization? What was the point round which turned all these manifold studies and pursuits? It was no other than holy Scripture. Was music cultivated? it was for the chanting of psalms. Was poetry cherished? its chief themes were the mysteries recorded in Holy Writ. Was painting in repute? its subjects were taken principally from the Bible.—At that time it was manifestly impossible that the Bible should be in the hands of individuals, or even of private families. A Protestant writer calculates that a copy made by hand of the English Protestant Bible, "paid for at the rate at which law-stationers pay their writers for common fair copy, on paper, would cost between sixty and seventy pounds for the writing only; and the scribe must be both expert and industrious to perform the task in less than ten months." This being the case, instruction could not then be conveyed to the multitude in the way in which we now try to do it, by making them read for themselves; they could only be taught by word of mouth: and what help pictures give to such teaching, all know who have any experience. Accordingly, on the walls of church or convent were traced representations of the Gospel mysteries, or the events of the Old Testament symbolical of these; and the painter, often himself a monk, was used to prepare himself for his work by prayer and profound meditation on holy Scripture.

Indeed, meditation on holy Scripture was the great business of the Catholic monks. "I have been in this monastery," says the venerable Bede, a Saint of England, "ever since I was seven years old; and during all that time I have given my mind to meditation on the holy Scriptures." And St. Gregory the Great, the Pope to whom England owes her Christianity, found time, in the midst of all his many labors, to study and write commentaries on several books of holy Scripture. In fact, no one could be a monk or a priest without being necessarily familiar with many parts of the Bible.—The Gospels, the Psalms, formed in turn a part of their regular daily devotion; indeed, the Psalms were always on their lips, whether in the quiet of their own churches and cloisters, or while journeying along the road.

Thus we read of an English bishop in those days, who, when travelling with his clergy, required that they should be continually reciting psalms; and it is told of a holy monk, St. Bernard, that while engaged in this pious exercise, his mind was so absorbed in it that he walked along the shores of the most beautiful lake in Switzerland, without seeing any thing, or being conscious of where he was.

Holy Scripture was read aloud in convents during meals; and it is told even of private individuals that they followed the same practice in their own families. In every university too of Europe there was, as a matter of course, a professor whose business it was to lecture on holy Scripture. In short, the more we try to penetrate into the spirit of those times, the more we see that the Word of God was truly "a light to the feet, and a lamp to the paths."

All this, however, you may say, bears but indirectly on our present subject. To sing psalms, to paint holy pictures, to write sacred poems, even to write commentaries, was not the same thing as preserving the sacred text, and handing it down to us "pure and undefiled;" and no one says that the Catholic Church hates every thing that is in Scripture, but only that she hates the Bible, as a whole.

This brings us back to our first question: Who, then, preserved the Bible, the sacred text itself, through all these long ages? And to this question but one answer can be given, the Catholic Church: the chief means by which she preserved and perpetuated it was the pious toil of her monks; of those, whom Protestants mark with an especial brand, as the builders-up, beyond all others, of corrupt superstitions, and consequently as the inveterate enemies of the Gospel. Yes, if you will take the trouble to study a little the history of these ages, you will see that Bibles, costly as they were, and laborious as was the task of transcribing them, were to be found in every church or monastery which could by any means procure them; and to be without them was considered either a disgrace or a misfortune. "A monastery without a library," writes a monk of the twelfth century to another monk, "is like a castle without an armory; our library is our armory, whence we bring forth the sentences of the Divine law, like sharp arrows, to attack the enemy. See to it, therefore, that in your armory of defence, that which is the great defence of all the other defences is not wanting. I mean the holy Bible, wherein is contained the right rule of life and manners;" and by and by he concludes with these words: "Farewell, and take care that the Bible, which no monastery should be without, is bought." We read too, of the abbot of a small monastery in Italy, about the middle of the eleventh

century, who paid ten pounds (equal to at least five times the same sum now,) for a Bible for the use of his monks, at a time when they were scarcely able to afford themselves even the necessaries of life; and when not even the abbot himself had two suits of clothes. We are told, too, of an English bishop in the eight century going down to Dover to watch the unloading of some French ships, and choosing from all their stores a great Bible, which he bought for his church. So, too, we hear of a party of Normans pillaging a French convent, and carrying off many captives, who afterwards contrived to escape while the robbers were quarrelling among themselves. They could not, however, recover and carry away with them all the spoil that had been taken; only one made a bold attempt to recover what they cared about most, a great Bible, which he bore with some difficulty back to the convent. In a word, not to multiply instances, the number of manuscript copies of the Bible now existing, taken together with the number of whose loss and destruction in different ways accounts have come down to us, are the astonishment of all who examine the subject; and show a diligence and perseverance, as well as a value for the sacred word, which it would be difficult to match. If we none of us could possess a Bible without copying out every word of it ourselves, or paying sixty or seventy pounds to some one to do it for us, I think the possessors of Bibles would be soon counted. And that was really the state of things in the ages of which we are speaking; and transcribing Bibles was one of the regular employments of the monks. Thus we read of an abbot who had twelve of his monks trained to be very excellent writers, and committed to them the task of copying the holy Scriptures. And this is only a sample of what was going on in all the monasteries, on a larger or smaller scale, according to the number of their members. Nuns, too, spent their lives sometimes in the same occupation. One nun alone, copied out with her own hand, two whole Bibles; and besides this, made six copies of several large portions of the Gospels and Epistles. It is recorded of some bishops and abbots too, that they wrote out, with their own hands, the whole both of the Old and New Testaments, for the use of their churches and monasteries. In fact, one may say with truth, that scarcely a day, or even an hour, passed during those hundreds of years, in which some pious hand of Catholic monk or priest, or somebody employed by them, was not engaged in transcribing the Word of God.

How is it, then, you will say, that if the church was indeed so active in multiplying copies of holy Scripture, while it had to be done by hand, she set herself so vigorously against the same thing, when the art of printing was discovered? How is it that even the glorious Reformer Luther (himself a monk) was ignorant of the very existence of such a book as the Bible, until he one day accidentally found it? How is it, indeed! It is so difficult to explain how it is, that one is led to recollect the story with which this tract began; and so, to go a little further, and ask whether it is at all; I mean, whether the fact is so. And the least examination shows us what falsehoods have been imposed upon our good countrymen on this subject. Will it be believed that before Luther was born, there were at least twenty different editions of the whole Bible printed in Germany alone; that is, in Luther's own country? Yet such is literally the fact. At Naples also, at Florence, at Venice, (where eleven editions had been published,) and at Rome, under the especial patronage of the Pope, the same work was going on. These are facts which no one who has studied the matter attempts to deny; and yet, in the very teeth of these, Protestant historians have dared to assert that Luther grew up to manhood, and that in a monastery, without knowing of the existence of a Bible!

Perhaps you will say that though the facts we have mentioned disprove the ridiculous story about Luther, which scarcely needs disproving, yet that they do not altogether clear the character of the Catholic Church in the matter of holy Scripture; inasmuch as all these copies of the Bible were no doubt in Latin; and therefore as effectually shut up from the public at large as if they did not exist.

Now, the question of translation of the Bible belongs rather to another branch of our subject which we shall take in hand on another occasion; our present purpose is only to prove that the Church has preserved to us the text of holy Scripture. We may just mention, however, that at the time when the Scriptures were first translated into Latin, Latin was the spoken language of almost the whole of western Europe; and therefore it was in order that the Scriptures might be understood by the people, not that they might be hidden from them, that such translation was made. When, as we have seen, the Latin died away from common use, and the languages of the conquering barbarians began to take form, translations

of the whole or parts of Scripture were made in them from time to time. The venerable Bede, a Catholic monk in England, whom we have before mentioned, died in the very act of dictating the last sentence of his translation into Anglo-Saxon of the Gospel of St. John. The Catholic Church has translated the Bible into Syriac, into Ethiopic, into Arabic, into French, German, Italian, Belgic, English; in short, into almost every language of the world. Some of these translations were made in the very earliest ages, and most of them before the "glorious Reformation" was dreamt of, or the "glorious Reformers" were yet even in their cradles.

Let every honest Protestant, then, indignantly throw back the falsehoods which are so shamelessly palmed upon him; and acknowledge that, if he has a Bible in his possession, he owes it, in the first instance, to the Catholic Church; that it was she preserved it safe through successive periods, first, of heathen persecution; then, of barbarism and darkness; and lastly, of that civilisation and light, which she herself had called into being; in a word, that she has been in all ages, and under all circumstances, the Guardian of holy Scripture.

### CATHOLIC EDUCATION—THE BISHOP OF CLOYNE.

To the Editor of the Freeman.

Fernoy, Nov. 3, 1851.

SIR—I believe I only enunciate one of the veriest of truisms when I assume that in whatever light the condition of our unfortunate country and its trodden down people is viewed, never did it present a more sad or calamitous aspect than at this moment. Ransack the annals of any age or clime, and in vain do you look for a parallel. During the last six years all the scourges ever employed to chastise or exterminate any portion of the human race have accumulated and fallen with an hundred fold execration and severity on the necks and shoulders of the unresisting poor Catholics of Ireland. Even the dread elements of nature seemed to conspire with the ingenious refinements of state policy for our utter extinction—blight, famine, pestilence, deportation, and persecution, have been running an unhallowed rivalry of it; and yet, after all, God be for ever blessed and praised, here we are, still alive and hopeful—a contradiction in the world—a phenomenon in the moral as well as in the physical order; for we are not dead—no, we only sleep, and shall soon awake again. Overwhelming as was the flood of our national ills, still it would never have swollen into a raging sea had not the sluices of political animosity and religious intolerance been thrown wide open upon us. How undeserved was this latter infliction I purpose briefly to review.

In the days of our strength and partial prosperity, we generously confided in the distinguished nobleman who now holds the responsible office of prime minister to our gracious sovereign. In consideration of his high station, as well as by reason of a few bland words occasionally bestowed upon us, we praised him to the echo—in short, his name passed as a cherished household word amongst us—when he recommended our beloved Queen to honor this despised portion of her dominions with her august presence. I venture to assert our acts and our conduct on that occasion did not belie our duty of allegiance or our professions to our gracious sovereign. In consideration of his high station, as well as by reason of a few bland words occasionally bestowed upon us, we praised him to the echo—in short, his name passed as a cherished household word amongst us—when he recommended our beloved Queen to honor this despised portion of her dominions with her august presence. 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jest's faithful British subjects, and still, as it always has been, the religion of the enlightened, the great, and the good of universal Christendom, he blushes not authoritatively to denounce, as a tissue of "superstitious humbug," a system that "enslaves the soul" and "fetters the intellect," and its chief pastor, the successor of St. Peter, and, at the same time, immeasurably the most learned, wise, and legitimate of existing potentates—he, with matchless delicacy and good taste, designates as both "insolent and insidious," and lest there should be any mistake about his lordship's *bienveillance* in our regard, he, for five long months, harasses the legislature, and embroils the empire by his efforts to devise pains and penalties for such Catholic bishops as shall assume ecclesiastical titles, which no government can bestow, and can as little take away.

Here are a few of the plain unvarnished reasons which lead me to the very reluctant and painful conclusion that no sympathy, no friendship can be expected by us from the present British ministry, where the interests of Catholicity are solely or mainly concerned, and hence, as well as for other far higher considerations, my resolute and unchanged opposition to its pompously paraded scheme of mixed collegiate education, which I look upon as the most wily, insidious, and "ingenious device" of any yet contrived, for the immediate corruption and final overthrow of that precious deposit, the sainted faith of our fathers. If I must needs offer an apology for reverting to the discussion of this unhappy question, I trust that apology will be found in the duty which I owe to the Catholic youth of my diocese, and whereby I am bound emphatically to caution them and their parents against the acceptance of those lures and bribes now so profusely proffered, and laid almost at their very thresholds.

Mixed Education for Ireland is now the all-absorbing topic of conversation with almost every club and coterie; in fact, it has degenerated into the mere slang and cant of the day. Mr. Conway, of the *Evening Post* (a respected and honored name) pre-eminently champions the cause. He even oracularly tells us that, whether in its normal or more advanced degree, no other will do for this country—why or wherefore, I do not think he has satisfactorily, or indeed in any way, made out. If mixed education be such a pure unmixed boon, may I ask has it been introduced into happy England, or does it prevail there? If not, I would be glad to learn the reason why—at the same time that I shrewdly suspect it—in Protestant England Catholic youth enjoy the invaluable blessing of pure Catholic teaching in all their literary institutions, and the liberality of government fosters such. Why not extend the like rule and practice to Catholic Ireland? Oh, no, replies Mr. Conway, the teaching of your Christian Brothers may be admirable, and their series of publications most excellent, but it is a point ruled, *nam sic volumus, sic jubemus*—you shall have no other than mixed education. It would be idle to combat this reasoning—it is too irresistibly conclusive.

While I am, no unqualified panegyrist, so neither am I a wholesale denouncer of the system of Irish national education. Like all other productions of mere human creation, it has its blended perfections and defects. If I can fairly avail of the former and mitigate the latter, I have no scruple in doing so; and this exercise of discretion I hold to have been contemplated by the Holy See while conceding to every individual bishop the right and privilege of adopting or rejecting the system, as the peculiar condition of his diocese may suggest; for what may work innocuously or even beneficially at one time, owing to altered circumstances, may prove destructive at another, and equally so in different localities. Hence, in pronouncing on the merits or demerits of the system, every prelate must be careful not to extend the applicability of his judgments beyond the sphere of his own jurisdiction. If due attention be paid to this just and reasonable reserve, the unseemly and disedifying practices so frequently resorted to by secular men, of quoting one bishop as an authority against another, shall be altogether avoided. With one requirement of the Commissioners of National Education, I must say, I shall never comply, nor sanction compliances as far as my influence extends—I mean the absolute surrender to their chartered body of those schools, towards the erection of which I and my people have so largely contributed, and without whose co-operation they never would have existed. If the real honest object of the corporation be, as avowed—namely, to keep the schools in better repair and order, most assuredly we shall never prevent them; on the contrary, we shall feel most grateful for their consideration and kindness.

The ignorant and dishonest, and they number legion, declaim with equal vehemence against the barbarous Irish and their want of mental culture—this is a favorite topic of expatriation with the perfumed Cockney and the still more contemptible indigenous sycophant. I am almost tempted to cry shame on these creatures, for who does not know that the infamous penal code, while proclaiming death to the apostle of religion, also marked out the teacher of literature and science as a prey for its ferocity.

Among the thousand and one calumnies so industriously propagated against the Catholic religion, whether by her avowed enemies or her own viper children, none more foul or unfounded than that she is adverse to the widest diffusion, and spread of all legitimate knowledge. Catholicity never appears more glorious than when cultivated genius and refined taste become her heralds or handmaids; she teaches the almost unlimited perfectibility of the human mind, and in evidence of this teaching witness the magnificent universities and splendid endowments she has founded in every land where her power or influence could be exercised. "Learning," says the devout A Kempis, "is not to be blamed, nor the

mere knowledge of anything which is good in itself and ordained of God." The Catholic church has never interdicted the cultivation of any art or science, or other branch of knowledge, which was auxiliary and referable to the great end of man's being, which is, to know, and serve, and love God here, and be happy with Him hereafter. Any education prosecuted without a reference to or irrespective of this end, instead of conferring a blessing, inflict a curse; for its fruits are pride, presumption, arrogance, and a self-sufficiency that prompts to question every truth and resist every authority. Such was the learning of the Scribes and Pharisees of old—of the Manicheans and other early heretics—of modern Socinians and more modern infidel philosophers; all of whom have one common aim and object—namely, to weaken and subvert the authority of the Catholic church, which St. Paul calls the "pillar and ground of truth," and without which, that splendid luminary and distinguished master of all human and divine learning (St. Austin) declares, he would not believe the four gospels—"I go vero Evangelio non crederem, nisi me Catholicæ Ecclesiæ commoveret auctoritas." Such, likewise, seems the scope of all those schemes of secular education which governments and princes are now obtruding with overweening solicitude on their Catholic subjects.

The apostle teaches that "charity thinketh not evil," and, mindful of this admonition, we are bound to give every individual, and more especially the powers that rule over us, credit for good faith and upright intentions unless their professions and acts otherwise coerce us—let us for a moment apply this test to the government of England in its relation to the Catholic religion.

In India and throughout her colonies her officials and functionaries throw every obstacle in the way of Catholic worship, and, above all, of Catholic conversion. It is a melancholy, though still an incontestable fact, that they would rather the natives should continue Pagans than become Catholics; and surely thus far they do not act inconsistently, as they believe, and are prepared to swear, that our creed is "idolrous and damnable."

Let us next come to the military and naval services. By their respective articles the Catholic sailor and soldier are guaranteed, or at all events, promised freedom of religious worship and unrestricted liberty of conscience. May I ask are these privileges enjoyed either by themselves or their tender offspring? I broadly answer not; for in the regimental school the child of the Catholic soldier must read the Protestant Bible—aye, and learn the Protestant catechism—in utter disregard of the wishes of his father, or the remonstrance of his own pastor.

Ah! how often has the brave soldier, who was ready to face every danger, and for whom death had no terrors when engaged in the cause of his Queen and country, told me that his heart was rent with agony and remorse because of his unmanly criminal compromise in this particular; he would, at once resolutely encounter death, but he had not the moral courage to bear up against the every-day annoyances and persecutions to which he would be subject from the splenetic zeal of some twaddling, saintly, Calvinistic subaltern. Believe me, Sir, the melo-drama lately enacted at *Birr* is no isolated farce. Indeed, I may venture to say it constitutes the rule in all our rural military stations.

I, myself, more than once remonstrated with our local military authorities against this unchristian injustice—this monstrous violation of parental authority and religious right, but to no purpose. I even took the liberty addressing his Grace Field Marshal the Duke of Wellington on the subject, and respectfully proposed that the system of Irish national education should be introduced into regimental schools. To this proposal I could scarcely anticipate any serious objection, as the system was one approved and supported by the government of the country, and one, moreover, markedly favored by her most gracious Majesty while requesting a set of the national books to be used in the elementary instruction of the royal children. This last application of mine met with the fate of all previous ones—it was altogether unheeded. Hence, I will not dissemble my utter scepticism as to the liberality of those intentions and the merit of that zeal that would fain force its sovereign panacea upon us, mixed education. Here, if ever, do the words of classic Timpico appositely suggest and apply themselves "*Timeo Danaos et dona ferentes*."

However inclined to think favorably of the theory of mixed collegiate education in the abstract, yet while steadily keeping in view these undeniable antecedents, and coupling therewith the present tone, temper, and bearing of Protestant society in these countries, our liveliest fears and apprehensions are naturally awakened. I am free to admit that the particular system propounded through the Queen's Colleges in Ireland, has a variety of material elements to recommend it to public favor; Catholic parents and guardians feel sensibly and highly prize the happiness of having youth live under the parental roof, and thus preserve the family circle unbroken—the moderate cost of this education, together with the large premiums offered, are also items of no minor importance. These, if I mistake not, are the chief considerations that induce most Catholic parents to declare a preference for these solemnly denounced institutions. Beyond a doubt, these reasons carry much weight with them; the secular advantages are neither denied nor underrated, and should never be interfered with, were the system otherwise sound and harmless on the score of Catholic faith and morals. On this point the prelates of Ireland long and deeply deliberated, and eventually differed, just as Bossuet and Fenelon, those bright constellations of the church of France, did on the subject of quietism. In both instances, the regular course was adopted—the case

were submitted to the sovereign judgment of the Holy See, as the voice issuing from that centre of unity was to be necessarily decisive.

In the controversy between the French prelates, the successor of Peter declared the illustrious Fenelon to be in error, on learning which, the meek and venerable archbishop, with his characteristic humility, and submissiveness, insisted that he himself should be the first to make proclamation of the fact to his flock—yes, he announced that Rome had condemned his book, and he therefore commanded it should at once be consigned to utter oblivion. Oh! what a sublime triumph was this, achieved in the person of the immortal archbishop of Cambray through the combined nobility of grace and nature—how refreshing, in such disastrous days as we have fallen on, to meditate on such examples, heroic faith and virtue.

In reference to the appeal of the Irish prelates, the same Holy See, after the mature, patient, and laborious examination of two full years, solemnly pronounced the system of teaching to be pursued in the Queen's Colleges in Ireland to be fraught with grievous and intrinsic dangers to faith and morals—these are the cardinal words never to be lost sight of—this the authoritative judgment which, "rebus in eodem statu manentibus," can never be qualified, much less reversed. No Catholic as such, be he layman, bishop, archbishop, or cardinal, can dissent from it, or conscientiously act in regard of it; "nam locuta est Roma," ergo, "finita est causa"—it unquestionably is the privilege of the laity to examine and estimate the secular advantages of the system; but to the church of God it exclusively and inalienably belongs to decide on its moral and religious tendency. So consonant to reason is this distinction, that we find even the Protestant President of Galway College subscribing to it. "In matters of faith (says he) I should defer to the opinion of the authorities of my church with the most implicit and profound respect." It is of the last consequence that this distinction should be clearly and unmistakably laid down, as the knowledge and observance of it will spare us a world of mischievous and paralogistic declamation.

Let us now pause for a moment, that in a calm unprejudiced frame of mind we may examine into the actual danger to which Catholic youth is exposed in attending the Queen's Colleges—that danger I take to be two-fold, arising from the character of the students and the principles of the professors.

First, as to the students. They consist of young men of an age ranging from 16 to 20 years—they are of all religious persuasions, and have this one feature in common—namely, that Catholicity is an object of ridicule, contempt, and hatred with all, save and except those who profess it. It is morally impossible it could be otherwise, when we take into account the hideous caricature invariably drawn of that religion, and the baleful prejudices with which the mind of the Protestant youth of this country is so sedulously indoctrinated against it. Shall I be challenged to the proof? If so, I refer to those odious and unchristian sentiments uttered in our regard by the episcopal bench during the late session of parliament—I refer to those words of world-wide notoriety, put on record by my Lord John Russell, that our religion was a medley of the "nummeries of superstition"—a system contrived "to confine the intellect and enslave the soul." Shall it be necessary for me to descend and notice the vile abominable teachings of the parsonage or conventicle, where the Catholic worship of the ever adorable Eucharist, together with the veneration paid by us to the Virgin Mother of God; are made constant themes of the most ribaldrous and horrifying blasphemy. This teaching has produced its fruit; of it we have had a lamentable development on a late memorable occasion in the acts and expressions of a majority of our parliamentary representatives, as well as in the infuriate rage which swayed the Protestant populace of the empire, who, not content with burning the poor Pope in effigy, must cap the climax by offering a similar irreverence to the image of the Virgin Mother—an indignity which would be spared those of Mahomet or Confucius. Never was the execrable Voltarian watchword "*cerasesz Pinfame*" shouted with greater intensity than lately in England against Catholicity and its professors.—Thus from the cradle to the grave the grim spectre of Popery is held up to the affrighted imagination of the Protestant, and hence his unceasing execrations with his undying hatred of it. This is no fanciful sketching. No, it unhappily is a too sad reality, and knowing this, we Catholics do dread a too early intercommunion of our youth with their Protestant fellows. We do not dread the power of Protestant argument, or the blaze of knowledge, but we candidly confess we dread the shafts of Protestant rallery and abuse. Full-grown, educated men, no matter how violent their prejudices, whether religious or political, will yet be restrained by the courtesies of life and refinements of society, from giving wanton offence to one another, while a parcel of wild inexperienced boys will be strangers to, or in all probability will pay but slender regard to, those conventional observances. No, the Protestant tyro will boldly assert his privilege, which Doctor Watson, the late Bishop of Llandaff, pitifully defined in the words of the classic annalist—"Et sentire quæ vellet et quæ sentiat loqui"—yes he will insist on his having his *Cheshire cheese*, which Sterne calls the *abuse of Popery*, such a zest does it impart to every topic; he will laugh at the timidity and scruples of his Catholic companion who abstains on Friday—he will ridicule his practices of confession and holy communion, and his absence on holidays from the lecture-hall. Such an ordeal will prove an overmatch for ordinary virtue, and without any breach of clarity we may easily anticipate the inevitable consequences, of which sacred writ thus distinctly forewarns us—"Evil communica-

tion corrupts good morals;" and again, "he that loves the danger will perish therein," consequences, alas! which a woeful experience has too frequently compelled us to sigh over and bitterly bewail.

Next as to professors. They may be men of any religion, or of no religion!! Even the old man of Ferney—Voltaire himself—would not be ineligible because of his infidelity. Well he recommends one of his most promising neophytes, "*un des Elus*," to fill, for instance, the chair of history, which, we are somewhere told, is *philosophy teaching by example*. The young professor is duly installed; he is possessed of all those graces of person and accomplishments of mind which are calculated to win popular favor; through the music of his voice, the elegance of his delivery, and the beauty of his diction, he soon becomes the idol of his pupils; to his every word they listen with throbbing delight, and from an admiration of his genius, they are led by an easy and natural transition to an unbounded affection for his person—in short, in all noble attributes, they look upon him as a "nonpareil." Thus far, thus good.

The history of the 15th and 16th centuries—those most eventful epochs of the Christian era—turn out to be the subject for lecture. Our professor acquiesces himself to a certain extent with consummate ability; his critical disquisitions are profound and discriminating—his expositions measured and elaborate—he states facts, and refers to dates, with mathematical precision; but there is still a something more wanted, for history, as Lord Plunket has said, is not to be read "like an old almanac." Facts must be compared and concatenated, and from them are the seeds of subsequent events to be fairly evolved without partiality or prejudice.—Our lecturer is pressed to further delight his auditory by drawing the conclusion which is sure to flow from his brilliant premises. Here he pauses, and respectfully refuses, as his doing so, in the class hall, or lecture room, would certainly give offence to some of his hearers, and, at the same time, peril his own tenure of office. However, he whispers that he happens to be engaged in his private study, in writing a book on this particular subject, which book must be consulted by all those who have any desire to ascertain his individual opinion—"verbum sat." The longing of the pupils is intensely awakened, curiosity is fixed, the book is sought after, met with, and purchased, being powerfully drugged, but skilfully spiced, with baleful poison. It is copiously drunk in by the unsuspecting youth, till it pervades the very marrow of his being, wastes his heart, and perverts his head. Thus have Voltaire and his miserable imitators, Eugene Sue and *Michelot*, practised, and thus also in due time, it is much to be feared, will men of kindred views and feelings disport themselves.

In the name, then, of all that is dear in nature, I would implore Catholic parents, and in the name of all that is holy in religion, I would obtest them, to keep away their tender offspring from these grievously dangerous institutions. I would further pray their attention to the deliberate declaration of a most distinguished gentleman, a member of their own communion—I mean the grave, the learned, and truly Catholic Mr. Sergeant Snee, who says:—"I am prepared to express my belief, it is impossible for any Catholic who knows his duty, to send his children to the Queen's Colleges;" and again, "I had rather see my children dead at my feet, than see them come home from college expressing infidel opinions, or see them apostates from the faith for which our ancestors suffered for so many years."

While I loudly decry those most obnoxious seminaries, it will be naturally asked what substitute do I propose? I unhesitatingly answer—the new Catholic University, which, with the blessing of God, and the co-operation of men of good-will, will soon start into life—aye, and with a strength and vigor that will at once silence and confound its assailants. Here, again, we have to encounter the fierce and concentrated hostility of Mr. Conway, who in my humble judgment, most gratuitously steps out his way to foster chism and dissension among us. Formidable as this gentleman is in the extent of his argumentative powers, yet I believe it is generally conceded that ridicule is the weapon he most effectively wields, and, in all conscience, his expenditure of this commodity is neither scant nor niggard. The idea of a Catholic University in Catholic Ireland he laughs to scorn; in short, he treats it as an imposture, an arrant humbug. Though our Holy Father has recommended it, and though the Catholic hierarchy and faithful of Ireland, cheered by the sympathy and aided by the contributions of the Catholic world, are now earnestly engaged in it, still Mr. Conway vows it must not be; in fact, he looks upon and declares us to be laboring under a delusion; and lest the consequences may prove fatal were the spell too abruptly broken, our whilom friend and patron will generously allow us to amuse ourselves for a season by building in the moon, or should we prefer an experiment, in the clouds, or, as he himself classically terms it, "in nubibus," he will even tolerate that; but as to think of approaching this neither planet, or getting a footing upon earth, he almost swears we must not. All this, no doubt, is mightily discouraging. However, let it pass, we have surmounted greater difficulties. Events will soon prove that in this, as in many other instances, Mr. Conway vaticinates without inspiration.

I have the honor to remain, Sir, your obedient servant,

T. MURPHY, Bishop of Cloyne.

CATHOLIC INTELLIGENCE.

THE IRISH CATHOLIC UNIVERSITY.—The Rev. Dr. Cooper has received a letter from the Earl of Shrewsbury, enclosing the magnificent subscription of £150 towards the funds of the Catholic University; one hundred pounds of that amount being in the name

of the Countess of Shrewsbury, and the remaining fifty in that of his lordship himself. Our pleasure in conveying this gratifying announcement to the Catholics of Ireland is not a little enhanced by the circumstance that it is the first intimation that has been received of the noble earl's change of opinion on the subject; his previous opposition to the proposed university being a matter of notoriety. This, indeed, may well be recorded as one of the most signal triumphs which the cause of this great national undertaking has yet obtained.

The following is his lordship's letter:—

"Rome, Oct. 24, 1851.

"REV. SIR.—As the proposed Catholic University now appears to have attained such a degree of consistency as to insure its success, I enclose a subscription of fifty pounds from myself, and of a hundred pounds from Lady Shrewsbury.

"Your obedient servant,

"SHREWSBURY.

"Rev. Dr. Cooper, Dublin."

**CATHOLIC MEETING AT NORTH SHIELDS, ENGLAND.**—A meeting of the leading members of this mission was held on Sunday last, in support of the Catholic Defence Association in Dublin.

**GATESHEAD.**—A public meeting of the Catholics of this mission was held on Monday evening, the 3d instant, in the temporary chapel in Hill-gate, which was numerously attended, to take further preliminary steps for the formation of an association to co-operate with the Defence Association in Dublin.

The munificent sum of £3,107 16s. has been subscribed by the parishioners of St. Aidan's, Wexford, in aid of the new Catholic Church of that parish.

**OPENING OF THE CHURCH OF ST. JOHN THE EVANGELIST AT GRAVESEND.**—The Catholic Church of St. John the Evangelist, at Gravesend, was solemnly opened on Thursday, Oct. 29th, when High Mass was celebrated, and a sermon preached by the Cardinal Archbishop of Westminster. This Church was originally a proprietary chapel, but was afterwards purchased by the Rev. Mr. Blew, an Anglican Minister, who some months ago was suspended by the Bishop of Rochester for expressing his sympathy with the Cardinal during the excitement manifested throughout the country on the subject of his appointment as Archbishop of Westminster. Since that period Mr. Blew disposed of the Church to the Catholics, who received from L. Raphael, Esq., the munificent donation of £2,000 towards the purchase. The principal alteration in the Church has been the raising of steps in the apse for the purpose of giving the altar a sufficient elevation. It is 112 feet long, and 52 broad, and is calculated to accommodate 1,200 persons. The ceremonies commenced about 11 o'clock with a procession of the Clergy from the sacristy, which is near the entrance facing the Thames, to the sanctuary at the opposite extremity. It was composed of Thaurifers, Acolytes, about forty Priests, walking two-and-two; then the Deacon and Sub-Deacon, in dalmatic of cloth of gold, the Assistant-Priest, in a cope of cloth of gold, and the Lord Bishop of Southwark, whose chasuble was also of cloth of gold. He wore a rich mitre on his head, and had in his hand the crozier as the symbol of jurisdiction; and, last, came his Eminence the Cardinal Archbishop of Westminster, in his magnificent scarlet magna cap, whose long and flowing train was borne by a young train-bearer. Whilst the procession was advancing slowly, the "Agnus Dei" was sung by a full and most efficient choir.—*Catholic Standard*.

**DR. CAHILL IN SCOTLAND.**—On Saturday, Oct. 25th, the Rev. Dr. Cahill took leave of his kind host, the Rev. Charles Mackenzie, of Paisley, and proceeded to Greenock, accompanied by the Rev. Mr. Daraber, at whose church he preached on the following evening. The house was crowded to excess, and many were obliged to go away for want of accommodation. His sermon excited the greatest admiration.

The Cardinal Archbishop of Westminster and the Catholic Bishops of Ireland have been invited to the banquet to be given to Lord Arundel, M.P., next January in Limerick.

**CONVERSIONS.**—Miss Saunders, a very old attendant at Margaret Chapel (which has now given nearly 130 converts to the Catholic Church), was reconciled to the Church lately at the London Oratory. A sister of Mr. Hubbard's (who presided at the anti-Gorham meeting at St. Martin's Hall) has also been received into the Catholic Church. It is reported that another Puseyite meeting-house is likely to be devoted to Catholic purposes.—*Catholic Standard*.

## IRISH INTELLIGENCE.

**TENANT-RIGHT.—DISTRICT MEETING IN SCARIFF.**—Sunday last, (Nov. 2), the tenant-farmers and inhabitants of Scariff and the surrounding district assembled in that town to proclaim their adherence to the cause of tenant-right, and contribute towards the funds of the Irish Tenant League.

A large meeting was held in Galway, on the 8th instant, of the Town Commissioners, relative to the new line of steamers being opened between that port and New York. The meeting was addressed by an American gentleman, named Wagstaff, who came over to Galway, with the object of establishing the proposed line. He made a very clear and able speech. He stated that the vessel which was now preparing to start, would leave New York for Galway, and he had no hesitation in saying she was one of the fastest and strongest steamers which had sailed on the ocean.—She would sail on the 15th of December from N. York, and arrive at Galway on the 23rd. Every proper arrangement would be made for the accommodation of passengers of all classes, and the charge for steerage passengers would be £6, including food on the voyage.

Three policemen of Roscommon are dismissed for aiding at a riot in coloured clothes. They had determined upon emigrating.

## PROSELYTISM IN GALBALLY.

To the Editor of the Tablet.

Sir—The inhabitants of Galbally were thrown into some excitement on Tuesday week, by the appearance of the Rev. Mr. Foley, the itinerant preacher from Clonmel. The "Protestant Church" in Galbally seems to put forward all its powers on this occasion. There was a goodly array of Soupers and Cauthbracs, but as Galbally did not supply many perverts, and as the few perverts located here were purchased elsewhere, it became necessary for the dignity of the display to lay all the surrounding districts, even distant Caherconlish, under contribution. Accordingly they, that is, the Soupers, were seen wending their way to Galbally upon that day from all quarters, to be examined and awarded premiums for proficiency, and such other compensation for trouble as best suited.

The Catholics can well afford to forego every other feeling except pity for the unfortunate creatures who were brought together, and exhibited not with their free will upon this melancholy occasion. As proselytism is on the decline in those other places, it would appear that Galbally had been selected for the concentration of its desponding and scattered forces. Here, then, it appears that the retreating columns are to halt, and make one grand stand before final dissolution. We do not certainly count such a contest, but as it has come we must take our place, do our duty, and leave the issue to God. Since the rough reception which the Cauthbracs of the district met upon a late occasion, in the town of Tipperary, the conductors have ever since evinced a laudable anxiety for the dignity of public worship, as well as for their own corporal safety. Accordingly, with the best possible prudence and foresight, they contrived to place police near the newly erected Gothic Church, and to make the vestibule bristle with glistening bayonets.

When the Ecclesiastical Titles Bill became law, the low Protestants of this place became all of a sudden quite rampant. I thought by their looks and attitudes that they were soon to make short work of the poor Catholics. But when the Catholic Defence Association was established, and the law properly violated, and the government not prepared to prosecute, they saw at once that their defiant looks and attitudes were somewhat premature, and they became all on a sudden a little more tolerant. I confess candidly I would dread the low protestants of this place if the government continue to foster low bigotry and religious prejudices. I do not consider those in a good or safe state who are restrained from offering violence or insults to Catholics, not by love but by fear. And I do consider those who create and foster such feelings among fellow-subjects the worst enemies of the state.

This police force at the same time seems to be a wise provision, and cannot be entirely condemned according to their view of the matter. It added to the solemnity of the public worship, infused a salutary fear into the poor Catholics, and made them recollect, if indeed it were possible for them to forget, that the Church in Galbally was a portion of that still supported by English bayonets in this country.

It may be said I am speaking about proselytism—what has this to do with the temporalities of the Irish Church? Everything in the world; for by taking away the temporalities, you inflict a death wound upon proselytism, so intimate and so necessary is the connection. Take away the temporalities of the Irish Church, and the younger sons of the gentry would no longer look upon the Church as a place of refuge. If a few were rash enough to enter its sanctuary, being thrown upon the voluntary principle for support, they would very quickly be brought down to Apostolical dimensions, excepting always that the Exeter Hall bigots and pious fools of England, by opening wide their coffers, did not enable the Parsons, under pretence of proselytism, to fare sumptuously, and while distributing some pence between Bible-readers, Irish teachers, perverts, &c., to pour largely into their own pockets, I am glad the Catholic Defence Association have deemed proselytism and the temporalities subjects worthy of engaging their attention; but let them attend more particularly to the temporalities; these are the "fons et origo malorum."—I am, Sir, your obedient servant,

OBSERVER.

**RECRUITING FOR THE ARMY.**—The Military recruiting parties have been exercising their vocation as usual, whilst the drain of emigration has been in progress, but they have been less successful than in former years. It is stated that all the recruiting parties in Limerick garrison have been withdrawn, but that "a number of remarkably fine young fellows have been enlisted for the 52nd and 63rd regiments." The *Galway Vindicator* thus refers to the recruiting now going on in "the ancient city of the tribes":—"A recruiting party of the 17th, with drums beating and ribbons flaunting, paraded our streets this day. They want the Celt to fight the Kafirs at the Cape we opine. They want the Irish, on whose head so much abuse and insult have been lavished by the foul organs of England, to take the 'Saxon shilling,' and kindly consent to be slaughtered by Sandilli and his bronzed warriors. The days of recruiting are gone in Ireland. However,—if the paraded the pauper cemeteries of this country—if the beat up in Skibbereen and Ennistymon, and were able to conjure up the famine-slain, an army would be raised—an army of skeletons—from which the grim hordes of the Cape would shrink in dismay."

**THE ENGLISH PACKET STATION.**—The late occurrence to the Africa cannot be without an influence on the public mind at the present moment. When government commissioners are so anxious to suggest defects in the Irish ports, it is well to see such a telling illustration of the advantages that belong to the English Packet Station. The Africa found the want of the "good westing" which Sir John Burgoyne pointed out as the great thing to be secured by departure from the Irish coast, at a time when he was more impartial than of late.—*Cork Examiner*.

**KINSALE NOT VACANT.—WHIG DONEG.**—On reference to the *Gazette* of last evening it will be seen that the words announcing Mr. Hawe's appointment to his new office are to the effect that the Right Hon. Fox Maule has appointed Mr. Hawe as his deputy; consequently the appointment is one made by Mr. Fox Maule, and not by the Queen; ergo, there will be no vacancy in the representation of the borough of Kinsale unless Mr. Hawe chooses to apply for the stewardship of the Children Hundreds.—*Morning Advertiser*.

**EMIGRATION.**—The Victory steamer left Friday morning at seven o'clock with one hundred and sixty passengers en route to America. There were a great many children not included in that number.—*Waterford Mail*.

The *Waterford Independent* bitterly complains of emigration from that district, which was once the most prosperous in Ireland.

**LOAD LORDDERRYS AND HIS TENANTRY.**—The following extraordinary notice has appeared in the *Northern Whig*:—"Office, October 25th.—We are authorized to state that only thirty tenants out of one thousand six hundred of the Marquis of Londonderry's tenant farmers attended the Tenant League meeting at Newtownards, and that the meeting was composed chiefly of the rabble and low population of the town." The *Whig* makes the following comment on this document:—"Unless our readers were told that it came to us in the way of business from a person in the employment of Lord Londonderry, they would be puzzled to find out its paternity. However, we may as well enlighten them by stating that it owes its origin to that nobleman. Anything more foolish or injudicious could not be imagined; and his lordship's representation of the appearance and character of the farmers who attended the Newtownards meeting is altogether incorrect and ludicrous."

Flax are largely exported from quarries in the county of Clare to America; this week an order was received from America for several thousand feet.—*Munster News*.

**NEW PROCESS OF PREPARING FLAX.**—An experiment is at present being tried in the County Gal, which, if successful, will open a new era in the manufacture of flax. The new plan avoids the tedious process of bog-rotting, or the expensive one of hot water steeping, the flax plant as taken from the ground being immediately submitted to a process of breaking and scutching, and the fibre spun and woven in almost the green state. Mr. Lloyd, the governor, has prisoners employed breaking the straw to enable the woody matter to be removed. This is effected by rude but simple implements; a block of hard timber with a grooved face and a mallet or beetle with a grooved head. The flax straw is laid upon the block and beaten with the mallet until the fibre is partly detached from the shives. It is then passed to other prisoners, who manipulate it until the shives are almost completely separated. It is next scutched by the aid of the simple wooden implement which has been in use in this country since the first introduction of the flax plant into Ireland. Thence it is taken to the spinning-room, where the fine flax and the tow are spun separately by women with the common wheel. By a calculation made it appears that 22lb. of flax have been produced from 1cwt. of green straw, while the average produce after steeping is about 17lb. to the 112lb.—*Cork Constitution*.

The Potatoes are still continuing sound; they are now nearly all gathered in, and with the exception of the lumps, the loss is trifling. The farmers are now very active preparing for the winter's sowing. It is very probable that a considerable quantity of flax will be grown in this district in the ensuing year.—*Baltinastoe Star*.

Potato digging has been very general about Roscrea for the last ten days, and the quantity and quality much better than was anticipated, and the disease very much decreased. There has been a very large quantity of wheat delivered to the millers about Roscrea within a week back, and bought at an average price of 18s. per barrel; barley is also bought at 10s. to 10s. 6d. per barrel, and oats 6d. to 7d. per stone. There is no doubt whatever of any deficiency regarding the supply of potatoes about Roscrea, as there will not be near the quantity used this season, in consequence of the continued emigration to America, Australia, &c., from this neighborhood, every post bringing large sums of money from people who had gone there to take part of their families out to join them.—*Leinster Express*.

**"SIGN OF THE TIMES."**—This is the first season North Tipperary was without a pack of fox hounds.—*Nenagh Guardian*.

**CONSUMPTION OF HOME PRODUCE IN WORKHOUSES.**—The Kilkenny Board of Guardians have adopted the proposition of Mr. Hyland, the Mayor, to substitute oatmeal for Indian corn in the workhouse, on the principle of consuming home produce for the maintenance of the paupers.

**A CASE OF GREAT HARDSHIP.**—A case of great hardship has occurred to the Dominican Friars of Galway. It appears that in the year 1837 the community purchased a mortgage on the property of the late Major Bodkin, the father of Mr. J. J. Bodkin, some time M.P. for Galway. The mortgage had been the subject of family arrangements, and, as we understand the facts, had been given to Mr. McDermott, as a marriage portion on his marriage with the sister of Mr. J. J. Bodkin. Recently Mr. Bodkin's estate was sold in the Incumbered Estates Court, and the mortgage was then impeached by the heir, as having been paid.—Proof of this was given, although there is no doubt that interest continued to be paid. The result, however, is, that the Dominicans have lost their money—unless upon an issue sent to trial they shall be able to impeach the alleged payment. This is a gross case.—*Limerick Examiner*.

There are no less than one thousand paupers in the Clogheen union, and of the last rate £1,670 remain uncollected. The average cost of each pauper is 11½d.

**AUCTION AT THE SCARIFF WORKHOUSE AND AUXILIARIES.**—This sale took place on Saturday last (Nov. 1.) Every article, even to the slop buckets, was sold by the auctioneer, Mr. Ryall, under the superintendence of Mr. Tidd, sub-sheriff, and the amount realised was only £69 17s., although the amount of execution £1,060. This is the first general sale that took place at any of the workhouses within our county, and it ought to show to creditors the folly of resorting to such proceedings, for now that it has been tried, it proves that it only tends to additional expense to the creditors, as well as cost to the union. The government inspector, Mr. Briscoe, Ralph Westruppe, Esq., chairman of the board, and a few other guardians were in attendance, and accompanied the auctioneer through every room and ward in those establishments. In different wards there were from forty to sixty patients lying on beds from fever, dysentery, and ophthalmia, which is very prevalent. The beds on which those unfortunate creatures lay, and their covering, were all sold by the auctioneer; and the gentleman who attended on behalf of the plaintiffs (N. Martin and Son) was obliged to exclaim, "He would be a hard-hearted man, and not worthy to live, that would deprive such objects of their beddings." After the sale was over, an arrangement was entered into on behalf of the plaintiffs with the guardians, not to remove any of the articles, as they should be hired by the year for any sum the guardians were willing to pay, on which all parties agreed to pay £25 a year. A stamp is to be procured, with the initials of Mr. Martin's name, with which every article within the walls, as sold, is to be branded, which will save the guardians from the annoyance of others who have threatened executions against them.—*Clare Journal*.

**THE TREASURY MINUTE.—TULLAMORE UNION.**—At the last meeting of the guardians of this union the following address to the Lords of the Treasury was agreed to and signed by the chairman, John Hursey Walsh, Esq., on behalf of the board:—"On the 29th day of August, 1851, the Tullamore guardians, in deference to the law, allocated a specific portion of the rates of each of the electoral divisions of the union to the repayment of the first instalment of the annuity imposed upon them, and they now read the Treasury minute of the 21st October with much gratification, not so much from the pecuniary relief to be derived from its operation in this union, as its beneficial effect is limited to six electoral divisions, as on account of its tendency to allay the sentiments of depression and irritation which were fast taking possession of all classes in Ireland. The imposition on the distressed unions of a ruinous addition to their enormous existing burthens, coupled with the simultaneous, incessant vituperation of the Irish people, seemed to furnish irrefragable proof that the government, and an influential portion of the English press, were leagued together in their desire, as well as their efforts, to solve the Irish difficulty by driving the whole nation beyond the reach of oppression and obloquy. The appearance of this unholy compact has, by this Treasury minute, been happily removed, and we trust that a kinder and more reasonable tone in animadverting upon the errors of Irishmen will follow, as it certainly will if the dominant and prosperous nation do but calmly and impartially scan the extent of their own responsibility for the errors and poverty which they loath in us; and we hope this exhibition of a better spirit on the part of the government and people of England will not be too late to arrest that fearful out-pouring of our population which threatens such disastrous results ultimately to Great Britain herself, though more immediately to that portion of the Irish nation which still continues hopelessly to cling to the government and institutions of England.

**MURDER IN THE QUEEN'S COUNTY.**—On Saturday evening Edward Horan, a stone mason and farmer, accompanied by a number of men, entered the "bawn" of John Flynn, of Brittas, near Mountmellick, and commenced levelling an outhouse, to which he had set up a claim, though it is two years since he had been dispossessed of it. Flynn came out to resist the work of demolition, when the party turned on him and beat him with sticks and pitchforks to such a degree as to leave him unable to stand. Flynn's wife was also beaten severely, and received two stabs of a pitchfork. The party having levelled the outhouse left the scene of outrage in triumph. Flynn having been removed to bed, lingered in great agony until twelve o'clock on Sunday, when he died. Mr. Lock, Sub-Inspector of the Mountmellick district, succeeded in arresting Edward Horan, James Gray, Thomas Murphy, John Finnegan, W. Deegan, and Delaney, all of whom have admitted their being at the scene of outrage. On the three first-mentioned the deceased left his death.—*Leinster Express*.

## GREAT BRITAIN.

Mr. Frederick Peel, the new Under-secretary of State for the colonies, has not yet entered on his duties, but he has attended during the week, at the Colonial-office, Downing-street.—*Advertiser*.

Prince Alfred is destined to enter the Royal navy, as his late grand-uncle, King William, did. This will be agreeable news for the "blue jackets."

**THE SUBMARINE TELEGRAPH.**—We understand from authority that all the necessary arrangements have been made to open to the public the submarine telegraph between Dover and Calais very early next week, and that the works are in the most perfect condition.—*Times*.

**THE BREVET.**—We believe it was in contemplation to postpone the brevet until May next, but we now understand it has been decided to publish it on Tuesday next. It is confidently expected that it will embrace the following:—Lieutenant-General Lord Charles S. Manners to be general; Major-General Aitchison to be lieutenant-general; Colonel Chamberlayne to be major-general; and the lieutenant-colonels, majors, and captains of 1840 will each advance a step. It is hoped the services of the present military secretary at head quarters will not be lost to the army by his promotion. The Duke of Cambridge obtains the command of the cavalry in England.—*Daily News*.

The *Globe* says:—"The Admiralty has come to no decision to send out an expedition in search of Sir John Franklin next spring. The offer of Captain Penny was declined, as was a further proposal from another officer for a land search along the northern coast of Asia. A committee has been appointed, combining three officers best acquainted with the Arctic seas, with two others of rank and character in the general service. Before this committee all the papers will be laid, and their report has been called for on the conduct of the late expedition—its results, and direction of a future search."

**THE ARCHBISHOP OF CANTERBURY AND THE PUSEYITES.**—It has been currently reported that, in consequence of several monitions recently issued from Lambeth, all the choral services, intoning, &c., in the diocese of Canterbury have been abandoned. In how many cases monitions have been issued we are not aware. We have heard of two; and in one of those, in the parish of Brasted, though the choral service was suspended *pendente lite* until Dr. Mill had sent in a formal defence of his mode of conducting the service, it is satisfactory to know that the evening choral services is intoned just as before; the concession made to the monition being that of giving a non-choral morning service on alternate Sundays. To this arrangement the archbishop accedes.—*Morning Chronicle*.

**THE ARMY.**—An order has been issued to such commanding officers as are in the habit of cursing and swearing when giving orders on parade, to desist from such vulgar and degrading practices, or to retire from the service.—*Limerick Chronicle*.

**THE BATH POISONING CASE.**—Mr. Crossby, who, it will be remembered, was committed for trial in consequence of the verdict of the jury impelled to inquire relative to the death of the infant Miss Lewis, has been liberated on bail, in two sureties of £250, each.

**MURDER AND SUICIDE.**—On Saturday evening a young woman, the wife of a man named Blakemore, a copperplate printer, residing at 45, Greek-street, Soho, London, cut the throat of her infant-child with a large carving knife, and then terminated her own existence in a similar manner. The horrid deed was committed in the temporary absence of the nurse, who was in attendance upon her.

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**THE TRUE WITNESS  
 AND  
 CATHOLIC CHRONICLE.**

MONTREAL, FRIDAY, NOV. 28, 1851.

**NEWS OF THE WEEK.**

Kossuth still continues the lion of the day, chiefly because, during the present period of inaction, consequent upon the Parliamentary recess, newspaper editors have nothing, and no one else to speak about. Yet even Kossuth begins to become a bore: "The prevailing opinion," says the *Glasgow Free Press*, "amongst the better class of politicians in London, appears to be that Kossuth is a humbug." The *Times* and *Morning Chronicle*, join with wonderful unanimity, in decrying the Magyar's claims to popular homage; and a host of correspondents, from various parts of the kingdom, and on the continent, supply a catalogue of frauds, malversations, and 'financial dodges' perpetrated by the ex-Dictator in the zenith of his power, which would seem not only to strip him of his brilliant plumage, but, if true, unfit him in the first degree for the society of honest men.

At the dinner given in Kossuth's honor at Southampton, a rather amusing incident occurred, which we find thus reported:—

"While the dinner was progressing, Mr. F. O'Connor, who was seated at some distance away from the principal persons, came up and addressed M. Kossuth, saying, 'I love you—my heart is yours,' &c., &c., at the same time grasping his hand.

The Mayor started up and said, 'I can't allow this.' Mr. O'Connor—'Why, what's the matter?' The Mayor—'I won't allow this. I have been in the habit of attending at public dinners, and I cannot permit any interruption of this kind (loud cheers and groans for O'Connor). I must request you to resume your seat.'

Mr. O'Connor did so, with an attempt at a smile on his face. Subsequently he rose to speak, but was put down by a volley of groans, cries of "order," and hisses, and was obliged to content himself with calling for cheers for Kossuth.

It is evidently the policy of Kossuth's admirers, not to permit the great man to identify himself with the Chartists in England. He will keep his Ultra-Democracy bottled up, until his arrival in the United States.

The St. Alban's Bribery Commission have elicited some startling facts, with regard to the late contested election in that borough. They have managed to get hold of Mr. Edwards, the great agent in the work of corruption, and have compelled him to disclose the names of his employers, and of the parties bribed. The following portion of his evidence, as reported in the *Times*, will be read with interest at the present time, as showing the way in which the votes of the "free and independent" are secured:—

"Out of the 324 electors whom he reckoned favorable to his interest there were about 250 whom he looked upon as persons requiring head-money. It was the same with the other party. He had acted on both sides. He should think it very strange if Mr. Carden's party had not done the same thing. The Conservative party was very much altered if it did not look for money on such occasions. The fixed sum given was £5 a-head. The maximum was £8, the way in which money was given was this:—They first canvassed the town all day; but there was not much to be done that way. In the evenings witness generally took up his position at his office, and, in accordance with the regular custom for 20 years, the voters called upon him there, and, if they promised their votes, he gave them head-money. Formerly he had a brother-in-law who acted with him, and he took up his position at the top of the stairs, and introduced the voters to him, one by one. His own sons afterwards took up that position. Generally the whole money was paid on such occasions, but there were some few exceptions. Every one who received money was in some way engaged in the election, as spies, messengers, and various sorts of ways, and he paid them accordingly to what he thought the value of their labor. £5, as he had said, was the usual sum; but, if a man had rendered efficient service as a messenger or spy, he received more. Some of them were actively and some of them only colorably employed. These who were only colorably employed received a small sum; those who were actively employed a larger sum. He began paying money on the 30th of November. He had a list of the persons who received head-money, but that was one of the papers he had particularly destroyed. He wished to avoid mentioning persons' names, as it was a very painful thing to do so.

—But you must mention the names of the persons, if you remember them.

Mr. Edwards.—Will you tell me, in the presence of this meeting, what will be the consequence of my refusing to mention the names?

Mr. Slade.—You will be imprisoned till you do, and the imprisonment may last your life, unless you disclose the names. You have no option, Mr. Edwards. You must disclose the names.

Mr. Edwards.—I have already suffered 18 weeks' imprisonment, and am ready to suffer another 18 weeks rather than mention names.

Mr. Slade.—I fear that you will have to suffer more than 18 weeks, unless you comply with the act of Parliament, and answer the questions put to you. I feel for your position, but you have no alternative.

It was then agreed that the commissioners should

take the register and call out the names of the several electors *seriatim*, at the same time requesting Mr. Edwards to say whether he had paid them any and what sum for their votes at the late election. In this way the names of about 100 persons were mentioned as having received "head-money." About 80 of them had received £5 a-piece or upwards; 10 had received £8 or upwards; three of them £6 or upwards; two of them £10; one £18 or £20; and some £1, £2, or £3. In most of the cases where more than £5 had been given the witness stated that services had been rendered to more than the full value of the sum received. One supplied committee-rooms, another furnished apartments, and others acted as spies, messengers, or doorkeepers. In one or two cases the money was given to the wives of the electors, but the husbands declined to recognize the bargain, and voted for Mr. Carden, or not at all. The money in none of these cases was ever returned. Three prize fighters were employed to keep the peace, and received the usual allowance of £5. Witness would not have done their duty for £50.

The whole amount given as "head money," amounted to £1,800.

An account of the consecration of the new Catholic Church of St. John's, at Gravesend, by his Lordship the Bishop of Southwark, will be found in our Catholic Intelligence. This event was announced to the public by means of placards, posted on the doors of the different Catholic Churches in London, in which the names and titles of the Bishop of Southwark, and of his Eminence the Cardinal Archbishop of Westminster, appeared at full length. This outrage upon the Ecclesiastical Titles Bill, has called forth some remonstrances against the apathy of the ministry, in not prosecuting the peccant ecclesiastics. The indignation of the No-Popery zealots is very harmless, and very amusing. "The Catholics are getting too much power," says one writer in the *Times*, who recommends that "something be done."

Amongst the memorabilia of the week, we may mention the proceedings in the Court of Queen's Bench, instituted at the suit of the infamous Achilli, against the publishers of Dr. Newman's *Lectures on the present position of Catholics in England*. The following is the passage complained of as libellous:—

"And in the midst of outrages such as these, my brothers of the Oratory, wiping its mouth, and clasping its hands, and turning up its eyes, it trudges to the Town Hall to hear Dr. Achilli expose the Inquisition. Ah! Dr. Achilli—I might have spoken of him last week had time admitted of it. The Protestant world flocks to hear him, because he has something to tell of the Catholic Church. He has something to tell it is true; he has a scandal to reveal, he has an argument to exhibit. It is a simple one, and a powerful one as far as it goes, and it is one. That one argument is himself; it is his presence which is the triumph of Protestants; it is the sight of him which is a Catholic's confusion. It is indeed our great confusion, that our holy mother could have had a priest like him. He feels the force of the argument, and he shows himself to the multitude that is gazing on him. 'Mother of families,' he seems to say, 'gentle maidens, innocent children, look at me for I am worth looking at. You do not see such a sight every day. Can any child live over the imputation of such a production as I am? I have been a Catholic and an infidel. I have been a Roman Priest, and a hypocrite. I have been a profligate under a cowl. I am that Father Achilli who, as early as 1826, was deprived of my faculty to lecture for an offence which my superiors did their best to conceal; and who in 1827 had already earned the reputation of being a scandalous friar. I am that Achilli, who in the diocese of Viterbo in February 1831 robbed of her honor a young woman of eighteen; who in September 1833 was found guilty of a second such crime in the case of a person of twenty-eight; and who perpetrated a third in July 1834 in the case of another aged twenty-four. I am he who was afterwards found guilty of sins, similar or worse, in other towns of the neighborhood. I am that son of St. Dominic who is known to have repeated the offence at Capua, in 1834, or 1835, and at Naples again in 1840, in the case of a child of fifteen. I am he who chose the sacristy of the Church for one of these crimes, and Good Friday for another. Look on me, ye mothers of England, a confessor against Popery, for ye never may look on my like again. I am that veritable Priest, who after all this, began to speak against, not only the Catholic Faith, but the moral law, and perverted others by my teaching. I am that Cavaliere Achilli, who then went to Corfu and made the wife of a tailor faithless to her husband, and lived publicly and travelled about with the wife of a chorus singer. I am that Professor in the Protestant College at Malta, who with two others was dismissed from my post, for offences which the authorities cannot get themselves to describe. And now attend to me, such as I am, and you shall see, what you shall see about the barbarity and profligacy of the inquisitors of Rome.' You speak truly, O Achilli; and we cannot answer you a word. You are a Priest—you have been a Friar; you are, it is undeniable, the scandal of Catholicism, and the palmary argument of Protestants, by your extraordinary depravity. You have been, it is true, a profligate, an unbeliever, and a hypocrite. Not many years passed of your conventual life, and you were never in choir, always in private houses, so that the laity observed you. You were deprived of your professorship we own it; you were prohibited from preaching and hearing confessions; you were obliged to give hush-money to the father of one of your victims, as we learn from the report of the police of Viterbo. You are reported in an official document of the Neapolitan police to be known for habitual incontinency; your name came before the civil tribunal at Corfu for your crime of adultery. You have put the crown on your offences by, as long as you could, denying them all; you have professed to seek after truth when you were ravaging after sin. Yes, you are incontrovertible proof that Priests may fall, and Friars break their vows. You are your own witness; but while you need not go out of yourself for your argument, neither are you able. With you the argument begins; with you it ends; the beginning and the ending you are both. When you have shown yourself, you have done your worst, and your all; you are your best argument, and your sole. Your witness against others is utterly invalidated by your witness against yourself. You leave your sting in the wound; you cannot lay the golden eggs, for you are already dead."

For thus conspicuously gibbeting the foul carrion with which he had to deal, it is intended to file a criminal information against the publishers of Dr. Newman's lectures. Of the truth of the statements therein contained, there can be no two opinions. Achilli is only a little worse than the average run of the apostate Catholic priests; but vile as he is, the lash of Dr. Newman's sarcasm has made him writhe.

A very important meeting has been held at New York, in order to express the sympathy of the Catholics of that city, with the efforts of their co-religionists in Ireland, to establish a Catholic University. Amongst the speakers we find the name of his Grace the Archbishop of New York. We have merely room to give the different resolutions agreed to:—

1. Resolved,—That the late appeal of the venerable prelates of Ireland to the people of America, on behalf of the Irish Catholic University, merits at our hands the most respectful attention, and that the mission of the reverend gentlemen delegated by them to this country, possesses the strongest claims on our sympathy and support.

2. Resolved,—That Ireland's demand for freedom of education, and her refusal to commit the instruction of her children to the management and control of the British cabinet, are hallowed by the principles of civil and religious liberty, and justified by experience. The relentless efforts of the British Government, during ages of persecution, to extinguish the lamp of Catholic faith, and Catholic science in that unhappy land, and the late manifestations of the same intolerant spirit, cover the proposed system of State education—were it not manifestly objectionable in itself—with the blackest suspicions; while Catholic Ireland's ancient fame in letters, and her struggles despite the terrors of exile and of death, to secure to her youth the science of the schools combined with the science of the saints, repel the calumny that she seeks to confine the intellect or enslave the soul."

3. Resolved,—That accustomed as we are in this land of genuine freedom to the fullest enjoyment of the blessings of civil and religious liberty, we cannot omit this opportunity of testifying with what painful and indignant feelings we behold the government of a nation which boasts of its liberty and enlightenment, forging chains anew for ten millions of her fellow-subjects; while we tender to the venerable hierarchy, and people of that down-trodden land, our heartfelt sympathies in their sufferings, and the highest tribute of our admiration for the noble attitude of defence which they have assumed."

The fourth and last resolution was moved by his Grace the Archbishop of New York, and supported in a most eloquent speech, which we give on our sixth page. The resolution was as follows:—

Resolved,—That in the deep harmony of unanimous feelings which the late penal enactments have produced among the bishops, the clergy, and Catholic people of England, Ireland, and Scotland, and in the founding of an Irish Catholic University at this time, we recognise a sign of hope, and a pledge that the Celtic race in the United Kingdom of Great Britain and Ireland will be as lasting, as ineradicable, as indestructible as the empire itself under which they live, while we have a higher pledge that the Catholic religion will survive even that catastrophe, happen when it will."

**PROTESTANT CIVILISATION.**

We are often assured, with many a flourish of trumpets, that the present age is pre-eminently an age of progress, and that if there still be much suffering, much misery—both moral and physical—amongst vast classes of the community, such suffering and misery are inseparable from an age of progress, and from the transition state in which the age finds itself, and which is implied by the very name of progress as applied to it. In one sense, the present age is most assuredly an age of progress; but in what direction it is progressing—heavenward or hellward—is a question which few take the trouble of asking. It is enough for many to know that there is progress. "Go ahead—push along—keep moving"—is their cry—no matter whether this "pushing along and going ahead" conduces us. The fact of our being in a transition state is a satisfactory explanation with them, for the existence of misery, which cannot be concealed; it is the price that we must cheerfully submit to pay for our progression, because it seems to be taken for granted that all change is a change for the better. That such is not the case, a few facts, which we have collected from Protestant papers, will suffice to show; and will tend to establish the truth of our assertion, that Protestantism and civilisation are incompatible; and in fact, that a nation thoroughly Protestantised is thoroughly brutalised.

Last we should be misunderstood we will define what we mean by Catholicism, and what by Protestantism. By Catholicism we mean a firm belief in, and steadfast obedience to, the doctrines revealed by God to man, through One, Holy, Catholic and Apostolic Church. By Protestantism we mean the denial, in whole or in part, of any of these doctrines, and the consequent alienation from the Catholic Church. The history of the world, at the present day, clearly shows, that in proportion as nations have receded from the One, Holy, Catholic and Apostolic Church, so, also, have they receded from true civilisation, and relapsed, in whole, or in part, into heathen barbarism.

We have often alluded to the rapid increase of immorality and gross bestiality, at the present day, in Protestant countries. We have been severely censured for so doing; we have been denounced as libellous, as traducing the moral and virtuous people of Britain, and the United States. Our denouncers forgot, in the excess of their indignation, to mention, that we were but repeating the assertions of Protestants themselves; and that, if we were libellous, that we were libellous in company with Lord Aberdeen, the Duke of Argyll, and a host of other Protestant witnesses, who all testify to the rapidly increasing drunkenness, debauchery, and bestiality of Protestant Scotland. This fact should, at least, have had the

effect of mitigating the wrath of our opponents, and of inducing them to pause ere they ventured to accuse us of misrepresentation. Our object in returning so often to the same subject, is, to show the worthlessness of the claim that Protestants set up for their system, as eminently favorable to civilisation. Now, we contend that civilisation and immorality cannot exist together—that the only true sign of civilisation, is the morality of the people; and that in any age or country in which there is a great decay of morality, we may be sure that there is a great loss of true civilisation, although, at the same time, great progress may have been made, in the development of the material resources of the country; and in the numbers and wealth of its inhabitants.

Taking then this test—the increase of morality, (meaning thereby, the practice of all the christian virtues—chastity, temperance, &c.,) as a test of the increase of civilisation; and the decrease of morality, (that is, the increase of crime,) as a test of the decay of civilisation, we fearlessly assert the superior civilisation of Catholic over Protestant countries. We assert, for instance, that Lower, or Catholic Canada, is more civilised, because in proportion to her population, far less immoral than Upper Canada, or the United States; and in support of our assertion we would appeal to the criminal statistics of the different countries. Applying the same test of civilisation to England and Scotland, we assert that they are far less civilised now than they were half a century ago, and that, because the criminal statistics show us that vice and immorality are more common now among the people than formerly.

The first witness whom we will call in support of this assertion of the increase of crime in Scotland, is Lord Aberdeen, a Protestant—no Papist be it remembered—a Scotchman, and yet, who is obliged to acknowledge that it is amongst his "own countrymen," and not amongst the Irish Papists, that the immorality of which he complains is chiefly prevalent. At a meeting lately held in Aberdeen, for the purpose of Church extension, his lordship remarked: that

"Though Scotland had been eminently distinguished for the moral, religious, and intellectual culture of the people, it has no such claim now. We have been living on our former reputation. It is true that the population of this country has greatly increased, and that it has brought a great increase of material prosperity and wealth; but I grieve to say that the increase of crime has been greatly beyond the proportion of the increase of population. I find that in the last twenty years, the increase of crime has been six or seven times in an increased ratio to that of the population. By recent calculations made in Glasgow and Edinburgh, it is found that in those two cities alone, there are not less than 150,000 of our countrymen"—(not foreign Irish, but Scotchmen)—"living without any connection with any denomination of christians whatever. Our populous towns and parishes are, probably, in no very different condition; and it has been assumed that more than 500,000 of the population of this country are living without God in the world"—(that is, in a state of brutal heathenism.) "The Duke of Argyll" stated that in Scotland alone, the amount of ardent spirits consumed, was seven millions of gallons; thereby allowing more than three gallons for every man, woman, and child in the kingdom. Doubts being expressed as to the statement, reference was made to official documents, when it was proved that my noble friend was perfectly correct. Now you will see that, when the necessary deduction is made on account of those who take no part in the consumption, it leaves such a state of intemperance as, I believe, was never witnessed in any civilised country in the world. But this is not the worst; for recently there has been a system of diabolical activity exhibited in the circulation of immoral and irreligious publications among the people, producing not only the mere absence of attention to religious observance, and creating indifference to the most sacred truths, but actually establishing and confirming infidelity and unbelief"—that is—Ultra-Protestantism, or Protestantism, pushed to its legitimate consequences."

"The Rev. Mr. Wilson of Falkland, complained that one-fifth of the whole population belonged to no church, and thus it happened that whilst population increased 10 per cent., crime increased 60 per cent."

Sir John Forbes confirmed the statements of the preceding speakers. Next the Rev. Dr. Robertson addressed the meeting. He quoted the *Edinburgh Review* to prove that, "in most of the large towns, cheap theatres, and saloons are open after work-hours for the youth of both sexes, of which it is not too much to say, that if it were their very design to corrupt and demoralise, their character could scarcely be different from what it is now—forming, as the reviewer remarked, training schools of the coarsest and most open vice. In Liverpool," the speaker added, "there are forty such places of rendezvous, frequented by thousands of hapless creatures; nor was it to be supposed that matters were better nearer home.—Dr. Buchanan—a distinguished minister of the Free Church in Glasgow—had recently recorded it as his solemn and deliberate conviction, founded on the results of statistical inquiries, that a full half of the population of the crowded city, are never to be found within the walls of the sanctuary, but spend their Sabbaths in idleness." It seems, also, that this irreligion and immorality is not owing to the want of secular education, for Dr. Robertson continued, "that it is not only the ignorant that are reduced to this state of degradation. He had lately been informed by another clergyman in Glasgow, that it was no uncommon occurrence to find placards posted in different parts of that city, announcing meetings, at which were proposed for discussion such topics as—The being of God—The immortality of the soul—The reality of a superintending Providence—The Divine authority of the Bible. Such questions are not questions for popular discussion; and the broaching of them at society meetings indicates a reckless unsettledness of faith, and a daring indifference, which he could not but regard as of dangerous consequence. How soon among the masses, living in practical heathenism, may a turn be given to these discussions, which shall shake to its very foundation all human

So, Protestants see that freedom of authority, as they call it, may be pushed too far; it is all inquiry, and proper to question the Divine authority very right and proper to question the Divine authority of the Church; but when men begin to question the Divine authority of a book, printed and published by Her Majesty's printers, and sold by all the booksellers in the United Kingdom, as the genuine Word of God, and no mistake—they must be checked; lest there be an end of all human authority. We think it would rather puzzle good Dr. Robertson to prove the Divine authority of the Bible, without the authority of an infallible Church.

Next we copy from the *Edinburgh Advertiser*, a Scotch Protestant paper, the following testimony to the demoralisation, and consequent relapse into barbarism, of the mass of the people:—

Both before, and after the secession, Dr. Chalmers, and others of their leading men have borne open and unequivocal testimony to the inadequacy of all voluntary schemes (Protestant voluntary schemes, for the Catholic Church can always thrive under the voluntary system) to cope with the yearly increasing forces of irreligion—with those masses of ignorance, vice, socialism, and infidelity, which swarm in all our large towns—who vitiate all that is virtuous in their vicinity, and poison, and threaten the welfare, the very existence of society—That these classes are on the rise, fearfully on the rise, among us, is indisputable. They are, in fact, a feature of the age. Dr. Buchanan, of the Free Church, has revealed not merely the existence (that every one saw for himself) but the appalling magnitude of the evil in our western metropolis. Upwards of 250,000 human beings in one city, with no possible means of entering a church. In a parish of 12,000 people, not 700 copies of the Bible—of the Bible which may be bought for six pence! Yet in this same parish—nay, in a single district of this same parish—there are a hundred and fifteen low drinking houses, and three and thirty brothels!

We don't know about Montreal, but there is certainly do doubt that Glasgow is a Protestant city. The writer next gives us a little insight into the social condition of Edinburgh:—

On a lesser scale the same hideous descent is taking place in our own city. Let any parish missionary who used to visit in the old town twenty years ago, revisit his old beat now, and what will he see? Will the increasing opulence and intelligence of the nation be reflected in those closes? Does the yearly increasing palatial character of the new town find a counterpart in the old? Those wynds, and dens, and fetid courts, have they lost their hideousness, or have their tenants lost their rags, their ignorance, or their vice? Prolaim the contrary of all this, and then you will speak the truth. Say that, where, in former times, some decent tradesmen's families gave an air of respectability to those gloomy places, and helped, (who can say how greatly) to keep up a moral tone in that humble society—a light amid darkness—a check on the profane—say that where this moral twilight once reigned, reigns now almost over darkness. In many of those closes, you may climb stair after stair of interminable length, yet meet nothing but the language of profanity, or the spectacle of vice, and its twin wretchedness.—Hurrah for Protestant progress.

The *Times* has much the same story to tell of Protestant London:—

We are a remarkably moral, self-restrained, and well-conducted people. All opinions concur in rendering this acknowledgment to our national virtues. The Prefect of the Seine tells the Lord Mayor as much—M. Kossuth makes the same remark to the Mayor of Southampton—Commodore Stevens carries home the report for the benefit of his countrymen, and Lord Palmerston was unable to resist taking the compliment in its fullest dimensions to himself and his Tiverton constituents. In the main, this reputation is doubtless well-founded, but another side, we fear, may be discovered for the picture. It is quite true that we do not turn the hangman's office into a popular privilege, as in California, or gut the houses of peaceable sojourners, as in New Orleans, or maintain standing conspiracies against the law, as in Paris and Lyons. But in examples of brutal and ferocious savagery, of murderous outrage, and systematic disrespect for human life, we very much doubt whether London can be surpassed by any city on this side of the Atlantic.

After reading the above, all we can say is—that if we are libellers, for speaking of the demoralisation of Protestant countries, we are libellers in very good company.

When, therefore, Catholics are taunted by Protestants with the stationary condition of Catholic, as compared with that of Protestant countries, and with the great advances the latter are making in civilisation, they can well afford to answer—"If these be the fruits of your civilisation, we will have none of it; we prefer our own civilisation, which consists in the moral well being of the community." The Catholic may well retort upon his adversary, that Protestant civilisation is not civilisation at all—that though it may mean wealth—extravagant wealth for the few—it means the physical and moral degradation of the many, and that such a state of society is only another, and a most loathsome form of brutal barbarism.

Religion—that is, true religion, as taught by the Catholic Church, is the only true civiliser; without her, men may become rich, and powerful in this world—may clothe themselves in purple and fine linen—fare sumptuously—multiply their sensual enjoyments—ransack sea and earth to gratify their lusts—make fire their minister, and the lightning their swift messenger—but without religion they can neither become, or remain truly civilised. By sin Adam fell, and nations lapsed into barbarism, from whence they were reclaimed by Catholicity alone; where we see a nation rising in true civilisation—that is, increasing in morality—we may be sure that the same influence that has reclaimed a great part of the world is at work again; where, on the other hand, we see nations lapsing into barbarism, as evidenced by the rapid increase of irreligion, and immorality, there we may safely predicate the existence of Protestantism—that is, denial of the truths taught by, and resistance to the authority of, the One, Holy, Catholic and Apostolic Church.

ST. PATRICK'S HOSPITAL.

On Tuesday evening, a preliminary meeting was held in one of the rooms of the St. Patrick's House, for the purpose of taking the steps necessary for the formation of the new Catholic Hospital. A committee was named for the purpose of drawing up a set of Rules and Regulations for its management, and for making the requisite arrangements for defraying the expenses incurred in fitting up the St. Jerome, as a temporary St. Patrick's Hospital.

A month has now elapsed since we laid before our readers, the reasons, which render the establishment of a Catholic hospital, for the reception of the poor Irish Catholics especially, imperatively requisite.—We brought forward, against the authorities of the General or Protestant Hospital, several grave charges—of brutality towards the sick, and ungentlemanly, unmanly conduct, towards the visiting Catholic clergymen. Not one of these charges has been denied. We challenged investigation, before an impartial tribunal; the accused have not dared to accept our challenge, because they know that every statement made in the columns of the TRUE WITNESS, was perfectly true. Indeed, so far from denying any of our charges, the only one, that has ever been alluded to, by any of the Protestant papers of this city, has been openly avowed, and defended: we mean the charge of thrusting Protestant Bibles and Protestant tracts, upon the Catholic sick. The other charges—such as dismissing Catholic patients in a brutal manner; insulting and interrupting them when engaged in performing the most solemn offices of religion; insulting and obstructing the clergymen in the execution of their duty, by thrusting Protestant tracts upon them—by asking obscene questions of the patients when about to receive the Holy Communion from the hands of the priest; and forcing medicine upon the sick, in order to prevent them from receiving the Blessed Sacrament; these charges—which must revolt every man, no matter of what religion, who is not utterly lost to every feeling of decency and courtesy—have been, and still must remain, unanswered, because they are true, and are known to be true, by the hospital authorities themselves.—They do well to shrink from investigation. As to the flimsy excuse attempted to be set up for the attempts at proselytism within the walls of the hospital, we have completely answered it, by showing, that the hospital professed to be, not a Protestant, but a General Hospital; that it was supported in a great measure by a grant of public money—granted to it upon the express grounds of its being, not a Protestant, but a General Hospital. It was therefore, an act of gross dishonesty, to attempt to convert a hospital so supported, into a branch of that very disreputable body—the French Canadian Missionary Society.

ELECTION INTELLIGENCE.

THE NOMINATION.

On Wednesday at noon, pursuant to notice, the nomination of candidates for the approaching election took place in the Hay Market Square. Mr. Sheriff Boston, as returning officer, was in his place by 12 o'clock, accompanied by Messrs. Young, Larocque, Badgley, Devins, and their respective friends and supporters. The usual proclamation having been read, Mr. J. L. Beaudry came forward and proposed the Hon. J. Young, as a fit and proper person for one of the representatives of Montreal. The motion was seconded by Mr. Curran.

Mr. Young then came forward, and addressed the electors; but owing to the cheers, laughter, groaning, and marks of approbation and disapprobation, it was impossible to hear distinctly what he said. As far as we could understand him, he claimed the support of his fellow citizens as a free trader, and as the friend of improvements. He spoke of the increasing imports of Montreal—of the railroads and canals of Canada—and advocated the Caughnawaga canal, as likely to attract all the trade of Lake Champlain. Mons. Dumas proposed Mons. A. Larocque, but owing to the noise, this gentleman's speech was almost inaudible. Mr. Dunkin seconded the nomination, but was repeatedly interrupted.

Mr. Edmonstone proposed, and Mr. Jones seconded the nomination of the Hon. W. Badgley. Mr. Badgley claimed the votes of the electors as a British Canadian. He was opposed to the Halifax Railway, and in favor of perfect freedom of education for all denominations—that is, for allowing Catholics and Protestants to educate their own children. If returned he would do his best to procure the restoration to Montreal of the seat of government.

Mr. Devlin then proposed Mr. Peter Devins. Mr. McMahon seconded him. Mr. Peter Devins commenced in English, by stating that the great want of the country was honest rulers. He continued his speech in Irish, which seemed to cause much amusement to those who had the pleasure of understanding him; but which evidently bothered the reporters not a little.

Mons. Fabre proposed Mons. Papineau; he was followed on the same side by Mr. J. Day, and Mons. Papin, who claimed the suffrages of his countrymen for Mons. Papineau, as a patriot. Mons. Papineau desired the welfare of all his fellow citizens.

A show of hands was then called for by the Sheriff, which was declared to be in favor of Messrs. Badgley and Papineau; upon which, according to custom, a poll was demanded by the other candidates. Although there was a pretty large attendance about the hustings, the greatest good humor seemed to prevail, in spite of the snow, and other inconveniences. There was noise and cheering, but we are happy to say no violence. After the nomination, according to the *Herald*, two Canadian gentlemen were assaulted by persons supposed to be friends of the ministerial candidates. The *Pilot* gives quite a different ver-

sion, and states—"that the only thing in the shape of a disturbance, was brought about by some of Mr. Papineau's red friends, who most rashly challenged and provoked some of the boys, who were quietly proceeding down the street." It is to be hoped that all men, of all origins, will do their utmost to discountenance those acts of violence which have been hitherto so frequent at Montreal elections. All interference with the perfect freedom of election, whether by bribery or violence, is disgraceful in the highest degree to those employing it themselves, or knowingly permitting it to be employed by others, and must ultimately result in the destruction of the cause in which it is employed. Let it not be said that any Irish Catholic was guilty of such infamous conduct.

OBITUARY.

(Communicated.)

It is with feelings of no ordinary sorrow, that we record the death of Georges Roch Rolland, son of the Honorable Chief Justice Rolland, of this city. He left home a little more than two years since, with several of his friends, for the El Dorado of the day—California, from which, after a period of privations and fruitless toil, he reëntered to return to his native land. His homeward voyage was most unfortunate; shipwreck and unheard-of fatigues, broke down his vigorous frame, and, in crossing the Isthmus, he contracted a typhoid fever, which left him only with life. The announcement of his arrival at New York, was a signal of rejoicing to his numerous friends in this city, who were prepared to receive him with an enthusiastic welcome. Alas! they little thought to meet a feeble invalid, who, in his own language, had but "come home to die." He arrived on the 12th instant, exactly two years from the day of his departure, and it was soon evident that his melancholy prophecy was to be fulfilled; notwithstanding all the aids which affection and medical skill could afford, he rapidly sunk, and more dangerous symptoms supervened until he expired on the 20th instant, eight days after his arrival, in the twenty-fourth year of his age. His funeral took place on Monday, the 24th instant; the body, followed by a large concourse of friends, was conveyed to the Parish Church, where the last sad rites for the dead were performed, and thence to the place of interment, at the Church of St. Marie de Monnoir, in the Seigneurie of Judge Rolland.

Few leave behind them more numerous or more sincere mourners, than this young man; he was one of whom it might truly be said, "none knew him but to love him—none named him but to praise." Nature had given him a form of grace and manly beauty rarely equalled, with moral and social qualities, which commanded the esteem of all who knew him, and made him, from his life at college to the time of his death, a universal favorite. Brave and generous to a fault, he was ever ready to sacrifice his own interest to the good of his friends; but these friends ever cherish the recollection of his virtues, and while they deeply mourn his loss, they tender their heartfelt sympathies to the father and his family in their affliction, and feel it some consolation that he was permitted to return and die among them, and to receive the last offices of our holy religion. *Requiescat in pace.*

UN AMI DE ROCHI.

Montreal, Nov. 24, 1851.

We copy from the *Melanges Religieux*, the following extract from a letter to the Bishop of Montreal, written the 31st ult., on board the steamer Humboldt, in sight of Havre, by his Lordship the Bishop of Martyropolis. Our readers will be pleased to learn, that his Lordship and his companions have crossed the Atlantic in safety:—

"The passage was not a bad one. We were all sufficiently recovered on Sunday, from the general sickness of the first few days, which kept us from every exercise. Things went better on the 26th, the second Sunday. On the invitation of the Captain, we had a regular service—without the Mass, it is true, which to us, would have been so consoling, (though the high winds would have probably impeded its performance, even had we been in our chapel.)—but Vespers only. At two o'clock, the benches of the grand saloon were filled with spectators, all anxious to hear, and to behold. We arranged our party; one sung, another preached, and the Bishop officiated. After the announcement and designation of the office, all Christians being invited to adore their God, in union with their European and American brethren, the Bishop, in Camail, and Rochet, commenced the *Veni Sancte Spiritus*, on his knees. After we had sung "O Holy Ghost descend upon us," Mr. La Rocque delivered an excellent discourse, in which he developed this essential truth, that man, to whom the universe has been given, should devote himself to his God; that the christian worshipper is great, only in the humiliation of prayer, and in his extacy of gratitude; that, in a word, he only is the monarch of the universe, inasmuch as he alone can render it conducive to the will of its Creator, and combine intelligence on earth with the glory of heaven. Having gracefully finished his discourse, we sung some psalms, a *Capitulum*, a solemn *Ave Maria Stella*, followed by *Verset* and *Orison*. After more than an hour, the President dismissed the assembly, by imploring that all might safely arrive in port, especially, at that of a happy eternity; which, with the singing of the episcopal benediction,—which all received on their knees—and the *Laus Deo et Marie*, on land and sea.—Amen, Amen,—concluded the ceremony. In our naval assemblage, were the representatives of about ten different nations, among whom were a Chilean general, a governor of Honduras, a geologist from Berue; in fine, about 50 cabin passengers, most agreeable and interesting companions. As for the *Humboldt*, she furnishes all the luxuries of the best hotel, too much so, perhaps, for Pilgrims, and sufficient for invalids. Nevertheless, we all wish to be clear of her, which we soon shall. We shall not delay at Havre, but little at Rouen, for a time at Paris, Chartres, and Lyons, thence to Avignon and Marseilles, where we intend to be present at the consecration of his Lordship—the Bishop of Avath, who is forthwith to

follow us to Rome. I shall write from Marseilles, but I cannot give my address, till I write from Rome. In the meantime,

I have the happiness to be, my Lord,  
Ever yours,  
J. C. E. DE MARTYROPOLIS."

We call attention to the advertisement of Mrs. Coffy, on our seventh page, and to the large stock of Fancy Goods therein announced.

REMITTANCES RECEIVED.

Cornwall, A. Stuart McDonald, £1 5s; St. John Chrysostome, M. Campion, £1 5s; Barrie, W. Baxter, 15s; St. John's, F. Kent, 10s; St. Antoine, Rev. Mr. Cusson, 5s; Toronto, Hon. Mr. Elmsly, 12s 6d; Pike River, Rev. Mr. Leclair, 12s 6d; Gananoque, Rev. J. Rossiter, 10s; Bytown, E. Burke, £5; St. Columban, J. Martin, 6s 3d; Sherrington, J. Hughes, 8s 9d; Batiscan, J. N. Gouin, 6s 3d; Norwood, Rev. Mr. Higgins, £1 5s; Lancaster, K. McLaughlin, 15s; Tyendinago, Rev. C. Bourke, 15s.

CANADA NEWS.

About half-past 8 o'clock, Tuesday morning last, a fire broke out in the premises of Mr. L. Patton, carpenter St. Antoine street. His workshop, a small dwelling, and a considerable quantity of lumber was were consumed.—*Gazette*.

FROZEN TO DEATH.—We regret to hear that the body of a woman—apparently about forty years of age—was yesterday morning found, buried in the snow, on the highway, about half a mile beyond the Papineau Road Toll Gate. An inquest has been held upon the body, which showed no external marks of violence, but no evidence as to identity was adduced.—*Herald*, Nov. 27.

CATHOLIC INSTITUTE.—We have the pleasure of announcing in this day's paper the formation of two additional Branches to the Catholic Institute. The one in Pembroke, under the presidency of Jas. McGregor, Esq., speaks for itself by its resolutions; the other Institute was formed in Niagara, on Sunday last under the presidency of that well-tried veteran Daniel McDougall, Esq., with Mr. P. Finn, for its secretary. We have also information from different parts of the country that Branches are in the course of formation, thus it will be seen that the near approach of the general elections has at length roused the Catholics to a sense of their duty towards themselves and their country: Let them be united and true to themselves and no Government will refuse to grant their just and lawful wishes.—*Mirror*.

A violent gale from the south-east passed over this district last evening. Since Thursday night a light wind was blowing from the east, and a quantity of snow fell with it yesterday, but as the evening advanced the wind increased almost to a hurricane, and did not subside till a late hour.

We have not yet been able to ascertain all the disastrous effects of the storm. In exposed places along the river, numerous small craft were sunk or totally destroyed. In the *Cul-de-Sac*, a large sloop, laden with wheat, was sunk, and a bateau laden with wood was broken up. Several chimney-tops were carried away in the city.

The steamers from Montreal were detained by the thick weather and tossed about by the gale; when the *Quebec* got to Bay Ste. Croix, the storm became so bad that the pilots could not see where they were going, and had to cast anchor, but the gale was so violent that the stocks of both her anchors, and the arm of one, were soon broken, rendering them useless. Capt. Rudolf then ran for Cap Rouge, although he could not see land on either side of the river. He, however, providentially made one of the piers off Cape Rouge Cove, to which he made fast after a great deal of difficulty. It is a fortunate thing that Capt. Rudolf is an experienced seaman, otherwise we might have had to deplore the loss of the boat, and probably all on board.

Capt. Houghton, who tells us that the gale was the most violent he had experienced during the past ten years, also states that the schooner above mentioned, immediately drifted ashore, and would no doubt before this have gone to pieces.

There are rumors of numerous accidents having occurred to the shipping below, particulars of which have not yet reached us.—*Quebec Mercury of Saturday*.

LATEST INTELLIGENCE.

ARRIVAL OF THE STEAMER "ASIA."

English news, generally, devoid of interest. IRELAND.—Dublin, Nov. 13.—The Catholic clergy, from the bishops to the curates, are particularly busy in matters temporal and spiritual. The Primate of all Ireland has organised a regular onslaught on the Free Masons and the threatened University; likewise, a system of opposition to the national system of education; and finally, a plan of operations for parliamentary advocates of the Papal aggression, which it is expected will prove successful against the present Ministry early in the next session.

FRANCE.—The second reading of the new Electoral Law was lost on Thursday evening, the 13th, by a majority of 375 to 348.

The sub-marine telegraph between England and France is in successful operation, and despatches, in relation to English funds, had been transmitted with accuracy.

Accounts from New South Wales to the 18th of August. They give the most flattering accounts, both as to the quantity and quality of the gold. Receipts of the week into the towns were said to be from £20,000 to £25,000. The Government armed escort brought £10,000.

Married.

At Rawdon, C. E., on the 18th instant, by the Rev. L. Ponnerville, R. E. Corcoran, Esq., son of Thomas Corcoran, Esq., of the Honorable the Hudson's Bay Company, to Miss Ann Daly, daughter of Luke Daly, Esquire, Merchant, of Rawdon.

At Three Rivers, on the 25th inst., by the Very Rev. T. Cook, V. G., Mr. James Halpin, Printer, Montreal, to Sophia Harriet, eldest daughter of L. L. Duröcher.

FOUND.

NEAR the Canal, Griffintown, a Sum of MONEY. The loser, by calling at the Office of this paper, will be directed to the person who found it. November 24, 1851.

FOREIGN INTELLIGENCE.

FRANCE.

OPENING OF THE NATIONAL ASSEMBLY—THE PRESIDENT'S MESSAGE.

The period of the prorogation expired on Tuesday, the National Assembly met, under the presidency of M. Dupin.

M. Dupin took the chair at half-past two o'clock, and shortly afterwards M. de Thoirgn and the other ministers entered the hall, and were conducted to their bench.

M. de Thoirgn, Minister of the Interior, next ascended the tribune, and read the message of the President of the Republic.

This document occupied an hour and a half in reading. It entered into detail on the various branches of the administration, and showed how much progress had been made since the last message. It announced the firm determination on the part of the President to combat, by all means in his power, "the vast conspiracy in progress of organisation in France and throughout Europe."

"Secret societies (says the President) are endeavoring to extend their ramifications even into the smallest communes. All the madness and violence of party is brought forth, while these men are not even agreed on persons or things: they are agreed to meet in 1852, not to construct but to overthrow. Your patriotism and your courage, with which I shall endeavor to keep pace, will, I am sure, save France from the danger wherewith she is threatened."

The state of siege proclaimed lately in the departments of the Cher and Nièvre had checked the commencement of a new *Jaquerie*. The President then recommends to the Assembly to relieve the sufferings of the old remnants of the armies of the republic and empire, and proceeds to lay before the empire a statement of all that had been done by the government since his last message. The finances were in as favorable a condition as circumstances permitted, and the deficit would not exceed the provisions of the budget. A project of law for the termination of the Palace of the Louvre would shortly be submitted to the Assembly. The message then pays a high compliment to the liberality of Prince Albert and the English people, who had given so cordial and hospitable a reception to the French visitors and manufacturers.

When the reading of the message was concluded, M. de Thoirgn, the Minister of the Interior, presented a bill for the repeal of the electoral law of the 21st May, for which he demanded "urgency."

M. Berryer thought that the Assembly should, before deciding the question of urgency, appoint a committee to consider of the present posture of affairs, and to call on the ministers to enter into explanations.

M. Emile de Girardin and M. de Larochjaquelin supported the motion for urgency, which was, however, rejected with acclamation.

On the announcement of the defeat of the ministry, the assembly rose in great agitation.

The opinion is gaining ground that the president and government are meditating a *coup d'etat*, and that something of the kind will be attempted before the end of the year.

**SOCIALIST ANTICIPATIONS FOR 1852.**—The *Liberté de Lille* states that in a neighboring commune there are a number of violent men who only talk of doing justice to the Whites and hanging them in 1852. The person more prominently pointed out to the vengeance of the people is naturally a worthy landowner, who every year expends in the commune from 5,000l. to 6,000l. in charities of all kinds. This gentleman, who had been informed of the threats which had been made against him, went to one of the most violent of these "hangers," who was at the time out of employ. "Well," said he to the man, "why are you not at work?" "Oh, Sir," replied he, "I could have plenty of employment, but I have no shovel to work with—I cannot work without tools." "What will a shovel cost you?" "Three francs ten sous." "Well, then, here are five francs, with which you can buy the shovel, and the remaining thirty sous will serve to buy the rope with which you talk of hanging me in 1852."

SPAIN.

Accounts from Madrid are of the 28th October. The Pope's Nuncio had that day a long conference with Senor de Miraflores, at the Foreign-office. The subject under consideration related, it may be readily imagined, to points in the late concordat with the Vatican.

ITALY.

**ROME.**—The Roman correspondent of the *Univers* writes, under date of the 24th ult., that the pontifical government is devoting its attention to the best means of carrying out the project of the Central Italian Railroad, according to the convention concluded with Austria, Tuscany, and the duchies of Parma and Modena.

AUSTRIA.

A letter from Vienna, dated the 24th ult., published in the *Augsburg Gazette*, announces an approaching interview between the Emperor of Austria and the King of Naples. It says—"It is most likely that the King and Queen of Naples will arrive here (Vienna) as soon as the Emperor returns from Galicia. Prince Petrucci, the Neapolitan envoy at Vienna, has received private letters informing him of his Sovereign's impending visit." The Emperor is to return to Vienna on Thursday next, the 30th inst., when the court will continue for a few days longer to reside at Schonbrunn, previous to taking up its winter quarters in the Burg.

RUSSIA.

The following order of the day was recently pub-

lished at St. Petersburg:—"His Majesty the Emperor has ordered, in accord with his Majesty the Emperor of Austria, that the Austrian medals of gold and silver granted for distribution in a regulated proportion among the soldiers of the Russian army as a souvenir of the pacification of Hungary and Transylvania, shall, on their death, pass to other soldiers who served in Hungary."

PIRACY IN THE MEDITERRANEAN.

Accounts have been received from Gibraltar to the 18th of October. They state that a large number of piratical Moors, on the Rif Coast, had taken a brig, the men of which escaped in their boats. H.M.S. *Indus* was out in search of the vessel, and on her arrival on the coast the Moors attacked her; Lieutenant Rowan and the master's assistants were wounded, also eight of the crew, one of whom has since died. Information has since arrived that the Moors have six English seamen from another vessel for whom they demand 600 dollars ransom.

LATER AND IMPORTANT FROM THE CAPE OF GOOD HOPE.

**PLYMOUTH, WEDNESDAY, NOV. 5.**—The General Screw Shipping Company's fine steamer *Bosphorus*, Captain J. V. Hall, arrived here this morning, at nine o'clock, having made a splendid passage of only 35 days.

The intelligence from the frontier is still more alarming than that by the *Birkenhead*, the revolt and disturbance having spread from the mouth of the Buffalo to Mosheth's country and the Basutos. An aggravating feature in the last fatal attack on the troops, by combined Hottentots and Kaffirs, was the employment by the former of fierce dogs, which pulled down several of our troop, and rendered them an easy prey to the clubs of their enemies.

Captain Oldham and many men of the 2d Queen's regiment have been slain, and the 74th has lost some men.

The severe losses of the British troops on the 9th of September, have induced the inhabitants of Graham's Town to make a demonstration of their strength. Accordingly, on the 18th a muster of the adult population took place, and they formed a single line of cavalry and a double line of infantry on the town lands. On the 20th they were to muster again, to elect officers preparatory for any attack by the Kaffirs. They were in great want of artillery.

**THE KAFFIR WAR.**—The report of the present state of affairs in our colony is likely to be received at home with any feelings but those of satisfaction. As regards the war, it is sufficient to say that four severe engagements, besides several skirmishes, have been fought within the space of a fortnight, and that the losses experienced have been of a magnitude unexperienced in Kaffir warfare. About fifty on our side have been killed, and as many wounded. It is true that these disastrous losses have resulted not from real defects, but from accidents which are almost unavoidable in this species of warfare. In one case, a small detachment had lost its way, and fallen into an ambuscade; in another, a panic among a party of Fingoes had given a momentary advantage to the enemy. In both cases our soldiers behaved with their usual steady bravery; and they are considered to have been ably maneuvered by their commanding officers. But the result has been none the less unfortunate, particularly in its effect upon the native population, disheartening our adherents and inspiring the enemy. The Kaffirs and rebel Hottentots within the colony, who are chiefly concentrated in the Fish River Bush and the Kaga mountains, are supposed to number not less than six thousand fighting men. They appear to be as daring, as confident, and as well supplied with ammunition and food as at the commencement of hostilities. There is generally considered to be no prospect whatever of an early termination of the war.—*Cape Town Mail*, Sept. 30.

INDIA.

The Overland despatches have been received by ordinary express from Marseilles. The political news is very satisfactory, and the greatest tranquility prevails throughout India. It was reported that Dost Mahomed, with a large force, had marched upon Herat, and the news from Afghanistan, as given by the Indian papers, is somewhat warlike. The pecuniary embarrassments of the Nizam continue, and funds are being raised from the money lenders. It is reported, and generally believed, that as soon as the season opens a combined movement will take place against the frontier hill tribes, in which the troops at all the frontier stations from Peshewur to Bunnoo will cooperate. It is rumored that her Majesty's 60th and 22nd are to form part of the expedition, and that Sir W. Gomm wishes to signalise himself by taking the command in person!

The recent Moplah outbreak still commands a good deal of interest amongst us. It seems that the cowardly portion of the detachment sent up under Ensign Turner, who turned their backs upon the enemy, are to be tried by court-martial. On the night of the 25th ult. Bombay was visited by a violent thunder storm, during which a fire-ball of considerable magnitude was observed to fall into the sea near the outer light ship. This phenomenon was accompanied by a loud rushing—or, as some describe it, a hissing—noise, resembling that of a huge cannon shot passing close overhead. A strip of hill country on our extreme frontier has just been taken from the Cabool territories and annexed to ours.

The following is an extract of a letter from Lucknow, September 2:—"Intelligence has just reached that the artillery, consisting of 18 guns, almost all light field battery guns, attached to the corps commanded by Captain Magness, has mutinied, and that that officer is at present in a very dangerous position, being placed in confinement in his tent by the mutineers, who pointed their guns at him in three different directions, so that on the slightest attempt to escape

from this durance, a cross fire would blow him to atoms.—Captain M. is, however, a shrewd officer, and will, doubtless, be soon able to extricate himself from this dilemma. A mutiny in a king's corps is by no means a matter of rare occurrence."

GREAT MEETING IN NEW YORK FOR THE IRISH CATHOLIC UNIVERSITY.

(From the *New York Freeman's Journal*.)  
SPEECH OF HIS GRACE THE ARCHBISHOP.

It may be anticipated by some, from the tenor of the resolution just read, that I am about to launch into a philippic against the government and people of Great Britain. This, however, is not my intention. It is, indeed, difficult for a man to divest himself of the feelings which would be natural when he looks back to the land of his nativity, and the oppression which has afflicted that land on account of the religion which is still his consolation. I do not say I am devoid of this natural feeling. At the same time, it is the duty of every christian, and still more the duty of one in my position, to divest himself of every uncharitable sentiment, even towards those from whom he has received the most injury. Hence, therefore, if sometimes the gushing feelings prompt resentment, we have, at least, as a resource, to turn it from individuals to abstractions, and if we hate England, not to hate Englishmen as such, but to hate what we may call the abstraction of the nation, in its corporate capacity—something that it is not a crime to hate (applause.) Neither would I hold the living generation in the high places of British power accountable for the crimes committed by their dead ancestors. Neither would I expect of them to be able to remedy all the evils of a long course of perverse legislation; but I would expect of them, in their day, according to the measure of their capacity, to be just in their legislation, and to be equitable in their administration of the laws. And it is because they are not so, that I hold the present government of that country guilty, not of the crimes of their ancestors, but of their own; and these are enough, heaven knows, to constitute a dreadful responsibility before another tribunal.

It is impossible for any one to be familiar with the tone of the English press within the last few years—its vituperations, of the gradual disappearance of the Celtic race, and the almost savage joy with which it looks for their extinction—without feeling the blood of humanity roared into a more rapid current through the heart. They effect to distinguish the empire into two great classes—the Anglo-Saxon and the Celtic; and although they have no very clear ideas of the origin or identity of either, yet, if you happen to belong to the plundered class, it is quite probable you will be put down as a Celt (applause.) If, on the other hand, you are a man capable of entering into some desperate villainy—the stealing of provinces in India, or elsewhere—and you proceed with energy in such enterprises, and are successful, then you are entitled to rank as an Anglo-Saxon (laughter.) And if, as one of the results of bad government, famine should depopulate the land, as it has done in Ireland, they will whine a little over it, and say it is the providence of God—that it is a great calamity, to be sure; but that on the whole, this melting away of the Celtic race, and opening of space and opportunity for the influx of the Anglo-Saxon, is rather to be rejoiced at than the contrary, although in itself it is lamentable. And if, in consequence of that bad government, landlords become depraved and heartless, and they come as auxiliaries of famine, and turn out the inhabitants to perish by the way side, or to emigrate to foreign lands, they will tell you it is certainly a frightful thing to see the extinction of a whole people; but still, the lands are getting cleared, and space is made for the new and fitter occupancy of the Anglo-Saxon; while the good-for-nothing Celt will be turned to account when scattered from his kindred, and placed in a position where he must exert himself more than he did at home. I have said these writers have no clear conception of the Anglo-Saxon or Celtic races. The Celts, as far as we know, are the least fortunate subjects of the British government in the British Islands. In England you find them—in the mountains of Wales. There are some of them however in other places, indeed almost everywhere. In Scotland they are chiefly in the highlands, and in Ireland—although even there they are not unmixed—in the good old Celtic Catholic province of Connaught. But, in truth, it would be absurd to pretend to trace a line of races among the British people; and although it may seem foreign to the topic before us, the resolution I proposed, notwithstanding, renders it necessary I should dissipate some of the false impressions made by such papers as the *London Times* on this subject of races. The whole thing is founded on fallacy, and, although the feeble voice of one individual is impotent when it is arrayed against a power which lies by steam, and which by one single puff—or at least by successive puffs—from its iron throat, can send out in a morning, forty thousand falsehoods, for the utterance of which it feels no remorse of conscience—for the steam press has no conscience. At the same time with equal power, the press will repeat what I say in refutation of falsehood whatever that may be worth.

I say then it is the most difficult thing in the world by any direct line to find out the Anglo-Saxon race. Permit me to tell you why. The first knowledge of English history we have, is of the island being invaded by the Romans, who kept possession until their soldiers were wanted in other provinces. Next the Picts, the Scots, the men from North Britain, were ready to conquer them again from another quarter; and being unable to defend themselves, they called on the Saxons to help them. The Saxons finding it profitable, changed their position, and from allies became invaders and invited the Angles and other German tribes to their assistance. The Britons were thus subjugated by the Saxons and Angles combined, and hence the origin of the term Anglo-Saxon. But even the Britons with their Anglo-Saxon conquerors could not defend themselves against the Danes, who came in a few ships and conquered them both, and now they became Danish-Anglo-Saxon-Britons. (Great laughter.) And what next? I enquire of history, which is open to me as it is to the *London Times*, and I come to the battle-field of Hastings, where the Frenchman, William of Normandy with sixty thousand men, whipped the pretended Anglo-Saxons, conquered and subjugated them. Where was the Anglo-Saxonism of England then? What became of it? (Great laughter.) I will tell you. The French Conqueror, and his adherents, put a yoke on its neck, and a bit in its mouth, and a saddle on its back; mounted the saddle, and have not ceased to check or spur, to impel

or restrain, according to their interests, the subjugated animal, down to the present day. Since then, where do you find the type of the Anglo-Saxon element the country; in the iron and copper and coal mines of the foundries of Birmingham; among the calligraphers and printers of Manchester, and the knife-grinders of Leeds and Sheffield! No doubt they have figured more conspicuously, but still in a subordinate rank, in other departments of State. They have been employed to man the navy and to swell the ranks of the army. But the governing power—the Engineering of the nation's fortunes, has remained in the hands, not of the Anglo-Saxon, but of the Anglo-Norman, or Anglo-French race. I am perfectly aware that the French dynasty did not long continue. But the powers of the three great departments of government, legislative, executive, and judiciary, remained in the hands of the descendants of the Anglo-Norman Conquerors. They have the judiciary and the executive power, for they have the appointment of generals and commanders, and other dignitaries; and if the nation is great—and great it is—I deny, in the face of all the newspapers, that it is owing to Anglo-Saxon energy or enterprise. (Applause.) As long as it was Anglo-Saxon, it was conquered by one people after another; in fact it seemed as if any nation could conquer it. (Great laughter.) So much for the Anglo-Saxon.

And here I cannot help alluding to the fulsome praise which has been bestowed on that race, on recent occasions that have attracted the notice of the world. We all know that the distinguished Hungarian, who had been the very pet of insurrection and rebellion on the Continent of Europe, the moment he was liberated from prison, and landed in England, became the preacher of tame submission—the eulogist of the Anglo-Saxon race—and, like the lowest Orangeman of the North of Ireland, must needs have his fling at Jesuitism and the Pope. (Hisses.) Anglo-Saxonism was the theme of his eulogy. He, the man who forged the advocates of his own principles—the man who was recreant in the first hour of his freedom to those who risked their lives in the cause—that man forgets everything in his panegyric but the English, who had crushed the same principles in their own dominions. It was not in good taste. Neither was it in good taste to blaspheme against heaven and shock the knowledge of mankind, when he called the country of the oppressors of Ireland "a paradise," forsooth. Oh, it must have been exceedingly gratifying to John Bull, as in the indulgence of his self-complacency, one layer after another of this Hungarian blarney was laid upon him. He felt so comfortable, that he never dreamt there was anything but truth in it. (Laughter.) He never thought while he enjoyed the application of this soft composition to his cheek, the Hungarian understood it as an operation only preliminary to a shave. (Great laughter.) Smith O'Brien was as brave a man as ever Kosuth was, and Thomas Meagher was as eloquent; and these men are forgotten. The man who claims to have risked his fortune for principles for which they risked theirs, turns round to bespatter their tyrants with praise. However, he, too, had his fling at the Pope and Jesuitism, and his praise for the Anglo-Saxons. I hope that should he ever again afflict his unfortunate country by his presence, except as a private citizen, Catholic Hungary will remember his speech at Southampton.

We return then from this topic to that with which we set out—the imaginary existence of an Anglo-Saxon race in Great Britain. No such race exists. And if it did, it would be a cruel use of its power to anticipate with joy the melting away of a large portion of the inhabitants of the British Islands. But there is a reason for it. When the press speaks of the Celts, it means the Catholic portion of that race, and it actually gloats over the prospect of seeing them driven away, until Ireland shall be as desolate of inhabitants as the hunting grounds of the Western Indian. They contemplate with pleasure any providence of God that may drive the people away. But the people—Celts though they may be—I trust will be as indestructible as the government which ignores their rights. I need not say, in regard to the gentleman whom I have named, that had he made use of the knowledge which he possesses—for he is a learned man—he would have known that the very things he praised in the British constitution, were of Catholic origin; and that nothing has been added to them since. They were the work of Alfred the Great, the Catholic monarch, who according to the most probable accounts, received his education in Ireland. He would have known that the common law—tried by jury, and all the elements of British and American freedom (for they are of the same origin) grew up, or had already grown up under Edward the Confessor, and he would have known, and did know, that when the British Barons, with an Archbishop at their head, wrung from the pusillanimous John what is called the Magna Charta, they gained nothing new, but only got back under more solemn guarantees, the Catholic liberty which the nation enjoyed under Edward the Confessor. If the people so betrayed by the Hungarian are distinguished for learning, it is because they appropriate to themselves these Universities which the Catholics, in their love of science, had founded in England. Knowing these things he would have been silent if he was disposed to be just. The Catholic religion has done everything for education. If you strike from Europe the Colleges and Universities founded by Catholics, you will leave the face of Europe a desert; you would scarcely find schools worth naming; all which shows sufficiently that if Ireland has not the means of education there is a reason for it, and a reason that reflect, no credit on former governments of England, nor on the present. Samson's strength was in his hair; the strength of the Catholic Church was in its property, and for that reason its property was taken from it in one fell swoop. All was taken from it; and after the property was thus taken and it was without means, in came the Legislature to adopt their next policy, which was to put out the eyes of its victims—to deprive them of knowledge—to bring them down until they should be brutified, and have no tradition or memory of the injustice of which they were the victims. Was it not felony for the Church to teach and instruct Catholics? Was it not a felony for a Catholic to go abroad to be educated? Was it not felony for him to return? Were not these the laws of Great Britain towards Ireland for generations? And it is the providence of God and the strong power of divine faith, which prevented that government from being successful. They only dimmed, they did not destroy, the vision of those to whom they denied light. They treated the Catholics as a besieged city, and cut off the fountain of knowledge from them; and yet, by the sustaining influence of the faith, there was no lack of teachers. Young men, prompt to devote themselves to the propagation of the faith, went abroad, studied in foreign colleges, and came home educated, to put themselves under the sentence which consigned them to the gibbet for no other cause. Among the exiled priests driven out by Elizabeth's persecutions, was Dr. Allen, of Oriel College, Oxford. He immediately conceived the design, although entirely destitute of means, of founding a College at Douay, for the education of priests, by whom the work of the ministry might be carried on in England, even at the risk of life. The first encouragement was an appropriation, by Pope Gregory the Thirteenth, the same who reformed the calendar for the Anglo-Saxons and the rest of the nations (cheers.) The Pope gave to Dr. Allen one hundred crowns yearly, as an endowment, and from that small beginning it continued to flourish and increase, until it became capable of educating a large number of ecclesiastics. But not only in Douay, but in Rheims, Rouen, Valladolid, and in other places, colleges sprung up in which English and Irish students qualified themselves to be hanged, when they came home priests and scholars. In this way, notwithstanding all the disadvantages, education was kept up to a certain extent. Undoubtedly the effects of ignorance were stamped on the Irish people, for without education elevation is almost impossible. No doubt they were deteriorated during the lapse of many years; but notwithstanding that, the love of science became a passion

THE GREAT DIFFICULTY.

(From the Morning Chronicle.)

What is to be done with Ireland? It is a very old question, but there probably never was a time at which a Government was less prepared to give it a satisfactory answer. Such is the position of affairs which the Whig Administration have entailed on themselves and on the country:—a doubtful war—a colony utterly disaffected, and all but dissolved—a vague promise touching the foundations of popular institutions, which is destined, we fear, to be prolific of rash hopes and unguarded fears—and lastly, a quarrel between England and Ireland on a religious question.

We do not profess to penetrate the mysteries of the Cabinet deliberations, but it is no secret that the Irish question has been, and is, the source of serious discussion. Lord John Russell has placed himself in that position which is so common to rash men, and so fatal to statesmen—a position in which to advance is impossible, and to retire unsafe, dishonorable, and self-destructive. He has not even the excuse which might be alleged by the feeble head of a disorganised party, that he had been forced into a path which his judgment condemned. He was not driven into the difficulty for any popular clamor—for he himself, by his Durham letter, evoked the clamor which has created the difficulty. It was in vain that Sir James Graham and Lord Aberdeen pointed out to him precisely the dilemma on the horns of which he is at this moment writhing. It is not often that political predictions are so literally and speedily fulfilled as in this instance. Over and over again, through the weary course of the debates on the Ecclesiastical Titles Bill, we urged upon the consideration of the Government that, when the question arose of applying it to Ireland, they would be reduced to the alternative of either throwing that country into violent civil commotion, or degrading the law itself by permitting, with impunity, its ostentatious violation. The time is come when this bitter alternative is forced on the attention of the Ministers, and they cannot long postpone their determination.

If ever any man was pledged to a definite course of political action, Lord John Russell is pledged to prosecute the Irish bishops under his own act. He called forth popular excitement against the Roman Catholics, and stimulated it by hopes of a strong repressive measure: he ultimately brought in a bill which fell far short of the expectations he had aroused; and the question now arises, is he prepared to give effect to the modicum of coercion which he induced Parliament to sanction? Incredible as it may appear to any man of common sense, we believe that the Premier flattered himself with the fond anticipation that the Irish bishops would submit to be stripped of their titles without resistance. Such an expectation was, on the face of it, absurd. Even if we gave those prelates no credit for religious zeal, it is impossible not to see how great an accession of influence is open to such of them as may be willing to make themselves martyrs for £100. The Romish ecclesiastics would have forfeited for ever their reputation for astuteness if they had missed so fair an opportunity of aggrandising their power. When James II. was thwarted by the seven bishops, he exclaimed, 'These men are determined to be martyrs, and so they shall be.' William III., on a similar occasion, said, 'I see that these persons are bent on being persecuted, and I am bent on disappointing them.' Mr. Macaulay justly observes that these dissimilar answers account for the different fates of the two monarchs. The Whig Lord John Russell has chosen the policy of the Stuart Prince.

We return to the question, Will Lord John Russell enforce his bill against the Irish bishops? Can it be that the early assembling of the Cabinet has anything to do with a determination of Lord Clarendon not to be the instrument of such a policy? We could readily believe this. Lord Clarendon has had to deal with one Irish rebellion, in which the vast power of the priesthood was ranged on the side of Government and law. It would be no matter of wonder were he to shrink from a contest in which such a body would be not only not with him, but would be at the head of the resistance. If the priests had sided with Smith O'Brien, the matter would not have ended in a cabbage-garden. Whatever may be the theoretical view of the question, the religion of a country is, for all practical purposes, the religion of the majority of its people.—Romanism is the religion of the majority of the Irish—a people peculiarly susceptible of ecclesiastical influence; and the grievance which the priests have to allege is so simple as to be intelligible to the most uneducated mind. 'Whereas your bishops and pastors have been for many years in the enjoyment of certain titles of respect and honor, conferred by their ecclesiastical superior the Pope, and assumed without question up to this time, they are now made subject to fine and imprisonment.' O'Connell himself could not have prayed for a more hopeful cry. Twenty years back the taunt of the Whigs against the Tories was, 'What will you do with Ireland?' We now retort the question on Lord John Russell. We tell him publicly—what Lord Clarendon has probably told him in Council—that his legislation of last session has made the government of Ireland impossible.

It is a grave evil, no doubt, that a law passed after long discussion, and affirmed by large majorities, should be openly and ostentatiously defied. But the dilemma is the work of the ministers. Reason and toleration contended against the bill which they forced upon the Legislature; it was protested against in every stage; and the perplexity which it has produced was abundantly foretold. The country is beginning to recover from the infatuation of last winter, and to understand

'How nations sink by darling schemes oppress,  
When vengeance listens to the fool's request.'

Lord John Russell has thought to play the part of both the impersonations in this drama. We leave him to settle with the country for the false position into which he has led it, by making the maintenance and dignity of the law incompatible with the peace of the empire.

DR. NEVIN.

(From the United States Catholic Miscellany.)

Dr. Nevin is recognised as one of the ablest Protestant Divines of the United States. He is Professor in the German Reformed College at Mercersburg; and in his lectures, in his published works, and in the Mercersburg Review has for several years past advanced views of Theology based on a study of the History of the Early Church. The necessary result was a tendency to admit much that the Catholics hold as truth delivered from the beginning of Christianity, and which Protestants protest against, as the inventions of the middle ages.

So much dissatisfaction was gradually excited by

the unfolding of these views, that the Professor was induced to tender his resignation at the last meeting of the German Reformed Church. A paragraph in a preceding column states that the Professor was sustained. Since putting it in type we have met a letter in the Christian Observer signed Jacob Helffenstein, who grieves much over the decision. We extract the following sentences from the communication:—

'The question, as it was brought before Synod, was regarded on all sides as a test question. The case is now decided. By an almost unanimous vote, the Synod adopted a resolution, earnestly requesting the Professor to withdraw his resignation, assuring him of its unabated confidence, and pledging itself to his support. By this act, the sentiments of the Professor have been fully endorsed, and the German Reformed Church, so far as it was represented at the late Synod, declares that the system of Theology as taught by him, meets its entire approbation.'

'As one of the oldest sons of the church, we cannot but regard this decision with heartfelt sorrow. We had hoped, that whatever sympathy may have been manifested for certain peculiarities of the Mercersburg theology, the rapid advance which Dr. N. has recently made towards Romanism, would at once awaken universal apprehension, and call forth a most decided remonstrance. After a renewed and careful perusal of his article on "Early Christianity," the action of Synod appears to us like a dream.'

1. The article plainly maintains, "that Christianity as it stood in the fourth century, and in the first part of the fifth—was something very different from modern Protestantism, and that it bore in truth, a very near resemblance, in all material points, to the later religion of the Roman church."—in other words, that the Christianity of that period was substantially the same as Roman Catholic Christianity. Accordingly, the Dr. supposes that were the Fathers who then lived, again to appear on earth, they would find their home, not in the bosom of the Protestant, but of the Papal Church. "They knew nothing of the view which makes the Bible and private judgment the principle of Christianity, or the only rule of faith." They held to the supremacy of the Bishop of Rome—baptism for the remission of sins—the real presence of the Redeemer's glorified body—the necessity of confession—the grace of ministerial absolution—to purgatory—prayers for the dead—intercessions addressed to the angels and departed saints—the veneration of relics—the continuance of miracles—the merit of celibacy and voluntary poverty, and the "monastic life, as at once honorable to religion, and eminently suited to promote the spiritual welfare of man."

Let it here be distinctly remembered, that the Christianity of that period was not, according to Dr. Nevin's statements, Puseyism, or Anglicanism, but "in all material points," Romanism itself. "The Fathers of the fourth and fifth centuries were not Protestants of either the Anglican or the Puritan school. They would have felt themselves lost, and away from home altogether in the arms of English Episcopalianism, as well as in the more buoyant and stern embrace of Scotch Presbyterianism."

2. Another position of the Professor is that what the Church was in the fourth and fifth centuries, it was substantially in all the preceding centuries of the Christian era up to the apostolic age. The "great apostasy"—the falling away, of which Protestants speak, he does not allow. They may regard the several points which have been specified, such as purgatory, prayers for the dead, &c., as so many corruptions which at an early period began to develop themselves in the Christian church, but this, in his view, would be "turning the whole truth of Christianity into a strange lie." He admits of no such "golden age," as Protestants dream of, "representing, for a time at least, however short, the true original simplicity of the gospel, as the same has been happily resuscitated once again in these last days."—"the existence of a strictly evangelical church, founded on Protestant principles; the Bible, the only rule of doctrine, justification by faith, the clergy of one order, the people the fountain of all church power; breathing a Protestant spirit, and carrying men to heaven without sacramental mummery or mysticism, in the common sense Puritan way of the present time." All this is mere "fancy"—"a mere hypothesis which involves in the end a purely arbitrary construction of history, just as wild and bold, to our view, as any that has been offered us, from a different stand point, by Strauss, or Dr. Bauer."

"Our object now is simply to present the true 'stand point' of Dr. Nevin. The plain inference from all he has said on this subject is that 'in all material points,' what the Religion of Rome is, that was also the religion of the early Christians—in other words, the religion of the fourth and fifth centuries—the religion of all the preceding centuries was essentially the Roman Catholic Religion." If language can mean anything such is evidently the point which the Doctor's historical argument aims to establish. More than this no Romanist could ask; and how any honest man who maintains such a position, can still remain within the pale of the Protestant Church, we are utterly at a loss to conjecture."

INSANITY IN CALIFORNIA.

The San Francisco Courier is pressing upon the attention of the authorities of that State the duty of providing a public asylum for the insane. The necessity of some provision for the reception and treatment of patients suffering under this dreadful affliction, is urged and increasing prevalence of insanity amongst the emigrants. There is scarcely a physician in the State who has not had more patients than one. Hardly a vessel leaves the port for the Atlantic States, which does not take away some sufferer for medical aid. A judge of one of the lower courts in San Francisco has stated that more than one hundred and fifty cases had come under his observation, in that city in less than six months, and the editor of the Courier thinks there have been at least four hundred victims since the settlement of the place by the Americans. At the mines, the disease is also prevalent. In fact the accounts make it plain, that in no other known community has there ever been so large a portion of persons deprived of their reason, and needing the tenderest cares of sympathising kindred; and the guardianship of some public institution.

The causes which produce these remarkable results need not be searched for far or long. They lie upon the surface, and are open to the understanding of the most careless observer. California has been a land of the most extravagant hopes and the most bitter disappointments. Never were the most powerful passions more wildly excited; and though some have been successful, many have been suddenly awakened from

dreams of boundless wealth by shocks which scattered these visions, and overwhelmed them with the blackest prospects, crushed them with the pleasure of impending want, and filled them with regrets and anxieties and forebodings, before which the reason of many a stouthearted man has given way.

Some, unused to labor, trained in habits of self-indulgence or ease, allured by the prospect of sudden fortune, and never counting upon toil or reverses, rushed into the wilds, where, instead of gathering gold dust plentifully in peace, they had to meet with the rough frontier settler, the old and hardy hunter and miner, the daring and desperate criminal, and without the protection of law, to struggle for life and bread, with a horde of jostling, fighting, remorseless adventurers. Deserting, perhaps, the gentle but sure streams of industrious occupation which might have filled the measure of their rational desires, they hunted in the wilderness for rivers of gold, and too often perished in the dusty and empty channel. They had left at home, perhaps, a loving family, dependent children, wanting the means of subsistence, which had been exhausted in carrying the deluded gold hunter to regions whence he was to transmit back immediately some of that golden treasure which awaited his eager haste. When worn down with fruitless toil, enfeebled by disease, with no kind hand to nurse or gentle word to cheer, racked with apprehension of his own fate, anxiety for the absent, and despairing of the means of returning, even destitute and helpless, to try a new career in the old deserted place, what wonder is it that madness came in to substitute insensibility for the intolerable burdens of such thoughts. Sickness and penury, want, disappointment, and despair, following upon extravagant exaltations of hope and passions stimulated to unhealthy excess, these are the obvious causes of the insanity which is recognized as existing in California, in a degree beyond that of any other country: because in no other country has human nature been so severely tried by fluctuations so vast, so rapid and distracting. It is indeed a melancholy but instructive reflection, that so many of the golden dreams which have heated the public mind and drawn off throngs of hopeful and aspiring spirits to a fountain of inexhaustible wealth, should have proved to be only lures to the destruction of body or mind.

It is an illustration upon a grand scale and under circumstances of unusual development of the same moral law which rules in all the pursuits of life, that excessive and ill-regulated desires are injurious to the powers of the intellect, as well as the quiet of the heart, and that he who strives to be suddenly rich or reach eminence of any kind by unusual means, without patient toil and steady preparation, rarely achieves anything but disappointment and misery, the wreck of his faculties and the destruction of his peace.—N. O. Picayune.

UNITED STATES.

**HORRIBLE CATASTROPHE.**—A terrible accident occurred at about two o'clock, on the 26th inst., at the new public school in Greenwich Avenue, New York. An alarm of fire was raised, and the children becoming frightened, attempted to make their escape from the building. A large number were crowded against the bannisters on the second and third floors, when they gave way and precipitated them to the first floor, a distance of forty feet. Some twenty dead bodies have been taken out of the building, and forty-five boys and girls are killed. The scene was a most heart-rending one; mothers, in a frantic state, sought their children, and the cries of the mangled and dying attracted thousands to the spot. The details are as follows:—About 2 o'clock, Miss Harrison, the teacher of the primary school situated in the third story of the Ward School No. 26, was observed to faint, which started a number of the children to her side, while others raised the cry of fire. This caused the greatest alarm, and a general rush was made for the windows and stairs. The latter being spiral, and running from the first to the fourth stories of the building, the press against the ballustrade was so great that it gave way, precipitating to the flag floor of the playground nearly 100 little ones, and presenting one of the most awful spectacles ever witnessed. Child after child rushed down the horrible pit, crushing beneath their weight those who had preceded them, while others leaped voluntarily down the chasm, mingling their life's blood with that of their comrades. More than seventy children thus rushed into the jaws of death. The calamity would have been still greater, but for the presence of mind of Mr. McNully, the principal, who was in the fourth story, and who, on hearing the cry of fire, immediately placed himself against the door, declaring that none of the children should go out. In this manner his classes escaped destruction. The scene of parents clasping their dead and dying children, beggars all description, and was horrible to behold. Since the above, it has been ascertained that besides those killed, some seventy or eighty are maimed, some of them for life. Many of the little ones were so dreadfully disfigured and mangled, as to be scarcely recognized by their parents. Since the above was written, three more children have died.

The Protechnic establishment of Lafayette Avenue, Brooklyn, New York, exploded, burning to death Michael McCue and John Duffy, and horribly mangleling three others, who have been taken to the hospital. The explosion was accidental.—Boston Pilot.

Now that the smoke of the last conflict has cleared away, we see that the democracy have swept the entire State of New York.—Ibid.

**HORRIBLE SHOOTING AFFAIR.**—At Morgantown, N. C., Col. Avery shot Mr. Samuel Fleming in the Court House, killing him instantly. They were both members of the Legislature.

Instructions have been sent to Judge Sharkey to proceed immediately to Havana, and take action in the case of Mr. Thrasher, whose immediate release or trial as an American citizen he has to demand. The Spanish Minister has been furnished with a copy of the despatch.—Ibid.

A. C. A. R. D.

Mrs. COFFY, in returning her grateful thanks to her numerous kind friends, respectfully intimates to them, and the Ladies of Montreal in general, that she has just received a new and varied assortment of every article in the DRY GOODS and FANCY LINE, which she is able to offer for sale on the most reasonable terms. She begs leave, also, to announce that, having engaged the services of competent persons, she now carries on the MILLINERY and DRESS-MAKING business, in addition, and hopes, by strict attention and punctuality, to give entire satisfaction to those Ladies who may favor her with their patronage.  
23 St. Laurence Street, Nov. 26, 1861.

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April 21, 1851. FRANCIS MACDONNELL.

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M. P. RYAN. Montreal, 6th September, 1850.

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