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CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, DECEMBER 24, 1852.

NO. 20.

PASTORAL OF HIS GRACE, THE LORD ARCHBISHOP OF DUBLIN.

Paul, by the Grace of God and of the Apostolic See, Archbishop of Dublin, to the Catholic Clergy and Laity of the Diocese of Dublin.

During these days of grace and benediction, when the fountain of Divine clemency has been poured forth for us in all its fulness in the indulgence and favors of the Jubilee, and the treasures of the Divine goodness contained in the Sacrament of the altar, have been placed before us in the most attractive form in the solemn ceremony of the Exposition, we should not be unmindful of the debt of gratitude which we owe to our glorious patroness, the Mother of Mercy and the cause of our joy, to whose intercession we stand so much indebted for these heavenly benefits and consolation. Let us, then, dearly beloved, prepare to discharge the gratifying duty of paying this tribute of love and veneration to our Blessed Lady, for the continual exercise of her maternal care and protection over us, on the approach of the festival which is to commemorate one of the most exalted of all her privileges—her immaculate conception. Identified as Mary is with the ineffable mystery of the incarnation— inseparably linked with all that is sublime in its sanctity, boundless in its love, sweet and tender in its condescension, the very privilege we are about to commemorate furnishes us with a most appropriate lesson on the sanctity which should adorn the Christian character. For, if such is the horror of sin entertained by Almighty God, that He would not suffer the shadow of original guilt to sully the spirit of the human agent, whom He employed in the work of redemption, we have reason to ponder deeply on the words of St. Peter, addressed to Christians of every grade and condition of life:—“According to Him who hath called you, who is holy, he you also, in all manner of conversation, holy. Because it is written, you shall be holy, for I am holy.”—1 Peter, i., 15-16. Again he reminds us:—“You are a chosen generation, a kingly priesthood, a holy nation, a purchased people, that you may declare His virtues who hath called you out of darkness into His marvellous light.”—Ibid, ii., 9.

Yes, dearly beloved, such is the holiness of that Being whom we serve, and such the sanctity He requires of every member of the Christian religion, that He calls upon all to be perfect according to their respective states of life; and as He would not tolerate for a moment the shadow of sin in the soul of Mary, which, as the mirror of justice, was destined to reflect His purity in all its unshaded brightness, so neither will He suffer us to appear in the kingdom of His glory, until every stain of sin and every defilement of earth shall have been washed away by the waters of penance, and we stand immaculate in His presence.

Hence, as only a few weeks remain of the time prescribed in this diocese for granting the indulgence of the Jubilee, we earnestly entreat all those who have not profited as yet of those days of grace and salvation, and who have been for any considerable time without approaching the sacraments, not to despise the richness of the mercy and goodness of God, nor to treasure up “wrath for themselves against the day of wrath,” by hardening their hearts against the appeal He now makes to them through the ministers of His gospel. They should reflect that they stand on the brink of eternity—an eternity of unspeakable misery or happiness—and that they cannot calculate with certainty on a single day or hour of the future, for the Son of Man will come like a thief in the night when least expected; and that, if found unprepared, they will be condemned to a penance the most terrible the Divine justice can inflict—a penance without hope, without merit, without end, where the worm never dieth, and the fire is never extinguished.

Amongst the first acts of preparation, we admonish them to have recourse to an advocate, who combines in a pre-eminent degree all the qualities which can render an intercessor most efficient—extraordinary power and clemency, with an ardent desire to grant their petitions. For this purpose, let them join the rest of the faithful of this diocese in the spiritual exercises of a novena previous to the Feast of the Immaculate Conception, which will be celebrated on the 8th of the ensuing month.

These exercises, in which we exhort all committed to our charge, without exception, to unite, either in the churches or in their own houses, according as their circumstances may permit, will consist in the rosary and litany of the Blessed Virgin, with the prayers of the Feast of the Immaculate Conception, for the Pope, and Deus Refugium nostrum. It is most desirable that a short instruction on the great mysteries of religion should be given each day, in which case the rosary may be omitted. The functions may terminate each day with the benediction of the Most Holy Sacrament. The novena commenced on the 29th November.

An indulgence of seven years may be gained each time any person attends the novena. All persons who attend it three times and receive the sacraments of penance and Eucharist during the novena or octave may gain a plenary indulgence.

And as during the trials and visitations of the present day, we cannot cease to exhort you without intermission on the subject of fraternal charity, it may not be unnecessary to remind you that we shall render one of the most grateful tributes to our Blessed Lady by imitating her example in the practice of this virtue. When she fled from the persecution of Herod, sheltering the Divine Infant in her breast, she foreshadowed the office of Christian charity under a persecution more cruel than that which tore the children from their mothers' arms, and consigned them to the sword or the executioner. The young, the innocent, and the helpless appeal to us, to save them not from martyrdom, but from that second and everlasting death, which consigns soul and body to the abyss of hopeless ruin. The agents of proselytism still endeavor to tear from the bosom of the Church those little ones whom she loves so dearly, and her voice is heard like that of Rachel bewailing their unhappy fate in accents of the bitterest anguish.

Woe to the unnatural parents who consent to sell back again to Satan, for the wretched dross of the world, the souls that have been purchased by the blessed blood of Christ. No mind can conceive, no tongue can express, the enormity of their guilt, or the rigors of the judgment with which it shall be visited. For your parts, dearly beloved, be vigilant, zealous and persevering in counteracting this demoralising system of proselytism by all the lawful means in your power; particularly by assisting according to your circumstances the efforts of those who are employed in the meritorious work of establishing schools for religious education, and giving missions amongst the poor. Experience teaches us that those who have been well instructed in the principles of our holy religion, and who have been taught its practices by its zealous and devoted ministers, never become the prey of the proselytiser; whilst those who have been brought up in ignorance, without any knowledge of the mysteries of our faith, without approaching the holy sacraments, those who have spent their days in immorality and vice, easily lose their faith, and, abandoned to their iniquities, fall into the abyss of heresy and infidelity.

The appearance of godliness assumed by the false prophets engaged in this insidious but most cruel species of persecution might deceive some, did not our divine Redeemer forewarn us that they would be known by their fruits, and did not the glaring contradiction they exhibit in their conduct prove that they are the seducers denounced in the gospel, whose mission is from the father of lies. The advocates of all that is intolerant and persecuting amongst us, they appear in foreign countries as the ardent apostles of liberty; whilst endeavoring to forge new chains for their Catholic countrymen at home, they proclaim themselves in distant lands as the friends of the captive, anxious to burst his fetters, and to throw open his prison doors—denouncing our constitutional efforts to obtain redress of grievances as seditious and disloyal, they seem linked in purpose and companionship with all the troubled and disaffected spirits of the Continent, sapping the security of government, and scattering on all sides the fires of revolution. Pretending that they appeal to the impartial decision of reason alone on the subject of religion, they go around with the mammon of iniquity amidst the victims of physical and moral destitution; and the famine-stricken, the infant, the orphan, the deaf mute, the helpless and unfortunate of every grade, in a word, all those who are incapable of forming an opinion for themselves, are the favorite objects of the zeal of those preachers of private judgment.

Such being their characteristic mode of action, we should not be surprised that they have selected as the type and exponents of their system as the heroes whom they venerate, degraded and profligate apostates from distant countries—men who have astonished and shocked the moral world by the prodigy of their crimes, the recklessness of their calumnies, or the daring excess of their blasphemies.

But the Church of God will continue to pursue her triumphant course—deriving but new energy and speed from the troubled waters that surround, and the fury of the tempest that assails her. Divinely commissioned to teach the truth, she trusts not to the sword, the temporal power, or the mammon of iniquity, but to its own native force to bring conviction to the mind. The friend of rational liberty in every age and country, she has been at all times the determined enemy of licentiousness—the uniform patroness of the oppressed, she has never censured to inculcate the love of peace and order, submission and obedience to just laws, and respect for legitimate authority. Her sentiments on this matter have always been in accordance

with the exhortation addressed by his present Holiness to the Universal Church, in his encyclical of the 19th Nov. 1846:—“Take care” he says, addressing the bishops of the world, “that you inculcate upon Christian people due obedience and subjection to sovereigns and authorities, teaching them to conform to the doctrine of the apostle, that there is no power which cometh not from God, and that they who resist the power resist the ordinance of God, and expose themselves to condemnation; and that they cannot, without sin, violate the precept of obedience to authority unless something be commended contrary to the laws of God, or of the Church.”

There is another practice of charity of a very meritorious kind, of which our blessed lady has given the example, and the opportunity of exercising which is frequently presented in the bosom of your own families. In the promptitude and affection with which Mary visited St. Elizabeth, you have a noble example of the zeal and charity with which you ought to procure the aids and consolation of religion for the members of your own family when in a sick or dying state. Your faithful and devoted clergy are ready to visit such when called upon, not only once but frequently, as often as you may require, and their services may be necessary and useful. It is their ardent desire to give continual consolation, to assist the dying in their last moments, and to secure for them a happy eternity. They only require of you to call on them at a seasonable stage of the disease, before it has prostrated the mental powers of the sufferer, and at an early hour in the day, before they are impeded by the pressure of their other numerous and imposing duties.

It is thus, dearly beloved, by fervently invoking the intercession, and faithfully imitating the virtues of Mary, we shall render her a most acceptable tribute of honor and devotion, and that when we shall have thus sanctified the season of Advent, and shall kneel in thanksgiving before the mystic Bethlehem, on that great festival which shall cause the heart of the Universal Church to throb with joy, the poor tribute of our praises and gratitude may be found worthy to mingle with the rapturous homage of her whose sinless life and immaculate heart make atonement for the neglect and ingratitude of a guilty world—in the cold and gloomy cave which witnessed the first transports of a mother's love and adoration. The grace of our Lord Jesus Christ be with you.—Amen.

† PAUL CULLEN, Archbishop of Dublin.
Dublin, Nov. 23, 1852.

THE MADIAT FARCE.

(From the Dublin Tablet.)

A Conservative journal denies that it is “refreshing” to see Lord John Russell at work again in the House of Commons; but everybody must admit that it is “refreshing” to see the venerable Lord Roden and his Exeter-Hall compeers so vigorously at work in Italy for the defence of a cause with which their names have never yet been associated before—that of religious liberty. As far as I can judge these gentlemen have not succeeded very completely in the immediate object of their mission. They affect, indeed, to be, more or less, satisfied; and if they are pleased, there is no reason on earth why we should express any discontent. But whether successful or unsuccessful it becomes our duty to urge upon them that while they have their hands in they shall transact a little real business of the kind which professedly instigated their departure from home. At Florence, whether their cause were right or wrong, Lord Roden and Sir Culling Eardley would not be very likely to have much weight. The persons whose interest they advocated might be martyrs, but an act of canonisation, brought wet and fresh from the Temple of Discord in the Strand, would hardly be allowed in Tuscany that decisive weight which the interests of their mission require. In a word, the complaint against the Madiat being that they are the agents of a conspiracy concocted in England, and maintained by English gold, for carrying out through Italy a system of bread-and-butter proselytism, the only effect of which as regards religion—if it have any effect—is known to be the spread of downright infidelity—the solicitation of the originators of the plot in favor of any accomplice was not likely to be listened to with any peculiar favor. But is nothing in their power before they return to England? Are they to have nothing to say on their arrival in London and to Dublin, but to report a failure? Is there no other work before them which they might, by a little effort, accomplish on their way home?

It occurs to me that, unless the season be too late, they might really, without very great inconvenience, leave the direct route, and come back by way of Mecklenburg; and having so lately transacted business with the Ministers of a Catholic Grand Duke in Italy, there would be a sort of epigrammatic satisfaction in transacting the same sort of business with

a Protestant Grand Duke in Germany. Sir Culling protests—and no doubt Lord Roden would protest if he were asked—that his principles extend to all classes, and therefore we are quite sure that the difference of religion would not produce the smallest effect on his notions of justice or on his conduct. Besides, Mecklenburg has the inestimable advantage of being a very much smaller state than Tuscany; in population only a third, and in superficial extent only a twenty-third part of the Italian; and therefore, I should respectfully submit, very much easier to bully and coerce. To be sure, the Court of Berlin, which has been so generous in the expression of its indignation against Tuscany, might not relish the expression of any direct hostility on the part of Lord Malmesbury against the majesty of this little Protestant Prince. M. Bunsen, who is so zealous for freedom of conscience in Italy, might not be quite so cordial when he is asked to look at the same question, with a change of parties, and a great deal nearer home. But if Prussia looms thus awfully in the background at Mecklenburg, it should not be forgotten that Austria was equally imminent and equally menacing at Florence; and in respect, therefore, of external difficulty, both the Grand Dukes stand on a nearly equal footing.

At Mecklenburg the case is this—and we implore the earnest attention of the new missionaries of toleration, Lord Roden and Sir Culling, to the facts we are about to relate.

At the beginning of this current year of grace, a nobleman in Mecklenburg, M. Von Klettenburg, became a Catholic, and all his family with him. The population of Mecklenburg is almost exclusively Lutheran, but in the two towns of Schwerin and Ludwigslust there are a few hundred Catholics whose existence is recognised by the law, who are of long standing there, and who by law are permitted to exercise their religion, to keep open chapel, and to enjoy the ministrations of a Priest. In these respects the case I am going to state is not nearly as strong as the case of Tuscany, because in Tuscany there are no Protestants, no Protestantism, no disposition towards Protestantism, nothing but the action of a confederation of monied foreigners to buy up souls. In Mecklenburg, as I have said, Catholicity exists, has long existed, and is a recognised part of society.—There is no question about the introduction of a religion for the first time—or rather—there is no question about the introduction into the country for the first time, not merely of a new religion, but of diversity of religion. This is the question in Tuscany; but in Mecklenburg diversity of religion already prevails, and the very religion now in dispute—the Catholic—has an actual and definite existence in the soil.

This being the case, M. Von Klettenburg, with all his family, became Catholic a few months ago.—When his conversion was effected, the question was how was he to hear Mass on Sundays and holidays of obligation? His hereditary mansion is said to be several miles distant from Schwerin and Ludwigslust, and he found it rather too long a drive for the children—to say nothing of himself and his lady—to go between twenty and thirty miles once a week at least, and (if the family were weekly communicants) before breakfast. So M. Von Klettenburg bethought him of having a family Chaplain. It is contended that this privilege of having a family Chaplain belongs to the new convert as part of his nobility, and that for the Government to forbid such a luxury is to violate the law; but leaving this question of “privilege” out of account, it seems to be admitted that the Government has a right to forbid Chaplains, and this supposed right it exercises. As soon as they learned that M. Von Klettenburg had a Catholic Priest in his house, down came a Ducal or Ministerial Rescript, commanding him to give that Ecclesiastic notice to quit his estates within eight days. The Government added, that “it was not disposed to tolerate any longer the presence of a Catholic Priest outside of Schwerin and Ludwigslust.” In pursuance of this peculiar “disposition” the Grand Ducal Government has recently added acts of a like nature.—Besides the two towns above named, the rule has been that Mass may be said at Rostock—I believe—during Whitsuntide, and at Butzow once a year. Families living where these remote and rare ministrations are not accessible have been in the habit of receiving in their own houses occasional visits from Clergymen located in the two cities of refuge allowed in that Protestant domain to the Catholic religion. But this horrid practice is to be allowed no longer. A Catholic Ecclesiastic lately travelled from Schwerin to Dornitz to say Mass in the house of a convert; but scarcely had he returned, than he received an order from the Minister of Public Worship, “interdicting the three Ecclesiastics of Mecklenburg from saying Mass elsewhere than in the above-mentioned localities.” These interdicts must be obeyed. If

they were violated, punishment would follow. What the punishment would be, whether it would be more severe than imprisonment, with good treatment and forced labor (at the needle), I am not jurist enough to determine; but assuredly it would be some punishment which the Ecclesiastic would not like, and, by the nature of the case, it would control his liberty of locomotion. I am sure that, as soon as these facts come to the knowledge of Lord Roden and Sir Culling, they will hasten with all their Dutch, German, French, and other associates to Mecklenburg; will make their way to Schwerin; will insist upon an audience, and will demand the repeal of those iniquitous laws by which, not proselytism is forbidden, but the very exercise and practice of the duties of religion in their own houses is forbidden to Catholics by a Protestant government. Above all things, I should like to be "there to see," while Sir Culling was trying his powers upon a Protestant Grand Duke.

Of course, I know very well that Sir Culling will not do what I beseech him to do. It is not his line to do it. His line of action is not mere toleration, but toleration to upset the Pope, toleration to disorganise Catholic society, toleration to revolutionise Italy. But toleration in Mecklenburg (or in Tahiti) are matters of very subordinate concern, and for which it would be mighty unreasonable to ask him to pay coach-hire.

Indeed, if I thought it were otherwise, I would have requested Sir Culling to stop before he reached Mecklenburg to spend a few weeks in Switzerland, and particularly in the Protestant cantons—to give them the advantage of his remonstrances, sermons, and exhortations, in behalf of the ancient and primitive Catholic population of that venerable democracy. At present these Catholic populations are the objects of pillage, their convents are suppressed, their Bishops are exiled, their liberties are confiscated, imprisonment and military execution are awarded them from time to time, merely for being Catholics, requiring the full and free exercise of their religion, and so sinning against what seems to be the fundamental law of Protestant liberalism. But even this I would not press upon Sir Culling, because I know that English liberalism has pronounced definitively against justice to Swiss Catholicity, and therefore to press him on so extreme a case would be putting his virtue to too rude and painful a test.

But having got him—if I could get him—to Mecklenburg, I would certainly try to bring him with his Dutch companions to their native country, Holland, and I would ask him and them to use their influence with their own countrymen—probably with some of their own number, and certainly with some of the most zealous Protestant Clergymen and laymen in Holland—to put down that eminently Protestant association, the Phylacterion, which binds its members to take no Catholic servants, always to procure work for Protestants rather than for Catholics, to distribute all favors on the same amiable but rather exclusive principle, and to pursue all these objects secretly with the help of a common fund. From Holland I would do my very utmost, if the weather were not so very cold, to persuade the whole body of these estimable gentlemen to take a short trip to Stockholm. I particularly wish to get Sir Culling to Stockholm. In a published letter the other day he called me a "person," but I am sure that if we could make that voyage together we should be the best friends in the world—especially if by his great influence he were to accomplish what I wish him to do.

Sweden, as all the world knows, is a Protestant country—brimful of the essence of Protestantism.—The way in which Swedish law and Swedish practice treat Catholics, I half think Sir Culling knows very well—for I am tolerably sure he and many of his friends read the *Tablet* to enjoy themselves over its shocking contents, and the *Tablet* has frequently drawn attention to the subject. In Sweden the law treats any man or woman who shall dare, I do not say to proselytise, but even to become a Catholic on his own account, very much more severely than the Tuscan tribunals have treated the Madiai. The punishment actually inflicted is confiscation of property and banishment out of the kingdom. In 1848 a proposal was made by Connt Stedingk to repeal so much of the existing law as inflicts on such Catholics confiscation and exile, but to leave them still subjected to the loss of all their civil rights. But the Legislative Committee, "whose business it was to present the motion to the States, have thought fit to reject it altogether, and the law, therefore, continues unchanged in all its barbarous ferocity." So wrote a correspondent in the *Tablet* of June 17th, 1848.—The same writer, Mr. Wackerbath, who had been recently residing in Sweden, adds what follows:—

"A man has lately been convicted of having read aloud a chapter of the Bible, and said aloud a Pater Noster before a few persons assembled in his house. For this offence he has been condemned to a fine of forty six dollars banco (about £3 5s.) or, in default of payment, to twenty-eight days' imprisonment, with fasting on bread and water. This case was remarked on by one gentleman in the Clerical Chamber, but he got the cold shoulder from his Reverend brethren."

On Saturday (8th July, 1848), a Lutheran Minister of Stockholm "caused an unhappy woman, mother of a family, to be waited upon by four police officers to ascertain whether the fact were, as her husband had, "in strict confidence," told him, that she had really been received within the pale of the Holy Church. The poor creature at first hesitated to allow herself to be taken through the streets by these persons; but on the four sergeants announcing that in the event of her refusing to accompany them they were instructed to use force, further opposition was, of course, not offered. On the victim's admitting the charge, the "Man of God" (Gudman) for so the Reverend abuser of the husband's

"strict confidence" styles himself, asked whether she knew the consequences of such an act. "How can you dare," said he, "to tear yourself from the arms of your husband and children and go into exile?"—The poor woman represented that she would assuredly be, and that her Reverend persecutor would certainly consider her the vilest of creatures were she thus to violate her conscience; and added that she had hope in the mercy and justice of the King. [King Oscar has, no doubt, the will, but not, I fear, the power to protect his injured subject.] "No, no," replied the Rev. gentleman, "don't flatter yourself with any such hope, for if mercy were holden out to such offenders, we should have half Stockholm turning over to the Catholics in a very short time." A brief interval has been granted to her for reflection, after which, the Minister was to denounce her (it is most likely done before this) to the King's Court, which apparently has no alternative but to condemn her to exile. So that she must be torn from her husband and children, and her little dowry of 400 rix-dollars banco (about £32 10s) confiscated, probably, however, given either to her husband or children, and herself banished. Banished, aye, and whither? Most probably, says my informant, to one of the many islands of granite, uninhabited and uninhabitable, where cold and hunger will soon consummate her martyrdom. I am writing for English readers, and on this, therefore, I need not add a word of comment.

"Another neophyte, an extensive merchant, J. P. Muller, has also been lately called upon to answer for his Faith by the Minister of his parish, Doctor Wallin, but as being a Norwegian citizen, it is questionable whether the cruelty of the Swedish law can reach him."

A little before these interesting Protestant occurrences took place, that is, about 1845, two gentlemen of the name of Nilson, one of whom was a painter, took it into their heads to become Catholics, and in obedience to the law were straightway ruined and driven out of the kingdom. What became of the other brother I cannot tell, but the painter went to Copenhagen, where the total ruin that had fallen upon him, joined to the anxiety and torture of a long and rigorous prosecution, fastened upon his health, and brought him speedily to the grave. He died in the spring of 1847 in the public hospital, and left behind him a family of beggars.

This very year a Catholic lady who went to Stockholm—from Germany I think—a Mlle. de Bagen—to take charge of a school established by the Catholic Pastor of the city, M. Bernhard, was, with M. Bernhard, arrested for the crime of making proselytes.—In Sweden, as well as in Mecklenburg, there is a society of Catholics already in existence. Any interference, therefore, with them is really an interference with their religious liberty. Mlle. de Bagen had converted several Swedish ladies, whereupon a cry was raised against her, the police were set upon her and the Priest, the press denounced them, and the accused were put upon their trial. They were defended (as eloquently as the Madiai) on technical grounds of laws; but I have not heard, or have forgotten how the matter ended.

Now, surely, while these things are taking place in every Protestant country in Europe, it is an odd taste which carries Sir Culling, and that most tolerant of men, Lord Roden, to the sunny south, to use their influence in behalf of toleration. There is ample room for them elsewhere. Let them shed their sweetness over the whole of northern Europe, in not one state of which is there a Protestant kingdom which might not profit by their labors. Let them go to any or every Protestant German state. Let them go to Holland. Let them go to Denmark, and, besides the Catholic victims of Danish law who are to be found there also, let them go to the public hospital, and inquire for the children of poor Nilson, whom Protestant toleration, has made orphans and beggars. Or rather, let them come home again to England, and let them help honest men in establishing religious equality—were it only in Ireland—and in protecting, in every part of the Queen's dominions, justice, protection, and toleration for the Catholic poor. But no; Sir Culling and his associates will not do this—and why? In their mouths, as I said before, toleration is a cant, and their real object is not introducing toleration where toleration is wanting, but to root out the Catholic religion, overturn the Pope, and revolutionise Italy. This being their business and pursuit they need not wonder if the inferior agents of the scheme get, now and then, a rap over the knuckles.

F. I.

CATHOLIC INTELLIGENCE.

The following letter has been addressed by his Grace the Archbishop of Tuam to the Clergy of his diocese:—

"St. Jarlath's, Tuam, Nov. 10.

"That the efforts of the enemies of the Catholic faith have failed of the success which they expected, is owing much to the zeal of the clergy, to the piety and the labors of the monks of St. Francis, in training up the young generation in several of our parishes.

"Of this meritorious body none are more deserving than the monks of St. Mary's-in-Partry, who have, during the past awful years of destitution and famine, successfully contended with the combined force of wealth and bigotry which the Protestant bishop, who has a residence in that parish, has been able to wield, to the great annoyance of the Catholic people.

"With the funds of their farm, cultivated by their own industry, they have saved many a destitute family from starvation, and in their schools, opened for the education of the poor, they dispense the great blessings of morality and religion.

"Yet such benevolent exertions, far from conciliating for them the good will of those who are perpetually lamenting the neglected condition of our people,

have, on the contrary, provoked their bitter hostility. "Protestant ministers, who should be ministers of peace, have been found so lost to propriety as to enter their schools insulting the religion and the clergy of the children. To enable those good men to carry on, this holy work of protecting the faith of the poor and persecuted people in that remote district, we authorize them to ask the contributions of the faithful.

"I JOIN, Archbishop of Tuam."

NEWMAN DEFENCE FUND.—We learn that £15 were collected on Sunday last, Nov. 24, in the churches of Antrim and Randalstown, including £1 each from the Very Rev. Daniel Curde, V.G., and Patrick Macaulay, Esq., Neills'-Brook.—*Tablet*.

BELFAST.—The collections towards defraying the expenses of Dr. Newman's trial took place in the Catholic chapels of our town on Sunday last. Belfast has nobly and liberally responded to the call made upon it. Its contribution towards the money raised to relieve an eminent Catholic Divine and a truly good man, from the enormous cost of the prosecution to which he was subjected, is worthy of the Belfast Catholics. In the three churches more than one hundred pounds was collected; and we are sure that the rest of the diocese will contribute in an equally liberal manner.—*Ulsterman*.

The Very Rev. Father De Helde, Superior of the Order of the Redemptorists, arrived on Friday to make arrangements for the permanent establishment of his Order in Limerick.—*Limerick Reporter*.

On Wednesday morning, Dec. 1st, two ladies, Miss Agnes and Miss Anna Maria Kenyon, sisters to the Rev. John Kenyon, made their solemn profession as Nuns of the Presentation Convent, Sexton street, Limerick.

THE JESUITS AT GORHEIM—TYRANNICAL PROCEEDINGS OF THE PRUSSIAN GOVERNMENT.

—The *Univers*, and other Catholic papers of the Continent, mention with indignation another instance of the Protestant spirit of "toleration." It appears that the Jesuit Fathers have for some weeks had a residence at Gorheim, near Sigmaringen, in the little country of Hohenzollern, attached to the Prussian states since 1850, and to which the same religious and political liberties were guaranteed as to the rest of the monarchy. Using a right which is only refused to criminals, these Religious had established themselves there, and study, prayer, and the labors of the holy Ministry were their occupation, when the Regency issued the following decree:—"In reply to the report of the 26th Oct., concerning the establishment of the Jesuits and foreign Priests at Gorheim, we declare to the magistrate, founding ourselves on the decree of August 5th, that an abode at Gorheim is not lawful for those among them who are strangers, and who have studied in the establishment of the Jesuits. The magistrate will, therefore, have to inform himself regarding each of the Priests by the revision of their passports and other legitimate documents, and the case so falling out, will give them the order to quit the country. We expect a report on the execution of the present decree in the course of a fortnight.—(Signed), "COUNT DE VILLERS." "Sigmaringen, Nov. 5th, 1852."

CONVERSION OF MISS STANLEY.—We read in the *Univers* that on Friday morning, Nov. 19th, a most interesting ceremony took place in the Chapel of the Blessed Virgin, at the Madeleine. Miss Stanley, a young English lady of distinction, presented herself to be received into the Catholic Church.—Her father, already a convert, had engaged her to receive instruction, and accompanied her, along with her mother, who will shortly imitate her example.

IRISH INTELLIGENCE.

REPRESENTATION OF LISBURN.—Sir J. Emerson Tennent has published an address to the electors of Lisburn, in which he announces his retirement from the representation of that borough.

Francis MacDonogh, Esq., Q. C., has addressed the electors of Carlow on Peelite and Free Trade principles.

THE LATE INVESTIGATION AT CASTLEBAR—TRIUMPHANT OVERTHROW OF THE ASSAILANTS OF MESSRS. MOORA, HIGGINS, &c.—A long correspondence has been published respecting the late investigation at Castlebar, into certain allegations made by the Tories of Mayo against Messrs. Moore, Higgins, and other gentlemen in their magisterial capacity. A report of the investigation was forwarded to Government by Mr. Sergeant O'Brien; and, after a lengthened interval, the Lord Chancellor has written to Mr. Moore, to say "that the charges brought forward against yourself, Mr. Blake, and Captain Higgins, with respect to your conduct at the petty sessions held in Castlebar on the 25th July last, have not been substantiated, and appear to have been without foundation."

THE DUBLIN MAYORALTY.—Yesterday the corporation elected Alderman Guinness to be Lord Mayor of Dublin for the ensuing year. Mr. John Reynolds opposed the proposition, which was carried by a majority of 43 to 6.—*Tablet*, Dec. 4.

MAYORALTY OF SLIGO.—Edward Howard Verdon, Esq., proprietor of the *Sligo Champion*, was re-elected Mayor of Sligo, on the first instant. This is the third time the municipal representatives of that borough have, unanimously, conferred the office of chief magistrate upon that gentleman.

John Francis Maguire, Esq., M. P., was on 1st inst. unanimously elected to fill the office of Mayor of Cork for the next year.

Alderman Hall, a Tory, was elected Mayor of Limerick on the 1st inst., by a majority of three over Mr. McMahon.

The Lord-Lieutenant of Ireland was installed Lord Rector of Glasgow University, on Tuesday last, with great state. His Excellency, on the mandate of appointment being read, delivered a very able address to the students.

A MONUMENT TO BANIM.—A movement is at length about to be made towards raising some public memorial to Kilkenny's poet and novelist, John Banim, whose resting place has so long remained unmarked and unrecorded. The present mayor of Kilkenny has intimated his intention of initiating the movement.—*Kilkenny Journal*.

FRACAS IN LIMERICK.—As Mr. O'Callaghan, an extensive merchant of Limerick, was passing through George-street, in that city, on Sunday, Mr. Richard Russell, brother of the present member, who has been petitioned against by Mr. O'Callaghan, exclaimed to another gentleman, "there's the fellow who petitioned against my brother." Mr. O'Callaghan then turned back, and a very bitter recriminatory dialogue ensued, but no blows were struck. Mr. O'Callaghan has declared his intention to take legal steps against Mr. Russell for the insult.

"PAPAL AGGRESSION" IN ENNISKILLEN.—The *Fermanagh Mail* states that the Catholic soldiers of the 91st Regiment were marched to the chapel of Enniskillen on Sunday week, under the command of Brevet Major Scott, preceded by the band of the regiment, playing as usual. In consequence a Protestant meeting was held on Wednesday at the parish church, pursuant to a requisition from the churchwardens, when resolutions, protesting against this proceeding as a "Papal aggression," were agreed upon.

IRISH EMIGRANTS IN AUSTRALIA.—Remittances from Irish settlers in Australia are steadily increasing, and there is every likelihood that the supplies from this source will, before very long, equal the sums transmitted from the United States. The inevitable effect must be to stimulate emigration to Australia to a very great extent; and, from present appearances, it is most probable that the exodus will proceed upon an enormous scale next spring. On Thursday week seventy registered money letters, sent by Irish emigrants at Melbourne, were received at the Limerick post office, with sums ranging from £50 to £500.—The writers in almost all cases gave the most encouraging accounts of the prospects in this colony, and held out strong inducements to their friends to join them. The American remittances although of immense amount in the aggregate, have generally consisted of small sums, averaging from £3 to £20.

MILDNESS OF THE SEASON.—As proofs of the mildness of the season we may state that on Friday the 3d inst., we observed, in a small garden on the Cromlin-road, cowslips and other spring flowers in full bloom and that we had left at our office on Saturday a flowered laburnum, which was discovered on the previous day in the garden of the Rev. Jas. Argue, Clareview, Ballyclare. The latter specimen is as perfect as if it had been cut in May.—*Banner of Ulster*.

IRISH CHEESE.—The manufacture of cheese on the English system has been recently introduced into this country, and is gradually extending. On an extensive farm, purchased by Mr. Dargan, the railway contractor at Mosstown, in the county of Westmeath, and rented by a Cheshire farmer, cheese of prime quality is now produced. The experiment has also been tried with success in some other counties, although as yet upon a comparatively small scale. Still, however, a sufficient quantity is manufactured to form a material item in our exports. From Cork last week a large amount of cheese was forwarded by steamer for the London and Channel markets, the forerunner, it is to be hoped, of many extensive and profitable shipments of this new description of Irish produce.—*Morning Chronicle Correspondent*.

SALES OF LANDED PROPERTY.—Three properties—one of great magnitude—were put up for competition on 26th Nov., at the Court in Henrietta-street, Dublin. The Mayo estate of Mr. John Bolingbroke, with a net rental of £452 a year, brought £7,530, or over 16 years' purchase. The extensive estates of the Earl of Courtown, situate in the county and city of Kilkenny, and comprising 7,728 statute acres, yielding a net rental of £3,439 per annum, realized the large sum of £65,570, being over 19 years' purchase. The gross amount of the day's sales, including a small property in the county of Cork, which was sold at the rate of 31 years' purchase, was a little over £74,000. Since the closing years of the last war, money was never so abundant in the Dublin market as at the present moment. People scarcely know where it has all come from.

THE IRISH QUEEN'S COLLEGES.—The *Dublin Evening Post*, hitherto a warm advocate of these "godless" institutions, and therefore not a bad authority in a matter that deeply affects their popularity, has announced that the Rev. Dr. O'Toole, Vice President of the Galway College has been unsuccessful in his mission to Rome, whither he went some months ago, with the hope of inducing the sovereign Pontiff to grant him, under the special circumstances connected with his case, permission to retain his office. We had no doubt from the first as to the result of the Rev. Doctor's journey to the Eternal City. Dr. O'Toole's case is, undoubtedly a peculiar one. He had not been a missionary Priest when he became connected with the Queen's College; and to accept the appointment, he was obliged to give up a very large private seminary of his own. But, when a great principle is at stake, the Holy See cannot reasonably be expected to rescind its solemn decision upon a matter that gravely concerns the purity of religion, even though the enforcement of its decree should entail much inconvenience upon individuals. Dr. O'Toole will, of course, bow to the will of Rome, and his Bishop, we may rest assured, will provide him with a suitable field for the performance of his clerical duties. The reader will not fail to observe how completely the announcement in the *Evening Post* confirms the contradiction we recently had occasion to give to a series of false reports which its Roman correspondent had furnished to the *Morning Chronicle*. According to that writer, the mission—official, but not official—of Sir Henry Bulwer to Rome, had been crowned with extraordinary success. In fact, the Ministry of which Mr. Titus-Act Walpole is a prominent member, was, if reliance were to be placed in the correspondent of the *Chronicle*, triumphant at Rome, over the Irish Church. The Archbishop of Tuam was to be reprimanded, the second order of the clergy were to be admonished, the ban was to be forthwith removed from the Queen's College, and everything was to be conceded by the Holy See to the anti-Catholic Government of this country on the footing of the most favored nation.—This absurdity was palpable enough to all who know anything of the state of feeling at Rome, but there were many "greenhorns," as Lord Palmerston would say, who were taken in by the positive tone in which the announcement was put forth. Since then, Lord Stanley felt it to be his duty to give the alleged conversations of our Tuscan Minister and Cardinal Antonelli, a flat contradiction; and the rest of the figment has been blown to atoms by the failure of the Rev. Vice-president of the Galway College to get the rule which prohibits all Priests from having any official connection with these institutions modified in his behalf.

THE GREAT EXHIBITION OF 1853.—Messrs. Hutton and Son, of this city, have been honored by a command to build a royal carriage, according to their own design, and without a limit as to the expense, for the use of her most gracious Majesty the Queen. The carriage is for exhibition in the first place, and afterwards for the purposes of royalty.—*Tablet.*

THE FRENCH AUTHORITIES AND THE IRISH EXHIBITION.—The *Art Journal* for December, advertising to the vast Continental support promised to the Dublin Exhibition of next year, says:—"Our Paris correspondent writes us that the approaching Irish Exhibition will be nobly supported by nearly all the first-rate manufacturers of Paris, particularly those connected with the fine arts, the whole of the bronze, the best of the bijoutiers, paper-stainers, carved furniture manufacturers, gunsmiths, porcelain manufacturers, bookbinders, silversmiths, carpet manufacturers, &c., and by the producers of those articles called emphatically 'Articles de Paris.' Mr. Roney, accompanied by his agent, has been received with the utmost urbanity by the greater number of fabricants. The President, Louis Napoleon, has promised the support of the government for the transport of merchandise to Havre, the election of a French commissary, the contributions of the Gobelins, Sevres, and Beauvais manufactories; these, added to much good will manifested by our artists, will make, no doubt, a most interesting exhibition, and novel in point of art, by the contrast of the different productions of the most celebrated schools of painting of Europe." The whole of the collection forming by the East India-house, which was to have constituted in itself a magnificent spectacle in London next year, will now figure exclusively in Dublin, owing to an arrangement come to between the Royal Society of Arts, through its president, Prince Albert, and the authorities in Leadenhall-street and the East.

KEILS PETTY SESSIONS.—Nov. 29.—This town, with its rich and beautiful surrounding district, still unfortunately continues to present the most painful scenes of distraction and disorganization amongst a community so well ordered and so tranquil previous to the fanatical attempts of the Ranters and would-be presbytery and their abettors to seduce the people from their ancient faith. Their efforts, however, have proved signally abortive—an utter discomfiture—not a single convert, notwithstanding all the means and appliances so profusely placed at the disposal of the emissaries of the London Missionary Society, have they been able to gain over, even from amongst the most degraded castaways of society. The holdings forth in the streets, lanes, and highways, have latterly, to a considerable extent, been abandoned by the Scripture readers, while the cabin-visiting nuisance has completely abated in consequence of certain manifestations on the part of the poor inmates, powerfully calculated to create alarm in the nervous system of the forbidden intruders. But the posing up in places, regarded in the most sacred light by the people, of printed placards teeming with the grossest reflections on, and the vilest vituperation of, the religion of the great mass of the inhabitants appears to be resorted to with redoubled perseverance—and, certainly, if the imported missionaries have not succeeded in making converts, they have done so fully in fomenting discord and disturbance to an alarming extent throughout the entire neighborhood. The truly excellent and ever vigilant pastor of Keils—the Very Rev. Mr. McEvoy—with his zealous and efficient assistants, the Rev. Messrs. Geoghegan and O'Reilly, are unceasing, and with the most gratifying success, in guarding their flocks from the audacious machinations of the aggressors of their faith. Under such circumstances, the Keils Petty Sessions Court continues to be filled with cases of a character hitherto unparalleled in the annals of its sittings.

In reference to the gradual revival of one of the most fertile sources of Irish misery—namely, the insane competition for the possession of land—the *Limerick Reporter* thus raised a warning voice:—"We deeply regret to learn that the insane competition for land, which has been so destructive of happiness in this country, has begun to manifest its existence in portions even of Tipperary, where extermination has done its worst, and where whole districts have become well nigh depopulated. Such is the rage for occupying farms, that in the comparatively unfruitful barony of Oweiny and Arra several hundreds of acres have been lately taken by 'speculators,' as we shall call them, who have bid up to £3 an acre for land which is really not worth half the money. This mad and vicious system is fraught with the utmost danger, and we warn those who indulge in it against the loss and ruin they are most likely to entail on themselves by a course which has been denounced at every Tenant-right meeting, against which the Catholic clergy are energetically opposed, and which, in any point of view, must be regarded with aversion by the hard-working farmer, who is only just now escaping from the unheard-of miseries of the last seven years.—There is nothing to warrant the revival of a system which has already done so much injury to Ireland, and we thus early raise the warning voice in the hope that remonstrance shall not prove vain. We hear that small shopkeepers in certain country towns are the most active 'speculators.' Do they not perceive that they are thus expelling their best customers—those who endeavor to live by the profits arising out of land?"

With regard to the potato crop in the great agricultural county of Limerick, the *Examiner* says:—"Since they (the potatoes) have been dug and in pits, so far as I had the opportunity of seeing, and I have been a good deal in several parts of Limerick, Tipperary, and Clare, they are a fair crop; as a general thing I would say that there is from a fifth to a third gone. But since they were pitted, none that I see (only in two instances), are in any way getting worse, so that it is the general opinion of well-informed persons that they will continue in the same state for the time to come. Farmers, taken in general, will have a supply until the 1st of May, and will besides have enough of seed. But the great majority of poor laborers will not have potatoes for another month, without speaking at all of seed."

MURDER OF MR. BATESON.—Monaghan, Nov. 26.—The adjourned investigation into the charges preferred against William McArdle and Bernard Rooney for conspiring to murder the late Mr. Bateson, took place to-day in the gaol, before Mr. Hunt, R.M., who said he alone was authorized by the government to investigate these charges. Mr. McMahon appeared for the prisoners, and cross-examined Brennan, the informer, at great length, and applied to have the prisoners admitted to bail.—*Dundalk Democrat.*

EMIGRATION.—Nov. 26, the ship *Anne* left Queens-town for New York, with 304 passengers, mostly from the counties of Cork and Kerry.

FREE TRADE VERSUS PROTECTION.—Even at the risk of repetition and at the cost of valuable space, it is perhaps but right to keep public attention alive to the daily increasing evidences of the growth of Irish agricultural prosperity in the absence of "protective" laws which are furnished by the provincial journals, many of them differing upon all other topics save this one of "unrestricted competition" as opposed to the policy of Protection. Two respectable authorities have already borne testimony to the improved condition of all interests in the northern and midland counties; and a Mayo paper, which seldom looks at the sunny side of a question, thus speaks of the present state of that county:—"In the halcyon days of 'protection,' 12 or 14 years back, oats could be bought in our market at prices varying from 2s. 6d. to 3s. per cwt.; oatmeal at 7s. 6d. to 8s.; excellent beef and mutton at 2d. to 3d. per lb.; pork, 1 1/2d. to 2d.; wheat at 6s. per cwt.; first flour, 12s. to 12s. 6d.; second, 10s.; third, 7s. 6d. to 8s. Fairs were scarcely worth attending to, so low were the prices of sheep, black cattle, and other stock. At present there is no 'protection,' opposed to the farmer and grazier we have open ports and flotillas from almost every foreign shore with breadstuffs, dead and live cattle, and every commodity fit for the use of man, and yet what is the result of this formidable competition? Our present price for corn averages from 5s. to 5s. 2d.; oatmeal is 11s. 6d. to 12s. per cwt.; wheat, 10s. to 10s. 6d. per cwt.; first flour, 15s.; second flour, 12s. 6d.; third, 10s. 6d.; Indian meal, 8s.; beef and mutton, 5d. to 6d.; pork, 4d. to 5d.; potatoes in the days of 'protection,' 1 1/2d.—now 5d. to 6d.; the fairs are well attended, plentifully stocked, the demand for sheep, heifers, bullocks, cows, calves, &c., astonishing, and the prices obtained almost incredible. Nor is this all—there are others, too, who are deriving considerable benefit at present by the improvement of the times. We conversed on the evening of the last fair day of Castlebar (the 18th ult.) with some of the shopkeepers in town, and in reply to our question, 'What sort of a market have you had?' one replied, 'A most excellent one. We had not sufficient hands to attend to the customers.—There can be no second opinion on the matter—the times are visibly improving; we now receive the shillings and pence from in the years gone by.' This was a soft-ware establishment. To our inquiries in the hardware and grocery establishments, the answers were—'It is astonishing—never saw such demand for goods in our line, and not that huxtering as to price which heretofore characterized the country buyers.' A gentleman holding a high and important official situation in this county, and who by virtue of his office has made a recent circuit of Mayo, has informed us that it is almost incredible what marked signs of improvement are to be seen wherever the population has been left in undisturbed possession of their holdings. Even in Erris, the Highlands of Mayo, in every direction he observed the face of the country stocked with sheep and horned cattle—the fields, in immense tracts, under turnips, mangold, and potatoes—the haggards well filled with stacks of corn, barley, and rye—and, in answer to his question 'How are the potatoes keeping?' the cheerful and healthy looking peasantry replied, 'Oh, be dad, excellent, Sir; they are all we could wish, and we have them in plenty.'"

FIRE IN FOWNES-STREET, DUBLIN.—At about ten o'clock on Monday night a fire was observed to break out in the above street. The house being of old construction, and containing a great deal of wood in its material, burned rapidly, and the wind being high, the entire house was wrapt in one sheet of flame.—The inmates fled on the first alarm, but the greater portion of the furniture and whatever other property might have been on the premises, were all destroyed. The extensive factory of Mr. McCullagh, situate in the immediate vicinity of the burning premises, suffered not a little. No life, happily, was lost. A man named Kelly, an inhabitant of Kingstown, mounted the roof of the house next the burning premises, in order to cut off the timbers communicating therewith; he fell through the burning rafters, and escaped, providentially, with a few scratches and bruises. The fire was got under before 12 o'clock.

DESTRUCTION OF CARGINS HORSE BY FIRE.—The *Roscommon Messenger* has an account of the destruction of the house of Cargins, near Strokestown, by an accidental fire, on Thursday night last. It had been the residence of the late proprietor, Mr. Daniel Kelly, whose estates were sold in the Incumbered Court some months since. Mr. Drought, the purchaser of the mansion-house and demesne lot, had only obtained possession on the 1st ult.

A Soldier of the 14th was last week interred with military honors in Jimerick garrison. The cause of his death was singular enough it being caused by a disease in the chest contracted from a wet cloth stuffed in his bosom, in order to give him a fullness in his appearance. He was but a young recruit, and preferred a wet cloth to a dry one, as it fitted more tightly without causing any chafes in his coat.

AN IDIOT AND HIS BURIED MOTHER.—One of the most affecting incidents which have recently come under observation has just been communicated to us by a gentleman, on whose statements we can place the utmost reliance. It appears that there resides in Castlewellan, in the county Down, a poor idiot, whose mother died, and was buried about five weeks ago, in Bryansford Churchyard. The helpless lad was evidently deeply affected by the loss which he had sustained, and last week, conceived that his fond parent had not been interred as she ought to have been, and that her body was floating in water under the soil, he proceeded with wheelbarrow and spade to the grave, disinterred the remains, and carried them away. The operation was witnessed by several neighbors, who, when they attempted to interfere, were obliged to withdraw, the idiot threatening their lives, imagining, it is believed, that they had some interest in the body, and were resolved, at all hazards, to obtain it. The parties in question, finding they were unable to restrain him, gave immediate information to the police, and, in a short time, the unfortunate, who had the coffin placed on the wheelbarrow, and on his way with it to the mountains, was arrested, and obliged to return. He was subsequently allowed, under surveillance, to carry off his wonderful burden; and it is stated that during three days and nights, he proceeded in the manner described, among and over the mountains, in the neighborhood; that he dug three graves, which did not seem to satisfy him; and that eventually, exhausted by fatigue, he reached Rosstrevor, where he had the remains decently and carefully interred. We mention the simple facts, without polish or commentary, believing that, in themselves, they convey information at once remarkably interesting and powerfully instructive.—*Belfast Banner.*

Michael Dnane and John Conolly, late Bible readers in the parish of Clifden, County Galway, and apostates from the Catholic faith, have returned from their apostacy, and signed a joint declaration, exposing the deepest remorse.

MURDER IN TIPPERARY.—A correspondent of *Scounders* gives the following account of the murder of a man named Hogan, living near Busherstown, Tipperary, on the borders of the King's County:—"It appears that Hogan was evicted from his holdings, but was permitted by Mr. Walker, the agent of the property, to continue on the premises, and to get what he could for the 'good will' of the place. In consequence of this permission, he had agreed with a person named Kenny to resign in his favor, subject to the approval of the agent, on receiving the sum of £10, to which Kenny assented, but subsequently having endeavored to obtain the possession of it without paying the sum agreed upon, Hogan, to use the common parlance of the neighbors, 'dealt' with another man, and by reason of his having dared to do so is assigned as the cause of his murder. A party, consisting of about ten men, all of whom were armed, attacked his house on Monday the 22d ult., and beat him in a most savage manner from the effects of which he languished and died on Friday night, 26th. An inquest was held on the following day, when the coroner's jury returned the verdict usual in all such cases, 'wilful murder against some persons unknown.' The wife of the deceased is in so delicate a state, from the injuries she received, and the effects of the fright, that her life is despaired of; so that in all probability the result of this outrage will end in the loss of at least two lives. Sub-Inspector Morgan and the police of his district are actively employed endeavoring to trace out the perpetrators of this barbarous murder. Strong suspicion attaches to Kenny, who stated that he never left his house on the day of the occurrence; but it has been proved that he was seen drinking that day with a large party in the village of Toonavara."

A dreadful occurrence took place on Wednesday, near Celbridge, when a notorious and most desperate character, named Philip Smith, met his death under the following awful circumstances.—It appeared that on the 12th of October last, Smith had planned the robbery and broken into the house of a gentleman resident near Clonee, in this county. A party of the Clonee constabulary, however, succeeded in apprehending him on the occasion. He was handcuffed heavily, after a desperate resistance, and taken by them to their barrack at Clonee for the night; but at an early hour on the following morning, the 13th, he contrived to effect his escape, manacled as he was. The constabulary were in immediate and active pursuit.—He was traced to Blanchardstown, and there it was ascertained that he had turned off in the direction of Swords. For the time, however, further traces of him was lost. A horrifying coincidence as to date and place here presents itself. It may be in the recollection of our readers that it was upon the night of the 13th ult., within two miles of Swords, that the ill-fated Smiths, brother and sister, were brutally murdered in their dwelling on Mr. Mangan's farm, and that since that period no clue whatever has been discovered to lead to the detection of the perpetrator of the crime.—After his escape from the police barrack, the first time the constabulary, we understand, became cognizant of his whereabouts was towards the middle of the present month, when there was reason to suppose that he was lurking in the neighborhood of Celbridge. Close but ineffectual search was made for him until the 18th inst., when, while Constable Richard Stafford, of that station, was conveying a prisoner named Thomas Reilly, arrested under a warrant, to the stationhouse, Smith suddenly appeared from behind a ditch, rushed on the constable, and discharged two shots at him, both of which took effect, dangerously wounding him in the neck. Since that the constabulary of the district have been unceasing in their exertions to effect his capture. On the afternoon of Wednesday, as a party, consisting of four men of the force, were in day patrol in the neighborhood, they applied at a house for admission, but were refused, and were about to enforce their demand for entrance when Smith rushed out, bearing in one hand a double-barreled pistol, in the other a blunderbuss. The police at once challenged him to surrender himself their prisoner. He answered No; that before they could take him he was sure of taking one of their lives at least. As he said this he raised one of the pieces with which he was armed, and was in the act of firing, when one of the police discharged his carbine at him with as it proved, fatal effect. Almost at the same instant Sub-Constable John Waldron received the contents of Smith's pistol or blunderbuss in the mouth, which, with one of his jaws, was dreadfully shattered, the wound inflicted on him being altogether of a very serious character. The criminal was raised and removed from the spot in a dying state. He had been hit in one of the thighs or knee, and before timely assistance could be procured to stop the effusion, he expired from loss of blood.—*Dublin Freeman.*

UNITED STATES.

The Catholics of Cincinnati were recently offered another Protestant meeting house, but refused to buy it. Protestantism is on the wane in the "queen city."

A vein of gold has been discovered in Bridgewater, Vermont. The gold formation is known to extend nearly the whole extent of the State.

Captain Gray, and the mates and crew of the American ship *Lady Suffolk*, have been imprisoned at Havana, on the charge of selling the ship for the slave trade, and equipping her accordingly. The arrest was based on information given by the British Consul.

TERRIBLE EXPOSURE TO SUFFERING.—A woman by the name of McCurdy was found in the woods, about three miles above this village, on the Morrinstown road, on Thursday evening last, in the last stages of exhaustion, produced by exposure and starvation. It seems that on Wednesday, the day before Thanksgiving, she had visited this village for the purpose of obtaining work for her needle, and failing in this, had started on foot for Morrinstown. She was much exhausted and faint, and was compelled to sit down by the roadside a number of times, to rest; and observing the passers-by stare at her, as she thought as if they supposed her intoxicated, she retired into the woods to escape observation, and sitting upon the ground between two trees, she fell asleep. When she awoke, she found she could not use her hands and feet. In this state she laid till the ninth day, exposed to the snow, and frost and rain, unable to attract the attention of those who were passing near her, and until she was accidentally discovered. When found, the circulation had nearly ceased. She was taken into the house of Mr. Benjamin Nevin.—*Ogdensburg Sentinel.*

CHURCH OF THE HOLY REDEEMER.—"The noblest works of man, in every age, have been done unto God." This familiar sentence was brought forcibly to mind, as we stood before this edifice—a new German Catholic Church, in Third street, near avenue A. The neighborhood is not an agreeable one to any of the five senses. It is a wilderness of inferior-looking brick houses, swarming with Germans, men, women, and children—particularly children. It is a region of small shops and beer-houses, of carns, stables, and never-swept streets. Every man looks about a dollar a day, and every woman seems to be washing. But see! what a noble work these people have done unto God! From this region of squalor rises the largest, one of the costliest, the most striking and impressive ecclesiastical edifices in New York. From the street to the cross, at the top of the tower, it is two hundred and fifty feet—fifty feet higher than Trinity. The architecture is of that intricate and elaborate design which is styled the Byzantine. Within its walls there is space for three thousand persons to sit, and for another thousand to stand. There are stained windows, broad aisles, marble columns, a magnificent altar, a superb ceiling, and numerous confessionals. A hundred thousand dollars will have been expended upon the church by the time it is finished; and at its side a convent, and convent schools, are soon to be erected. It was really affecting to observe how scrupulously and reverently every laborer, as he entered the church (consecrated but unfinished), removed his hat, even if to do so obliged him to put down his load, before he crossed the sacred threshold. Who shall say there is no vitality in the Catholic Church. It has vitality, because it enjoys the proud distinction of being a Church in which the poor man feels at home, and to which no rich man dares dictate, let him hire ever so large a pew. Protestants as we are, we could not but feel as we stood before this stately Catholic church, in that sorry neighborhood, that our church might learn some valuable lessons from its elder sister.—*Home Journal.*

THIS NINETEENTH CENTURY.—Who would have expected to meet with such a narrative as that which follows, in this the "nineteenth century"—least of all that what there is related to have occurred took place in the centre of the "most enlightened nation on the face of the earth?"

A WITCHCRAFT CASE.—*Philadelphia, Sept. 26, 1852.*—The trial of a singular case commenced in the Court of Quarter Sessions on Friday, and was continued throughout yesterday. The details prove the existence of as much ignorance as was exhibited in the days of Salem witchcraft. The defendants were Mary Clinton and Susan Spearing, who were charged with conspiring to cheat and defraud George F. Elliott, by means of fortune-telling and conjurations, which so influenced the mind of prosecutor's wife that they thereby extorted money indirectly from Mr. Elliott.—The conjurations practiced, as alleged by the Commonwealth, were, giving Mrs. Elliott a bottle containing some portions of Mr. Elliott's clothing, and telling her that as the clothing decayed, so Mr. Elliott would moulder away, until he would finally die by virtue of the spell; and that one of the defendants first poisoned the wife's mind, by telling her that Mr. E. was paying attentions to other females.

This story had so strong an effect upon her as to make her wish for his death. Another ordeal of witchcraft was for Mrs. Elliott to take her husband's clothes, tear them to pieces, and fill the bottle with them, to boil the contents nine times, and this would give him such extreme pain as to cause his death. This advice was paid for by Mrs. Elliott. Some of the disclosures brought out on this trial were of the most ridiculous character.

INSANITY IN AMERICA.

(From N. Y. Freeman's Journal.)

Our readers are familiar with the fact that where Protestantism prevails the causes of insanity are multiplied, and the number of cases is far greater than in Catholic populations. The *New York Daily Times* alludes very well to the following as some of the causes. He specifies among them Marriages forbidden by the Catholic Church, but says nothing, for example, of diseased consciences, that need the medicine of Confession, and wandering intellects that demand the anchor of a fixed and infallible faith! He says:—

"This terrible disease, insanity, we fear is on the increase among us. We are not able to show it by figures, for there are not the figures by which the increase or decrease of diseases, over any large extent of our country, can be either proved or disproved.—But in sundry localities, which do not much differ from the rest of our land, there are facts enough recorded to show that it is increasing, and every man is interested to know why this should be so.

"In one small place, an eddy in the tide of American life, where there was a remarkably large number of persons suffering under one form or another of insanity, we found the very obvious cause to be frequent intermarriages among relatives. This is a strange state of things for our country, where the young folks generally push out of sight of the old folks so soon as they are fully grown, and do not know a tenth part of their first-cousins when they come to a marriageable age. Another great cause is the heedlessness with which matrimonial alliances are formed between those who possess sound minds and those who do not, bequeathing a most melancholy predisposition to insanity to the descendants of such unions. But a far more general—a universal cause of insanity—a reason for its increasing prevalence—is the restlessness to which our countrymen are trained—we begin to hurry, so soon as we are born. We are hardly esteemed bright, unless we be prodigies in our cradles. Large heads—just short of hydrocephalic in size—are in great demand for the inmates of the nursery. The head is encouraged, the rest of the body is discouraged. The head is educated, the rest of the body is left as near as possible to its weakest, puniest state. We are always grinding in the mill? We work all day, and we work all night, if we can. If we can't, why then we refresh ourselves with some new excitement. We go to concerts, to operas, to theatres, to meetings; but if it is dull, we don't go again. We sit up late and get up early, and eat the bread of carelessness; and so we 'slave' on—there is no other word that tells the whole story. We do not sleep enough. Poor Reason we keep at work till his eyes are put out, and then he gropes blindly around, seeking for his throne—perhaps, like Samson, he lays hands on the pillars of the temple, and bowing, brings utter ruin on himself and all around. The poet well said it was strange that a harp of a thousand strings should keep in tune so long. Especially strange, when, night and day the hand, however unskilful, is pulling at them. It is only strange that insanity is not far more common than it is with us."

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THE TRUE WITNESS AND CATHOLIC CHRONICLE,

PUBLISHED EVERY FRIDAY AFTERNOON,
At the Office, No. 3 McGill Street.

TERMS:

To Town Subscribers. . . . \$3 per annum.
To Country do. . . . \$2 1/2 do.
Payable Half-Yearly in Advance.

All communications to be addressed to the Editor of THE
TRUE WITNESS AND CATHOLIC CHRONICLE, post paid.

Anonymous communications can never be taken
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THE TRUE WITNESS
AND
CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, DEC. 24, 1852.

NEWS OF THE WEEK.

The long-looked for financial statement of the
Chancellor of the Exchequer was laid before the
House of Commons on Friday the 3rd instant, and
has been favorably received; even the great thun-
derer of the press, the mighty Times, has nodded
its monstrous head in approbation, and for a time
all murmurs of opposition are hushed. The surplus
revenue, on the year, is put down at about £1,400,
000; the duties on tea and malt are to be reduced
considerably, whilst those on sugar are to be left un-
touched. Rumors of intestine strife in the Cabinet
are again rife, but there seems to be as yet no good
authority for them; a fusion with the Peelite party
is extremely probable; Lord Palmerston is also co-
quetting with the ministry, as if he would fain join
them.

No great amount of business has as yet been trans-
acted in Parliament, but there are plenty of notices
of important motions. The Earl of Enniskillen, and
the Earl of Winchelsea, in the House of Lords, and
Mr. Spooner, in the Commons, have given notice of
their intention to revive the Anti-Maynooth agitation.
Mr. Moore has notified his intention, to move, on an
early day after the recess, that the House resolve
itself into a Committee on the Government Church
in Ireland. Mr. Duncombe has given notice of his
intention to move the following resolution:—

"That it is the opinion of this House that the state of the
representation of the people in Parliament demands immediate
attention, with a view to the enlargement of the elective fran-
chise, and the correction of those abuses which the Reform
Act of 1832 was intended to have effected, but has failed to ac-
complish."

Mr. Fagan moved, in the Commons, that the House
should resolve itself into a Committee to take into
consideration the tax called "Ministers' Money" in
Ireland—a tax levied upon the poorer class of Catho-
lic residents in towns, for the support of the Pro-
testant clergy. The injustice of this odious tax was
acknowledged by men of all parties, but notwith-
standing, Mr. Fagan's motion was negatived by a
large majority. In reply to a question from a mem-
ber, Lord Stanley eagerly repudiated the charge of
having, through the mission of Sir H. Bulwer to
Rome, sought to re-establish diplomatic relations with
the Pope. The Hon. Baronet had had several in-
terviews with members of the Papal Government, but
as these interviews were of a private character, he
did not feel himself justified in laying them before the
House. Lord Derby has made an announcement
which is likely to prove interesting to Irishmen, as
illustrative of the real intentions of the ministry to-
wards that ill-governed country. Upon occasion of
Lord Donoughmore presenting a petition, complain-
ing of the turbulent proceedings at Cork during the
late elections, the noble Premier remarked, with
much emphasis, "that if it should be proved that any
body of men in Ireland prevented freedom of election,
it might be necessary for Parliament to devise mea-
sures to put a stop to such a system." As there is
no body of men which does, or which can, interfere
with "freedom of elections in Ireland," except the
Protestant landlords, who drive their miserable ten-
antry to the polls like flocks of sheep, there to vote
against their consciences upon pain of having their
cabins burnt over their heads, it is to be presumed
that Lord Derby alluded to them, and that some
measure will soon be introduced into Parliament for
doing away with "Landlord intimidation" at elec-
tions in Ireland.

The Government does not look upon the re-estab-
lishment of the Empire in France without apprehen-
sion; great additions are, it seems, to be made to the
naval and military establishments. Orders have been
issued for enlisting 2,000 additional artillerymen, and
for the purchase of 1,000 horses for the use of the
same arm of the service. Great additions are
being made also to the effective force of the navy,
and the coast defences are being augmented, and put
into a proper state of repair.

The Times publishes a characteristic correspon-
dence between Vincent Scully, Esq., M.P., and Sir
Francis Bond Head. The latter gentleman has lately
been making a tour in Ireland, and after a whole for-
night's sojourn in the Green Isle, felt himself moved
to give the result of his long experiences to the pub-
lic. So out came a book by the Hon. Baronet, en-
titled "A Fortnight in Ireland," full of the most
venomous libels against, and wholesale blackguard-
ism of, the Catholic clergy of that country, taxing them
with all manner of crimes—with using language in-

tended to incite the peasantry to violence, and with
denouncing obnoxious individuals from the altar, there-
by exposing them to the vengeance of an excited popu-
lace. At page 364 he said, speaking of the Catho-
lic clergy—

"Of the conduct and speeches of the Irish priesthood dur-
ing the late elections, I received from gentlemen, and persons
of high character, who were present, and whose names, if
called upon, I can produce, statements on the truth of which
the reader may implicitly rely. I have not been requested by
these individuals to withhold either their own names, or the
names of the priests, extracts from whose speeches I shall
briefly detail."

Hereupon, Mr. Scully wrote to Sir Francis Bond
Head, calling upon him to redeem his pledge so pub-
licly given, of producing the names of his informants
"if called upon," and specifying the statements respec-
ting the conduct of the Catholic clergy, for which he
"called upon" the Hon. Baronet to produce his
authority. Like most libellers, Sir Francis Bond
Head, when "called upon" to produce his authority,
felt himself unable to do so; and so this Honorable
Baronet in his reply to Mr. Scully declined to com-
ply with the reasonable request of the latter gentle-
man, upon the plea that "were he to do so, he con-
scientiously believed that his informants would be de-
nounced by the priests, and their lives and properties
would be in danger." In this honorable manner does
Sir Francis Bond Head redeem his pledge, "of pro-
ducing the names of his informants, if called upon."
Comment upon the above is unnecessary; besides, it
is the usual way in which a true Protestant always
contrives to shuffle out of any hobble into which his
natural, and unrestrainable appetite for lying, and
slandering Nuns, Priests, and Jesuits, may have
brought him. Much such an excuse did the Montreal
Witness give, when we called upon him for the
name of, and other particulars concerning, his "run-
away Jesuit," who had been confined, and whose life
had been threatened, in the Montreal Inquisition.

Authentic intelligence from Rome has been re-
ceived, announcing the determination of the Pope to
enforce the decision which prohibits all Catholic ec-
clesiastics from having any connection with the "God-
less Colleges" in Ireland. In consequence of this
determination, the Rev. Dr. O'Toole has sent in his
resignation of the office of Vice-President of the Gal-
way College. This is the best answer that His Hol-
iness could have given to Sir H. Bulwer's impertinent
mission to Rome.

On Thursday, the 2nd inst.,—amidst the shouting
of the people, the cries of "Vive L'Empereur" from
the army, and the din of artillery—Napoleon III.
was proclaimed Emperor of the French; the lumbag
of a Republic was declared at an end, and the mono-
archical principle once more was inaugurated in
France. The monarchical principle thus re-estab-
lished being the principle, not of hereditary, but solely
of elective, monarchy, there is no great reason for
believing that the Imperial crown is destined to re-
main long attached to the family of the present pos-
sessor; for what one generation, by its votes, has
given, another generation can, most assuredly in the
same manner, transfer to another; elective mono-
archy may be established in the person of Napoleon,
hereditary monarchy only in that of Henry V. How-
ever, the present dynasty may perhaps last our time,
and we have all reason to be thankful to God, that
He has given to distracted France a strong and able
ruler, the foe of democracy and *Republique Sociale*,
able and willing to crush the beast demagogism be-
neath his feet. It is said that His Holiness the Pope
has declined coming to Paris to consecrate the new
Emperor, who has nevertheless the good wishes of
the friends of peace and order in Europe, and the
thanks of all good Catholics for the services that he
has rendered to the Church, in delivering the Holy
City from the yoke of cut-throat Rascaldom.

"CORRESPONDENCE BETWEEN HIS LORDSHIP
THE BISHOP OF TORONTO AND THE CHIEF SUPER-
INTENDENT OF SCHOOLS ON THE SUBJECT
OF SEPARATE COMMON SCHOOLS IN UPPER
CANADA."—Printed by order of the Legislative Assem-
bly.

Before making any remarks upon this correspond-
ence, or upon the infamous system of State-Schoolism,
the workings of which it displays, it would be
well to state plainly the circumstances which gave
rise to it.

By the XIX section of the Upper Canada "School
Act" it is provided, that—"It shall be the duty of
the Municipal Council of any Township, and of the
Board of School Trustees of any City, Town, or
incorporated village, on the application in writing of
twelve, or more, resident heads of families, to author-
ise the establishment of one, or more, Separate
Schools, for Protestant, Roman Catholic, or colored
people . . . provided thirdly, that each such Sepa-
rate Protestant, or Roman Catholic, or colored,
School shall be entitled to share in the "School
Fund," according to the average attendance of pu-
pils attending each such Separate School."

The meaning of this clause is clear enough, with
one exception—that is—it is not clearly explained
what is meant by the words—"School Fund"—
from a misapprehension of the meaning of these
words, the whole controversy, as it at present stands,
has arisen. The XL section, which professes to de-
fine "what moneys constitute the Common School
Fund," throws but little light on the subject; it
enacts:—

"That the sum of money apportioned annually by the Chief
Superintendent of Schools . . . and at least an equal sum,
raised annually by local assessment, shall constitute the Com-
mon School Fund."

Now the interpretation put upon this clause by Dr.
Ryerson, and the advocates of State-Schoolism gen-
erally, is—that the "School Fund," in which the
Separate School, in virtue of the XIX section, is
entitled to share, consists solely of the Legislative
grant, and of a sum equal in amount, raised by local
assessment; but, that if the Board of Trustees raise
any sum by local assessment, greater than is required

to entitle them to the Legislative grant, such surplus-
age constitutes no part of the "School Fund" in
which the Separate School is entitled to share. The
practical result of this interpretation is this—that a
Separate Catholic School is entitled to receive, ac-
cording to the average attendance of pupils, its share
of the annual Legislative grant, and its share of a
sum equal in amount to that Legislative grant, raised
by local assessment; but, if the Protestant Trustees
of the Protestant School think fit to raise, by local
assessment, a sum greater in amount than the Leg-
islative grant, then, although that assessment falls as
heavily upon the property of Catholics as upon that
of Protestants, still the former are not entitled to
receive, for the support of the Catholic School, one
penny of that extra sum, to which they are by law
compelled to contribute; in fact this interpretation,
though it may be in accordance with the letter of the
XIX section of the School Act, is entirely opposed
to its spirit, and gives, to the Protestant majority, the
power of robbing the Catholic minority to any ex-
tent, and that for the support of an educational sys-
tem to which every true Catholic is conscientiously
opposed, and which it is the duty of every loyal son
of the Church to endeavor to overthrow by every
means in his power; by quiet and peaceful means, if
possible—certainly.

It seems that the Catholics of Chatham had, in
1851, claimed their right of having a Separate School-
for the education of their children; and that they
received out of the Legislative grant, the sum of £4
10s., although their proper share was £37 10s.
In the mean time the Protestant Trustees, having
decided upon the erection of a Protestant school-
house—to which Catholics certainly might have
access, if only they would become renegades to
their Church—and requiring for this purpose the sum
of £1,200, levied a tax, upon Catholics and Pro-
testants indiscriminately. "To this we submitted
cheerfully"—says Mr. Williams, one of the Trustees
of the Catholic School at Chatham—"under the im-
pression however, that we would be allowed a pro-
portion thereof for the payment of our teacher, and
have the use of a reasonable part of the School-
house, or an equivalent; but so far the Board of
Trustees refuse us both, and we have received no
support whatever, excepting the small sum of £4 10s
—out of the Provincial grant. We are perfectly
willing to support the description of school we pre-
fer for ourselves"—continues the writer—"entirely
independent of our neighbors, and we cannot un-
derstand why they cannot content themselves with
the same privilege"—that is—Mr. Williams cannot
see any reason why Protestants should have the
power to tax Catholics to build a Protestant School-
house. This letter was written on the 15th January
last, to the Hon. S. B. Harrison, Chairman of the
Council of Public Instruction in Upper Canada.
This gentleman in reply, referred the Catholic com-
plainant to the Methodist Chief Superintendent of
Schools—the great "Absolute Me"—of Upper
Canada, in whom wisdom has become incarnate, and
after whose retirement from office it is confidently
expected that intellectual chaos will come again. It
is easy to guess what kind of redress Catholic com-
plainants would obtain from their Methodist lord and
task-master.

In the meantime, the complaints of the Catholics
of Chatham reached the ears of his Lordship the
Bishop of Toronto, who, on the 20th February, and
again on the 7th of the following month, laid his
grievances before the Chief Superintendent, pointing
out the gross injustice that was done to the Catholic
population of the Chatham district, in compelling
them to pay for the erection of a School house from
which, as Catholics, they could derive no benefit—
and the gross violation that was offered, in some of
the mixed schools of the same district, to the spirit
of the XIV section of the School Act, by the em-
ployment therein of anti-Catholic histories of Eng-
land as text books—books which, in his reply, the
Chief Superintendent admitted were "not sanctioned
by the Council of Public Instruction," and were
"very defective."

To these well founded complaints of the Bishop of
Toronto, Dr. Ryerson made answer by expressing
"his regret that demands for exemptions and advan-
tages have recently been made on the part of some ad-
vocates of Separate Schools, which had not previously
been heard of during the whole ten years of the ex-
istence and operations of the provisions of the law for
Separate, as well as Mixed, Schools. I cannot but
regard such occurrences"—adds the worthy official
—"as ominous of evil." Yes—ominous of a break
up of the system of State-Schoolism—ominous of a
cutting off of the source from whence "Jack-in-
office" derives his bread and butter, his tea, sugar,
and extras—ominous of the dismissal from the sweets
of place and salary, and of the retirement into private
life, of that monstrous anomaly—that official solecism
—"A Chief Superintendent of Education." No
wonder that these complaints of the Catholics of
Chatham excite regret within the official bosom of
the "Chief?"—no wonder that a "demand for ex-
emption" from taxation for Protestant Schools, after
"ten years" patient, and ass-like endurance of the
burden, should appear most monstrous in official eyes.
The eels have been for so long—for "ten years"—
accustomed to be skinned alive—that it seems incre-
dible that they should begin to wriggle and twist now.
Tap them on the head good "Chief Superintendent,"
with a "Down Wantons, Down"—or your salary,
your red tape, and all the perquisites of your office
will be in exceeding jeopardy.

Another just cause of complaint, on the part of
the Catholics, against the State-Schoolism of Upper
Canada, is afforded by the conduct of the school au-
thorities who, when they have the power, compel
Catholic children to assist at Protestant religious
exercises. At Georgetown, Esquering, for example,

there was a Mixed School, supported by Catholic as
well as Protestant money, and attended by the chil-
dren of Catholics and Non-Catholics. The teacher,
a reduced Methodist preacher, was in the habit of
compelling all the pupils to assist at the religious
exercises in use amongst Methodists, and when re-
monstrated with by the Catholic parents, the saints
replied—"that if Carroll"—the father of five of
the Catholic children thus unjustly dealt with—"and
his forefathers went to hell, that was no reason why
his children should be allowed to go there too."
Well aware, by experience, of the uselessness of
appealing to a Methodist "Chief Superintendent"
against the tyranny of a Methodist understrapper, the
Catholics of Esquering very properly made known the
injustice done to them, through the columns of the
Toronto Mirror in April last, a mode of procedure
highly distasteful to the "Chief Superintendent,"
because it showed up, in its true colors, the odious
system which he gets his living by supporting, and
because it was effectual to put a stop to the grie-
vance complained of; for it is but just to the
"Chief Superintendent" to admit, that after the
gross misconduct of the School authorities of Es-
quering had been made public, and had attracted
pretty general attention and reprobation, he spoke out
in strong terms of condemnation of the proceedings
of the Trustees, but at the same time reprobated, in
still severer terms, the audacity of Mr. Carroll, and
the Catholics of Esquering, in seeking redress from a
tribunal, not presided over by, and not subject to,
"Me"—the "Chief Superintendent."

Here then are two grievances complained of by
Catholics, and which have given rise to the "Cor-
respondence" before us—a correspondence in which,
the Bishop of Toronto calls in vain for redress, and
the "Chief Superintendent" assures the Catholics of
Upper Canada that whilst he is in office it will be in
vain for them to look for justice. Our "Chief Su-
perintendent" is indeed explicit enough. Puffed up
with a fancy of his own importance, and the dignity
of his office, "Jack" looks upon any opposition to his
supreme will as "flat burglary." Listen to him:
Catholics, above all Catholic parents, and remember
he is addressing one of your Prelates, the anointed
of the Lord, to whom alone is entrusted the spiritual
supervision of all the Faithful in the Diocese of To-
ronto.

His Lordship, in the letter marked No. 6 of
the series, had expressed his determination to refuse
the Sacraments of the Church to any Catholic parent
who should send his children to any of the Mixed
Schools, wanting in certain prescribed conditions.
Hereupon our Methodist Scion, in virtue of his govern-
ment situation, takes the Catholic Bishop to task:—
"I cannot but see, that the carrying out of such a
system, on the part of your Lordship, must place the
Roman Catholic youth of Upper Canada in a deplora-
ble condition, and doom them and their descendants
to a hopeless inferiority in comparison with other
classes of their fellow citizens. I feel that I am not
exceeding My duty in speaking plainly and strongly
on this point, since the educational interests of all
classes have been entrusted to My care, and I am
bound by official, as well as Christian and patriotic
considerations, to do all in My power to prevent any
single child in Upper Canada from growing up in ig-
norance, and therefore in a state of vassalage and
degradation in our free country." There, Catholic
parents, what do you think of that as a pretty speci-
men of impertinence from a Methodist preacher?
Since when, you will naturally be inclined to ask, and
by whom, were the "educational interests" of your
children "entrusted to My care"—of "Me"—Dr.
E. Ryerson, Methodist preacher? You used to
fancy that your children were your children—that
you were responsible to God and to His Church
alone, for their educational interests, and that no body
else had any business to interfere; you did fancy—
oh thoughtless Catholics—that you knew how to train
up your dear little ones in the fear and knowledge of
the Lord—that you could, by the grace of God,
preserve them from "vassalage and degradation"
without calling upon the great "Me" for advice or
instruction: your Bishop too thought, in virtue of his
divine commission, that it was his duty to point out to
you, what moral dangers to flee, and to warn you
against those rocks and breakers upon which so many
have made shipwreck of their Faith, and have be-
come cast-away; and that to him alone belonged the
right to judge, to whom the Sacraments of Christ's
Holy Church should be given, from whom withheld.
You were all mistaken: neither you, nor your Bishop
have a word to say in the matter; for have you not
a "Chief Superintendent," to whom is intrusted the
"educational interests" of all the children of Upper
Canada? who, as an "official and a Christian," is
bound to keep your children from "ignorance, vassal-
age and degradation," and who is privileged to dic-
tate to your Pastor how, and to whom, the Sacra-
ments shall be administered? All this have you got,
oh happy Catholics of Upper Canada! and if it be
impossible to congratulate you thereupon—if it be but
mockery to bid you be thankful for so many official mer-
cies, it is, we fear, equally useless to bid you be much
longer patient under such an infliction. The time for
patience is passing fast—the time for action, for deliv-
erance from bondage, and the ignominious yoke of
State-Schoolism, has pretty nigh arrived.

Thus stands the matter. The Catholics of Upper
Canada demand that, if they be taxed for purposes
of education, for the payment of teachers, or the
erection of School-houses, value for their money shall
be given them, in the shape of Schools, of which,
without doing violence to their consciences, and dis-
obeying the precepts of their religion, they can make
use; or, that if the Protestant majority will not ac-
cede to this, that they shall at least abstain from tax-
ing, or rather robbing, Catholics for the erection of
School-houses, and the support of Schools, of which

honest and conscientious Catholics can make no use, and from which they can derive no benefit. To this, the advocates of State-Schoolism, speaking by the mouth of the ABSOLUTE ME, make answer—"I"—that's ME again—"I remark also that the supporters of a Separate School are not exempt from any property tax which may be levied for the erection of a Common School-house, or for the support of the Common School. See MY"—Oh! ME! "circular &c., &c., printed in the appendix to MY"—there he is again—"last Annual School Report."—Whereupon the Rev. Rupert Eber, Catholic Missionary Priest at Wilmot—where the Catholics, though supporting Schools of their own, are also taxed for the support of the Protestant Schools—hesitates not to "call that taxation an act of open injustice, a kind of robbery not very different from pillaging and robbing"—a sentiment with which every honest man, we are sure, will cordially agree.

We must postpone some farther remarks upon this "Correspondence," and upon the "Annual School Report," until next week.

"The TRUE WITNESS acknowledges that church authority is the point upon which he is strong in his controversy with Protestants, and adds that it is the point upon which we decline to meet him. Will he have the kindness to state his argument in favor of church authority—i. e., infallibility—briefly, and we will see what it amounts to. He surely does not require us to prove a negative."—*Montreal Witness*.

The argument in favor of the existence of an infallible, living, authority, or witness, to the truths revealed by God, through Christ, to man, we have, as our cotemporary well knows, stated often enough already. His request is a mere shift to avoid the confession of his inability to reply,—as, to those who find it difficult to answer a plain question, it is often convenient to feign deafness. But not to give our cotemporary an opportunity to say that we have shirked a challenge, we will once more, even at the risk of being tedious, "state the argument in favor of Church authority."

Our first proposition is—that God has given to man, through Christ, all that is necessary for his salvation. If our cotemporary denies this, we think that he must be content for the future to renounce all claim to the title of Christian; in his reply, if he shall think fit to favor us with a reply, he will please state which of our propositions it is that he denies, or protests against.

Our second proposition is—that Christ has revealed certain dogmas, or supernatural truths, and that a belief in such dogmas is essentially necessary to salvation.

Our third proposition is that, as the dogmas so revealed by Christ are in the supernatural order, and therefore not discoverable by human reason—as human reason, left to itself, has no means of discovering what dogmas Christ has revealed—and as it is absolutely requisite for man to know with certainty what dogmas Christ has revealed, before it can be possible for him to believe them, as revealed by Christ—so also some means of knowing with certainty, what dogmas Christ has revealed is essentially necessary to man for his salvation.

But by our first proposition—"God has given to man through Christ all that is necessary for his salvation,"—we therefore conclude that God has given to man some means of knowing with certainty what dogmas Christ has revealed: but, as certain knowledge cannot be obtained from any but an infallible authority, we conclude that God has given to man an infallible authority, through which he may learn what dogmas Christ has revealed.

If our cotemporary will admit the truth of these propositions, and we see not how he can deny any one of them without denying either—the justice of God—or that Faith, that is—belief in the dogmas revealed by Christ,—is essentially necessary to salvation, we shall have only to try and discover, by the aid of history, what means Christ has appointed, through which man may attain to a certain knowledge of the dogmas or supernatural truths, by Him revealed, and a belief in which is essentially necessary to salvation, assured that if we succeed in our researches we shall have found the only means given, by God to man, through which he can obtain that essentially requisite knowledge—an authority in the same order as its founder, infallible if we were infallible—fallible only upon the hypothesis that He also was fallible, a cunning deceiver, or else a dupe, grossly deceived, as to the extent of His power and authority.

Our first proposition is—that the writings contained in the books called the New Testament are genuine historical documents; we do not say, divine, or supernaturally inspired documents, for inspiration is not requisite for historical credibility—but simply genuine, and historically credible.

Our second proposition is—that in these historically credible documents it is recorded—that Christ, before His disappearance from earth, appointed a body of men, selected from the great body of His disciples, as His Apostles—that to them He gave commission "to teach all nations"—that breathing upon them He imparted, or professed to impart, to them, certain supernatural endowments to enable them to fulfil that commission—that He professed to send them "even as He had been sent by the Father," and finally, that He promised to them His continual presence "even to the consummation of all things."

Our third proposition is—that in these same historically credible documents, there is no trace of Christ's having appointed any other means for the transmission of a knowledge of His dogmas to future generations.

We therefore conclude that the means, and the only means, appointed by Christ, through which man can obtain infallible certainty as to what dogmas Christ has revealed, is—the teaching of a body of men, by Him commissioned "to teach all nations" and by His presence supernaturally assisted "even until the consummation of all things."

To this body of teachers we give the name of Church—or *ecclesia docens*; and we conclude to its infallibility from the fact that, its teaching is the only means given by Christ to man, in order that he may learn with infallible certainty what dogmas Christ has revealed.

Where that body is?—and of what composed? it is not our purpose at present to discuss; all such discussion would be ludicrously out of place until the settlement of the previous question: "Is there such an infallible body of teachers?" That point settled, and not before, need we attempt to ascertain where, or what, that body is.

We have now stated the argument in favor of Church authority; we do not require our cotemporary to refute it, "by proving a negative," on the contrary, we defy him to refute it by proving any positive and contrary thesis. He has got our propositions before him; if he contests any one of them, we will, if he will but tell us to which it is that he opposes his Protest, sustain it to the best of our abilities. We have given him plain statements, and we beg of him in his reply to do the same: not to deal in vague suppositions and assumptions, nor to take anything for granted before it is proved. If he has a positive and contrary thesis to produce, we call upon him to produce it, reminding him, that as a Protestant, and as one professing to believe that in matters of religion nothing is to be believed but what can be proved from the Bible, he is bound—upon pain of approving himself false to his Protestant principles—to prove everything he advances from the Bible only. Thus, if he wishes to prove that Christ has appointed some other means, besides an infallible body of teachers, for transmitting to all future generations a knowledge of His revealed dogmas, it is from the Bible, and the Bible only, that he must adduce his proofs.

PROTESTANT CONSISTENCY.

We had occasion the other day to notice the singular inconsistency of our separated brethren who arrogate to themselves the title of "Orthodox," in objecting to Catholics excluding from their families, schools, and reading rooms, books and papers of an Anti-Catholic tendency; whilst at the same time, the very same conduct is pursued by the "Orthodox" towards what they conceive to be "Anti-Orthodox" publications. As Catholics we do not profess liberality: in its modern acceptation we abhor the word, for it means, if it means anything, either indifference to truth, or else, a compromise between the truth and a lie. We therefore scout liberality, and recognise the duty of parents, masters, and of all in authority, to destroy, or at all events, to banish from society, all publications of an immoral, and Anti-Catholic tendency; and we can do this consistently with our principles, for we profess to have an infallible authority as to what is immoral and irreligious. Far different is it with all sects of our separated brethren: they have nothing but the "private judgment" of the individual to appeal to. What is immoral in one man's opinion, may be quite moral in another man's opinion; thus Luther insisted upon the morality of Polygamy. What is contrary to the Word of God, as "one man understands it," is often quite in accordance with the Word of God as "another man understands it." Clearly, then, when the "private judgment" of the individual is the last court of appeal to which the questions of—morality and immorality—religious and irreligious—can be carried, no man, no body of men, who recognise the principle of "private judgment" have any right to prevent, or even to attempt to prevent, the unlimited circulation of any description of book. If an *Index Expurgatorius* be tyranny on the part of Catholics, what must it not be on the part of Protestants? Worse than tyranny; it is an inconsistency, the most disgusting crime of which an intelligent being can be guilty: and yet how constantly are our Non-Catholic brethren guilty of it. Here, for example, is the complaint of the *London Leader*, a Protestant Unitarian paper:—

"CLERICAL INTOLERANCE.—It is often asked, and asked with natural surprise, why the clergy, who have revealed Truth snug in their own possession, should in general be so averse from discussion, so intolerant of antagonistic publications, while philosophers, with no surer guides than logic and common sense, never decline controversy. We read orthodox publications—finding them supremely harmless; but the Orthodox will not, if he can help it, suffer our works to have readers—finding them "dangerous." In Nottingham, a town of about 100,000 inhabitants, no copy of the *Westminster Review* was to be had at any public library, two or three weeks ago; and in more than one public subscription library of our provincial towns the *Review* has been excluded by the active clergy, "alarmed" at its contents. At Warwick, a clergyman wrote on the back of the *Review*, "The article on the Restoration of Belief is full of awful blasphemy," and forthwith exerted himself to rid the library of a work containing such articles. Now this said article is generally understood to be the production of a Christian minister, as remarkable for the fervent piety as for the glowing eloquence and amazing subtlety of his writing; but, being an Unitarian, he of course "blasphemes," and his writings must be repudiated with saintly horror!"

The *Quebec Gazette* makes a very lame reply to the strictures of the *Mercury* upon the conduct of the Government in sending Berubé and his wife, to the Penitentiary for life, because they were not proved guilty of murder.

The *Mercury* thus states his case:—

"If the prisoners are both legally convicted, they should both be hanged; if not, they should both be discharged from custody; but the government halts between an execution and a false imprisonment." Are the prisoners sent to Kingston because they have been legally convicted, and the government are determined never to hang another man in Lower Canada; or is it because doubts are entertained of the legality of the conviction?

Difficult question this for *Gazette* to resolve; if the prisoners were legally convicted of poisoning, why, in the name of all that is absurd, have they not been hung? If they were not legally convicted, why, again, in the name of all that is absurd, are they still shut up in the Penitentiary? what is the wonderful *via mediâ* between "Guilty," and "Not

Guilty," which our clear-headed, logical, rulers have discovered? These are the questions which we call upon the *Gazette* to answer; we call upon him just simply to name the crime of which the prisoners have been legally convicted, and for which they are now imprisoned in the Penitentiary; or else to admit that they have been illegally imprisoned. Our cotemporary tells us that "it is a principle of English law that if a doubt exists as to the validity of the testimony, the prisoners shall have the benefit of it;" most certainly, and here is what we complain of—that, though great doubt exists as to the "validity of the testimony" upon which the prisoners Berubé and Cesaree Theriault were convicted, they have not had the benefit of it. The doubt was, not as to the amount of the prisoners' guilt, but, whether they were guilty of any crime at all; if then the "benefit of this doubt" had been given to the prisoners, they would have been at once dismissed from confinement, as "Not Guilty" in the eye of the law; but they have not been dismissed; they have been treated as convicted criminals, and therefore have not enjoyed the benefit of "the doubt as to the validity of the testimony" adduced against them; and thus in their case, what the *Gazette* truly calls "a principle of English law" has been shamefully violated. Again we call upon the *Gazette* to name the crime of which the prisoners Berubé and Cesaree Theriault have been legally convicted, and for which they are now suffering imprisonment in the Penitentiary.

We see by the Upper Canada papers that a whole batch of murderers has been relieved at once, and every week brings fearful accounts of the rapid increase of brutal crimes, for well the murderer knows that under the present regime, he may cut throats, and outrage women, with impunity. Alas! it is too true that in Canada, as at present governed, there is no sufficient protection for life and property.

How vain are all Legislative enactments against intemperance, may be seen from the following report of the laws in Sweden against drunkenness. Sweden it must be remembered is,—if Mr. Laing's, a Protestant writer's account may be relied upon—the most thoroughly depraved nation on the face of the earth, rivalling, if not out-doing Scotland in its amount of drunkenness, and in impurity, and the practice of all uncleanness, far out-doing, not only Scotland, but every other country of whose annals we have any record, with the exception of the Sandwich Islands since the introduction of Protestant Missionaries with Syphilis and Methodism:—

"SWEDISH LAWS WITH RESPECT TO INTOXICATION.—The laws against intoxication are enforced with great rigor in Sweden. Whoever is seen drunk, is fined, for the first offence, three dollars; for the second, six; for the third and fourth a still further sum; and is also deprived of the right of voting at elections, and of being appointed a representative. He is, besides, publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offence a fifth time, he is shut up in the House of Correction, and condemned to six months' hard labor; if he is again guilty, to a twelve months' punishment of a similar description. If the offence has been committed in public, such as at a fair, an auction, &c., the fine is doubled; and if the offender has made his appearance at a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself is fined three dollars, which sum is doubled if the person is a minor. An ecclesiastic who falls into this offence loses his benefice; if it is a layman who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never admitted as an excuse for any crime, and whoever dies when drunk is buried ignominiously, and deprived of the prayers of the Church. It is forbidden to give, and more explicitly to sell, any spirituous liquors to students, workmen servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison and detained till sober, without, however, being on that account exempted from the fines. One-half of these fines go to the informers (who are generally police officers); the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement."

What an outcry would be raised against the TRUE WITNESS if in its columns had appeared the following libel upon the morality of Protestant Scotland! We copy from a Temperance Tract, which some kind Samaritan has stuck into the Editor's box, headed—"New Year's Drinking"—and signed by the Rev. Thomas Guthrie, D. D., a Scotch Protestant Minister:—

"Our larger towns are becoming a disgrace to Scotland; and our country, with its old character for piety and sobriety hanging in threadbare rags upon its back, is becoming a disgrace to the Empire."

At the Annual Meeting of the Montreal Catholic Institute, held on Monday evening, 20th inst., the following gentlemen were elected office-bearers for the ensuing year:—

GEORGE E. CLERK, President.
WILLIAM BARTLEY, Vice-President.
JAMES SADIER, Treasurer.
RICHARD P. REDMOND, Secretary.
Committee:—Messrs. COGAN, LA ROCQUE, BELL, CAMERON, and MURPHY.

PUBLICATIONS RECEIVED.

"THE PRETTY PLATE." By John Vincent, Esq.—*Mr. J. Armour, Great St. James Street, Montreal.*

A pretty little tale, well adapted for a Christmas present for children, whose moral is—"That Confession, not time, nor forgetfulness, heals the wounds of the soul; this medicine, though bitter to take, is not only sure to heal, but leaves an after taste of sweetness that lasts all our lives long."

"SPEECHES ON THE LEGISLATIVE INDEPENDENCE OF IRELAND," with introductory notes. By Thomas Francis Meagher: *Mr. J. Armour, Great St. James Street, Montreal.*

This is a political history of Ireland since the first sad year of the potato blight, and contains the spirit-stirring appeals of Ireland's gifted son, Meagher.—Whatever differences of opinion there may be as to the merits of the writer's politics, there can be none as to the brilliancy of his eloquence, and the honesty of his intentions. This book will be a favorite with the Irish reader.

"THE MAINE LAW ILLUSTRATED TEMPERANCE ALMANAC, FOR 1853": *Mr. J. C. Becket, 22 Great St. James Street, Montreal.*

We wish to thank Mr. J. C. Becket for his "Maine Law Illustrated Temperance Almanac, for 1853."—We like Mr. Becket's "Almanac" far better than we do the "Law," whose praises it sings; and think that if a few more zealous friends of temperance were to exert themselves as effectively as does Mr. Becket in advocating the cause of sobriety, and pointing out the beastliness of drunkenness, we should have no need of the "Law;" we look upon Mr. Becket, in fact, as worth any number of Neff Dows.

CANADA NEWS.

THE MAYORALTY.—We hear several names mentioned in connection with the chief magistracy of our city. Of English names we hear of the Hon. Chas. Wilson, for a third time, Wm. Molson, Esq., and Wm. Workman, Esq. Of French names, L. Marchand, Esq., and F. Beaudry, Esq. Mr. Leeming was considered, for some time, to be an aspirant for the honor, and would certainly have commanded a large vote, since his practical talent is generally acknowledged. He has, for private reasons, however, declined the candidature. Acquiescing in the right which every man has to postpone public honors to personal duties, we are still glad to hope that the city will retain Mr. Leeming's services in the less distinguished, but hardly less important office, which he has lately held in the Corporation. We believe that his success, aided by the rest of the Finance Committee, in carrying through the business of the loan so far, will not be complete till the whole of the money is properly distributed among borrowers, sufficiently responsible to guard the city against loss.—*Montreal Herald*.

It is perfectly true that gold has been found in the valley of the St. Francis as well as of the Chaudière. The persevering efforts of Mr. Logan have detected it in several localities. The alluvion of those two rivers comes from the northern slope of the Green Mountains, Vermont and Maine, part of the great Alleghanian Ridge, which bisects North America. It is in them therefore that we must look for the matrix or quartz rock, in which the precious metal is usually found imbedded. The explorations are yet very incomplete, and cannot very easily be pursued during the winter, except it continues as it is now. For our part, though we appreciate Mr. Logan's skill and devotion to his duty, we unfeignedly say that we wish gold may not be found in such abundance as to tempt men from the great paths of regular industry. Wherever the precious metals have been discovered, they have brought with them the ruin of agriculture and the debasement of the native population. With iron and coal, it is different, because they put in motion manufacturing power without which they are useless.—*Transcript*.

FATAL ACCIDENT AT ETCHÉMIN.—We regret to learn that one of the R. R. Police, named Partridge, an Englishman, stationed at New Liverpool, was killed on Thursday forenoon by the falling upon his head of a heavy piece of rock while the men were blasting on the Richmond Railway.

MURDER AT LORETTE.—A laboring man named Cantin has just met with his death at the hands of another laborer, named Rouleau, living at Indian Lorette. It is said that Cantin had improper connection with the wife of Rouleau, and—in fulfillment of a threat previously expressed—Rouleau shot him through the head whilst prowling about his house the night before last. Rouleau is in custody. The Coroner left town yesterday to hold an inquest on the body, and had not returned when we went to press.—*Quebec Mercury*.

THREE MORE MURDERERS RELIEVED.—On Monday last, the Sheriff of the counties received a commutation of the sentences of death which were passed at our last assizes on Joseph Butler, George Foreman, and John Tipler. Instead of receiving the punishment awarded by the laws of the country, to crimes of murder like theirs, the sentence has been set aside, and they are to become burdens on the province for the rest of their days in the Provincial Penitentiary. This course seems the more strange, as we are not aware that a single petition has been presented in their favor, and their crimes were committed in the coolest blood.—*Hamilton Gazette*.

The death penalty had better be abolished altogether! The wretches whose hands are crimsoned with the blood of quiet and inoffensive citizens, and who had hurried their victims into eternity, "with all their imperfections upon their heads," instead of being sent to the gallows, there to suffer the penalty which justice demands, are merely consigned to prison, there to fatten at the expense of the public! Such an unhallowed prostitution of the Royal prerogative is calculated to bring the law into utter contempt, and to render the sentence of the Judge a mockery. The sentence of death pronounced upon Joseph Bérubé, and his paramour, Césaire Thériault, for poisoning Sophie Talbot, the first wife of Bérubé, and who went to have been executed on the 10th inst., at Kamouraska (Lower Canada), has also been commuted to imprisonment in the Penitentiary! Our Radical governors will make a perfect Paradise of Canada shortly. Kill away, ye man-slayers and prisoners, for under the "model" Governor-General and his pet advisers, there shall be "No Hanging for Murder!"—*British Standard*.

LONDON GAOL, C. W.—The condition of this worse than infernal Penitentiary calls loudly for the immediate interposition of Government. The manner in which the unfortunate prisoners have been (and, for aught known to the contrary, are still being) treated is disgraceful in a land professing to be Christian.—The prison reeks with filth. The Sheriff—the incompetent and heartless gaoler—in fact, all the "responsibilities"—should be dismissed.—*Ibid*.

A NEW ARTICLE.—We were shown a few days ago a sample of oil, manufactured in the western part of this County, from the offal of white fish caught on Weller's Beach. The oil burns with a pure clear flame, and is totally devoid of all offensive smell. A tanner and currier living in the western part of the County says that it is fully equal to any imported oil he ever used for leather. About four-fifths of a gallon may be obtained from a barrel of fish. The manufacture of this oil, when carried out to its fullest extent, will add nearly 20 per cent to the value of the fisheries.—*Bellefleur Intelligence*.

Birth.

In this city, on the 20th inst., Mrs. Thomas Hanly, of a daughter.

Died.

At Lochiel, on the 13th inst., Mr. Alexander McPhee, aged 50 years, late of Quebec.

FOREIGN INTELLIGENCE.

FRANCE.

THE EMPIRE.—PARIS, DEC. 1ST.—The Corps Legislatif has just proclaimed the following definitive result of votes on the *plébiscite* respecting the re-establishment of the empire:—

Ayes,	7,864,189
Noes,	253,145
Null,	63,326

The result has been received with unanimous cries of "Vive l'Empereur!" Immediately afterwards the whole Corps Legislatif went to St. Cloud, *en costume*, to present the result to the Emperor.

A circular is addressed by the Minister of the Interior to the prefects, directing the proclamations of the empire on the 5th through France.

SPEECH OF THE PRINCE PRESIDENT.

To the Corps Legislatif and the Senate on Assuming the Imperial Title of Napoleon III.

MESSEURS,—The new reign which you this day inaugurate has not its origin, as so many others which history records, in violence, conquest, or intrigue; it is, as you have just declared, the legal result of the will of an energetic people, consolidating, while in a state of repose, what it had founded in the midst of agitation.

I am deeply grateful to the nation which three times in four years have supported me by its suffrage, and which each time has only augmented its majority in order to increase my power. But the more this power gains in extent and in vital force, the more need it has of enlightening men like those whom I address, to guide me by their counsels, and to reduce my authority within just limits, if ever it should transgress them.

From this day I take with the crown the name of Napoleon III., because the opinion of the people has already bestowed it on me in their acclamations, because the Senate has legally proposed it, and because the whole nation has ratified it.

Does this, however, signify that in taking this title I fall into the error imputed to the prince who, returning from exile, declared all that had been done in absence null and void?

So erroneous a notion is far from me. Not only do I recognise the Governments which have preceded me, but I inherit in some sort what they have accomplished of good and evil: for successive Governments, notwithstanding their different origin, are severally bound by the acts of their predecessors.

But the more I accept that which, for the last fifty years, history hands down to us with its inflexible authority, the less was it allowed me to pass over in silence the glorious reign of the chief of my family, and the title, regular although ephemeral, of his son, which the Chambers proclaimed with the last outburst of conquered patriotism.

Thus, then, the title of Napoleon III. is not one of those dynastic and obsolete pretensions which seem an insult alike to truth and common sense; it is the homage paid to a Government which was legitimate, and to which we are indebted for the finest pages of our modern history. My reign does not date from 1815; it dates from the very instant that you have communicated to me the suffrages of the nation.

Receive then, Messieurs les Députés, my acknowledgments for the distinction you have given to the manifestation of the national will, rendering it more apparent by your supervision, and more imposing by your declaration.

I thank you, also, Messieurs les Sénateurs, for having been the first to congratulate me, as you were also the first to express the national wish.

Assist me, all of you, to establish in this land, harassed by so many revolutions, a stable Government, based on religion, justice, probity, and the love of the humbler classes.

And here receive the oath, that I will use every exertion to assure the prosperity of this country; and that whilst maintaining peace, I will yield nothing which affects the honor and the dignity of France.

THURSDAY.—The Emperor made his solemn entrance to-day, at one o'clock. He was accompanied by a splendid Etai Major and a great many functionaries. The reception was favorable. To-night there will be a reception at the Tuileries. The public buildings and several private houses are illuminated.

THE IMPERIAL POLICY.—The *Moniteur* of Saturday has the following article, which we slightly abridge:—

"France is giving to the world a magnificent spectacle. It is a noble sight to behold the whole of a great people, animated by the same sentiment, assemble peacefully at every point of the country and declare its will, with that dignity and that resolution which befit its sovereign independence. Nothing is more admirable than the readiness of these populations, braving the rain which fell in torrents, to deposit their vote; nothing is more touching than the devotedness of those noble relics of our armies—of those firm and paralytic men who get themselves carried to the poll. Since the commencement of the century, the nation had not been called upon to deliberate on its form of government; it now has decided with full knowledge of what it is doing. France has soon convinced herself that a nation of 36,000,000 of men, with its interests so numerous and so different, with its habits and customs, with its place in the world, could not endure the agitations, uncertainties, and dangers of the republican government, and it is for that reason that it has decided, without passion and without recrimination, but with an imposing calmness and an admirable unanimity, that it will be governed by a single man; and, in order to be protected from storms, it will make that government hereditary. Thus France will have a monarchical government; and to every person who, without prejudice, examines

her history, even the most recent, it is beyond a doubt that she has never ceased to desire it, because she has never ceased to comprehend the conditions necessary for her organisation and her life. But why choose the imperial monarchy? Why does France desire to re-establish the dynasty of Napoleon? This nation, which is said to show such levity, has more consistency in its ideas and constancy in his will than they who judge it superficially may imagine. France will have the dynasty of the Emperor, because she already decided to have it at the beginning of the century, and because she in that way marked it with a national character; because, after having beheld that dynasty at work, she has been able to convince herself that it is the only one which responds absolutely to her interests and her instincts, as well as to the legitimate conquests of modern civilisation; because, in fine, as the new Emperor has said there exists between the imperial dynasty and the nation a community of sentiment and of glory. Since the fall of the empire France has tried two monarchies, and, notwithstanding the advantages of the peace which they gave, both fell before the reminiscences of the people. It is in vain that political men and writers of eminence have endeavored to establish a profound difference between the senior and junior branches, and to represent this latter as the consecration of the principles of 1789; the people who understand nothing of political subtleties, could not comprehend these distinctions, and persisted in confounding the two branches of the same family in a common origin, which reminded it at the same time of its misfortunes and of a régime which it will not have any longer. In its principle the empire is the reign of equality and the protection of all the interests; it is democracy with strength in the government, order in labor, security for men's savings, respect for religion, glory from the past time, prosperity at home, and dignity abroad. At present the empire is peace—peace, active and fruitful, aspiring after glorious conquests, but only in the noble career of the sciences and of the arts, where each victory is a benefit to humanity. The people, notwithstanding its good sense, has allowed itself for an instant to be dazzled by seducing Utopian schemes, but thanks to the wisdom of him whom it had taken for chief, it soon recovered from its errors. Louis Napoleon has known how to destroy the dangerous influence of Socialism by marching resolutely in the path of progress, and by realising what there was generous and applicable in the wishes of the real friends of the people. Before all, and in the interest of all, it was necessary to re-establish order, to reanimate labor and confidence, to arouse the moral sense, to put forward respect for religion and the law, to raise up authority and the dignity of the government; it was necessary to complete our railway system, to lower the rate of interest, to render the administration of business more easy, by decentralising it; it was necessary to reduce the army and assure the position of the soldier; it was necessary that justice should be placed within the reach of the poor man; that the workman should be able to live cheaply, should have a salubrious lodging, economy, and bread for his old age; it was necessary that the rural districts should have an alleviation of the land tax, and capital which should permit agriculture to ameliorate the soil, and pay off its debts; in fine, it was necessary to have an aggregate of institutions, having the double advantage of being useful to all, without injuring the interests of any one. Is there a single one of these necessities that the elect of the nation has not been seriously occupied with, and which he has declared that he would satisfy with that certainty of tact, and that vigor of decision which, for a length of time, France has ceased to be acquainted with; so much for the past. As to the future, the programme of the empire, traced out beforehand in the speech at Bordeaux, has been confirmed by the message to the legislative body. Placed by its origin and its antecedents far above parties, the new government will know how to ally moderation to firmness, and will be constantly busied in fructifying the great interests which intelligence gives birth to, and which peace develops. He whom France has just crowned sees in his new elevation only a greater duty imposed on him by the people, and a higher mission confided to him by Providence. These words indicate with what religious care Louis Napoleon prepares for the proclamation of the empire. France, which knows all that it can expect from the prosperity and grandeur of a government that she has established on such wide bases, would be happy to celebrate, by public rejoicings, an event which is at the same time the triumph of its reason and of its will. But the new Emperor, occupied with the grave duties which are imposed on its devotedness by this marked testimony of the people's affection, prefers associating the nation in his generous thoughts. It is by benefits in favor of the poor and suffering classes, by acts of clemency, that Louis Napoleon will inaugurate his reign."

The foregoing article (remarks the Paris correspondent of the *Times*) may be considered as a sort of programme of the future imperial government. I may add that the allusions to ameliorations in the position of the poorer classes are considered particularly to refer to a forthcoming decree, having for object the gradual extinction of pauperism. The decree is already prepared, and will create a vast establishment of *dépôts de mendicité*, or poorhouses. A *dépôt* will be established for every four or five departments, on the model of that of Beaugency, founded by Count Simeon, now member of the senate, and formerly Prefect of the Loiret. That establishment is in a state of much prosperity. The cost of each pauper is not more than 180 francs per annum. It is calculated that if each department allotted 40,000f. or 50,000f. it would be quite sufficient for the support of its poor.

The Paris correspondent of the *Times* says it is admitted that the anticipations for many days before

the opening of the vote have not been realised. The returns from the towns are effaced as it were by the general movement which irresistibly drives France on to the empire, and the instructions of the Count de Chambord have only been followed in four or five departments; amongst others in the Bouches du Rhone, which has produced 51,000 "abstentions," and the Loire Inférieure, where 62,000 have also absented themselves from the ballot. As to the manifestoes of the Democratic refugees, they have been disregarded everywhere, except in the Saone et Loire, where 36,000 electors have refused to exercise their right; and the Saone et Loire was, in times not long gone by, the principal focus of Socialism. But, on the whole, it will be seen that, for good or for evil, the Legitimists and Republican chiefs have vainly endeavored to bring the masses over to their side; they are for the present isolated and powerless.

It has been observed that the movement in favor of the empire during the late election was remarkable in La Vendée. It is admitted even by those of their chiefs who have remained faithful to the cause of the Bourbons, that the peasants showed as much eagerness as they did for Louis XVIII. during the wars of La Vendée. Out of 10,304 voters there were 9,924 affirmative votes to 303 negative. Several members of the old Legitimist families in La Vendée walked to the polling booths at the head of their tenants, as their ancestors formerly led their followers to battle. Their Clergy, who have preserved their ancient influence over them, were most active in canvassing for Louis Napoleon; and to this is owing, in great measure, what has occurred.

PRUSSIA.

OPENING OF THE CHAMBERS.—The President of the Council opened the session on the 29th ult., by a speech, in which he touched on the following points:—Up to the present time the treaty of September has not obtained the adhesion of all the states of the Zollverein. That is to be regretted, but the government is convinced that its conduct in this matter will receive the approbation of the Chambers. The bill concerning the First Chamber will have for object to relieve the crown of the trammels which are contrary to the interest of the country. The government has resolved not to be influenced by any party, and not to interfere in any way with legal liberty; but, on the other hand, it desires that the royal power shall not be weakened by a division which would be prejudicial to it.

SPAIN.

The news from Madrid has excited a painful sensation. Availing himself as a pretext of an incorrect report of a meeting of the opposition senators, the Minister of the Interior has given notice of prosecutions against all the Madrid journals, except his own organs, the *Gazette* and the *Espana*; and in the execution of the last law on the press, has suspended them all, and thrown the publishers into prison to await the decision of a jury. The law of the Press in France, after the *coup d'état* of the 2nd December, was mildness itself as compared with that of Spain. There was besides a justification of the French law even in public opinion, for every honest man admitted that some of the opposition journals were mere instruments of anarchy. In Spain there was nothing of this.

ITALY.

From Florence, of the 20th, we learn that the police continue their searches, and report that they have found documents that prove the existence of a revolutionary committee in Tuscany, having relations with similar committees in Italy, and depending on Mazzini.

ROME.—A letter just received from the Holy City, and kindly communicated to us (*Tablet*) by a correspondent, says:—"There is just now a great influx of *convertiti*; Wynne and Coleridge arrived a week or two since. Mr. and Mrs. Dodsworth are here, and Mr. Reginald Talbot. Lord Fielding, Mr. Bastard, and Mr. Henry Doyle are expected daily. The new college for Anglican converts, which the Pope has named *Collegio Ecclesiastico*, is to be opened on the Feast of the Presentation of Our Lady. — says, on good authority, that Sir Henry Bulwer's mission here was a complete failure. Lord Derby's instructions were to the effect that he should promise everything, and then, if that failed that he should begin threatening; but Sir Henry did both equally unsuccessfully. As to Murray's case, which they pretend in England to have been the only object of his mission to the Holy City, the reprieve was actually signed six weeks before Sir Henry's arrival, and he hardly mentioned it at all in his conversation with Cardinal Antonelli."

INDIA.

THE BURMESE WAR.—Advices, *via* Trieste, have arrived, in anticipation of the overland mail. The following summary is taken from the *Bombay Times* of the 3rd November:—

We intimated in our last that the 1st Division of the Army of Burmah, consisting of the 18th Royal Irish, her Majesty's 80th, and the 30th Madras Native Infantry, a field battery with two eight-inch howitzers, and the remainder of the Sappers and Miners, left Rangoon for Prome betwixt the 18th and 22nd of September, and that on the 24th General Godwin, with a company of the 4th battalion of Artillery followed them in the steamer *Proserpine*. They ascended the river without interruption till the morning of the 9th of October, when they approached Prome. The defences of the Burmese consisted of a long stockade on the edge of the hills on the right bank, a breastwork of masonry on the point, and guns planted on every position of advantage on both sides of the river. So soon as the squadron came within range they were fired on from all the points by the enemy: this was returned by the *Phlegethon* and *Mahanuddy*, and by the rest of

the squadron as they came within range. In two hours the fire of the enemy was completely silenced. As a sharp discharge of musketry was still kept up from behind the numerous pagodas which lay on the bank of the river and the irregular portions of the ground where marksmen could be concealed, the steamers came to anchor and commenced about noon throwing shells, which speedily cleared the neighborhood. At five, p.m., a wing of H. M. 80th landed from the *Enterprise*. They experienced scarcely any opposition. On touching the shore they threw out skirmishers and pushed rapidly up the hill, dislodging the enemy as they advanced. The Golden Pagoda in front of them was defended by 500 men; a sharp but short struggle here ensued; the enemy after receiving two or three heavy volleys, broke and fled in all directions. At so late an hour it was not deemed expedient to attack the town. In the course of the night the troops, in all amounting to about 3,000 men, of whom 500 were seamen, were landed; next morning they marched almost without opposition into Prome, which had been abandoned by the Burmese. It is said that there are about 6,000 Burmese defended by strong stockades about six miles from Prome, and though the opinion seems to be that they might have been dislodged without the slightest trouble by the present force, the general, as it is said, determined to await the arrival of the 2nd division before proceeding further. Our troops meanwhile are comfortably housed within the town. The people had not begun to bring in supplies, and the men had been feeding for some days on salt provisions. There seemed no apprehension but that they would speedily be plentifully provided for. The casualties in the navy are—David Reid, A. B., her Majesty's ship *Fox*; David Evans, A. B., her Majesty's ship *Winchester*; and two natives of India on board the *Hon. Company's* steam vessel *Mahanuddy*, wounded. In the military arm—one sergeant of her Majesty's 80th Foot killed; one soldier of the Engineers, and one of the 80th Foot severely wounded; five soldiers of the 80th Foot, and one of the 35th Madras Native Infantry wounded slightly. General Godwin had returned to Rangoon on the 15th, leaving Prome in charge of Sir John Cleape. Nothing was known of our future plans, but the fighting was considered nearly over. The troops were all in the highest health and spirits everywhere. Admiral Austen died of cholera about four p.m. on the 5th; his remains were conveyed on board the *Rattler* to Trincomalee, where his family are. He was a great favorite with the fleet. He was in the seventy-fourth year of his age, and was believed to be under orders for China immediately. The Burmese war may be said now to be over; it only remains for us to take quiet possession of whatever portion of these territories we desire to annex, and leave a sufficient force to pacify and protect them. We have scarcely any news from any other part of India. The heats of October have been uncommonly intense, and continued to an unusually late period of the season, the cold weather only commencing as November approached. There has been great sickness amongst the troops, especially amongst the Europeans, in Malwa and Central India, in the upper provinces of Bengal, throughout the Punjab and Lower Scinde. India seems universally tranquil at present.

AUSTRALIA.

THE GOLD DIGGINGS.—The following interesting and graphic details respecting the Australian gold diggings are taken from a letter dated "St. Mary's, Geelong, Victoria, April 14th," and addressed by a Catholic Clergyman, the Rev. Gerald A. Ward, to a brother of his, who has kindly allowed us to extract from it any passages of public interest. The Rev. Mr. Ward was formerly of Runcorn, near Liverpool, and his name is doubtless well known to many of our readers, who will feel in consequence additional interest in the vivid sketch he has given. The Rev. Dr. Geoghegan mentioned was formerly of the Franciscan Chapel, Merchant's-quay, Dublin, and is now Vicar-General of Melbourne.—[*Ed. Tab.*]:—

"The diggings are setting the southern hemisphere in a complete state of ferment. It is impossible to over-estimate them. Thousands are on the move to them. And it is believed that, looking at them merely in an artistic way, they present the most extraordinary scene perhaps in the world. Dr. Geoghegan is endeavoring to establish a mission there. You may well imagine that the Priest who does duty will have to be pretty constantly in his saddle in the midst of such a grotesque multitude. A German Priest, Dr. Backhaus, goes there this week. He is a very accomplished Priest, and speaks English very beautifully.

"I send you a small specimen of the precious metal from the Mount Alexander diggings, which I know you will consider a great curiosity. These diggings, by the way, have quite changed the face of things. Fancy the commonest laborers, servant girls, and as they would have been in Ireland, the poorest people, arrayed in shooting coats, boots, cutting-whips, silver-mounted, gold chains, watches, visettes, patent leather slippers, clocked silk stockings, the finest Tuscan, satin, silk, &c., bonnets, fancy umbrellas (butterfly fashion), lace veils, ruffles, rings made to order, out of the purest gold, and set with brilliants. Fancy all the horses bought up and newly bridled and saddled, and the *gentlemen*, and often the *ladies*, dashing about the bush and town in first-rate style, and then say whether Manchester can excel us. All the emigrants (female) get married almost immediately after landing. We have, to be sure, our difficulties with them now and again; but I have not heard of a case where the girl has taken advice that she has had reason to regret it.

"At the diggings all the men are armed to the teeth. Revolvers and rifles, double-barrels and 'blunders,' are constantly loaded and discharged to keep off Pentonvilles and vans, and other murderously-

disposed 'coves' (quite colonial) from the tents. There are no stone or brick walls at the diggings. Canvas tents, tarpaulins, kangaroo skins, and the rudest furniture, form a necessary portion of the moveable outfit of the gold digger.

"The specimen I send I have been offered three pounds for. Such a one, good as it is, would, however, be given here for a fig of tobacco. No one can exaggerate the diggings. I have heard a gentleman say that he would rather have lost a hundred pound than have lost the scene they afford.

"Where it will end, or what it will come to, no man can predict. California cannot be compared with the diggings of Australia. Hobson's Bay is crowded with shipping in consequence of them. Adelaide, Hobart Town, even Sydney, are fast emptying their populations into Port Phillip.

GREAT BRITAIN.

FUNERAL OF THE EARL OF SHREWSBURY.—Died lately an English duke died, whose fame was spread throughout Europe, whose name has been terrible to foes, and whose presence in the council chamber was deemed one of the safeguards of the nation—he died, and the news flew with the speed of lightning throughout the universe, and his glory was vaunted to the skies.

NATIONAL DEFENCES.—The public will learn with great satisfaction that the government has resolved to call upon parliament to vote the necessary supplies for a considerable addition to the naval forces of the country. It is not, as we have frequently had occasion to remark, in the number of her Majesty's ships of war that our chief deficiency is to be traced, and probably there never was a time of peace at which a more powerful naval armament engagement could be equipped for sea.

looting is therefore the first duty of the ministers of this country, and we are satisfied that the nation will gladly respond to a call which does not exceed what our pacific policy and our territorial security absolutely require.—Times.

It was a matter of doubt last year amongst competent authorities if half-a-dozen field-batteries could have been produced on any sudden emergency for the defence of England. Yet it is upon the artillery we must mainly rely for the speedy destruction of an invading force. To repair this defect in our preparation orders have just been issued for the enlistment of 2,000 additional artillerymen, and for the purchase of 1,000 horses, which are to be exclusively appropriated to this branch of the service.

Great activity prevails at the Horse Guards, and every preparation is being made for the defence of the country.—Ibid.

INCREASE OF THE ROYAL MARINE FORCES.—We understand that it is proposed in the new estimates to add to the present strength of the Royal Marines 1,500 men.

SCREW LINE-OF-BATTLE SHIPS.—We stated some time since that the naval forces of England would include ten screw line-of-battle ships. We believe that before this time next year we shall have double this number of two and three deckers, propelled by screw machinery afloat.

THE EXPENSE OF PUBLIC JUSTICE.—In the year 1851 the expense to the country for public justice was £2,235,956; of which £716,469 was on account of Courts of Justice, £810,037 for police and criminal prosecutions, and £779,450 for correction.—Edinburgh Advertiser.

THE PROTESTANT CLERGY OF EXETER.—ARTICULAR CONFESSION.—The Plymouth papers publish a long correspondence between the Rev. G. R. Pryne and Rev. J. Hatchard, relative to the assertions of the latter at the late Plymouth meeting, when Mr. Hatchard accused Mr. Pryne of violating the 113th canon in revealing what had been stated to him under the sacred seal of confession.

PURSVISM AT BRIGHTON.—We mentioned in a late number the letter of the Protestant Superintendent of Chichester to a Tractarian Clergyman on "Pictorial Crucifixes," in which his Lordship condemns the use of pictures of the Crucifixion, and other scriptural subjects, as idolatrous.

tion that the teaching of his Lordship's letter "is opposed to Holy Scripture, perilous to the salvation of the poor, and, if logically carried out, endangering any possibility of a realization of the doctrine of the Incarnation." He urges upon his Lordship the fact that, in the New Testament, Our Lord is represented as continually teaching through means of appeal to the sight, and ingeniously turns the old Protestant arguments drawn from Ezekiel's conduct with regard to the brazen serpent in favor of the Catholic view.

GAVAZZI AND THE INQUISITION.—One of the "wonders out of the Pope's garden" made his appearance in Glasgow on Tuesday night, in the person of the notorious Gavazzi. This noxious herb converted our City Hall into a theatre of slander for more than an hour, and undertook, at reduced fares, to raise the war whoop of bigotry in Glasgow.

FOREIGN BOOKS,

JUST RECEIVED BY THE SUBSCRIBERS.

Table listing foreign books with columns for title, author, and price. Includes titles like 'L'Amma Amante, or the Soul Loving God, by Pagani', 'The Glory of Mary in Conformity with the Word of God, by the Rev. J. A. Stothert', etc.

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