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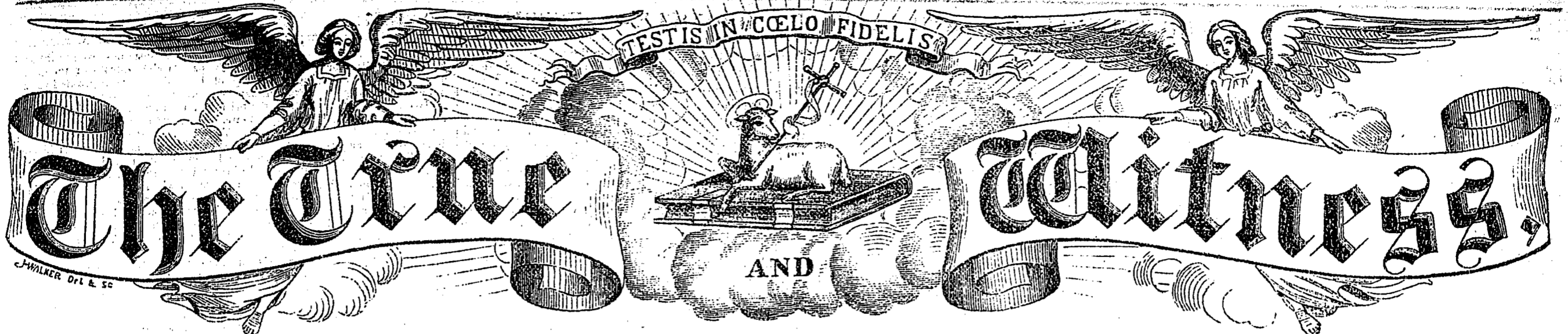
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CATHOLIC CHRONICLE.

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"THE IRISH IN ENGLAND."

(From the Dublin Review.)

(CONTINUED.)

"We may here observe that those who have been brought up in the Protestant religion, and have afterwards received the singular and wonderful grace of reconciliation to the Church, will be the very first to admit that in certain points an hereditary has the advantage over an acquired Catholicity. The latter is in many instances distinguished for its great fervor, its spirit of sacrifice, its courageous severance of worldly ties for the love and the truth of God, its abilities, its practical energy, and its accurate knowledge of the temper and character of the people of this country; but there are finer and deeper traits of Catholicity, the growth of years, and the result of the earliest training, in which it must ever feel its own deficiency. Such traits, for example, are simplicity and an absence of self-consciousness, a certain habitual quietness and gentleness of tone, a greater caution in permitting itself to speak about its neighbor, a good kind of scrupulousness, and this instinct of reverence for the priest, not because he is clever, or attractive, or gentlemanly, but because he is a priest of the Church. In an acquired Catholicity there is very often a remarkable kindness and a remarkable courtesy towards the priests, and there is no want whatever of outward respect. Sometimes, indeed, there is much more of genuflection, and of such external forms, than you find even among the Irish. But along with all this, personal qualities and adventitious circumstances have unconsciously a greater influence on the minds of the latter class than of the former. There are no doubt many exceptions to this rule on either side, but still we think that we have stated what is true. The reverence for the priestly office, founded not on personal qualities, but on the theological dogma, will be found more indigenous in the old Catholic than in the convert; except, indeed, in those cases where the former is corrupted by a cowardly and unworthy assimilation to Protestantism. But no such assimilation can be found among the Irish poor. Although they are on all sides hemmed in by various sects of Protestants; although both here and in their own country, almost every conceivable effort has been made, and is still making, to change their Catholic fervor into Protestant stiffness, they are, notwithstanding, totally devoid of the least taint of Protestantism. It has not been able to make the smallest impression upon them. It is completely and altogether alien to their thoughts, feelings, and habits. In spite of all the Protestant schools which have been opened for their children, and of all the Protestant missionaries who have been sent to enlighten their darkness, and of all the Protestant tracts which have been distributed at their houses, they are as utterly unconscious of a single Protestant idea as those happy peasants of Italy, to whose simple minds the Protestant is some rare and ungainly species of infidel. In the Irish poor, therefore, you will find this quality of an ancient and hereditary Catholicism.—You will find them, indeed, with their likings and dislikings, like all the rest of the world; but deeper than these transitory feelings, you will find a genuine reverence for the priest of God, as such, in full vigor and energy, as a living portion of their wonderful faith.

"It is another effect of the influence which religion holds upon their minds, that they will often make incredible exertions to hear Mass and attend to their duties. Many are the hardships to which poor servant girls expose themselves thro' their endeavors to go out on a Sunday morning to hear Mass. And unknown or unnoticed by any human eye, many a silent tear is shed by the Irish domestics of the lowest class of Jewish tradesmen, because their mistress treats them with more than usual harshness upon the Christian Sunday, and rarely can they steal even half an hour in the early morning to make a brief and hurried visit to the nearest chapel. In the country men and women think nothing of walking many miles to hear Mass. They will walk nine, ten, and even twelve miles, that they may be present at Mass in the nearest Catholic chapel, and be regular in doing this on every fine Sunday throughout the year. In this respect they resemble the Presbyterian peasantry of Scotland, who will also walk a great distance through the desire to hear a sermon. But we have never heard of any Presbyterian walking many miles without food, whereas it is a matter of every week's occurrence with the Irish, even those who are advanced in years, to walk long distances fasting, in order that they may go to Communion.—And as they are thus assiduous in their exertions to assist at the holy sacrifice, so are they especially careful to secure baptism for their children, and the last sacraments for themselves and their relatives. Very few Catholic natives of Ireland pass from this world without the last sacraments. They send for the priest even upon the most trivial occasions. If they have a pain in their finger, or an unusual attack of lowness of spirits, whatever be the hour of the day or night, the

priest is summoned to the bed-side, and frequently discovers—almost to his disappointment—that there is nothing whatever the matter with them. This eagerness in sending for the priest is doubtless the excess of a right principle, and is attended sometimes with serious inconvenience to those to whom every moment of time is precious; but it is an excess on the right side; and it is far better that a priest should now and then be put to a vexatious annoyance, than that the people should become careless in a matter of great consequence to the salvation of their souls. As to baptism, it is very seldom that an Irish Catholic neglects to secure the baptism of his children.—This is a point about which even the most negligent Catholics are careful. Those who are married to Protestant husbands, and whose children are often baptised by the Protestant minister, will bring their children privately, and without the knowledge of their husbands, to the Catholic priest, that they may be conditionally and rightfully baptised. And many a little saint now in heaven owes his salvation to the faith and the piety of some poor Irish servant, who procured for him a blessing which his own parents despised or neglected.

"It has been often remarked that the poor make far greater sacrifices to assist one another, and are more liberal and charitable than the rich. This, as a general rule, applies to the poor of all religions, and is, in its measure, as true of the Protestant as of the Catholic. Examples frequently occur, even among the English poor, of great kindness to their neighbor in the hour of sickness and distress. We have known instances in which the greatest tenderness and attention was shown to sick neighbors, by the English poor, attended even with imminent risk to their own lives; and where acts of affection and charity were performed which were worthy of a Catholic people. But the Catholic poor from Ireland are without question pre-eminent for their charity and benevolence one to another. They will never send away a poor man from their doors without giving him something for the love of God. They lend each other money in their necessities, and that too, when the lender can ill afford to part with it. They lend each other not only money, but clothes—bonnets and gowns, and shawls, and even shoes, in order that the borrower may be able to go decently to Mass.—They make great sacrifices, by living sparingly and denying themselves many a little comfort which they might otherwise enjoy in order to lay up money for the purpose of sending assistance to parents, brothers, sisters, and cousins. Incredible sums of money are annually sent by the Irish from England and America to their poor relatives at home. They hold 'raffles,' not for the sake of amusement nor of gain, but in order to make up a collection when one of their neighbors is about to get married, or has hired a new house and wants money to fit it up, or wishes to try his fortunes in America, or to return back to Ireland. In these, and in many other ways besides, they are continually aiding and supporting each other, giving of their penury, redeeming their sins, and laying up for themselves treasure in heaven. And it is in this way that their alms and charities are often not only far more abundant, but likewise far more meritorious, than those of the rich. There are many rich Protestants, and many rich Catholics, who give liberally and abundantly to what they consider to be calls of charity. But it is very hard for those who are 'clothed in purple and fine linen, and who fare sumptuously every day,' to realize in any practical way the wants and the distresses of the poor. They set aside a certain portion of their yearly income—and it may be a liberal portion—and they distribute this in works of charity. But they can have little actual acquaintance with the daily condition of the poor, and they can hardly be called on to make the constant and self-denying sacrifices which the poor make every day for the sake of one another.—They do not know what it is to come home after a long day's hard work, and to be suddenly called upon to share an already too scanty meal with a hungry stranger. They do not know what it is to deprive themselves of absolute necessities of food and raiment, that they may help a sick parent, or assist a more needy neighbor. Nor can they know what it is to part with the very clothes from off their own backs, that they may clothe those still more naked and destitute. O there will be a wonderful change of position when rich and poor meet together in heaven. *Deposuit potentis de sede, et exaltavit humiles.* The high and the noble, and the rich and the 'respectable,' will have to give way, and to take a place lower than those who are here the offscouring of the earth. It will be a great revolution.

"But the charity of the Irish Catholic poor is not restricted to aiding the necessities of their poorer relatives and neighbors. From their scanty and precarious earnings they give largely and liberally to the service of religion. They support our priests and build our churches. Speaking relatively, they give far more than the rich in contributions for masses, and in other acts of alms-

giving. Mr. Kelly, writing to the editor of the *Weekly Register*, with reference to his new church in the Commercial Road, says, 'With a few trifling exceptions in remote years, added to the amount received from benefactors the last two or three years, it may be truly said that the purchase of the ground, walling in, and law expenses, and the building of the church, up to the present time, have been paid for by the pence of the poor.' And the Catholic priest of Alderney, writing in the same paper, informs us that altogether there are 500 French Catholics in his mission, yet they contribute nothing to the Church. He is supported entirely by the Irish poor. The same testimony, we are confident, will be given by all those priests who have knowledge or experience of the Irish poor. Many will remember instances in which the poor have hoarded up money, amounting sometimes to large sums, that they might have it laid out in the adornment of the Altar of God, or bestowed in some other way in promoting His glory; and no greater affront could be offered to them than a refusal to accept these gifts. In fact, the greatest blow and heaviest discouragement which could befall the Church in this country, would be the withdrawal from it of the Irish poor. It is very well to have rich people; they are of great utility, if they are really good and generous, and their reward hereafter will be abundant; but after all, it is the poor who constitute the real bulwark of the Church. They support it by their prayers, by their faith, by their patience, by their sacrifices, by their sufferings, and by their generous offerings from scanty and hard-earned wages.

"In noticing another effect which the Catholic faith has impressed upon the Irish poor, we desire to advance nothing that is in any way exaggerated or beyond the strict limit of experience and of fact. Human nature is the same, whether it be found in Catholics or in Protestants, its desires, its passions, its evil inclinations, are the same, and the temptations to commit the common sins of uncleanness act as powerfully upon the one as upon the other. No greater theological mistake can be committed than that of representing the Catholic Church in some such light as the Donatists imagined the ideal community to which they applied its name. The Church is as a net cast into the sea, which gathers of every kind. It will be without spot or wrinkle, or any such thing, when it has put off its present mortality, and entered upon its state of glory in heaven;—but so long as its members are composed of flesh and blood, a corrupt nature, and a weak will, it will be grieved and troubled by the presence of sin within its fold; it will have to lament the crimes and the scandals of its children, no less than to rejoice in the virtues and graces of its heroes. We shall therefore find among the Catholic poor, as well as others, too numerous and too painful cases of sins against chastity and purity. A certain proportion of those unhappy creatures, who disgrace the streets of our large towns by the public profession of the most degrading form of impurity are, alas! lost children of the Catholic Church, and natives of Catholic Ireland; although what proportion these poor women may bear to the entire number of the same class we have been unable to ascertain.—All we can say is that they form a minority; and as far as we have been able to learn, they have fallen into this miserable life, from one or other of the following causes. Sometimes they are Irish, born in England, and they have been driven into the streets, in consequence of the cruelty, the neglect, and the mismanagement of their parents. Sometimes it is a step-father or step-mother who refuses to give them support; and as Irish girls often find it difficult to get places, they are thus thrown upon the wide world, without a home, or friend, or even a piece of bread to keep them from starving. Sometimes, simple and ignorant girls come over to this country in the vain hope of an honest livelihood; and they are immediately entrapped into some loathsome den of vice by those demons in human form who trade upon the ruin of the souls and bodies of their fellow-creatures. This at least is the experience of those who have had the best opportunities of forming a correct judgment upon the matter. 'They send them,' we have been informed in a private communication, 'over to this wicked city ignorant and simple to look for work, and they seem to get into mischief from want. There is, however, with them a foundation of faith and religion, however dormant, which once roused, easily leads them to make any atonement for the past.'

"In estimating then the purity of the Irish poor, we are bound in justice to make a fair deduction for those cases of scandal and of sin which do really exist among them. But when we have made this deduction, the genuine and the sincere purity of the Irish people will still be the most remarkable feature in their character. Purity is the rule; impurity the exception.—There are certain kinds of sin which are almost wholly unknown among them. A young woman dreads nothing so much as bringing disgrace upon herself and upon her family. Mothers in gene-

ral take great care of their daughters in this respect. Their elders and companions in the same court or village, counsel, advice, and watch over them, should they be living with strangers and apart from their immediate relations. They will endeavor to keep them at home in the evenings, restrain them from frequenting the low theatres and other places of amusement, and caution them against keeping company with the loose 'English' around them. Rarely does it happen that an Irish girl forms any improper connection previous to her marriage; and more rarely still is there any infidelity in the married state. In a word, before an Irish Catholic girl has lost her self-respect, and plunged into vice, she must have broken through some of the most powerful restraints, both of religion and of association.—She must long have neglected the ordinary duties of the Catholic life—her prayers, mass, confession, and communion. She must have exhibited an obstinate and disobedient spirit towards her parents, joined with a contemptuous disregard of their admonitions and authority, not very usual with the Irish. She must have disconnected herself from all her well conducted associates and companions. She must have done no little violence to her own deep-seated knowledge of duty and sense of right; and she must have had the effrontery to fly in the face of that 'public spirit,' which on all these matters exists to a very high degree among the Irish Catholic poor. So long as an Irish girl is in any way true to herself, she has everything to keep her from going wrong.—Her own religious feelings, and those of her relatives and friends, alike contribute to preserve her from vice. However little instruction she may have received, at least she has learnt to entertain a fear of this one sin. Often and often are these poor creatures exposed to great and violent temptations. Want, and poverty, and wretchedness, and misery, are in general no good school wherein to acquire and to preserve the unearthly jewel of a pure heart, and yet, where is the poverty greater than that of the Irish?—They come over to this country, searching for the means of subsistence. Unknown and friendless, almost every door is closed against them.—'No Irish need apply' is the motto and the rule of many a Catholic, as well as Protestant family. Friendless and houseless, not unfrequently their only home is the open canopy of heaven, and their only bed the cold pavement of the street. Not unfrequently worn with care and disappointment, they cast themselves down at the inhospitable gates of some city union, or take rest for the night in some deserted barn in the country; but in the midst of their desolation, the Hand of Almighty God is over them, and His angels cover them with an invisible protection, as they shielded Agnes and Agatha in the times of old. An evil thought, or an unwholesome suggestion, is not suffered to approach them; the midnight spirit of impurity passes them by, leaving them unassailed, and the shadow of the Almighty shelters them from harm. *Scuto circumdabit te veritas eius; non timabis a timore nocturno. A sagitta volante in die, a negotio perambulante in tenebris; ab incursu, et a demonio meridiano; Quoniam angelis suis mandavit de te; ut custodiant te in omnibus viis tuis.*

"Nor can it be maintained that this remarkable purity of the Catholic poor can be ascribed to causes which are purely natural. We are sometimes told by those who cannot deny the facts, and yet strive to avert their force, that this absence of impurity in the women of Catholic Ireland, is the result of a natural coldness of temperament in the character of the race. But nothing can be more preposterous than such a hypothesis. It is destitute of the faintest support in experience or fact. For, in the first place, human nature is always substantially the same, and to no sins is it more naturally inclined than to the sins of the flesh. And secondly, the Irish are an imaginative, an irascible, and, as is often said, an unstable people; and surely, these are the very qualities which, more than any others, predispose to sins against purity. Lastly, the Irish are, virtually, the same race as the Welsh. They belong to different branches of the same Celtic stock; and yet the Welsh are known to be the most immoral people in Europe, excepting, perhaps, the Swedes. No. It is no difference of race or temperament which has created this remarkable feature in the Irish character. It is not racial or national. It is religious. It is the Catholic Faith which makes them, as a body, chaste and pure. It is the tone of mind formed by the Catholic religion, the restraints imposed by her teaching and control, the innocence cherished by her sacraments—and it is this, and this alone, which makes the Irish coster-girl of London differ from her Protestant companions in trade, and the Irish women in general, simple and pure, in the midst of surrounding vice and filthiness.

"What has been advanced already we have no hesitation in asserting, can be corroborated by almost any one who has any real acquaintance with the Irish in England. There are priests in London, and other large towns throughout the

country, men of long experience, who have labored for years in the poorest parts of those towns, who will testify to the accuracy and truth of all that we have said. But we prefer to call in the aid of a witness, whose testimony is beyond all suspicion, because he is neither an Irishman nor a Catholic, and because the interests involved in his publications are in no way promoted by the descriptions he has given of the Irish in England. There are those who would like his works all the better if they contained some round abuse of the Catholic poor, and if they magnified and dwelt upon their faults and failings, without any mention of their good qualities. We cannot, therefore, refer to a more unexceptionable, and a more trustworthy witness, than Mr. Henry Mayhew, a Protestant gentleman, who has made the condition, the habits, the prejudices, and the opinions of the poor in London his particular study. This witness has the further advantage of being already well and favorably known to the public. Almost every one is acquainted with his extremely interesting work on *London Labor and the London Poor*, which was reviewed a few years ago in this Magazine, and from whose pages we shall now make a few extracts, already perhaps familiar to our readers, but which they will not be reluctant to peruse a second time, in confirmation of the opinions we have advanced.

"In his inquiries into the condition of the Irish poor, Mr. Mayhew found that—

"Almost all the street Irish are Roman Catholics. . . . I found," he says, "that some of the Irish Roman Catholics, but they had been for many years resident in England, and that among the poorest or vagrant class of the English, had become indifferent to their creed, and did not attend their churches, unless at the great feasts or festivals, and this they did only occasionally. . . . One Irishman, a fruit seller, with a well-stocked barrow, and without the complaint of poverty, common among his class, entered keenly into the subject of his religious faith when I introduced it. He was born in Ireland, but had been in England since he was five or six. He was a good looking, fresh-colored man, of thirty or upwards, and could read and write well. He spoke without bitterness, though zealously enough. 'Perhaps, Sir, you are a gentleman connected with the Protestant clergy,' he asked, 'or a missionary?' On my stating that I had no claim to either character, he resumed: 'will, Sir, it don't matter. All the world may know my religion, and I wish all the world to know my religion and bether min in it than I am; I do indeed. I'm a Roman Catholic, Sir, (then he made the sign of the cross) God be praised for it. O yes, I know all about Cardinal Wiseman. It's the will of God, I feel sure that he's to be established here, and it's no use ribblin' against that. I've nothing to say against Protestants. I've heard it said, it's best to pray for them.' 'The street people that call themselves protestants are no religion at all at all. I serrave Protestant giatlemin and ladies, too, and sometimes they talk to me kindly about religion. They're good customers, and I have no doubt good people. I can't say what their lot may be in another world for not being of the true faith. No, Sir, I'll give no opinions—none.'

"This man gave me a clear account of his belief that the Blessed Virgin (he crossed himself repeatedly as he spoke) was the Mother of Our Lord Jesus Christ, and was a mediator with our Lord, who was God of heaven and earth, of the duty of praying to the holy saints, of attending mass—('but the priest,' he said, 'won't exact too much of a poor man, either about that or about fasting')—of going to confession at Easter and Christmas times at the least—of receiving the body of Christ, 'the rare prize' in the holy Sacrament—of keeping all God's Commandments—of purgatory being a purgation of sins—and of heaven and hell. I found the majority of those I spoke with, at least as earnest in their faith, if they were not as well instructed in it as my informant, who may be cited as an example of the better class of street-sellers.—P. 107, vol. 1

"Mr. Mayhew encountered a less favorable specimen of an Irish emigrant in the person of 'a very melancholy looking man, tall and spare, and decently clad,' who gave him a correct account of his faith, but with hesitation, and who evidently felt rather spitefully than otherwise against Cardinal Wiseman. Had he been a gentleman he would have been a moderate Catholic, and a devoted admirer of Dublin Castle and 'the Lord Lieutenant.'

"Mr. Mayhew next describes the religious zeal of the Irish whom he visited.

"As I was anxious to witness the religious zeal that characterizes these people, I obtained permission to follow one of the priests as he made his rounds among his flock. Everywhere the people ran out to meet him. He had just returned to them I found, and the news spread round, and women crowded to their door-steps, and came creeping up from the cellars through the trap-doors, merely to curtsy to him. One old crone as he passed cried: 'You're a good father. Heaven comfort you,' and the boys playing about stood still to watch him. A lad in a man's tail-coat and a shirt collar that nearly covered his head—like the paper round a bouquet—was fortunate enough to be noticed, and his eyes sparkled as he touched his hair, at each word he spoke in answer. At a conversation that took place between the priest and a woman who kept a dry fish stall, the dame excused herself for not having been up to take tea, 'with his riverence's mother lately, for thrade had been so busy, and night was the fullest time.'—Even as the priest walked along the streets, boys running at full speed would pull up to touch his hair, and the stall-women would rise from their baskets; while all noises—even a quarrel—ceased until he had passed by. Still there was no look of fear in the people. He called them all by their names, and asked after their families, and 'once or twice' (the father was taken aside, and held by the button while

some point that required his advice was whispered in his ear. The religious fervor of the people whom I saw was intense. At one house that I entered the woman set me marvelling at the strength of her zeal, by showing me how she contrived to have in her sitting-room a sanctuary to pray before every night and morning, and even in the day, when she felt weary and homesome. The room was rudely enough furnished, and the only decent table was covered with a new piece of varnished cloth. Still, before a rude print of our Saviour, there were placed two old plated candlesticks, pink, with the copper shining through; and here it was that she told her beads. In her bedroom, too, was a colored engraving of the Blessed Lady, which she never passed without cursing to.

REV. DR. CAHILL, ON TENANT RIGHT.

I believe there are few men in Ireland of landed property who do not admit the general principle of what is called Tenant Right: and the class who are hostile to it, as far as I have studied their opinions, give opposition, not so much to the equitable principle as to the practical plans and legal measures sought to be adopted by legislative enactments. The space between these two parties, I think, is very narrow: consent to a first principle cannot be far distant from its practical adoption. Parliament alone can and ought to reconcile the difference on this vital social question, and to confirm by law such an important national case of acknowledged equity. The tenant farmers of Ireland have universally discharged with fidelity the duty they owed to the State, and to their conscience, in the exercise of their Elective Franchise. In the various electioneering struggles in this country the Catholic voters have, in a great majority of instances, preferred the Liberal Protestant to the Catholic candidate, whenever this object of their choice advocated the reasonable and just liberty of the people. These honest freeholders have never, at the hustings, lifted the standard of Sectarianism, or tarnished the sacred cause of justice and liberty, by throwing their vote into the scale of Intolerance. Let the records of Ireland be examined since the year '29, and evidence of the glorious fact, here referred to, will be found in every page of our Borough and County Contests. Let any one read the accounts of similar contests in England, and he will learn by indubitable testimony, by judicial exposure, by penal adjudication, that the English voters, almost in all similar circumstances, set up their votes to public competition, and sell their conscience by auction to the highest bidder in the market place. The men whom these honest and honorable Irish yeomen have sent to Parliament have sometimes betrayed the sacred trust reposed in them, and sold their country; but the Irish tenantry, as a class—never. The introduction of any arguments in this place to prove the equity and the justice of this contemplated measure would be silly indeed: eloquence and logic, and sound policy, have already placed before the Irish people these seven years past their united persuasion and evidences on the necessity of procuring the prompt legal settlement of this question: the case is admitted to be just and politic: the only difficulty is its practical adaptation. The advocates of the measure only demand compensation for permanent (not eternal) improvement added to the land of the landlord: they claim as from a savings' bank, the cash invested in the land in permanent improvement to the permanent credit and pecuniary advantage of the landlord: to retain this investment from the going tenant, is a palpable injustice: and the law which defends this unjust act is a cruel oppression. As well might the proprietor of a lively stable, on lending a horse for a day, demand from the borrower riding in his own bridle and saddle, that these articles which the borrower attached to the horse, belonged in justice to the proprietor of the stables: the only difference in the case is, that the borrower can remove the bridle and the saddle, while the tenant cannot remove a house, a garden wall, piers, or deep drains. But surely the impossibility of the tenant to procure his own, is no argument against the justice of his claim: it is no argument to screen and confirm his injustice. It may be said in this place, that I am begging the question, and "that the house, the wall, the pier, the drain, referred to" belong to the landlord: to which I reply, that in the eternal law of strict justice, nothing can belong to the landlord as a settler, or lessor of land, except the exact thing which he hired, or let, to the tenant: and the tenant faithfully fulfils his agreement by returning the identical thing which he hired, or let, to the tenant: and the tenant faithfully fulfils his agreement by returning the identical thing which he hired. And hence, when the law retains the improvements already stated, over and above the original thing under consideration, it is a law of injustice, a law of social robbery: and while it exposes legislation as unjust and oppressive it renders landlordism odious and iniquitous: and inflicts a moral wound on the universal frame of society. It is an impediment to industry, a ban on improvement, a penal enactment against agriculture, an infringement on the very first principles of a just constitution. Argument may convince men, but it cannot carry the question: the Parliament alone can settle the point at issue and expunge from the social history of Ireland this gross iniquity. This injustice, in the hands of a bad landlord, is the weapon of intolerance, the hobnob of proselytism, the warrant of extermination: it is the source of maddening social hatred: it divides the people from the aristocracy, their natural guardians, and makes Ireland into an eternal battle field. It is the text by which the demagogue at

any time can inflame the public anger: and it is the demagogic excuse which sometimes arms the hand of the nightly assassin, and stains the soil of our country with the blood of revenge. There is no use in seeking in foreign countries a comparison for this Irish injustice: except the British Isles, Russia, and Hungary, there is no lease of land in the whole world: all holders of land elsewhere are fee-simple proprietors: all are purchasers and lease holders. In France (and I write from the statistics of a constitutional French lawyer) there are *ten million proprietors*: and fields and parcels of land, as they are called, are bought and sold every day, as bullocks and sheep are disposed of in our public markets. But I can take the yeomanry of England and Scotland as parallel instances of comparison with Ireland. In England the great proprietors seldom give leases: in fact, the tenants seldom demand them: the word of honour, the mere assent, the bare acceptance of a tenant by the lord of the soil, is in England as secure a lease, as an award of the English Chancellor! The tenant is never removed: generations of proprietors of the same family have generations of tenants of the same direct lineage! and it need be scarcely added, that a bond of confidence, of affection, of love, is thus generated between the noble landlord, and the faithful tenant, which increases as time descends, and which forms at once the basis of national union and national wealth. And when the English tenant wishes to leave his holding, the English nobleman (though not compelled by law) gives permission to transfer to a third party, perfectly solvent, the land referred to: and for the highest price he can get for this transfer. In Scotland, the almost universal practice is to give leases of twenty-one years; having an appended compact, that if the prices of the markets rise, the landlord claims his share: and if, on the contrary, the prices fall, the landlord bears his part of the loss. At first sight, one might think that this Scotch custom is a very complex one: but on examination, and from personal observation, the inquirer will find that it works well for both parties. This is a kind of tenant right. And if the corn sowed in the land fail, or be blasted or otherwise damaged: or if the cattle grazing in it die of any public desolating contagion or sickness: if the premises be burned or injured, the Scotch landlord, in addition to his first compact, bears his part of the losses, and generously sustains his tenant, his co-religionist, and his countryman. I have never known a Scotch farmer complain of his landlord: nor have I ever heard of a Scotch labourer ill-treated by his master. All men and women there are employed: and although sometimes badly lodged in the country parts, all are well fed, contented and happy. But if any one wish to see how the labourers and tradesmen are lodged in the towns of Scotland, let him visit Glasgow, and I undertake to say, that he will see streets, and sides of squares, as splendid in appearance as *Merrion-square*, or *Stephen's-green*: where Lawyers and Attorneys (writers as they are called), live in the lower story, clerks in mercantile houses, in the second floor, tradesmen in the third, and labourers in the top: the rooms being precisely as large, as well lighted, as well ceiled, and as well washed every week with soap and water as the rooms of the lawyer. Alas! poor Ireland, it is the only country in the world, where the tradesman is disrespected, starved, degraded to the poorhouse, or expelled: it is the only nation where the poor labourers are despised, treated as outcasts, left to shift for themselves, to live or die amid the fluctuations of the labor-market, and to be crushed under the pressure of famine, as if they were the crawling vermin of the earth. The man who contradicts this last statement of mine, has never been out of Ireland: he has never seen an English or a Scotch tradesman or labourer in their respective countries: he is not acquainted with the fact that a Liverpool carter (a man driving a cart), has twenty-five shillings a week: that a Scotch labourer in all the towns has two-and-tenpence a day: and that every man, whether a tradesman or a labourer has a good bed, a decent room, respectable clothes, and meat every day for his dinner. These statements will be denied by the illiberal and tyrannical class of Irish landed or commercial capitalists: but these assertions are the result of personal experience, and they are the matured observations of upwards of four-years' residence in the various towns and cities of England and Scotland. These statements are, therefore, incontestable: and prove that while the population of one part of the empire have manufactures and commerce: and are well paid, contented and happy, because they are Scotch and English, and Presbyterian and Protestant, the same class of population in Ireland are unemployed, uncared for, beggared and consigned to starvation and death, because they are Irish and Catholic. The Queen of England comes in for her share of blame in this National injustice: she demands the services, the blood of the brave Irish in her army and in her navy: and the history of England proves that more devoted, more courageous subjects than the Irish do not live under Britain's imperial rule. It is, therefore, the duty of the Throne to protect the lives of the Irish people, and to provide laws which will assimilate them to her Scotch and English subjects. This demand is an equitable request and involves a proposition which, if not adopted, charges the Monarch with partiality, and impeaches the law with Irish oppression. On all these premises it is a clear case that all liberal Ireland ought to unite in demanding the Parliamentary adjustment of this National question, and I shall add, the removal of the most of Ireland's social grievances. All Bishops, all Priests, all liberal Laymen, whether Protestant or Catholic, are imperatively called on to unite in one legal, constitutional, combined confederacy during the next Session of Parliament, to support this appeal to the justice of the English Legislature. And of the hearty co-operation and union of the Irish Hierarchy and Clergy and People, no one can entertain the least doubt if Irishmen of all classes will only act with becoming moderation, with just forbearance, and with reasonable temper. Humbly, unostentatiously, and zealously desirous, as the writer of this article is, to heal social differences, to unite all par-

ties, to confederate all Ireland in this National case: and cautiously wishing to avoid giving the least shadow of suspicion, disrespect, slight or offence to men long tried, long labouring, long distinguished, long and justly loved in the cause of Tenant-Right, he wishes to say the public attacks on Bishops, public speeches on the treachery of Priests, must necessarily alienate the Hierarchy and the Clergy, and their adherents (which are the entire Irish people) from *visibly* joining in this imperative National movement. Their minds and hearts are ardently, wholly in favour of the principle and practice of the measure, but wounded feelings, libellous charges, unjust accusations will prevent many a warm admirer of the leaders, and many a staunch friend of the cause, from being present at meetings, where without doubt, honest and able and eloquent advocates are present, but where the absence of hundreds and thousands of other friends of worth, station and influence, must ultimately prove fatal to the cause of the poor honest tenant. In these remarks the writer has not the presumption to dictate, nor has he the vanity even to counsel those who are so far superior to him in prudence, in learning, and in policy: but he feels how unjust it is to inflict a wrong on the farmers of Ireland by the foolish contentiousness of party quarrels: and he would willingly make any sacrifice of feeling, of time, and of his own inferior judgment, if he could influence all the absent friends to make a beginning of the former union of all Ireland, as it was under O'Connell; leaving to the Catholic Church the approbation, the sanction, the guidance of the question; and giving to the Laity the labour, the honour, the praise of its successful progress, and the triumph of its final accomplishment. These are hasty but honest, well meaning views; and I could only wish, as the happiest event of my life, that I could be employed in any way to cement the union of all Irishmen in this desirable demand for justice; and thus be the means, however indirect and humble, of relieving the distress and advancing the constitutional liberty of the people of Ireland. D. W. C.

IRISH INTELLIGENCE.

The Catholic Standard of last Saturday announces in its Roman correspondence that the Irish Archbishops have been summoned to Rome, and that it is rumored that his Grace the Archbishop of Dublin is to receive the Cardinal's hat. It is said that the intelligence has been confirmed by communications which have since reached Dublin, and that this proceeding is a step in the inquiries to which the Memorial of Mr. Lucas has led. The general impression is, that if his Grace be called to the purple, he will be translated to high ecclesiastical office at Rome. We have no absolute knowledge upon the subject, however, beyond the rumor in the Standard and its general acceptance here; but it is, of course, a source of high delight and satisfaction to us, to hear that the attention of the Holy See is at present so decidedly addressed to the affairs of Ireland.—*Nation*.

MINISTER'S MONEY.—The Whig Government, which has proved such a disastrous foe to Ireland, has resolved to provide new tortures for some of the people. They, years ago, converted the odious tithes into a rent charge, and made proctors of the landlords; and now they wish to convert the corporation into instruments for collecting one of the most galling imposts called Minister's Money. It appears that the Mayor and Town Clerk of Drogheda have received an order to collect, within twelve days, three years' arrears of this impost! What a position the Whigs wish to give the corporate bodies of Ireland. Of course the order will not be obeyed. Let the corporations of Ireland do their duty, and let the people lend their aid, and this galling impost will soon be numbered with the things that were.

At Patersonstown quarter sessions, the assistant-barrister decided that convents are not liable to grand jury cess or poor rates. It is thought that a revision of the county magistracy is not unlikely to take place in Ireland—no party to be re-appointed whose income is not independent of his farming pursuits or trade, or whose social position is not on a par with the gentry of the district.—*Emerick's Chronicle*.

As much as £48,137, was paid out of the revenue, in the year ended March, to non-conforming ministers in Ireland. The sum paid in the year ended March for the lumbered Estates Commission was £15,400. There are 1,292 paupers in the Waterford workhouse, being 349 less than at the same period of last year.

MINERAL WEALTH OF THE WEST OF IRELAND.—From Galway, northward to the Benwell Head in the county of Mayo, there is an unlimited mineral deposit scarcely touched by the hand of the miner, excepting in the county Galway, where, here and there, some lead mines have been opened with much profit, both to the proprietors and the adventurers. Some futile attempts have been made in Mayo, by persons having only small capital at command, and consequently powerless to go to the necessary depth for the real and productive parts of mineral wealth. Copper and lead abound most unquestionably in the county of Mayo, but not at depths less than in other districts.—So likewise slate and slate quarries exist in great extent, as well as black and white marbles, not forgetting the beautiful serpentine, which is of very superior quality—surpassing, in fact, any of the same class in any examined portion of the globe. Again, the ores known as mounds, with magnetic pyrites, brown and red hematites. Then the limestones and clays of various qualities suited for every description of architectural, commercial or agricultural purposes. All these may be worked as cheaply, or more so, than in any other portion of the empire; and all these substances are attainable at easy distances from the coast, where there are many safe and commodious harbors for shipment at all seasons of the year. To work effectually and profitably these valuable resources, a powerful association is requisite, and this requirement is met by the formation of the West of Ireland Mining Company, with its capital of £200,000, which will necessarily select such points, at which to commence, where there is a probability as well as large returns. Such an undertaking will become a boon to Ireland generally, and this deserted district more particularly. The geological features of the counties of Galway and Mayo set at defiance all attempts at denial of the existence of mineral wealth; they are composed of granite quartz, rock, mica, slate, lower clay slate, serpentine, mountain and carbonaceous limestone, and old red sandstone. These geological speaking, are the same formations of which is composed the well known mineral county of Wicklow, on the opposite coast of Ireland, and where the same rocks have yielded up their treasures, when perseveringly sought for, and are as beds of hidden resources of wealth to the labourer, the farmer, the lords of the soil, and those bold adventurers who have judiciously expended their money, and reaped a just reward. There can be nothing more safe in an investment than the employment of money in developing a known mineral field, such as the west of Ireland, especially where the rocks themselves are the chronologers of their own contents.—*Mining Journal*.

The Marquis of Westmeath was summoned to the Kilmajur Potty Sessions, by a poor smith, for false imprisonment. The smith picked a difficult lock for the noble lord, and the noble refused to give him 1s. for doing so, but generously offered 6d. A quarrel ensued, when the noble lord sent for a policeman, and charged the "blackguard" smith for threatening him. The case was dismissed by the magistrate at Kingstown (Mr. Porter). The smith took his action, and the combatants (the earl and the smith) entered the lists at Kilmajurham. After both champions (one was called "a blackguard") were heard at very great length—the fight lasted a long time—the blacksmith was declared victorious, and £20 was awarded to him. He had entered for £40. The "noble" combatant lodged an appeal, when another fight will "come off" about the shilling.

APPALLING ACCIDENT AT MOV.—On Saturday night a man named Moran (who belonged to the town of Clones) employed in one of the Ulster Carrying Company's boats, which was then lying in the dock, after transacting the day's business, went on board the boat, and was seen to enter the cabin, taking with him some groceries. This was about ten o'clock. At four o'clock in the morning the boat was found to be on fire, and thick smoke was issuing from the cabin. Assistance was quickly procured, and the boat sunk to the bottom, as by no other means could the fire be got under. As soon as possible after search was made for the unfortunate man who was in charge, and the body was found in a dreadful state, and much disfigured, an arm and a leg having parted from the body before it could be got out.—*Tyrone Constitution*.

SCAMBLAGE.—A few nights ago most of the cushions and carpets of Donerive Church were stolen by some person yet undiscovered. The village fool, one of that unhappy race formerly so well known in Ireland, but now nearly extinct, known round the country by the sobriquet of Mad Old Harry, who, in his paroxysms of insanity, is the terror of most of the women and children of the neighbourhood, and is considered to be really dangerous than, had been seen lurking near the church, and annoying the congregation for sometime past, and from time to time, application had to be made to the authorities to remove him. This poor creature, it is said, has dropped some hints that, though he does not know where the property is, he might find it if some money were given to a woman who takes care of him, and who is allowed a small salary for her trouble. The church plate of this parish was stolen some years ago, but it is believed that with that robbery the poor idiot had no connection.—*Cork Examiner*.

The local magistrates have determined to enforce most strictly the law as it affects vagrancy, and, in future, no beggar or vagrant will be permitted to remain in the streets. At the Police-office, on Friday, several parties charged with vagrancy were sentenced to periods of imprisonment, varying from fourteen days to a month, the latter punishment being inflicted on those only who were well known offenders, and who had been frequently discharged on promising to return to their respective homes.—*Cork Examiner*.

STATISTICS OF IRELAND.—DECLINE OF THE POPULATION OF IRELAND.—The people of Ireland in 1851 proved to be 1,622,789 less numerous than in 1841, a diminution commonly attributed to the famine consequent on the potato failure in 1845 and subsequent years. The mortality of that period having been concentrated in workhouses and temporary hospitals, and having ravaged some portions of the country in which disease prevailed with an extraordinary violence, the great loss of population has been usually accounted for by estimating the deaths generally according to their extent in the severely visited localities; but the mortality returns founded on the census of 1851, show that the deaths from 1841 were not, in the aggregate, excessive. In the emigration to America, migration to Great Britain, and the decrease of births, the causes of decline are to be found. Of the children living in 1841 and 1851 the census of each period supplies the following totals of the number born within twelve months preceding:—

	1841.	1851.
Leinster	46,348	34,451
Munster	61,389	34,653
Ulster	57,466	42,876
Connaught	37,263	20,613
Total	202,466	132,592

The decrease of children living in 1851, aged from one month to a year, was, as compared with the enumeration of 1841, so much as 69,374; and the decline in the number of births was operating from 1841. Of the children living in 1841 and 1851, aged from twelve months to nine years, the Census Report contains the following enumerations:—

	1841.	1851.
Born in 1840	158,258	106,132
1839	230,804	141,638
1838	219,148	118,271
1837	219,148	145,678
1836	218,888	152,206
1835	218,658	161,306
1834	221,712	165,426
1833	222,504	170,581
1832	196,413	156,647
Total	1,908,264	1,317,942

Until 1847 emigration did not materially reduce the population. In that year 215,514 persons emigrated to America and the Colonies, being more than double the number of the emigrants in 1846. In the ten years from June, 1841, to March, 1851, there emigrated 1,340,736 persons, which materially lessened the number of children to be enumerated in 1851; but this only in part accounts for the great diminution of births after 1841. The Census Report for 1851, contains a table showing that if births had taken place in the ratio of 1 to 31 of the population annually, as in England (without an emigration) the number of children born in Ireland from 1841 to 1851 would have been 3,711,814; and the population in the latter year would have been 9,011,793, instead of 6,532,385. In this calculation allowance is made for 1,868,189 deaths; estimating the mortality in the ratio of 1 to 45 of the population in each year; and the births would have thus exceeded the deaths by 843,675. The actual number of deaths from 1841 to 1851, as ascertained in making the census, amounted to 1,361,051, and the deaths from extraordinary causes did not amount to one-third of this total, thus:—

Deaths from Fever	222,029
Cholera	35,982
Dysentery and Diarrhoea	134,989
Starvation	21,779
Total	414,799

A large proportion of the deaths from such causes occurred in the years of famine, and the mortality in those years was, therefore, excessive; but the total for ten years is not in excess of the ordinary ratio of deaths, even in declining population, taking the mean of the numbers of the people in 1841 and 1851.—The causes of decline must be sought for in the consequences of the transitions which have been undergone by the laboring population employed in agriculture, manufactures and common trades. Spread over the surface of the country, this population multiplied rapidly; but removed from their own locations, and dependent for subsistence wholly on their demand for labor, their circumstances have become unfavorable to the growth of population. It appears that the greatest diminution in the number of the laboring people has taken place in the following counties:—*Monaghan*, 117 to the square mile; *Cavan*, 93; *Roscommon*, 81; *Longford*, 78; *Sligo*, 73; *Cork*, 71; *Armagh* and *Louth*, each 70; *Antrim* lost only 7 to the square mile; *Donegal* lost 22; *Wexford*, 24; *Kildare*, 29; *Kerry*, 30; *Down* and *Wicklow*, each 34; *Londonderry*, 37; and *Westmeath*, 42. The other counties lost population in the proportion of 45 to 65 for each square mile.—*Thom's Irish Almanac* for 1857.

PAUPER-FARE.—A great deal has been said and written during the past twelve months on the growing prosperity of Ireland. Heaven granted us an abundant harvest; various circumstances contributed to raise the price of labour; money circulated, and a gleam of material prosperity fell on people long unused to it. The effects of this great change soon became visible all over the country in better houses, better coats, and often in rather unpleasant manifestations of lighter spirits. But there is one class of persons amongst us to whom these brighter times have brought no benefit—who have not participated in the general improvement—and who find themselves at the present day thrown back into the cold and hunger of the famine years. They are the inmates of our workhouses. The number of these sufferers, of course, is much less than it was during that sad period, the wealth of the ratepayers has increased since then, but we have not heard of a single instance in which the scale of pauper dietary has been improved. In one union we perceive there has been a revision lately; but, we are sorry to say, for no good purpose. The Guardians of the Clonakilly Union they had been doing rather too much of a good thing for some time; they resolved to make an end of it, which they did without delay. This excellent proceeding consisted in reducing and deteriorating the food they had been giving to the paupers. The children's allowance was first attacked. The quantity of food to be given daily to children between five and nine years of age, as laid down in the General Order of the Poor Law Commissioners, bearing date 5th of February, 1842, was, for breakfast, 4 oz. of Indian meal and a half pint of new milk; 4 oz. of Indian meal and a half pint of new milk; for dinner, 6 oz. of brown bread and 1 pint of soup; and for supper, 4 oz. of brown bread. At one time, however, when dysentery-raged, and it became probable that such coarse and wretched fare would send the little creatures one and all into the hospital, the medical officer recommended that this dietary should be improved by giving them a half pint of milk to moisten that little lump of nasty brown bread in the evening. This recommendation was carried into effect, and the little paupers went to bed every night with somewhat of a less craving at the stomach than they used to feel after supper. Possibly they prayed for the Doctor, and thought their Guardians were very good, but certainly they imagined the new and improved order of things would continue, and never fancied their little cans of milk would be snatched away again from them. But they were doomed to be disappointed. The Guardians after some time, discovered that dysentery had disappeared, recollected that the half pint of milk was in excess of the minimum dietary ordered by the Commissioners, clearly saw that therefore it was not wanted, and ordered it to be discontinued; so the little children in the Clonakilly Workhouse got their pellet of four ounces in the evening, swallow it how they can, go to sleep and dream of next morning's breakfast. Then came the turn of the adults. The Commissioners order states that the males shall receive at least 8 oz of Indian meal, and a half pint of new milk at one meal, 14 oz. of brown bread and a quart of soup at another. The Guardians are not required to give a third, but should they in their goodness choose to do so, the Commissioners have so high an opinion of the humanity and integrity of Irish Boards they only insist on one simple thing, and that is, that the quantity of food given in the three meals shall not be less than the quantity they have ordered for two. As may be supposed, two meals are the order of the day in all the Unions of Ireland. But, at the time to which we have above referred, this bowel-tearing dietary was improved in the Clonakilly Workhouse, by making the 8 oz. allowed for breakfast to consist of two-thirds Indian meal, and one-third rice, instead of Indian meal pure and simple. This was an agreeable and not an expensive alteration, but like the delights of Hindia, in the poem of Lallah Rookh, it was too good to last—the Guardians have returned to their first love, the scale of '40, and the unfortunate paupers starve slowly but surely within the white walls of the Workhouse. It is a process of slow starvation. Perpetual hunger preys on the vitals of these poor people. They are hungry before meals and hungry after them.—Male and female, young and old, suffer alike, all are pinched down, thinned down, and struck down by that cruel scale which hard hearted men might strive to justify during the years of famine and poverty, but which cannot be defended now. Those who are at present within our workhouses are for the greater part old and infirm people, who have no home to go to, and no chance of earning a living, and orphans who have no one to support or care for them.—*Nation*.

FURTHER ILLUSTRATIONS OF THE LAND CODE IN IRELAND.—Whether it be to close the last chapter of stringent enforcement of the landlord and tenant code, or whether to open a new and another one, that events at issue with benevolent ownership are now occurring in some parts of this country, time must attest. But that unacceptable exemplifications of the landlord and tenant code are presented in some places—in certain districts of Munster, is a report which has reached us, to our own disappointment and with the unpleasant effect of disturbing a day dream, in which the relations of owner and occupier, in this province for example, appeared to twine tenderly, and blend and grow into trunk with Banyan branches and bread fruit, thereon. One report is, that while prostrate in illness, a solvent tenant was evicted—not for nonpayment of rent, but for a cause, which has removed, was so insubstantial that we really could not credit the statement. The alleged cause was—impudence—at some time to the landlord—an offence so light that we thought some of the levity which mingles with woe in the gloomy narratives of the people's sufferings, entered into the account of this pitiable transaction. But of all other offences the occupier was unaware; and of this it was said he earnestly protested his utter innocence. Unpolished indeed, his native tongue may have been. In court or in camp he could not have practiced lingual lubricity. He may have said something rough or awry. Or he may not have pulled his 'fell from his occiput with sufficient alertness. Who is it can tell how he may have hurt the susceptibility of the excellent 'master? But let it be granted that words of his were unsuited to the ears polite of a landowner—are we to believe that education and station should yield no indulgence to unpolished labour, toiling for their elegance and their enjoyment? Are we to believe that the retribution of eviction from house or home could be inflicted for so immaterial and evanescent a hurt? Be the cause as it may, the evicted occupier is declared to have been perfectly solvent and prepared to offer ample security for the further conditions of what further possession which he was refused. What more should the man be asked to ensure? Guaranteeing so much that could a good one by the application of which that working occupier in his illness or feebleness was deprived of a hearth and a roof together.—*Munster News*.

MURDER.—On the night of the 9th instant, a man named James Duffy had been drinking at Caranagh's public house, about eight miles distant from this town, in company with a number of carmen, with whom he had some dispute, and after leaving he was followed and beaten in a most cruel manner by three persons, from the effects of which he died on the 17th instant. It being dark at the time, he could not recognise any of them; however, the constabulary are on the alert, and it is to be hoped they will succeed in bringing the perpetrators of the foul deed to justice. The magistrates held an investigation at the Petty Sessions of Ardara, on Thursday last, and from the reluctance of the witnesses brought forward to give evidence, several of them have been committed to the county jail for examination.—*Sligo Independent*. During the recent run on the Tipperary National Bank a farmer withdrew all his money, conveyed it home, and secreted it. He died suddenly, and his family cannot find the place where the coin is deposited.

CRIME IN IRELAND AND ENGLAND.—A correspondent of the London Weekly Register furnishes the following statistics:—

MURDERS FOUR-FOLD IN IRELAND TO ONE IN ENGLAND.—Sir.—The heading of this is the text of the Christmas discourse by the Protestant Chaplain of the Pentonville Prison to the Times, and published in that paper on the 7th inst.; permit me to bring forward facts officially stated in opposition to Mr. Joseph Kingsmill's "Notions of Foreign Catholic Nations," and of Old Ireland. In the revenue returns for the year 1849 it is officially stated that there are in London alone, "Murders and attempts to murder," 91; for all Ireland, 51. Of another class of offenders: in London, 30; in Ireland none. Crime in London, 4,071. Crime in Ireland 883. In the year 1851, there were 28,000 persons convicted in England and Wales, of whom 70 were sentenced to death, and 3,000 to various periods of transportation, a great part for life. In the same year there were 2,000 persons convicted in Ireland; of whom 9 were sentenced to death. So much for Mr. Kingsmill's "Four-fold murders in Ireland to one in England." That eminent member of Parliament, Sir J. Pakington stated in a speech in the House of Commons, that in England, "one in 300 of the population is detected in crime." In Catholic Austria, "one in 800 of the population is detected" in crime. If foreign Papists have committed murders in England, who is not horrified by the awful and frequent murders of infant children by English Mothers, worse than the very Pagans? In the official report made to the House of Commons regarding the Poor in the workhouses in England and Wales, it is stated that in the workhouses in England there were in four years, 23,820 legitimate children, and 62,066 illegitimate children. In Wales there were in the workhouses 2,677 legitimate children, and 3,070 illegitimate children. In Catholic Munster in the workhouses or poorhouses, the number returned were eighty-four legitimate children, for every four illegitimate children. In Ulster, where the Protestant element is large, the returns gives 28 legitimate children for every 4 illegitimate children. For all Ireland the official return gives for one year 274,786 legitimate children and 6,677 illegitimate children. The Rev. Mr. Clay, Protestant chaplain of the Prison House of Correction, in his report for the year 1849, stated that of the 1,919 persons committed to that goal, 48 and a fraction per cent. were "ignorant of the Saviour's name." It is said that comparisons are odious, but Mr. Kingsmill's uncalculated attack on the people of Ireland and other Catholic countries, has induced me to send you a few authenticated facts, for the purpose of rebutting the Pentonville prison Chaplain's notions. I remain, Sir, with great respect, Yours, Mr. Editor, A LOVER OF IRELAND.

THE IRISH IN AMERICA.—There must be something highly gratifying to certain minds in the amusement of abusing Ireland. One time the population was increasing too fast; then we had loud wailings about poverty and potatoes again. When the Irish get up their loins and fled by thousands across the Atlantic a still more general cry was raised by the English press about the Celtic exodus. If a row be raised in the East End of London, or a manifestation of broken heads take place in Liverpool, we are sure to learn next day or so that the delinquents were all Irish. From the days when Sydney Smith fired off his literary revolvers at the "half-civilized Celts," it has been considered not only justifiable, but perfectly patriotic, in our good friends across the Channel to talk of bombarding the Irish in their island home. In the more recent policy of Britain a somewhat different course has been pursued. After having ground as much as possible out of the bones and sinews of the Irish laborer, and when he has spent the last remnant of his strength in the most laborious occupation in the sister isle, John Bull coolly seizes on the worn-out human machine, forces him on board the next Irish steamer, and with an amount of ruthlessness which a Kentuckian planter would hardly venture to exhibit, sends him home to cad his days within the walls of the workhouse. This new reading of the old text, "Justice to Ireland," has been largely acted on within the last few years. We trust our rotund half-brother will see fit to turn a new leaf in his volume of national economy, or, at all events, that some of our statesmen will introduce a bill in the next session to put down this heartless system of ingratitude and injustice. In a late number of the *European*, a respectable paper established some time ago in New York, we observe some most unguarded denunciations of the Irish people at present resident in the United States. It appears that Mr. John Mitchell recently stated, in the course of one of his lectures, that Mr. Buchanan owed his Presidential election to the support of the Irish. "The populace," says the *European*, in its comment on the assumptive notes "here must have something to hate, and not a few demagogues direct their feeling against the English government and people. So blind and mad is the hatred of some of the Irish politicians in America, that they gloat over the anticipated destruction of England by the armies of the Continental despots, apparently forgetting that their own relations and friends in Ireland would be involved in the general ruin. These exhibitions, although highly applauded by the fagmen and retainers of the South, excite the contempt and ridicule of most Americans. As to the English, German, French, and other foreigners resident here, they treat all such ebullitions as those of Mr. Mitchell with the most profound indifference." We regret to see our contemporary, the *Dublin Evening Packet*, gravely taking for granted all the wild and wanton ravings of the New York paper in its stupid abuse of the "liberated Americans." No one will say that there are not hundreds of ill-conducted Irishmen in New York. If our mercurial friend of the *Evening Packet* only looks around him in this city beside the Liffey, he will discover hosts of the natives, who, in point of moral status, would not stand in the front rank even of Mr. Mayhew's proteges. We have ill-conducted North Britons and many questionable characters who originally hailed from Albion's isle; but these isolated instances of human frailty are never made the pretext for sweeping charges against Scotchmen or Englishmen. Some of the most intelligent, the most wealthy, and influential men of New York are of Irish birth. Philadelphia owes much of its enterprise to the energy of the Celtic merchants located by the Delaware. New Orleans boasts of its commercial status, and there, too, the people of the green isle have fought and flourished. In the rapidly advancing city of Milwaukee one of the municipal dignitaries and most successful merchants is a native of a town not far distant from Belfast; and Chicago, likely to become the granary of the Western world, owes much of its present mercantile importance to "the Irish in America."—*Banner of Ulster*.

GREAT BRITAIN.

Mr. Okely, of Trinity College, Cambridge, one of the Travelling Bachelors of that University, has been received into the Catholic Church.

IMPORTANT ORDER FROM THE SECRETARY OF STATE TO CORONERS.—A few days ago a communication was forwarded from the Secretary of State's Office, to the various coroners of counties, cities, and boroughs throughout England, for a return of the nature of the inquests held by them in the course of the year, with the day of the month on which each was taken. The return is to state the number of sudden deaths, of suicides, of accidents, of deaths from ill-treatment or neglect, &c. The cause for such an order is supposed to arise from the circumstance of the numerous deaths of infants who are alleged to have been "overlaid." Of this class of inquests there is a most extraordinary number taken by the metropolitan coroners—there being on an average above eight or nine a-week; and it is well known that in the manufacturing districts they are equally numerous, particularly among illegitimate children.

It is reported that Her Majesty's wishes render the resignation of Sir Robert Peel, as a member of the government, inevitable.

People are coming up already for the levee and on the way to Parliament—a hot session and rough work is before the Liberal Irish members. Maynooth was never so threatened; on the one side we have Spooner and all his lol, on the other, and not less dangerous, Mr. Miall and his supporters. It is no longer a battle against the giants which Spooner and Chambers attempt to raise out of nothing, but it is a battle of principles—that is a battle of voluntarism against an Establishment, and the first experiment will be made against Maynooth. I do not think that Miall looks upon it as a religious question at all, but rather as a matter of pounds, shillings, and pence. For myself, I think Maynooth was never in so dangerous a position: there is a strong and organized opposition against her. One section of the attacking party is moved by a rampant and sectarian hatred of every thing about the Institution, because it is Catholic; the other section is incited by a feeling growing every day stronger in England—that those who want a clergyman should pay him themselves.—*Correspondent of Limerick Reporter*.

THE BISHOP OF EXETER.—A meeting of the parishioners of St. Olave's Exeter, was held yesterday, convened by the churchwardens, Messrs. Husband and Escott, "to consider an outrage committed by the rector, the Rev. R. Roper, on the parish by placing crosses about the church, contrary to law." Mr. Escott presided. It appeared that the rector had caused a huge evergreen cross, seven or eight feet high, to be placed over the altar, besides smaller ones in various parts of the church, and these, together with other elaborate devices in evergreens, were allowed to remain during the Christmas festival. The aspect of the church is stated to have been more like that of a Roman Catholic chapel than a Protestant church, and considerable excitement has prevailed in the parish in consequence. The churchwardens made a presentation on the subject to the Ven. Archdeacon of Exeter (the Rev. J. M. Stevens), and the correspondence which had passed between the parties was read at the meeting. The archdeacon stated in a letter to the churchwardens that he "entirely disapproved what had been done in St. Olave's church, and was ready to take any legal method to do away with the cause of complaint. The law appeared to be quite clear, but he had thought it right to consult the Bishop of Exeter as to the mode of proceeding." His Lordship's reply to the archdeacon was to the following effect:—"That he is always sorry when any of the clergy involve themselves in disputes with their people about these miserable ornaments. That he once proceeded against Mr. Parkes Smith, of Torquay, for putting a cross on the communion table; and, though he afterwards found reason to doubt whether he was right in his decision, yet he finds that it is confirmed by Sir J. Dodson in the St. Barnabas case; but as that decision is itself appealed from it is difficult to say what is the real state of the law. Be this as it may, his Lordship thinks Mr. Roper was guilty of great indiscretion (unless the decided majority of his parishioners were in favour of the decoration) in exciting the discussion in his parish. If the parishioners think fit they may institute proceedings against him, either immediately, or, as would seem more prudent, after the ultimate court of appeal shall have decided in the case to which he had referred. As he perceived that both the churchwardens have signed the memorial, his Lordship concludes that the minister has not, as the minister of St. Barnabas had, the concurrence of one of the churchwardens. This, in his Lordship's opinion, makes Mr. Roper's case worse; for his Lordship believes that the minister, without the churchwardens, or at least one of them, has not in strictness a right over the ornaments of the church; but this is a point on which his Lordship does not commit himself absolutely." Upon this correspondence having been read to the meeting a series of resolutions were unanimously passed, thanking the archdeacon for the true Protestant spirit in which he had acted, condemning the rector for allowing the crosses, &c., to remain in the church after the bishop's disapproval, and resolving to wait, in accordance with his Lordship's suggestion, the decision in the St. Barnabas case before taking any proceedings against the rector.

PRIVATE JUDGMENT.—Lord Panmure, in a speech delivered in Edinburgh, admitted that there were some mistranslations in the Bible, but hoped that every man would rise up in its defence sooner than have a new version. The ministers, he said, could explain the differences that exist.

The *Daily News* mourns over the rapid progress of Popery in Scotland; and laments, that amongst the educated classes and the gentry of that portion of the United Kingdom there is a very general tendency to relapse into the errors of the Catholic Faith. "Scotland," complains our contemporary, "seems receding from her ancient landmark. So long the stronghold of the simplest known form of Protestantism, rejecting Romanism and prelaticism alike, and casting from her the mildest modification of the Episcopalian creed with as much bitterness as she cast out the crozier and the Papal staff, she seems now to be turning from the rugged nakedness of her ancient worship in favor of that sensuous fascination which she was the first of all nations to denounce. Though the Duchess of Atholl has, we rejoice to find, not abandoned the faith of her forefathers, it yet remains too true that some of the highest names in Scotland rank among the most recent, as the most important, of her converts to Catholicism, and the valleys which the Covenanters dyed red with their blood, now see rising to harvest the smoke of Romanist incense."

Two centuries and a half only have passed away since the last vestige of Catholicity was destroyed in Scotland, at the time of the religious Revolution. For nine or ten centuries before that there was but one creed in Scotland. The people knelt at one altar, and the condition of the kingdom was such that the Scottish court and throne gave saints and confessors to the Church. In those days a Queen did not think it degrading to her royal dignity to be seen tending and ministering to God's poor, and feeding them and washing them with her royal hands. The odour of the sick bed was in no wise offensive to the senses of her whose heart was filled with strong and pure affections for suffering humanity. Alas! what a change has come over Old Scotia. Her faithless barons have robbed her, and destroyed that glorious vitality in religion which rendered this country once famous and noble. Scotland is now praised and lauded for having levelled the cross of Christ and trampled it under foot. She is called Evangelical. Let us see does she deserve the title. Lying, the Scottish historian, says in his work, "Travels through Europe," that he met with only one country, and that is Sweden, which approached nearest to his own country, Scotland, in her dreadful depths of vice and crime. Sweden, like Scotland is a truly Bible-reading country, i.e., the Bible is read in the truly Protestant fashion, and yet in Sweden morality is so shockingly low that according to correct statistics there are three out of every five births illegitimate, and in Scotland—oh, look at the picture—out of every five births there are three and a-half illegitimate. Poor old Scotland! how truly Evangelical thou art, by what you were before this soil was accursed with such a spawn as Knox, Harlow, Willox, Paul Methven, and others, who swore to a solemn covenant to extirpate the Catholic religion. Too well was that oath kept, and its results are pretty visible now-a-days in the grand exhibition of Established Kirks, Free Kirks, Burgher's Kirks, Anti-Burgher's Kirks, M. P. Kirks, Relief Kirks, Morisnian Kirks, Latterday Saints Kirks, Gaelic Kirks, Independent Kirks, and a whole host of others. It is therefore in derision that we hear so much of the evangelical condition of Scotland. But there is hope for her yet, and that hope consists in the steady and silent march of the old faith back to her once again.—*Glasgow Free Press*.

The London Times has the following correspondence illustrative of the blessings of "British Justice":—

Sir.—The question of the innocent convicted having through your journal been most promptly and properly brought under public attention, I trust you will allow me to state a case that came under my observation within the last four years. For obvious reasons I do not wish that the name of the unfortunate victim of "legal accident" should appear, although I send it to you. Mr. T., a young man of high character, with respectable family connections, was employed for 12 years in one of the largest firms in the "Manchester line" in the city, the last three of which as buyer for the establishment; in that capacity he laid out an average from £40,000 to £50,000 a-year. In the early part of the year 1853 he left town for Manchester by the night mail: on arriving at station he changed his mind, and determined not to proceed to Manchester that night. On leaving the station for the hotel he was stopped by a police officer, who accused him of stealing the carpet bag which he had in his hand; on examination it was found to be the property of another gentleman. He endeavored to explain that he took it by mistake; but to no purpose. He was searched; his ticket for Manchester was found on him. This fact was considered conclusive evidence that his leaving the train at this intermediate station was done for felonious purposes. Another policeman coming up at the moment at once recognised in the person of Mr. T. a notorious swellmobman from London, and, jocosely taking the gold watch and chain from my friend's neck, said, "I suppose this is part of the proceeds of your calling." Expostulation on the part of the accused was vain. He declared his innocence and asked for his own bag, but the idea of his possessing such an article was utterly ridiculous, and his request was looked upon as part of the sharper's dodge. After a little further ceremony he was consigned to a cell for the night, to wait his examination. He implored permission to write to his wife, but so great a favor could not be granted.

The accusation, even at this early stage, had done its work. Excitement set in, and in the agony of his distress he conceived the futile design of attempting to escape from the horror of the place he was in and the foulness of the charge. Unfortunately, the attempt was made, and from that moment his fate was sealed. Without being permitted to communicate with his friends he was examined before the magistrates and committed to the county goal. Eight days from this time his wife, who was in perfect ignorance of what had happened to her husband, went in great distress of mind to the city to make inquiries as to his absence, when to her consternation she was told that there was an account in a country newspaper of his having been committed to prison on a charge of robbery. At once she set off to his prison, and, after an interview, proceeded to the magistrate who committed him with a view of having him bailed out, but in vain.

Now, without going into minute detail of what took place from the time of his wife seeing him in prison to the day of his trial, I shall state that the day for his trial was appointed; the solicitor for the defence had instructions to telegraph to his brother, a gentleman of high character in the city, who, with my unhappy friend's employer, intended to be present at the trial, to speak in character. But the fatality which in the first instance befell him pursued him with unrelenting perseverance. The business of the court, which was calculated to occupy a certain time, was got over much sooner than was at first expected. Poor T. was called upon to plead to the charge. His counsel, in defence, pointed out to the judge and jury the improbability of a man committing such an act who held a position of great trust in society, and whose character for honesty was beyond all question, as he should prove by evidence of the highest respectability. After his address the names of the witnesses for character were called, but as the trial unfortunately took place 24 hours earlier than in the ordinary course was expected, they were not present. The jury, without leaving the box, found him guilty; the judge approved the verdict, and the poor man was sentenced to some years imprisonment.

It may be asked, where was the wife all this time? Why was she not present? Wonder not! The day before the trial she gave birth to her sixth child, and from distress of mind was not expected to survive the day through. Forer came on, insensibility followed, and for ten days she was unconscious of everything about her. At the first gleam of returning sense she inquired of her nurse if John had returned home, evidently alluding to his usual return from business; but memory, like a flash of lightning, recalled to her his sad position, and she sank back to the state of insensibility from which she appeared to be recovering. I am not indulging in sentiment; I narrate what I saw. Three weeks later her two eldest children were carried off by an attack of scarlet fever; ten days more her infant died. Within three months from that time she received information from the governor of the goal that her husband was dying, and that she must proceed immediately to him if she wished to see him alive. She entered his wretched cell. There, before her, lay her husband—a helpless, paralyzed old man—an idiot. His hair, which three months before had not a gray hair in it, was now perfectly white. His age, 55 years. Fortunately for him, he knew her not. Her passionate and heart-rending grief, which wrung the hearts of those around, fell dead on his ear; all human sympathies were gone. Reason was rudely jostled from her seat. He cared not for judge, jury, or policeman, and he gazed unconsciously on the wife of his early and affectionate love and the mother of his helpless children. I need not dwell upon this scene.

After some formalities at the Home-office he was removed to a private asylum, near London. He was once more a free man, but to what purpose? In a short time he sank and died.

This was just one of those cases in which it is easy to fix suspicion, and next to impossible to remove it. If no two carpet bags were alike; if there were no confusion at a railway-station on the arrival of a train; no rush for luggage; but, on the contrary, such order that it would be difficult—instead of easy as it is—to make a mistake; if the railway authorities had on their part done their duty, and made proper search and inquiry for T.'s carpet bag, which they would not believe he possessed, but which they afterwards found; if they had allowed him to communicate with his friends, so as to give him an opportunity before he was consigned to prison of proving that he was not one of the swell mob, as they rashly and fatally suspected, and if he had failed to verify the account he gave of himself—then indeed it might be said that there was a case for a jury. The man was falsely accused, imprisoned, convicted and driven mad.

Would that I could here close this tale of misery. The husband's relations, for reasons which it is for them to account for, and if they can, justify, thought proper to shun the widow and children of their degraded relative! Two years passed, and the little all she had—rings, jewelry, and part of her furniture—were consumed in the support of her helpless children. She sought employment at one of the houses of business in the city as a blood runner, and she is now to be found, with a shattered constitution and skeleton form, stitching from daylight till 12 o'clock at night, to obtain a most miserable and scanty support for her three helpless surviving children. The work, when done, must be taken to the warehouse; there this gentle suffering creature, delicately nurtured, not long since the mistress of a happy and comfortable home, has to stand for hours to wait her turn, that her work may be examined and a fresh supply given to her.

Hoping that you will give this insertion in your journal, I am, Sir, your obedient servant, JOHN BRADY.

Warwick-terrace, Belgravia, Jan. 17.

UNITED STATES.

From all parts of the States we have tidings of great destruction of property by the sudden breaking up of the ice, and consequent inundations.

The Rockingham (Va.) Register learns from the most reliable authority, that the shock of an earthquake was felt in Pendleton county some days ago, and that an aperture has been formed in the mountains, within two or three miles of Circleville, in that county, from which volumes of black smoke are issuing, and large stones have been thrown to a great height! Of this extraordinary phenomenon we shall probably have further intelligence.

The criminals in the United States cost nineteen millions of dollars annually.

A young lady named Davies, aged eighteen years, has been arrested at Ballistown for seducing the oldest son of Mr. Clark in Albany, aged 16 years. She had induced him to elope with her, and she footed the bills at the hotel where they were stopping. The frantic youngster tears his hair and swears he will draw down himself in the ci-sterm, if Miss D. is punished.—*C. S. Exchange*.

Deaths in New York last week—147—a decrease of 51 as compared with the return of the week previous, 48 cases of scarlet fever are reported.

For the week ending Saturday noon 86 deaths occurred in Boston, of which thirty, or one-third, were scarlet fever.

NIAGARA FALLS THIS WINTER.—Niagara is again "clothed upon" with its robes of winter beauty. We say beauty—for there is more of this element in the scenery of our river now, than those who have never visited us in the winter would be likely to imagine. The cataract itself is, indeed, purely and transcendently a display of unrivalled sublimity. Through monotonous fields of ice, standing, tombstone-like, in upright erags, the swollen channel of the river rolls on like the call to judgment. But the groves that fringe the precipice, covered over thickly with spray, are transformed into shapes of dream-like beauty. The graceful cedars, bending beneath their pearly robes, seem saintly choirs doing homage to the august genius of the place. Not the least of the attractions are the vast mounds of ice that shoot up from the bases of either fall, their glittering summits often tinged with the hazy colors of the rainbow. If the ice continues to accumulate as it has for the few days past, the widest part of the river will probably soon become as accessible as they were last winter.—*Niagara Times*.

PROTESTANT FAITH.—A consistent Protestant is the most unhappy man in the world. To exercise rightly his private judgment he should examine all the questions which have arisen on religious subjects, from the time of the Apostles till now. He is to follow his own reason and set aside authority; he must therefore see everything for himself, and consequently cannot omit to pass under review every opinion which may have been broached about matters of faith, for any one of them might be the true one. Moreover, as his only rule is the Bible, he must endeavor to get at its true meaning. Now if he recognizes no living authority, his only way is to examine the text. But then he must find out if the version he uses be an exact one, and so go to the fountain head, which presupposes an extensive acquaintance with the Hebrew and Greek languages at least, so that to have a founded opinion about religion he must study Biblical philology, then exegesis, then a history of the interpretation of the Bible down to the present time, then compare all the different opinions and select the right one. We have left out the necessary studies, with which he might while away his leisure hours, such as those of Biblical geography, of the natural sciences, &c., a knowledge of which is necessary to decipher many intricate questions of Holy Writ. Of course, the life of one man is not enough for all this labor, and so Protestants must be satisfied to live and die without any certain firmly founded faith.—*Pittsburgh Catholic*.

A NEW USE FOR THE BIBLE.—A negro having been brought before a Magistrate and convicted of pilfering, the Magistrate began to remonstrate. "Do you know how to read?" "Yes, massa, Bible." "Well, don't you ever make use of the Bible?" "Yes, massa, strap him razor on him sometimes!"

RETROGRADE JUSTICE.—AN EXTRAORDINARY CASE.—Some months ago we briefly alluded to the arrest of a United States soldier at Belle's Island, named John Lawlor, on suspicion of having murdered a young woman named Mary Dunn. Lawlor, it will be recollected, wrote a letter to the Chief of Police, stating that about four years previously, while teacher in the workhouse at Rathfrim, County Antrim, Ireland, he violated the person of the girl alluded to, and then drowned her so as to avoid detection; furthermore, that the spirit of the murdered victim haunted him night and day, and that he could obtain no rest or peace of mind until he had divulged the fearful secret, which until then he had kept locked within his breast. While incarcerated in the Tombs, Lawlor manifested insanity, which led many to believe that the story was without foundation, and had only been trumped up for the purpose of procuring his release from the army. The prisoner was examined by some medical men, who gave it as their opinion that he was insane, and should be sent to the Lunatic Asylum on Blackwell's Island for medical treatment. In accordance with the opinion of several of the physicians, Lawlor was sent to the institution in question, where he has remained ever since. Meantime, the British Consul in this city has been active in making inquiries respecting the murder of which Lawlor himself confessed to be the perpetrator, and a correspondence was had with the authorities at Rathfrim in relation to the affair. The result of the investigation goes to show that a murder was committed about the time stated by the prisoner; that the name of the victim was Mary Dunn; that Lawlor was a teacher in the workhouse at the time, and he was present at the inquest held upon the body of the deceased. These facts, together with the admissions of the prisoner to the authorities in this city, will it is supposed, result in his being sent back to Ireland for trial. When Lawlor was sent to the lunatic asylum he had all the appearance of an insane man. He raved night and day, tore his hair, scratched his face, and rent his clothes; in short, his conduct all to believe that he was a raving madman. But soon this violent demeanor changed, and by degrees he became quiet and thoughtful. He has not been informed of the correspondence that was going on between Mr. Edwards, the counsel for the English Government in this city, and the Home Government, and no doubt thinks that his story about the murder was received with doubt and misgiving by every one who had heard or read of it, and hoping to escape from the imprisonment he was then suffering, he assumed all the air of a sane man. So sound in mind does he now appear, that Dr. Sanger, the physician on Blackwell's Island, has given a certificate of his sanity, and declares him perfectly cured from the malady which had apparently overtaken him. From all the circumstances surrounding this most extraordinary case it is only fair to presume that a murder was committed; that Lawlor was implicated in the same, that his guilty conscience would not allow of any peace of mind; that in a fit of remorse he confessed having committed the deed and that upon his arrest and committal to the Tombs the great fear of suffering capital punishment took such possession of his soul that he was induced to affect insanity for the purpose of escaping condign punishment. How the affair will terminate it is hard to say. At all events, it is very probable that in the course of the month Lawlor will be sent back to Great Britain, under the extradition act, and will there be held accountable for the murder he has so fully confessed to be the perpetrator of.—*N. Y. Herald*.

NO BATH.—A western editor on hearing it remarked that persons in a drowning condition suddenly recollect all the transactions of their lives, wished that a few of his delinquent subscribers would take to bathe in deep water.

The N. Y. Freeman, asks:—"On what principle can the anti-Popery men refuse the title of martyr to Verger, if they laud Luther, Calvin, Zwingle, and Knox, as Reformers? Times have changed, indeed, but Verger has the same type of character as those we have mentioned. How is it? Are distance and obscurity requisite to array the heroes of Protestantism in bright colors? Had Verger lived in the times of Wickliffe or John Huss, the anti-Popery camp would be publishing him as a precursor of the glorious Reformation." Why do they not put a bold face on it, and enter the claim for him—which he merits—of being a worthy son of Luther?

PROTESTANT CHARITY.—The English workhouses for the poor would seem, by late investigations, to be in about as disgraceful a condition as our poorhouses in this State of New York. Their horrors are compared to those of "foreign prisons."—*N. Y. Church Journal*.

STATE OF SOCIETY IN NEW YORK.—The following, from an article in the *Commercial Advertiser*, too truly, we believe, depicts the fearfully immoral condition of the above city. Our contemporary observes:—"It would be gratifying to know—it would be pleasant even to hope—that the character of the residence where Dr. Birdell was murdered is without a parallel in this great Christian city. But these ever-recurring revelations of domestic or social immorality deny us such knowledge and such hope. There is an unsoundness of morals in New York city from which ever and anon the veil is lifted, but the tithes of which never meets the public eye. Yet as surely as the eternal years of God belong to justice and virtue, as certainly as morality and truth are in the custody of the just government of the Universe and the great Arbiter of events, this fearful substratum of corruption and vice will work its inevitable way and bring only ruin and insecurity upon us if permitted continuously to leaven the whole mass of our domestic institutions. We need a healthier moral sentiment—a greater respect for virtue for virtue's sake—a more dominant contempt for all abhorrence of vice in whatever guise or under whatever circumstances—a less regard for the momentary convenience of wealth or position and a settled determination more to honor virtue and truth in their humility than vice and hypocrisy in their fraudulent elevation, if we are to have right wrongs properly respected and honest life made a highly valued."

ANOTHER MEMBER OF A HUSBAND BY HIS WIFE.—The Boston papers contain the following particulars of another hideous tragedy.—"The family of Mr. Gardner Postmaster at Hingham consisted of five: his wife, a woman about his own age, one son and a daughter, and the mother of Mr. G., who during his last illness acted in the capacity of nurse. Mr. Gardner has been afflicted for several years with a diseased leg, which required dressing several times a day. On the 27th of December he accidentally fell upon a stone step, striking upon the hip of the diseased side. The accident occasioned no injury, and his family physician was called, who examined the injured limb, but found no fracture, dislocation, or evidence of internal injury.

On the Wednesday preceding the death of Mr. Gardner, his physician ordered him to take a box of salts. This was attended with some success on Tuesday evening, but as it was not regarded as thought to proceed from the action of the medicine. On Thursday night the mother was watching at the bedside of her husband, when the wife of Mr. G. told her to go to bed as there was no necessity for a watch. But the mother did not go.—The wife then put out all the fires, and the moon growing cold, the old lady was compelled to retire. Between 1 and 2 o'clock in the morning she was called up by Mr. Gardner, who was taken with vomiting and other alarming symptoms, which induced her to send for the physician. On arriving, he found his patient sitting up in bed, retching violently, and complaining of severe pain in the stomach and bowels.

It was not ascertained that the salts had taken effect, had not operated. The burning sensation in the stomach and bowels was extremely painful. Mr. G. said to his mother, "I believe my wife has poisoned me, and she will poison you!"

Previous to the arrival of the physician, the deceased had vomited a quantity of dark fluid. He then told his mother to procure it for the doctor's inspection. This she objected, and notwithstanding the expostulations of her daughter, son and husband, and the earnest solicitations of the mother, she refused the contents of it into a stop pan, explaining, "That if the doctor wants it he'll have to dig it out of me!"

Mr. G. declined until Sunday morning about half past 1, when he died in great distress.

The deceased had been heard to express the fear that his wife would destroy him.

Mr. Gardner was in his religious sentiments a Calvinist, while his wife was a zealous member of the Baptist Church.

The friends of the deceased having their suspicion aroused by daily increasing evidence of foul play, have caused the body to be interred.

The result of the autopsy has not yet been made public, but we feel warranted in saying that there existed in the intestines unmistakable evidence of the presence of arsenic.

Justice Lewis yesterday afternoon issued his warrant for the arrest of Abigail Gardner, wife of the deceased. She was brought before the Court, without counsel, and apparently unmoved by the extraordinary charge preferred against her.

The warrant was read to her by Justice Lewis, in a voice tremulous with emotion. She sat unmoved throughout, and in responding to the usual interrogatory, replied with some emphasis: "Not guilty—I am perfectly innocent before my Maker, and what such a story could be made of, I can't imagine. It is true that I mixed gin and sugar and gave it to him, but I never sent for any poison, and never had any in my house in my life."

James L. Hunt, Druggist, testified that he sold some poison about the 22nd of last month to a boy, who said he wanted it for Mrs. Gardner; but by the money's worth of arsenic, labeled it with an engraved death's head, and the word "poison" and told him to be careful with it; he was gone about half an hour, when he came back and stated that it was not for Mrs. Gardner; but for a Paddy woman; he thought it strange that he should be sent back to make that explanation, the snow being deep; he since seen the boy, and after questioned him about it; he told me distinctly that he was Mrs. Gardner that gave him the paper, and that it was Mrs. Gardner who sent him back with the explanation.

Dr. Don Pedro Wilson was sworn, and testified that on Sunday after Mr. Gardner died, he was in an outbuilding attached to the hotel in Hingham, next to the house of Mr. Gardner, and while there heard a noise back of the house; at first I took no notice of it; but on turning to go out of the house, I looked out of a window, through a broken pane, and saw Mrs. Gardner burying up something in the snow; and was only about twelve feet from her; what I saw of it, it appeared to be the contents of a stop pan; this was behind the privy connected with the house; after the snow had melted it looked still more like slops, bits of bread, &c.; had never seen her emptying slops there before; thought it was strange she did not throw it into the vault; one of our men has since died, and the other is so sick that he can hardly move about; the eyes are swollen, and it makes frequent attempts to vomit; the cat that died was nearly wild, living in the stable; the other has every appearance of having been poisoned.—*Boston Paper*.

ANOTHER MURDER.—A whole family named Milligan, in Brownstown, Michigan, had been arrested on suspicion of having murdered a Jew peddler named Kidder for his money and goods, burnt the remains of the unfortunate man having been found on their premises, with other evidences of violence and bloodshed.

REMITTANCES
TO
ENGLAND, IRELAND, SCOTLAND & WALES.
SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on The Bank of London, London.
The Bank of Ireland, Dublin.
The National Bank of Scotland, Edinburgh.
By HENRY CHAPMAN & Co.,
St. Sacrament Street.
Montreal, December 14, 1854.

The True Witness.

MONTREAL, FRIDAY, FEB. 20, 1857.

NEWS OF THE WEEK.

THE Persian war will, it is hoped, be terminated by the capture of Bushire. From China we learn that Yeh remains obstinate to the persuasive eloquence of powder and shot; that the Chinese have burnt all the factories at Canton; and that it is decided to bombard the City. Sir John Bowring had applied to the Indian Government for reinforcements.

The European news is not of much interest. The British fleet has evacuated the Black Sea, in compliance with the terms of the Paris Conference; and, on their side, the Russians have abandoned the Island of Serpents. Verger, the assassin of the Archbishop of Paris, has paid the penalty of his crime. On the scaffold his firmness forsook him; and, it is to be hoped, that he died penitent. A French fleet is about to be sent out to the China Seas to exact satisfaction for the murder of a Catholic missionary. At Naples, an unsuccessful attempt had been made to assassinate the Archbishop, by another apostate priest.

From New York we learn that the proceedings of the Coroner's Inquest on the body of the late Dr. Burdell have terminated in the commitment to prison of Eckell, Mrs. Cunningham, and young Snodgrass. The evidence is, if not conclusive, certainly very strong; and throws much light upon the fashionable morals of New York, the Holy City of Dollardom.

CRIME AND IGNORANCE.—That ignorance is the parent of crime is a delusion—or rather a cant phrase of the XIX century—which the actual social condition of the United States must speedily dissipate. In no country in the world is education more generally diffused: in none is there a greater amount of aggravated crimes against person and property, especially amongst the educated classes. Nor are the U. States singular in this respect; for, from the criminal statistics, both of the Old and New Worlds, it would appear that, in proportion to their numbers, the educated classes of society furnish by far the greater number of criminals. Murder and forgery are indeed so common now-a-days, that it would almost seem as if they formed part of a liberal and fashionable education: charged for perhaps as extras, as in less enlightened times, was the case with music, drawing, and dancing.

It would be tedious, and it is unnecessary, to adduce statistics in support of our assertion.—Who, in fact, that has any acquaintance with the records of the criminal tribunals, in Great Britain or the United States, or who has not forgotten the hideous revelations of the last few months, can doubt that the greater part of the serious crimes against person and property are perpetrated, not by the poor and ignorant, but by the wealthy, and in the ordinary acceptance of the term, the educated classes of society? We need only refer our readers to the Redpaths and Palmers, to the Huntingdons and other scoundrels, with whose names the newspapers must have made them familiar, as a convincing proof that crime is neither the sign, nor the result, of any mere intellectual deficiency.

This fact has been very forcibly impressed upon the public mind by the late horrid tragedy in New York. A Dr. Burdell, an inmate of a boarding house in one of the chief streets of the city, is murdered in cold blood; and in the course of the investigation which necessarily ensues, we are made acquainted with the moral aspect of society in the great commercial capital of the enlightened Republic. The details are too revolting for publication in our columns; but they are such as to leave no doubt on the mind of the reader, of the wide spread, and deep seated immorality of the wealthy and educated classes of the United States; and they reveal to us a state of society certainly without a parallel in the annals of any professedly Christian community; and to find a counterpart to which we must revert to the most corrupt epoch, of the most corrupt nations of ancient Paganism.

How to account for this startling phenomenon, and which has so signally given the lie to all the predictions of modern philosophy, is a sore puzzle to the journalists of the United States. They admit that, in the annals of the world there has never been an epoch—marked by so many poisonings and assassinations, resulting from pure cupidity—*New York Herald*—as the present. But, instead of concluding from these facts that modern society is relapsing into barbarism, they deduce the startling conclusion that "in proportion as a community approaches its highest point of social development, crimes of this character

will keep pace with it." This then, is the last word of the "Gospel of Progress;" and, as we think all will allow, a most cheerless Gospel it is. All that a community has to look forward to, as it approaches its "highest point of development," is, a proportionate increase of crime; and in the words of the *New York Herald*—"it is reserved" for this highly developed community "to give crimes of this character a permanent place on its calendars, and to shock the world by the spectacle of atrocities dictated by the vilest and basest of objects." Crime then, according to this theory, is the product of civilisation; and the vilest atrocities are the inseparable adjuncts of modern social development. Of Protestant civilisation and Protestant progress this no doubt holds true.

Our New York cotemporary also sees clearly that the old theory that "ignorance is the mother of crime" went suit his turn here, nor account for the remarkable monopoly of serious crime by the educated classes. Therefore, not to ignorance but to the "Pulpit," not to any mere intellectual defect, but to moral depravity, does he attribute the rapid demoralisation of the upper classes of society—of the wealthy and educated. Of the Protestant Pulpit of the United States he says:—

"Who that has watched the course of 'shining lights' of the different religious denominations for the last dozen years, but is forced to the reflection, that the christianity which these men teach has but little resemblance to the chastening, the elevating and benign doctrines inculcated by the Great Master whom they profess to serve? Their christianity is a dry, soulless and technical creed, and not a religion of peace, charity and good will amongst men. It is a christianity in which the 'pulpit drum ecclesiastic' and the click of the Sharpe's rifle are heard, as substitutes for the voice of gentle reproof to the sinner, and of hope and encouragement to the patient. Unlike the good pastor of Chaucer, who conducted his flock to heaven by a silken thread, the parsons of our day, deal in polemical bitterness and harsh condemnations of those who differ with them. Out of such seed what fruit are we to expect? A low tone of public morality, and the prevalence of crime in quarters where ignorance and poverty cannot be said to exist, are the results that we must look for."

This hypothesis—that the increase of crime is attributable to the Protestant Pulpit—is at least more reasonable than that which treats it as the direct and necessary consequence of civilisation and social development. But it is chiefly valuable in that it is a tacit acknowledgement that the old theories about the necessary connection between crime and ignorance, are nearly exploded amongst the thinkers of the present day. One great step therefore towards the overthrow of "State-Schoolism" has been gained; and as it is upon the ruins of "State-Schoolism" that the glorious edifice of "Freedom of Education" must be erected, the friends of the latter system have abundant reasons to rejoice in the salutary change that is taking place in the United States upon the most important social question of the day. Hitherto the stronghold of our enemies has been the gratuitous assumption that ignorance necessarily begets crime, and that education necessarily tends to diminish it. Driven from this post by the force of facts, the "State-Schoolists" will now have to meet us in the open field, where their defeat is inevitable. All we ask is a fair field, and no favor; and though the result may be delayed, though the contest may yet be prolonged a few years, truth and justice, and common sense must at last prevail; and we shall have the pleasure of seeing "State-Churchism" and "State-Schoolism" consigned to the same ignoble grave.

UNDER the significant caption of "Outrage in St. Roch's—Brutal Assault"—the *Quebec Morning Chronicle* of the 16th instant, gives the following particulars of a row, in which a Mr. Pepin, one of the agents of the *French Canadian Missionary Society*, cuts a very ludicrous figure:—

"On Friday afternoon, Mr. Pepin, a French Canadian Protestant Missionary, was assaulted in St. Roch's, under the following circumstances:—It appears that at about three o'clock that day he called upon the family of a man named Bilodeau, in St. Francis Street, for the purpose of conversing with them on the subject of religion. He has, for about seven years, been connected with a society for missions among French Canadians; and, since his return from the States more than a year ago, has been in the habit of visiting the locality. Bilodeau has two daughters, one of whom is married to one Louis Jacques, and the other to a man named Cloutier. Some four months ago M^{rs}. Jacques' marriage took place; but, after living with her husband for a few weeks, she separated from him, for causes alleged to be constitutional, as well as others, in no way, however, relative to her creed, which would appear to be now different from that of her husband. On leaving Bilodeau's house, Mr. Pepin, accompanied by M^{rs}. Jacques, one of his proselytes, proceeded to M^{rs}. Cloutier's residence, in St. Joseph Street, and, on their way thither, they perceived Louis Jacques in the neighborhood. A strong feeling of indignation had been caused in the locality by the presence of Mr. Pepin, and Jacques was persuaded to recover possession of his wife. He observed her in Cloutier's house, and, persisting in his endeavors to obtain admission, it being the hour when the ship carpenters were returning from work, a crowd soon assembled. According to different representations, there were from 100 to 200 persons collected, all French Canadians. Whether they came for the purpose of assault, or not, so soon as the door was opened to admit Jacques they gained access to the house, and a regular fight commenced between the more violent of them and Mr. Pepin. He was struck, kicked and driven into the street; then hooted and called till he made his escape to a house in the vicinity. Although he met with the worst usage, his injuries are not of a dangerous character: he was badly cut on the head and kicked in the face. Some persons who had endeavored to assist him, it is said, were also ill-treated. From the above, the Protestant, and therefore

* Is not the word "face" a misprint?—Printer's Devil.

to Catholics, the most unfavorable, version of the affray, it must be clear to every unprejudiced person—not only that there was no "Brutal Assault" committed by Catholics upon the person of a Protestant Missionary—but that, if M. Pepin did get a good thrashing from the hands, and a sound kicking from the feet, of the injured husband, with whose run-away wife the saintly man was detected in very close intercourse, and whom he, to all appearance, was persuading not to return to her lawful home—he got no more than what he richly deserved; and what every husband of a young run-away wife would, under similar circumstances, inflict upon the fellow with whom he caught her.

Let us look into the facts of the case, as recorded by our Protestant cotemporary; premising that we have no knowledge whatever of the business, but what we gather from his columns.

Louis Jacques, a French Canadian, and a Catholic, marries a young woman, the daughter of a fellow-countryman named Bilodeau, who was also a Catholic, at the date of the marriage. A few weeks after the ceremony, his young wife runs away from him, her lawful husband to whom she had pledged her faith, and whom she had vowed before Almighty God to love, honor, and obey during life. No ill usage, no infidelity, on the part of the husband, is so much as insinuated as an excuse for the infidelity of the wretched woman.

Shortly after this, the faithless wife turns up in the company of a M. Pepin, one of the "swaddlers" in the pay of the F. C. M. Society; the *Morning Chronicle* tells us she was one of his "proselytes." For decency's sake, we will admit the propriety of the term; and shall henceforward invariably employ it, when ever we shall have to speak of a young woman who runs away from her husband, and is detected in company with another man. The phrase is an admirable one; for whatever may be the case with regard to "graven images" it is not forbidden in the Ten Commandments to make "proselytes."

Well, poor Louis Jacques falls in with M. Pepin, and his "proselyte." Evidently unacquainted with the peculiar "privileges" of the saints, besides being altogether an unregenerate person, Jacques demands that his wife—"proselyte" though she be—be restored to him; a demand which we contend he had the right to make, and to enforce, according to every law of God and man. This demand was resisted; M. Pepin secretes his "proselyte"—as we must call her—in the house of a man named Cloutier, married to a sister of the aforesaid "proselyte"; the outraged husband persists in his demand; a crowd collects, whose sympathies are naturally excited in favor of the man thus infamously treated; force is resorted to; a "regular fight" commences; and M. Pepin, the evangelical Missionary who was detected with another man's wife, is, as the *Chronicle* says, "struck, kicked, driven into the street, hooted and cuffed." The editor of the *Morning Chronicle* may call this a "Brutal Outrage" if he pleases; but we should like to know how he would serve a man whom he detected in company with his run-away wife; and whether he could not be very much inclined to apply a horse-whip to the fellow's back.

Let us, for instance, reverse the facts of the story. We will suppose the case of a Protestant—the editor of the *Morning Chronicle* to wit—married to a young Protestant woman;—we will suppose that within a few weeks after marriage she abandons her husband's bed and board, and is made a "proselyte" of, by a Romish priest; that the injured husband detects the said priest in company with his unhappy "proselyte"; that he insists that his wife be given up to him, and that the priest refuses; that the husband persists, and is abetted by a crowd of Protestants, acquainted with the facts of the case; that a "regular fight" occurs; and that, in the scuffle, the aforesaid Romish priest has his "proselyte" forcibly taken from him, and restored to her husband—receiving in return a shower of blows and kicks, so that he is unable to sit at his ease, without a soft cushion, for a month afterwards.—Would—we ask—would the Protestant press, under such circumstances, qualify the conduct of the husband and his friends, as "A Brutal Outrage," or a "Brutal Assault"?

We trow not. We should be told—that a husband has a right, good before God and man, a right which the law of every civilized community recognises, to demand possession of his wife—that if this rightful demand be opposed by force, the husband is at liberty by force to make it good—that if any one, no matter who, opposes him, he has the right to knock him down—that in pursuit of his wife he has the right to force his way into the house wherein she is secreted—and that he must be a tame-spirited scoundrel indeed, who could let another man take away his wife from him, without making an effort to regain possession of her.

Now this is just what poor Louis Jacques did, and is by the Protestant press reviled for doing; but this we contend he had a perfect right, in law, and in conscience, to do. And this also we firmly believe, that, under similar circumstances—if any Protestant husband in the community had been treated by a Romish priest, as M.

Pepin treated the unfortunate husband of his "proselyte," neither the fear of man's law, nor of God's law—neither respect for the *soutane*, nor for the plea of "proselytism," would save his reverence from a sound kicking and cuffing.

MORAL.—We abhor violence; but the plain fact of the matter is this. If men will make "proselytes" of other men's wives, they must make up their minds for a sound kicking from the husband, when detected; if young married women will elope from their husband's homes, and go about town as other men's "proselytes," rows will occur—as the history of the world generally, and of Troy in particular, clearly proves; and if evangelical societies will employ as their servants, fellows who, in the words of the Apostle, "creep into houses, and lead captive silly women laden with sins and led away with divers lusts," it becomes the duty of every husband, of every father of a family, to kick the impertinent intruders off his premises.

Since writing the above, we have seen the *Journal de Quebec* of the 17th inst.; in which it is stated that one version of the affray is to the effect, that the husband, Jacques, found his wife and Pepin together in a room, of which the door was locked. The *Morning Chronicle* of the 18th, having learned more about the business, also admits that "there appears to be something more in the matter than has yet been laid before the public, of a private, rather than of a religious character." The Italics are our own. Comment is unnecessary.

The *Toronto Ecclesiastical and Missionary Record* (Protestant) has the following remarks upon the influence of Common School Teachers, in the truth of which we cordially concur:—

"The influence of our Common School Teachers for good or evil can scarcely be overstated. In some respects it exceeds that of ministers of religion. For only three or four hours each week do ministers come into direct contact with their hearers. For six hours each day the school teacher comes into direct contact with his scholars. During each week, therefore, the teacher's influence is made to tell eight or ten times longer on the minds of the scholars than that of the minister on the minds of his hearers. It is to be remembered also that the youthful minds of scholars are likely to receive deeper impressions than are likely to be made on the minds of a congregation, most of whom have reached the age when habits and opinions are almost irrevocably fixed. We advert to this subject, and we trust not in vain, for the purpose of impressing upon teachers themselves the solemn responsibilities which attach to their office; for the purpose also of calling the attention of parents, guardians and trustees to the importance of selecting men of high moral and religious character for the instruction of the young; and still further for the purpose of reminding Christians generally of the necessity of special prayer on behalf of those to whose hands the work of education is entrusted in our Common Schools."

A stronger and more conclusive argument against "State-Schoolism," as an infringement of the rights of the parent, and an intrusion upon freedom of conscience, we have nowhere met with, than is contained in the above extract from our Protestant cotemporary. And it is just because the facts are, as therein stated—because the influence of the School Teacher is so powerful for good or for evil over his pupils—that we, Catholics, and parents, claim, as our duty, and therefore as our inalienable right, perfect freedom to select for ourselves, those to whom we will commit the education of our own children; and of choosing for ourselves, those whom we invest with an influence so powerful for good or evil, that it "can scarcely be overstated."

But this right we cannot enjoy in its integrity, if by the operation of any system of School Laws, we are compelled to pray for the support of a School and Teacher to which, and to whom, we have conscientious objections. The rich, indeed, may be able to pay for two schools; one to which they do send their children, in whose Teachers they place confidence, and to whom therefore they can safely entrust the training of their offspring; and another, in whose Teachers they have no confidence, and to which therefore they cannot, consistently with their first and most sacred duty as Christian parents, send their children. But how must it be with the poorer classes? with those, whose means are but barely sufficient to support one School, and one set of Teachers? Either they must entrust their beloved little ones—an account of whose souls will one day be demanded of them by Almighty God—to Teachers in whom they have no confidence, but whose "influence for good or evil can scarcely be overstated;" or they must be content to see their children growing up in ignorance. Can any man, not the apostle of intolerance—not the advocate of "broad Protestant principles?"—dare to defend such a system, as in accordance with justice, or with the first principles of civil and religious liberty?

It is quite true. The influence of the School Teacher over his youthful pupils is almost unlimited; and therefore is it that we protest against any, and every system of legislation which, directly, or indirectly, tends to deprive, or to fetter, the individual parent in the exercise of the right of choosing for himself the teacher who shall be invested with such a tremendous power "for good or for for evil." But the "Common School System" does, in the majority of cases, altogether deprive the individual parent of this right. Therefore we denounce "State-Schoolism" as an injustice, as an outrage upon our rights as parents, and our consciences as Catholics. We will not—so help us God—we will not entrust

any man with an almost unlimited "influence for good or evil," over the tender minds of our children, unless we choose him ourselves; unless he be one in whom we ourselves can place almost unlimited confidence. Therefore we will never—so help us God—desist from our active opposition to a system which, if carried out, must inevitably deprive us of this our natural right as parents, and impede us in the fulfilment of our religious duties, as Catholics.

We are told by the Protestant advocates of "State-Schoolism," when it suits their turn, that the fears entertained by the Catholic parent, of the proselytising influences of "Common Schools," are purely chimerical; that, as the "Common Schools" of Upper Canada are conducted, there is no danger of the religious convictions of any of their attendants being tampered with. But how can this be; or what security can Catholic parents have, if—as our above-quoted Protestant cotemporary maintains—"the influence of the 'Common School Teachers,' for good or evil, can scarcely be overstated?"—if "in some respects it exceeds that of ministers of religion?"—If this "influence" be so great, with what confidence can a Protestant parent entrust his child to a Catholic teacher, or a Catholic parent subject his children to the almost unlimited influences of a Protestant? The very fact, that, independent of the works used in the school as class books, the influence of the teacher is so great "for good or for evil," is a conclusive argument against "Common Schools," and "Common School Teachers" in a mixed community like ours.

We start with these premises, which no Christian will deny. That the parent alone is responsible, and is responsible to God alone, for the soul of his child—that God will one day call him—and not the State, not the Municipal Council, not the Board of School Trustees—to account for the manner in which he has fulfilled the sacred trust committed to him when God made him a father; that, if this trust has been unfaithfully, or negligently fulfilled, he—and not the Chief Superintendent of Education, not the Municipal Council, not the Board of Trustees—will be damned; and that an Act of the Provincial Parliament of Canada, will not be admitted before the Judgment Seat of God, as a valid plea for neglect of duty, and violation of His laws.

Are these things so? Are the duties of the parent, and his responsibilities, so great? Then it follows, that the State has no right to interfere between parent and child; or directly, or indirectly, to deprive the former of the right, and the sole right, of selecting for himself, individually, the Teacher of his child, whose "influence for good or evil," is so tremendous that it "can scarcely be overstated." But, by taxing the parent for the support of a School, and School Teachers, to which, and whom, any father of a family in the community is conscientiously opposed, the State does interfere between parent and child; and does prevent the former from the full exercise of his right of selection in the most important business of life. Therefore "State-Schoolism" is an infringement of the rights of the parent, is an outrage upon conscience, and an insult to God Himself—Who holds the parent, and the parent alone, responsible for the "influences, for good or evil," to which the child is by him subjected.

This, in short, is the sum of the matter. Our duties, as Christian parents, towards God, are but another form of expression for our rights as freemen against the State; for it is not less true that the individual has rights against the latter, than it is that he has duties, which he cannot shuffle off, towards God. These duties constitute our rights; and, in the matter of the education of our children, wilfully or timidly to abnegate, or renounce any of these our rights as against the State, is equivalent to a wilful or cowardly neglect of our duty towards God.

THE "CHRISTIAN GUARDIAN" ON PROSELYTISM.—"As ye would that men should do unto you, do also to them in like manner," is a precept which does not seem to find very general acceptance amongst our separated brethren; if we may be permitted to judge from the manner in which they treat Catholics, and their indignation when they receive similar treatment at the hands of their brother Protestants. Of this the *Christian Guardian*, in a long and savage article upon "Proselytism and its Results," affords an admirable illustration.

Our Methodist friends tell us for example, that it is their duty to interfere with Catholics, and to use every exertion to bring us, poor Papists, over to their way of thinking on religious matters. But with what voice do they speak, when the measure which they mete out to us, is measured out to them again, by the members of some Non-Methodistical sect? Listen to the indignant language of the *Christian Guardian*, when remonstrating against the conduct of a Clergyman of the Anglican sect, who, it would appear, has been tampering with the faith of the followers of Wesley in the Niagara district of Upper Canada:—

There is a point beyond which endurance ceases to be a virtue, and where submission would be a sin; and when we are insulted, assailed, and misrepresented, we conceive it to be no violation of apostolic precept or christian propriety to stand up in defence of the right. Such a position is manifestly consistent with all reason and the highest principles of patriotism and Christianity; for although we are professedly Christians and Methodists, we are no less—in common with the rest of mankind—the subjects of an inviolable, inflexible determination to maintain our lawful rights by whomsoever those rights may be assailed: "nemo me impune lacessit." But some of our readers may be impatient to know the occasion of the foregoing remarks; and, to satisfy their solicitude, we may say at once, that they have been elicited by the most unwarrantable interference of certain ministers of the "Protestant Episcopal Church of Canada" with the members of the Wesleyan Methodist Church.

And he adds:—
"In our opinion, the conduct of some intemperate High Churchmen, in their attempts to encroach upon

other Christian communities, is as detestable as it is reprehensible, and at variance with all the rules of Christian courtesy. The Italics are our own.

Here then we have it upon Protestant authority, that, for the members of one Protestant denomination to "encroach" upon other Christian communities, is conduct at variance with the rules of Christian courtesy, alike reprehensible and detestable. What then must we say of the conduct of these who encroach upon, and endeavor to make proselytes amongst the members of the Catholic Church? Is there one law of Christian courtesy for Methodists, and another for Catholics?

Or will our Methodist cotemporary, by way of wriggling himself off the horns of the dilemma whereon we have impaled him—will he tell us that the Roman Catholic Church, the Church of the immense majority of professing Christians throughout the world, is not a Christian community?—and that Roman Catholics are not Christians, and are all therefore, heathens or infidels? Either, we say, our Methodist cotemporary must boldly assert this, and thereby un-Christianise the great majority of professing Christians throughout the world; or he must admit that the conduct of Protestant missionaries to Papists, is alike "detestable and reprehensible."

He will, no doubt, for the sake of extricating himself from a difficult position, accept the first alternative; and with his lips assert what in his heart he knows to be a lie—that Roman Catholics are not Christians, because not members of a Christian community. He will tell us—that that community which, above all others, has been foremost in proclaiming the Divinity of Our Lord—which teaches—that through Him, and Him alone, can we obtain remission of sins, and eternal life "in quo habemus redemptionem, et remissionem peccatorum"—*Conc. Trid. Sess. VI., c. 3*—that His name, and His alone, has been given to man whereby he must be saved—that it is in His blood,

"Cujus una stilla saluum facere Totum mundum quit ab omni scelere,"

that our sins are washed away—that it is by His Cross and Passion, and by His most precious death, we have been redeemed, bought with a price, and made heirs and inheritors of the kingdom of heaven—that Jesus Christ our Lord is our only Redeemer and Saviour, "Qui solus noster redemptor et salvator est," (*Conc. Trid. Sess. 25., decretum de invocatione sanctorum*)—which in all its services, and in its every act, worships Him, whom it invokes as the "Lamb of God that takes away the sins of the world"—

and, finally, which expressly teaches that, without the Grace of God through Jesus Christ, man cannot, by his own works, be justified—*Conc. Trid., Sess. VI., Can. 1.*—is not a Christian community; and that its members, who believe all it teaches, are not Christians. To these absurdities is that man necessarily driven who denies to the Roman Catholic Church the title of a "Christian Community;" and yet it is only upon the hypothesis that that Church is not a "Christian community," that our Methodist cotemporary can justify the conduct of Protestant missionary to Roman Catholics; and, at the same time, brand that of missionaries from one Protestant sect to another, as "detestable and reprehensible," and "at variance with all the rules of Christian courtesy." Almost are we tempted to exclaim to him, "Thou hypocrite—why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"—*St. MATT. vi., 3.*

"STATE-SCHOOLISM" IN THE U. STATES.—The *New York Tribune*, a few years ago one of the leading champions of "State-Schoolism" in the United States, is at last compelled to admit that, after a fair trial, the system has turned out to be a decided failure, if not worse. Never popular with the people, it has "rather been acquiesced in by the majority than introduced out of any active feeling of its necessity on the part of the mass of the citizens." It has imposed heavy pecuniary burdens upon the people; in return for which it has conferred no proportionate benefits upon society; its expenses are constantly and rapidly increasing, on the one hand; whilst, in the words of the *Tribune*, "we find no corresponding increase in the number of schools and pupils." And he adds—"in four years the expenditures double, while the number of pupils remains stationary." So much for "State-Schoolism" in an economic point of view.

Upon the moral fruits of the system, it is not necessary to dilate. They may be seen in the morals of New York, and be judged of by the general corruption which obtains in every class of society. If facts may be relied on, it is indisputable that crime and "State-Schoolism" are in the relation to one another of effect and cause.

The *Montreal Witness* and the *London Free Press* pretend to draw an argument against Catholic separate schools from the ill will entertained and manifested towards them by the fanatics of Upper Canada:— "SEPARATE SCHOOLS.—We invite (says the *Witness*) the attention of patriotic and benevolent men of all creeds to the following paragraph, exhibiting one, and only one, of the bad results which must inevitably result from the divisive system upon which the Romish hierarchy insists:— "A striking case of the mode in which these separate schools will act, appears in the columns of the *Colonist*, which journal is supplied by a correspondent at Thornhill, near Toronto, with the following facts:—Every day regularly, after 12 o'clock a most

outrageous yell is heard from that quarter of our village where the common school is situated. This juvenile yell has scarcely died away in the air before our ears are greeted by another equally frantic and warlike in its character from another quarter of the village where the Roman Catholic separate school is placed. The children of both schools now rally forth to meet each other, armed with sticks, clubs, stones, and the battle of the Diamond is played over again in miniature. The whole affair terminates in bloody noses, broken heads, &c. The combatants separate, mutually satisfied with flinging back yells of defiance at each other. The separate school here has only been in operation for a short time. This is simply a poisoning process, by which the young mind becomes impregnated with hostile feelings that will, in all probability, attend him to his grave. He will walk through life believing that his fellow man is a person to be avoided in life, or from whom he will be separated after death. A gloomy belief indeed, and first instilled at the separate school. To protect the youth from such vitiated sentiments, is indeed worthy of a struggle."—*London Free Press.*

Now, even from this Protestant version of the disturbances, it is clear that the Protestants are the aggressors, and the Catholics the defendants; and yet because Catholic schools are obnoxious to the former, they are to be suppressed! Such is Protestant logic, and Protestant love of fair play!

In our paper of the 30th ult., we published an extract from a letter written by Mr. W. Young, a Catholic rate-payer; complaining that the School House, to which he is compelled to contribute, is used as a Protestant place of worship; and that the teacher—a Protestant—whose salary Catholics are by an infamous law compelled to pay, devoted a great part of his time to expounding the Government version of the Bible to the pupils. These facts are not contradicted; but are fully admitted, and openly defended in a letter from Mr. James Heastings, one of the Protestant School Trustees of the district, to the editor of the *Globe*; in which the "audacity" of the Catholics, who being in the minority, presume to oppose the arbitrary proceedings of the Protestant majority, is denounced in glowing language. Upon this elegant Protestant commentary upon "civil and religious liberty," the *Peterboro Examiner*, a Protestant paper, but liberal, remarks as follows:—

"Read the Whitechurch school trustee's communication to the *Globe* on the management of the school in his section, and ask yourself whether George Brown would not be as great a despot as any that he is now aiming to depose. Is it to be wondered at that we repudiate all sympathy for such a monster of intolerance? Give Brown and Ferguson their way—make the Bible a class book in the common school—and you either destroy the system, or work injustice upon the Roman Catholic dissenters for which there is no excuse, and end by setting up every protestant sect against the other."

PROTESTANT MISSIONS.—A difficult question—difficult at least for Protestants—with respect to the admission of heathen converts, is now warmly discussed amongst the Protestant Missionaries to the heathen of Southern Africa.—This question is—"Shall Polygamy be tolerated amongst the said converts?" Some maintain that it should not, and that Polygamy is essentially anti-Christian; whilst others, including as it would appear even one or more Protestant Bishops, "are in favor of admitting Polygamists to the Church." So at least we read in a letter from another Protestant Bishop, the Rev. Mr. John Page, published in the *N. Y. Church Journal* of the 11th inst. In the same letter, it is also stated "that a committee of Missionaries about Calcutta have allowed Polygamy in some cases."

Nor should this surprise the Catholic, acquainted with the history of the Reformation, and of the Protestant sects. In its beginning, the lawfulness of Polygamy to the Christian, was boldly asserted by Luther, Melancthon, Bucer, and the leading Apostles of the great Reformation. Divorce, which is but another form of Polygamy, is recognised and sanctioned by every Protestant community in Europe and America; whilst on this Continent, one large and rapidly increasing Protestant denomination—that of the Mormons or "Latter Day Saints,"—openly avow it as one of their doctrines. In allowing, therefore, a plurality of wives to their heathen converts, modern Protestant Missionaries are but following the example set them by Luther himself with respect to Phillip Landgrave of Hesse; and thereby approve themselves his legitimate spiritual children, and the worthy brethren of Joe Smith, and Brigham Young.

The *Courier du Canada* has a series of able articles on the political condition of the country. Reviewing the past session, it unhesitatingly condemns the treachery of the Catechon Ministry—who, by voting against Mr. Felton's motion, refused justice to the Catholic minority of the Upper Province; and speculating as to the future, it declares itself strongly against the proposed scheme of "Representation by Population"—as fatal to the distinctive nationality of Lower Canada, which it should be the interest of every Canadian to maintain at all hazards. Rather than submit to a preponderance of the Anglo-Saxon, anti-Catholic, element in the Legislature, the *Courier* would advocate a repeal of the Legislative Union betwixt the two sections of the Province; and in this, he will be joined by every true patriot, by every friend of liberty and equal justice. The true policy of the French Canadians, as it seems to us, is to make their opponents clearly understand that—no matter what the cost—Lower and Catholic Canada will never submit to the degradation of being legislated for by a body in which it has not, a number of representatives equal at least to those of its Protestant and Anglo-Saxon neighbor. If then Mr. George Brown and his gang persist in raising the question of "Representation by Population," our rallying cry should be—"Repeal of the Union."

With all possible respect for our esteemed friend of the *Courier du Canada*—to whom we again take this opportunity of expressing our best wishes for his long and prosperous career—we must be permitted to remark, that, entertaining no feelings of "bienveillance," or good will, towards the *Journal de Quebec*, or to the political party of which it is the organ, we could not express any. Our only feelings towards the men who, last session, by their votes in favor of M. Drummond's infamous "Incorporations Bill," insulted the entire Catholic Church in Canada—and whose treacherous conduct on the "School Question," a question of vital importance to the rising generation, drew down upon them the well merited censures of His Lordship the Bishop of Toronto—are feelings of loathing and contempt; neither can we express any other sentiments towards those wretched hirelings of the press, who, to curry favor with "Jack-in-Office," and for the sake of the broken victuals of the "Government hack," have undertaken the dirty task of white-washing M. Cauchon and his clique. We look upon these men—and we have the highest episcopal authority in Upper Canada for our opinion—as our worst and most dangerous enemies; and as a disgrace to the name of our holy religion. How then can we exhibit any "bienveillance" towards them? They have, by their treachery and tergiversation, done the cause of Catholicity in Canada more serious injury during their short tenure of power, than could be accomplished in a whole generation of "Protestant Ascendancy." Now then can we, as Catholics, refrain from expressing our contempt for those who have so shamefully betrayed us?

The *N. Y. Freeman* takes us with inconsistency, in that we have often held out Catholic Canada as presenting to the intending Irish Catholic emigrant many moral, [not material,] advantages, not to be found in the United States; whilst at the same time, by our own showing, it often happens that pauper immigrants landed upon the wharves of this city, are, as an act of charity, committed to jail for temporary shelter by the Police Magistrate.

It seems to us that we can scarcely be expected to reply seriously to such a silly charge.

It is true that, though the able bodied emigrant will do well in this country, the unhappy paupers, the helpless widows and little orphan children whom the Irish poorhouse authorities annually ship over to Canada, will not better their condition in a material point of view by their change of country. They will be paupers here, or in the United States, as they were at home, unless they are able to earn their daily bread by their own exertions; but this the poor creatures, who find a temporary shelter in our jail, cannot do. We should therefore strongly discountenance their emigration either to Canada or the neighboring Republic; and we have never directly, or indirectly recommended either country as a fitting field for a pauper immigration; that is for a class of immigrants physically unable to earn their daily bread.

Now it happens that during the summer months, hundreds of these poor destitute creatures are landed on our wharves. What is to be done with them? Our convents, our hospitals, our orphan asylums, are literally crammed with them; the funds of our charitable institutions are fairly exhausted with the drain incessantly made upon them for the relief of the pauperism of the British Empire. For, be it remembered, we are called upon to provide, not only for what may be called our indigenous pauperism, but for that of a considerable portion of Great Britain and Ireland. Vast as are our Canadian Catholic charities, indefatigable as are our nuns, and generous as our people, it is impossible that they should be adequate for such a Herculean task. Protestantism in Europe begets poverty faster even than Catholic charity in Canada can relieve it.

But, if unable to find shelter in any of our convents, or hospitals, the helpless pauper immigrant, who, though unable to work can not be allowed to starve or die of exposure, must be sheltered elsewhere; and where can he find temporary shelter, save in the prison? That this should be so, is a misfortune no doubt—but it is no slur upon "Canadian Hospitality to Poor Emigrants," which, considering the means at its disposal, and the claims upon it, is certainly not surpassed, scarcely equalled in any country on the face of the earth; neither is it in aught inconsistent with the previous assertions of the *True Witness*—that, in a moral point of view, Catholic Canada offered many inducements to the Irish Catholic immigrant which were not to be found in the Protestant United States.

An esteemed correspondent, to whom we take this opportunity of returning thanks for his valuable pamphlet—writes to us, on the state of public feeling in the Upper Province. Party spirit it would appear, runs very high. Not only is Protestant furious against Catholic, but hardly can the hostile seeds be prevented from tearing one another to pieces:—

"The moment they fancy that they are masters of the field, they—the sects—begin scratching and tearing one another. The strife is now, mainly between Presbyterians and Methodists, who are never at peace, except when the name of the Pope comes up. Then they both draw together, and lay on with a hearty good will. Their differences are for the time forgotten, or laid aside, in their common hatred of Catholicity. So we read that when Our Lord was to be crucified, Herod and Pilate were made fast friends."

Of the No-Popery agitation, which the saints are doing their best to excite, our correspondent writes:— "You can form no conception in Lower Canada of the bitter feeling towards Catholics that is now rapidly spreading, especially through the rural districts of this part of the Province. Even in our large cities most people are ignorant of its intensity. Here, where I have lived for many years on the most friendly and intimate terms with my Protestant neighbors, towards whom I have never acted in any manner to give offence, there is a striking difference in the style of intercourse betwixt us. This commenced soon after the sad affair of the Gavazzi riots; and since then, Orange Lodges have multiplied, and even the sons of the old Dutch settlers have in some instances united themselves with those low sect societies; which every Christian, which every honest man must hold in abhorrence. I much fear that the present state of things indicates an approaching crisis, which I pray Almighty God to avert; or to give us grace to meet in the spirit of Christians. You may smile at my fears; but I firmly believe what I say, and I flatter myself that I am not destitute of common sense." That our correspondent may be mistaken as to the state of the Protestant mind in Upper Canada, we hope; but we greatly fear that his account is only

too true. At the same time, it should be the constant endeavor of all Catholics to live on good terms with their Protestant neighbors; and whilst—in the matter of "Freedom of Education"—especially—boldly asserting their inalienable rights as freemen and as parents, to abstain from saying or doing anything calculated to give offence. Above all should Catholics be at peace with another, and should treat as their common enemy him, who, under any pretence whatsoever, attempts to create strife amongst them. We have a hard battle to fight; we have to rescue our little ones from the hands of the proselytiser, and to contend for the great principle, that, to the individual parent, and not to the State, has God committed the education of the child. Arrayed against us are the friends of tyranny and the supporters of "State-Schoolism;" nor can we expect to resist them successfully except by perfect harmony amongst ourselves.

The *Courier du Canada* publishes a letter, written by the Bishop of London, C.W., on the 2nd of December last, to the Rev. M. Chiniquy; in which—without giving any opinion as to the merits of the original dispute betwixt M. Chiniquy and his Bishop, which led to the suspension of the former, and to the subsequent scandals which have caused such deep pain to all Catholics—His Lordship presses him, in the most friendly manner, to come and spend a short time at his episcopal residence at London; there to recruit his health, and to see if, by the kind offices of mutual friends, means might not be devised for healing the unhappy breach. We regret to add that it appears from the Bishop of London's letter to the editor of the *Courier*, that M. Chiniquy has never so much as deigned an answer to the kind offer of Mgr. Pinsonneault.

NEW CATHOLIC CHURCH AT ST. LAMBERT.—On Sunday last the residents of St. Lambert held a meeting in the large hall of the depot, for the purpose of hearing read the answer from His Lordship the Bishop of Montreal to their request for a new church. The chair was occupied by the Rev. M. Moreau of the Bishopric; and the Bishop's reply having been read, the meeting appointed a committee of ten persons to take the steps necessary for securing to the rapidly increasing Catholic population of St. Lambert, a suitable place of worship.

ST. PATRICK'S SOCIETY.—On Monday evening Mr. E. Murphy delivered an interesting lecture before the members and friends of the St. Patrick's Society on the "Microscope and its Revelations." The lecturer illustrated his subject by a variety of interesting objects from natural history by means of a Luceval microscope and dissolving views. We regret that a pressure of other matter prevents us giving the lecture in our present issue, but we shall do so in our next.

IRISH ELOQUENCE.—PHILIPPS, CURRAN, GRATTAN, and EXMÉT.—Boston: P. Donahoe. Montreal: J. Sadtler.

We have here an excellent collection of some of the most brilliant speeches delivered by the above-named ornaments of the Irish Bar, and the Irish Senate; and whose names—their noble defence of persecuted patriotism in the darkest hour of Ireland's history, no less than their marvellous eloquence, and the fervid poetry of their oratory, must for ever endure to the Christian and the Irish patriot. So long as the memories of Sirr and of Reynolds, and the other wretches, who made their profit of the misery and degradation of their country, are held in execration—so long should the memory of a Grattan, and of a Curran, be dear to the people of the land that gave them birth, and for whose liberties they spent their lives.

We have to return thanks to M.M. Fabre and Gravel for a very handsomely executed full length likeness—lithographed—of His Lordship the Bishop of Montreal. We would strongly recommend it to the notice of our readers; who can supply themselves with a copy, either at the Store of M.M. Fabre and Gravel, or at that of M. Z. Chapeleau.

On Thursday of last week, our worthy Chief Magistrate, Mr. Starnes, was unanimously re-elected as Mayor for the ensuing year.

TO CORRESPONDENTS.—We have to inform our Toronto friend that the Report of the Provincial Penitentiary for 1855, to which he alludes in his letter of the 7th inst., has never come to hand.

The *Toronto Leader* has the following comments upon the Hagan case, and Upper Canadian juries:— "There are others of our contemporaries of this section of the Province, who think themselves entitled to play the role of the Pharisee and thank God that we in Upper Canada are not as these sinning Frenchmen, of whom Lower Canada juries are sometimes composed. It argues a strange oblivion of recent events to see any Upper Canadian assume airs of superiority in this respect. For if the truth must be told, Upper Canadian juries are not always above the influence of popular feeling and excitement. They are occasionally found giving verdicts with even greater obstinacy against all the evidence adduced and against the law as laid down by the Judge. But a few weeks have passed since a verdict was given by an Upper Canadian Jury quite as remarkable for its utter antagonism to the evidence adduced as in the last of the St. Sylvester trials. The prisoner was clearly proved to have shot a man, in open day, and in the presence of numerous witnesses. There was not even an attempt at denial. The case, as far as the evidence was concerned, could not possibly have been clearer; but the jury declared the prisoner not guilty. Nor was that the worst feature in the case; the local feeling applauded the verdict to the echo; and three-fourths of the newspapers of Upper Canada chimed in with the local feeling. The social features of the St. Sylvester murder are of a less dangerous tendency than those developed in the circumstances attending the Cobourg trial and the acquittal of the prisoner. No Lower Canada Press is found to applaud the verdict in the Hagan case. The prejudice which produced the verdict does not recur in newspaper articles. It does not find apologists in public writers. No body sets it up as a virtue. Nobody is bold enough to say that a jury may be right in giving a verdict contrary to the evidence adduced. On the contrary, everybody deploras and condemns the verdict. The Press is unanimous. There is not an apologist for the jury who acquitted Hagan. This remarkable difference in the social difference connected with the two cases is not to be ignored; and it shows that the tone of public feeling is much more healthy in the Lower than in the Upper Canada case. In both cases the verdicts were directly opposed to the evidence; and in both they were mere matters of feeling."

INFORMATION FOR PAPISTS.—We are indebted to the *Montreal Witness* of the 18th inst. for the following definition of a "Scapulary":—

"A scapulary is a piece of flannel cut to the shape and measure of the foot-sole of Mary, and worn as a charm."

Our readers will no doubt be surprised at the extent and accuracy of our evangelical cotemporary's information Upon all topics, from potash to Popery, he is an infallible authority.

We learn from the *Peterboro Review* that the rate-payers of Peterboro have protested against the "School Tax," as oppressive on the people.— "State-Schoolism" is thus, we are happy to see, getting into bad odor with all classes of the community, except the Government hirelings, who have a direct pecuniary interest in perpetuating the abuse.

No. 4 Volunteer M. R. Company (Captain Devlin) are requested to meet at the Armory, this day, (Friday), at one o'clock, p.m., for target practice. There will also be a business meeting in the evening, at the usual place, at eight o'clock. A full attendance is expected.

Mr. Babo has been returned for Rimouski by a large majority.

FOUND DEAD.—A correspondent writes us from Tingwick that the body of a man named Matthew Phelin, was found about 40 rods from the railroad, in that township, on Sunday last, where it appears it had lain for about three months. Having some friends in Tingwick, he came there from Quebec and was stopping with one couple of days, when, on the first of November, he left for the purpose of going to see some one in St. Christopher, and had not been seen or heard of since, until found as above stated. No marks of violence were found on his body. He was not of sound mind, and was liable to fits.—*Sherbrooke Gazette.*

We learn from the *Kingston News* that a few days ago as the local train on the Grand Trunk Railroad from Belleville was proceeding eastward, when half a mile west of Shannonville, the locomotive and tender were thrown off the track and smashed, by the obstruction of a clump of ice which had frozen upon the rail by water oozing up from an underground spring. We are happy to learn that no person was injured; but the through mail was in consequence delayed until the evening.

THE CASE OF THE CONVICT SULLIVAN.—Chief Justice Robinson pronounced his decision on Saturday on the motion of Mr. Vankoughnet for confirmation of the judgment of the Court of Assize on Denis Sullivan. Leave was granted on motion of Mr. R. A. Harrison to amend the writ of certiorari. His Lordship the Chief Justice asked the prisoner whether he desired to say anything to the Court, or wished to consult counsel. The prisoner said no. The Chief Justice then said that the judgment of the Court was that all proceedings subsequent to the verdict be set aside, and that prisoner be committed to the charge of the sheriff of the County of Wentworth, until discharged by due course of law. The prisoner was thereupon remanded to the goal of Hamilton. We presume that since the first trial has been held the prisoner will be again tried at the Assizes to be held next month in Hamilton.—*Toronto Colonist.*

A MAN OF THE 9TH REGIMENT SHOT DEAD BY A FELLOW SOLDIER.—The following extract, showing the manner in which a soldier of the 9th Regiment, a man of troublesome and intemperate character, met his death at the hands of a comrade, is cut from the *Kingston News*:—"On Friday night, a private of the 9th, named Dickson, being exceedingly disorderly in the barrack room, about bed time, some of the men sent for a sergeant, who pacified Dickson, and the latter went to bed. He soon after got up and seizing a musket, loaded it, put on the bayonet, and swore that he would shoot any man that interfered with him in any way. The guard was sent for, but before it came Dickson locked the door and threw the key on the floor, and went round the room threatening the men, and many of them were forced to shelter themselves under their beds, through which he thrust his bayonet at random, wounding one man in the thigh. Whereupon a private named George Edwins loaded his musket, and told Dickson if he did not surrender himself he would shoot him, the latter having snatched his gun at the men several times; he, however, still maintaining his attitude of defiance and outrage, Edwins fired, the ball passing through his body from left to right. The door was then unlocked, and the Corporal of the Guard entering discerned Edwins with the gun in his hand, who acknowledged having shot the man and surrendered himself accordingly. The unfortunate man only survived twenty minutes. An inquest was held on the body by Coroner Shaw, and the verdict of the jury was 'justifiable homicide.'"

FOUND DROWNED.—SUSPICION OF FOUL PLAY.—On Monday morning, the 9th inst., Coroner Donnelly was called to hold an inquest on the body of Wm. H. McKenzie, alias "Buffalo Bill," a saddler, formerly in the employ of John Smith, Esq., of this town which was taken out of the river the same day, at Jacob's fishing ground. A jury was duly summoned, but no evidence was elicited to lend any light to the manner in which the unfortunate man met his death; in consequence of which the verdict rendered was "Found in the River Thames, but no evidence to prove by what means he came to his death." But as Mr. Donnelly was on his return home, certain reports reached him that Moore, a journeyman tailor in the employ of Mr. James Henry, on King Street, had said that he had beaten and kicked deceased, and had fixed him so that he would not trouble anybody again: whereupon the Coroner immediately issued a warrant for his apprehension. Accordingly Moore was arrested, and underwent examination before Thomas M'Crea, Esq., Police Magistrate. A number of witnesses were brought forward and testified that Moore had been seen in company with McKenzie about the time McKenzie was missed in the early part of November last; that both were in liquor; that both were in company at Mr. Stephen Boushey's, on Sunday, the day that McKenzie was last seen alive. A person named C. S. West corroborated the above rumour, as in his evidence he positively stated that Moore told him to that effect some two days after deceased was missed. But as the other witnesses did not give evidence to fasten the crime of wilfully or otherwise making away with the deceased, the prisoner, after he had been justly acquitted against the use of intoxicating liquors, by Mr. M'Crea, was therefore acquitted.—*Chatham Planet.*

DIED.—At Sorel, on the 13th inst., Mr. Daniel Morgan, aged 72 years. Deceased was a native of Hilltown, County Down, Ireland; deeply and sincerely regretted by a large circle of friends and family relations.—May his soul rest in peace.

In this city, on Tuesday, 17th inst., Elizabeth McGee, wife of the late Alexander McQuillan, formerly of Cornwall, Canada West.

WANTED IMMEDIATELY, FOR THE ACADEMY IN THE MUNICIPALITY OF ST. COLUMBA OF SILLERY, a competent ENGLISH TEACHER. Application, if by letter, post-paid, to be made to the undersigned, JOS. OANTILLON, Secretary Treasurer. Quebec, Sillery, Feb. 19th, 1857.

FOREIGN INTELLIGENCE.

FRANCE.

The Monitor announces that Monseigneur Morlot, Cardinal Archbishop of Tours, has been appointed Archbishop of Paris.

It is stated that at the instance of his advocate, M. Nogent St. Laurent, a medical commission will be named with a view to ascertain the grounds on which Verger is supposed to have been insane when he assassinated the Archbishop of Paris.

We have frequently heard the Protestant press quote the manner in which Sunday is observed in France, as an example of the manner in which that day is honored generally throughout Catholic countries. We doubt, however, if they will make the reparation, and quote the following, which we copy from the Paris journals:—"An association has been formed at Cherbourg, which has for its object the observance of Sunday. The number of associates in Paris alone on the 1st of February last was 5,180. It has its journal, which is named the Observer of Sunday, and enjoys a large circulation. The excellency of the object it proposes to advocate has won for it the approbation of many excellent Bishops.

The Paris correspondent of the Times writes as follows, in reference to the incomes of the French Clergy:—"The Catholic Clergy in France is, of all others who receive support from the State, the lowest in the scale of remuneration. In the arrondissement of Meaux, for instance, to which diocese Verger belonged, the Protestant clergyman receives, at the lowest, an allowance of 1,500 francs, fixed, from the Government, and from the department 200 francs to defray the expense of his pastoral visitations, independently of donations from those of the same faith confided to his care. It is true that the claims on him as the father of a family are greater than on the Catholic clergyman, but I can tell you he performs functions which are forbidden to his confrere, and which are more or less recompensed. The present Emperor has done something to improve the condition of the superior Catholic ecclesiastics. The Cardinals, for instance, are Senators by right, and they receive the salary attached to the office. The Archbishops have a small sum in addition to their incomes as prelates. The Bishops of the first class (the classification gives no pre-eminence, but is only according to the extent and importance of the diocese) receive an income of 25,000 francs, or £1,000; those of the second class 15,000fr. (£600), and those of the third 10,000fr. or £400 per annum. These emoluments are not excessive, and as the superior clergy are not now, as formerly, recruited from the upper or wealthier classes of society, they seldom or never possess any private property. But the real difficulty begins when we descend to the inferior orders of the clergy. The emolument derived from the State by the parish priests of a large city, of the principal town of a department or of an arrondissement, is 1,500fr. or £60. This is the first class. A cure, or parish priest, of the second class, receives only 1,200fr., and those who are attached to the service of a country church, 850fr. or £34; these last form the immense majority of the 40,000 members of the secular clergy in France. Of that sum of 850fr. the 50fr. has been added only very recently. In compensation for the immense property of which the clergy were deprived at the Revolution, the law of the 2nd of November, 1789, prescribed that the emolument of each parish priest should not be less than was equivalent to double that sum now. I should have said that, in addition to the sum of 850fr. just mentioned, the commune gives from 100fr. to 150fr. There remains what is termed the casuel, which is made up of a small fee from masses for particular objects, for marriages and interments, and a few occasional offerings. The rural clergy, as well as those of the towns, are called upon to contribute from 20fr. to 25fr. every year in support of a fund for the relief of the old and infirm members of the clergy. The casuel is affected by many accidents. A bad harvest diminishes, or sometimes even suppresses it entirely, and it is precisely in periods of scarcity that the calls on the charity of the priests are most numerous and most urgent. The first door the poor knock at for relief in their destitution is that of the cure; and it must be said that they rarely knock in vain. When it is remembered that there are not less than 30,000 of the French clergy in this straitened and precarious position, their resignation, their honorable conduct, and their morality, with rare exceptions, amid the scandals which society in every class presents, are worthy of all praise.

THE LATE ARCHBISHOP OF PARIS.—An incident is told in the Univers, on the authority of one of the clergymen who attended on him at St. Etienne du Mont on the day of his death, which speaks the character of the man, and at the same time, would tell how he was ruled by a mysterious fatality. To this priest he said, while preparing in the sacristy of the church for the ceremony in which he was about to officiate, "I suffered much this morning, and was on the point of not coming; but I gave no heed to my feelings, lest it might have been said that I visited the churches frequented by the rich, but not so willingly those of the poor." The most remarkable tribute, however, to the worth of the Archbishop is found in a Parisian periodical of the Jews, which cannot fail to be read with great interest, it may safely be said, throughout Christendom. It is as follows:—"Organ of Judaism in France, we share in the vivid regret and profound sorrow caused by the irreparable calamity which has just befallen our Catholic fellow-citizens and their church. We weep with them upon the death of a virtuous and holy pontiff, who was wont to propagate throughout all classes of society sentiments of charity, toleration, and love of our neighbour; who presented to the ministers of all faiths a sublime model of devotedness, wisdom elevation of soul, and inexhaustible solicitude to alleviate the sufferings of the flock confided to his care. We deplore with religion the abhorrent crime committed in the place consecrated to God, to the regeneration of man, and the purification of all his evil thoughts; the unbecoming sacrilege, which has thrust the murderer's weapon and the cry of death upon the progress of an

august ceremony. We weep in conjunction with French civilization, which now covers its face with grief and shame at beholding the perpetration, in her own bosom, under her bright and generous light of day, of an atrocity at which the barbarity of the savage would blush, and the infernal dwelling of the wicked be itself terrified. We can only scatter some flowers over the tomb of the pious pastor, who has fallen at the foot of the altar, like an expiatory victim for the sins of men. "The virtuous of all people," says our doctors "shall enjoy a future life." The God of Israelites and of the Christians will, then, have graciously received the soul of this noble high-priest, whose cruel end has, alas! drawn forth as many tears as his holy and charitable life had dried up in suffering humanity. Here, below, he died while praying for the Christian; he has risen above, where there is but one faith and one sanctuary, praying for all who bear the name of Frenchmen. Blessed be the memory of the just man on earth, and glorified be his soul in heaven!"

SPAIN.

The news from Spain is not encouraging. General Prim has been arrested, and is to be prosecuted. Marshal O'Donnell had retired to his country seat, and some sensation has been caused at his having, though not far from Madrid, abstained, contrary to custom, from joining his military colleagues in paying his respects to the Queen on Twelfth Day. Arrests continue to be made in Madrid of those who are accused of republican efforts to overthrow the Government.—A Ministerial crisis of some kind is understood to be impending. The Cortes are convoked for the 1st of May. Twenty-five political prisoners have contrived to effect their escape from Valencia. The province of Huesca and great part of that of Saragossa had been declared in a state of siege.

ITALY.

The Emperor of Austria to-day signed a decree granting a full pardon to all persons in the Lombardo-Venetian territory condemned for high treason, revolt, or insurrection. Prosecution for such crimes is suspended. The special Court at Mantua is dissolved.

While the Emperor was at Venice above 10,000 petitions were presented to him, and the majority of them he received with his own hands while walking out to visit the public institutions. One day, as His Majesty was entering the Church of St. Zachariah, two girls, of 14 and 16 years of age, asked to be permitted to tell him what they wanted. The Monarch gave his consent, and was informed that the petitioners were reduced to the greatest distress, as their father had been put into prison for a debt of 400 lire (about £13 7s), and had already been absent from his home a fortnight. The Emperor paid the debt, and by doing so probably saved the girls from perdition. As their Majesties were leaving their gondola, near the iron bridge, in order to go to the Academy of Fine Arts, a beggar-woman put her hand on the shoulder of the Empress. As soon as Her Majesty turned the old woman fell on her knees before her, blessed her, and kissed the hem of her dress. As the Emperor and Empress were leaving the Church of St. Anthony, at Padua, they were separated from their suite by the crowd, and so completely shut in that they could neither advance nor retreat.—"My very good friends," said the Emperor in Italian, "pray let me and my wife pass." Room was made as soon as the words were spoken.—Austrian Cor. of the Times.

NAPLES.—Letters received from Naples announce that King Ferdinand, it is said, will grant an amnesty on the occasion of the approaching *avouchement* of the Queen. It is stated that a discovery had been made of a plot to blow up the Royal Palace. The streets at night are now in darkness, as the authorities have ordered the gas to be turned off, fearing explosions. Great consternation reigns amongst all classes, and as soon as it is dark no one is seen in the streets.

The Pope has given 55,000fr. from his privy purse to give employment on the high roads to the indigent.

SWITZERLAND.

The Monitor of Thursday publishes the following article:—"The Neuchâtel prisoners have been liberated, and they are already on the French territory. The Helvetic government, in concert with the national representation of the country, has performed an act which does it honor, and which is in perfect keeping with the true interests of Switzerland.

"The government of the Emperor had advised that measure already in September last, and had renewed its advice in a communication dated 26th November. Aware, in confidence of the conciliatory intentions of King Frederick William, and knowing that the whole question lay in the unconditional liberation of the prisoners, it found it necessary to insist on making the Federal Government understand the full bearing of the request that was made to it.

"If Switzerland refused, France could no longer deter the King of Prussia, whose spirit of moderation she highly appreciated, from having recourse to arms to procure a just satisfaction for his offended dignity. If, on the contrary, Switzerland complied with the counsels of France, the latter found herself engaged to make use of that concession with the cabinet of Berlin to prevent any coercive measures, and to claim a satisfactory solution of the Neuchâtel question.

"We, therefore, congratulate ourselves upon the resolution taken by the Helvetic Confederation. She may at once fearlessly dismiss her contingent, and the Prussian government having already announced that it is ready to commence negotiations on the ground itself of the dispute, a final arrangement may be hoped for, conformable to the interests as well as to the dignity of both parties."

It is doubtful (says the correspondent of the Times) whether this language will give great satisfaction to the Swiss. The unconditional release of the Neuchâtel prisoners is put prominently forward, while the Confederation must still trust to the assurances of the King of Prussia, given in a confidential manner, not of his renunciation of the Principality, but of his con-

cessory intentions. All who know the King of Prussia must be aware that little dependence can be placed either on his intentions or on his assurances, not perhaps from preconcerted deceit, but from the inherent vacillation of character which prevents him from persevering in the same design for twenty four hours together. Except in the liberation of the prisoners, the affair is pretty much in the same state it was three months ago.

The Independence Belge says that the Conferences on the Neuchâtel question will take place in the middle of February.

MM. de Pourtales and de Corjoles, two of the leaders in the insurrection of Neuchâtel, and who were imprisoned until released on the 17th instant, at the intervention of the British and French governments, have arrived at Marseilles.

BELGIUM.

SIR ROBERT PEELE, BART., M.P., AND THE PRINCE DE LIGNE.—The Press publishes the following communication from Brussels:—"On Monday, the 19th, a numerous deputation of the English residents at Brussels, naval, military, and civilian, waited upon the Prince de Ligne, at his hotel in the Rue Royale, to declare their reprobation of the personal vulgarities uttered by Sir Robert Pele against the prince in his disreputable speech at Birmingham. The deputation expressed a hope that the offence would be judged by him to be—as it was in fact—an isolated ebullition of low breeding, highly displeasing to the English of all parties, and which the unanimous censure of the Anglican press had placed in its true light—as unbecoming a gentleman. A deep regret was also signified that the nobleman selected by the King of the Belgians to be his special ambassador at the coronation of the Queen of England, in 1838, and lately deputed in the same capacity to the Emperor of Russia, should have met with an insult from an Englishman, utterly unprovoked and couched in terms unknown to the language and to the sentiments of honorable men. The Prince de Ligne in warm terms, acknowledged the compliments paid by the deputation and observed:—"Gentlemen, believe me I am most grateful for this your spontaneous act of courtesy and good will; and I am deeply sensible of the generous kindness that has prompted you thus to repel the vulgar aggression unwarrantably made upon me by Sir Robert Pele. I conjure you to be persuaded that I do not suffer the displeasure I may experience at this low-bred indignity to affect, for one instant, the high respect and sincere regard long and cordially entertained by me for England and the English. The coarse verbiage adopted by Sir Robert Pele to revile me belongs only to a sot (*ivrogne*) and a blackguard (*gamon*), and as such I regard it with proper contempt; but without seeking that personage, should chance ever place me in an unpalatable contact with him, I shall not hesitate to say that his conduct towards me has been that of an underbred puppy, (*mal élevé et vanierien*). And now, gentlemen, on my part, I have to express my sorrow and extreme displeasure that any countryman of mine, and without my authority, should have used this untoward circumstance for a reason to offer you the incivility of refusing your admission to the *Ball Nobla*. Such conduct on their part appertains to that category of social offences which we have had occasion to deplore. I have been greatly pained at such ill-bred and unworthy conduct. Allow me gentlemen, to say that out of this unpleasant occurrence I have, at any rate, derived the pleasure of making your personal acquaintance, and of being able, in returning you my hearty thanks for your considerable attention, publicly to testify my constant and ardent regard for your country, its inhabitants, and its institutions."

RUSSIA.

The Russians are constructing new fortifications at Anapa. When peace was concluded they determined to drive the Circassians out of Anapa which they accomplished after an obstinate resistance. The Circassians have made repeated attempts to regain possession of this important position, but always without success. The Russians are busily employed in re-building the fortifications on an improved plan. A pier is likewise being constructed to give shelter to the shipping. The villages of Tarrak and Kepoli, situate in the middle of a fertile plain at a verst and a half from Anapa, are to be fortified and receive a strong garrison. Notwithstanding the difficulty of executing the works they are progressing rapidly on every point. The foundation of the ancient fortifications, constructed by the Turks in the year 1784, are excellent, and were not completely destroyed when the Russians evacuated the town in June 1855. The barracks are already rebuilt, as well as the hospitals and military storehouses, and two churches have been repaired. An aqueduct, which did not previously exist, has been constructed, and the old springs which were filled up when the Russians evacuated the town have been re-opened. These works are being exclusively executed by the troops, of whom two brigades are employed at them. They formed part of the army which defended Sebastopol. These troops have frequent engagements with the Circassians, and the latter not long since intercepted and captured a convoy of provisions, which has caused the garrison of Anapa much inconvenience.

PERSIA.

The details of the capture of Bushire have been received from Bombay, under date of December 29. Some British ships had arrived off the Port of Bushire. Correspondence ensued, and on the 3rd of December the British sent on shore a copy of the declaration of war. Next day (the 4th) the British took possession of the Island of Karrak, without opposition, as a military depot. During the 7th and 8th the British troops disembarked at Hallila Bay, 12 miles south-west of Bushire. The men landed with three days' rations, and without baggage. On the morning of the 9th the army, in two brigades, advanced along the coast, the ships sailing a little ahead on the flank. The ship *Assaye*, on coming abreast of Fort Bushire, shelled it at a distance of one thousand seven hundred yards, and dislodged the garrison, 800 of whom took up a new position to oppose the British at once. Brigadier Stopford

was shot dead while waving on his men to the attack. The British thereupon marched on the enemy, who fought desperately with the bayonet, till driven back upon the fort, whence they attempted to escape, but were met by the British rifles seaward, and by the cavalry landward. Colonel Melve, of the cavalry, was killed. The enemy were not Persians, but Arabs. They left 3 chiefs and a large number of men on the field. The British loss is reported to be 35 men. Bushire was then summoned to surrender and the channel having been buoyed during the night, the city was bombarded and shelled steadily for 4 hours, when it surrendered, and the British entered the town. The British report no loss in the fleet. The Governor, the Commander of the fleet, and an officer reported to be the Minister of War, were made prisoners. The garrison being too numerous to retain, they were removed into the interior and released. Bushire was proclaimed British territory and a free port. The city became quiet, but reports were rife of abominable conduct on the part of the British, after the capitulation of the town.

The important news reached London on Saturday afternoon, by telegraph from Vienna, to the effect that Persia had resolved to submit to the terms of the British Government. The information is received through the Turkish Minister at Teheran, who sent a despatch to Constantinople, to the effect that the Persian Government, on learning the fall of Bushire, had resolved to yield, and the despatch was telegraphed by Lord Stratford from Constantinople to London, via Vienna. The statement, therefore, though it announces only a probability or intention, is considered to be authentic.

CHINA.

Details are to hand confirming the telegraphic accounts of the Chinese loss. An extract from the *China Mail*, of the 16th, says:—"The factories have been burned down by the Chinese, and the only particulars we have ascertained are, that about 11 o'clock on Saturday night the flames broke out in every direction. Vigorous attempts were made by the seamen and marines to stop its progress, but all attempts were fruitless, and the fire raged throughout the night, and up to the time of the steamer's departure. At first some hopes were entertained that the flames might be extinguished, but fresh fires broke out. Dault & Co.'s premises were the first to go, and the whole of Haunshun Hong, Imperial French Minister's, and Saikes Hongs were burnt. The only buildings unburnt at the time of the steamer's departure were the British consulate and five or six warehouses. What steps the Admiral means to take are unknown, but there is little doubt that the city of Canton will be no longer spared, and the discharge of shell and rockets was already said to have commenced. It is reported the Chinese apologised to the American authorities for the outrages committed on the American flag.

SENTENCE GORDIALE.

(From the Times.)

If any one would gain a just notion of the value which the French Court and army wish to place on the services of the English during the war, it is sufficient to read the official report of the banquet given the other day by Prince Napoleon to the general officers of the army who took part in the Crimean campaign. We in England have had Crimean banquets, and we may say that not only in the first triumph of the alliance, but even during the last few months, when diplomatic questions have somewhat divided the two nations, the tribute of respect to our allies has never been wanting. The French Generals and the French army have always been alluded to in terms of admiration, the health of the commanders has been drunk, and the mention of their names has been the signal for hearty acclamations. General Della Marmora and his Sardinians, Omar Pasha and the army which kept at bay the Russians on the Danube, have been great names at our feasts. Now turn to the French entertainment. It is the reception of the chief Crimean Generals by an Imperial Prince, himself a sharer in the campaign. It is a public affair, officially recorded in the *Monitor*. There are present men who filled the highest posts in the French army from the beginning to the end of the war; the colleagues of Lord Raglan as well as of General Simpson and his successor. Admiral Hamelin, the Duke de Malakoff, Marshal Canrobert, Marshal Bosquet, Generals Itegnault de St. Jean d'Angely, De Salles, Niel, MacMahon, are all present. These men saw the landing at Old Fort covered by a British fleet; fought action after action in company with the British; they shared with them in the dreary labor of the trenches for 11 months; they saw tens of thousands of their men brought to the seat of war in British transports, and their sick carried down to the Bosphorus by the same means. They have been thanked as a body by the British Parliament, and wear severally the Order of the Bath on their breasts. Yet at this great official banquet the English are never once mentioned. We are as much ignored as if no English soldier had ever entered the Crimea, as if no English sailor had ever entered the Black Sea. Marshal St. Arnaud is spoken of as having made for himself at the Alma a winding-sheet of the tricolor of regenerated France; Marshal Canrobert has the praise of having disciplined an army for the conquest of Sebastopol; and to Marshal Pelissier is ascribed the crown of final success. The Generals are congratulated on having renewed the glorious traditions of the Republic and the first Empire.—"Posterity will say that at Moscow our fathers vanquished the Russians, but were overcome by the elements; while at Sebastopol we have overcome the elements and vanquished the Russians." In history 1854 will respond to 1812. The immense advantage of the war—I say it with pride—is that you have proved that France still has her "Grand Army." Such is the speech of his Imperial Highness Prince Napoleon.

The two Commanders-in-Chief—Marshals Pelissier and Canrobert—return thanks, and propose fresh toasts in much the same style. The French army, its conquest of Sebastopol, and its termination of the war, are the themes of high laudation. No other force is mentioned. No allied Generals are even remotely alluded to as sharing the glory and the untimely end of St. Arnaud, or the success and happy return to home of Pelissier and Canrobert, Niel and Bosquet. We are always hearing from a certain military set in England of the esteem which Lord Raglan enjoyed; how he was beloved, admired, and referred to by his foreign colleagues, and anecdotes innumerable are related of this fond and chivalrous confidence. Yet here the dead English General is unnamed. Not one of the 52 guests present, not one of the band of Generals who for so many months met him in the field or at the council-table, had a word for the memory which it has been asserted they so much cherish. Of course, his successors are equally unnoticed.

In fact, the *mot d'ordre* evidently was to suppress England, and the military failures, the last and greatest of which was at the Redan, have given a color—false as it is—to the cavalier silence of the Palais Royal. General Simpson, at the crowning

struggle of the war, was unequal to the occasion, sent an insufficient force of raw youths to assault a formidable position, was repulsed, omitted to renew the attack, and failed even to occupy the place when it was deserted. The result was that the fall of Sebastopol was mainly the result of a French exploit. The apology was, that the attack on the Redan permitted the capture of the Malakoff, and that a chivalrous ally would not suffer our reputation to suffer. Where, now, is the chivalry? Where is the acknowledgment of English services? The victor in the eyes of the world takes all the benefit of appearances. We may prove our merits, if we can, to a listless audience, which has already formed its conclusions, and is tired of the whole subject. Of what avail are mere conventional rewards? General Simpson has his four grand crosses, and General Codrington is placed over the heads of other Generals and covered with decorations. But these cannot alter the opinions of the world, nor restore the prestige which has been lost. What was the position our Generals had won for us we may judge by the French banquet.

APOSTACY AND REPENTANCE.

The following communication appears in the Daily North West of Dubuque, Iowa:

To the public, and to the Catholics of Dubuque in particular.

Some time ago, a notice was inserted in a portion of the press, to the effect that I had abjured the tenets of the Roman Catholic Church. However deeply I now deplore the *mal act* that indicated an entire renunciation of former convictions, and from which I would have shrunk had my judgment been unclouded, signifies little now, since I cannot undo what has been done. Still an error may be repaired; and as publicity was given to a *mal-step*, I can do no less than announce, through the press, my return to a Church, under whose fostering care I have been nurtured from infancy. And I cheerfully and voluntarily do this, actuated by a sense of duty and justice, as well as prompted by a desire to obey an absolute requirement of my religion.

When I came to Dubuque I was not only a *professed* but a *practical* Catholic. For some time past, deluded by the pride of human reason, which becomes ridiculous when it attempts to fathom God's mysteries, deluded, I repeat, I vainly imagined that I might depend on the unaided faculties of my own mind in an investigation of religious truth. I took the grandest and most sublime book ever written, a book whose depths the wisest philosphers have never been able to fathom; a book almost every line of which is pregnant with mysterious meaning; I took this holy and sacred book, that I might read, interpret, and make it my *sola guide* to Heaven. Being an English version, I could very easily read it; and I did read it; read it faithfully and attentively, and pondered over it deeply; but I must emphatically aver, that I could not understand or interpret it; at all events my own individual interpretation never gave me any satisfaction, never afforded me any comfort.—Had the original text been placed before me, perhaps my perplexity would have been still greater.

Catholics! I solicit your forgiveness for the scandal I have given you. I have it, I am sure, for what is like Catholic charity.

As to my friends and acquaintances who may differ with me in opinion, I can assure them, that my feelings in their regard have not been in the slightest degree changed by my present position. I am sufficiently enlightened not to be a bigot. In the general concerns of this life, I have a proper regard for the opinions of the world. But in questions concerning the immortal soul, in questions relating to an existence everlasting and ever enduring, in one word, in questions respecting religion, I give no heed to its judgments, seek no compromise, solicit no favor. All I demand is Christian Charity, the very essence of all religion; and I ask this, not for my own sake, but for the sake of those from whom I ask it. If it is not extended, be it so, the fault is not mine; I, however, shall never refuse or withhold it. From the right thinking I have nothing to fear. As to

—the long necked geese of the world, that are ever hissing disparage, because their natures are little.

I pity, not to say scorn them.

To conclude, even the code of worldly honor demands public redress for public insult. Gentlemen: well understand that it is a manly part to repair an injury unjustly inflicted. What a craven would I be, did I, for one instant, hesitate to offer open and public atonement to a religion which I have notoriously outraged! However, I do not wish it to be supposed that I am seeking excuses for the course I have thought proper to pursue. Regardless of the consequences to myself, prepared for any sacrifice, I feel that I have done my duty to the venerable and time-honored old Church, the Church founded on the rock of ages, around which the wild winds of error may howl and roar, and against which the angry billows of persecution may foam and dash, but all, all in vain and impotent fury. And now I am conscious of having done my duty to my God and to my religion—and loving man once more. And when the sod shall cover this dreamless brest, let my epitaph be the Cross? I want none prouder; the stately tomb of Adrian, and the gorgeous monument of Mausolus, fade into insignificance before the glorious symbols that mark the place of the Catholic's last repose.

H. P. McKee.

Some years ago, a young Irish nobleman, one of the gayest bloods about London town, raised a scandal in the House of Commons during an interminable debate on Orangism and O'Connellism, by his emphatic declaration that he would fight up to his knees in blood, rather than suffer his religion to be taken from him.—Were not the subject on which we smile, as did that young nobleman's hearers, on finding—St. Paul also among the prophets—our War Minister, Lord Panmure, taking the strongest possible grounds against the revision of the Holy Scriptures which has been mooted, of late, in various quarters. His solemn pronouncement was uttered, the other day, at a meeting of the Edinburgh Bible Society; and the noble Lord's warning voice was, lifted up, in words not a little remarkable. His apprehensions of the consequences likely to follow any attempt to alter or amend the present version seem to have gathered accelerated force, as he warmed into his theme. The annihilation of the foreign commerce and of the domestic manufactures of England, the destruction of our naval superiority, the abolition of the Courts of Justice, and the extinction of the War Office are but a few of the calamities which the learned Lord seems to anticipate, as the inevitable results of any attempt to submit the work of King James' translators to the revision of Queen Victoria's Bishops and Professors of Hebrew. For this is precisely the object of the associations which are now moving for a reconsideration of the received version of the Holy Scriptures. So profound a theologian as Lord Panmure is of course familiar with the innumerable suggestions, which have from time to time been made by the most orthodox commentators upon the Bible, for the emendation of various passages which, as it is alleged by these devout and serious students, do actually misrepresent in their present English dress the true meaning of the inspired words which they profess to render. But so wonderful is the influence of red tape, upon the intellects of those who deal with it, that Lord Panmure, the War-Minister, has forgotten the religious zeal of Lord Panmure, the theologian, in his acquired horror of anything which wears the aspect of reformation or of change. His concern for the integrity of the original Scripture, has disappeared in his anxiety for the inviolability of King James' Bible. So much excited is his lordship by the prospect of an ameliorated English text, that he charges upon those who advocate it a secret bias towards the Church of

Rome! We had always supposed that one of the most objectionable features in the Romish system was the obstinate resistance made by the Romish clergy in all attempts at increasing the familiarity of the common people with the language of Scripture; and we certainly should never have dreamed of looking to Rome for the origin of a movement which, if it be successful, can only result in making the text of the holy records more comprehensible by all classes of living Englishmen.—V. Y. Albion.

McLANE'S VERMIFUGE IN TEXAS.
Hear what the Proprietor of the "Star Hotel" has to say of the wonderful effects of McLane's Vermifuge.
"STAR HOTEL," CENTREVILLE, TEXAS, AUG. 22d, 1854.
Messrs. FLEMING BROS.
I feel it my duty to make the following statement; Several of my children have been unwell for the last week or two. I called at the "Star Hotel" to get some Oil of Wormseed and other truck, to give them for worms. The Druggist recommended McLane's Vermifuge, prepared by you, but having heretofore tried every Vermifuge, in my knowing, without advantage, I told him it was not worth while, as my children appeared proof against them all. He said to take a bottle, and offered if it done no good to refund the money. To satisfy him I done so, and the effect was so much better than expected that I got another bottle, and the result was most astonishing. Three of my children discharged a great number of the largest worms I ever saw. To a young man, my Mail Carrier, who was weak, puny and poor as a snake, for a month or so, I gave two doses, which brought from him at least a pint of what is called stomach worms! Strange as this may appear, yet it is as true as preaching. How the boy stood it, so long as he did, with ten thousand "Bors" gnawing at his stomach, is the greatest wonder to me. All these cases are now doing well. No doubt the lives of thousands of children have been saved by the timely use of this extraordinary medicine. Don't fail to give it a trial.
THOS. R. THURMAN.

Purchasers will be careful to ask for DR. McLANE'S CELEBRATED VERMIFUGE, manufactured by FLEMING BROS. of PITTSBURGH, PA. All other Vermifuges in comparison are worthless. Dr. McLANE'S genuine Vermifuge, also his celebrated Liver Pills, can now be had at all respectable drug stores. None genuine without the signature of
[26] FLEMING BROS.

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