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### MONTREAL, FRIDAY, NOVEMBER 14, 1856.

No. 14.

REV. DR. CAHILL ON THE ENTENTE CORDIALE BETWEEN, ENG-LAND AND FRANCE.

(From the Dublin Telegraph.) Draperstown, Co. Derry, Oct. 16, 1856.

Lord Palmerston has so frequently within the last ten years, pledged his own official support, and the willing aid of his Government and nation, in favor of the Continental Revolutionists, that for the mere sake of being a consistent European disturber, he clings with a desperate fidelity to the fallen cause of the Neapolitan Infidels. Those who from their position are best acquainted with the state of affairs in Naples, and all over the other Italian States, assert with confidence that the Italian people are as contented as the subjects of other kingdoms, with the justice and equality of their laws, and with the character and conduct of their rulers. Their press, their periodical literature, their statesmen, with one rectly or indirectly, to overthrow the reigning family, or change the National Constitution. The banded English party, the well-known cut-throats, who, by English money and English encouragement and English promises, have spread the flame of an Infidel combination through Austria, Switzerland, France and all Italy; and which, unless checked by Austria and the Emperor of the French, would have renewed the old scenes of blood and murder, and perhaps have shaken the foundations of true Religion in Catholic Europe.

The natives of Italy, and the travellers who visit this country after having sojourned in Naples and Rome, are astonished to read in the universal British press the daily lies circulated here in reference to the revolutionary movements imminent on the Italian Peninsula: no calumny is too gross, no falsehood too prodigious, no cruelty in Naples too revolting for those daily publications, till they have actually corrupted and deceived the British public with one persevering large system of misrepresentation: and they have belied with such plausible correctitude the whole Italian race, the Pope, Cardinals, priests, religion: the King, the dukes, the statesmen, the laws: and all this incredible fabrication is worklin. And when he will have visited our churches, our schools, our convents: have read the principles of our creed: have spoken with our countrymen: have witnessed the administration of our laws: and compare these facts of his observation, experience and personal acquaintance, with the statements of a hostile press, with the literature of a malevolent nation, with the speeches of in the confidence of Lord Minto.

in the last four months, the entire English Press published a statement from one of their foreign hundred and fifty-one victims, confined and chainjournal may rely on the accuracy of this statement, with the same confidence with which they believe in the unceasing, the inborn mis-stateis the subject of discussion.

tory did not prove the perfect truth of the facts. not feel pleasure in seeing John humbled and Eng- again refer our kind readers to the article already When England charges Naples with imperfection land degraded; he would wish to uphold the so-cited.

in her morality and law she knows full well that there is more crime committed in one year in Great Britain than in Naples for a century; and when she declares the necessity of giving more liberty to the Neapolitans, she must be insensible to every feeling of shame, while she has filled the Irish grave-yards with the starved multitudes of the people, and while the gibbet and the emigrant ship proclaim in the ends of the earth the persecution of her laws, and the terrors of their administration. What an obduracy must accompany her shamelessness when she can accuse weak, innocent Naples with national offences; while she herself, in her wealth, in her power, her infidelities, and her crimes stands before heaven under a greater weight of national guilt than Babylon during the drunken impieties of Balshassar. Let any one consult the Neapolitan calendar of crime and he will learn that capital punishment (shooting) has sometimes not been inflicted for seven years periodical literature, their statesmen, with one in a population of eight millions! that poisoning unanimous voice proclaim loyalty to the Throne; and murders, and child-killing, and wife-killing, and evince no desire, join in no movement, di- and cutting up murdered men, and roasting murdered women, and wringing the heads of new-born children, and throwing them to pigs to be mily, or change the National Constitution. The born children, and throwing them to pigs to be peu by one solicitude for county town, as monuments of our solicitude for how tender, and how truly Catholic, is the attention to every form of misery in Belgium. How of the peace, the only enemies of Religion, are the have never been practised or known in Naples .-And he will learn also, that in the Schools, Colleges, and Universities of Naples, the Professors and Fellows are not expelled for holding anti-Christian doctrines: some denying the immortatality of the soul, others, the eternity of punishment, the inspiration of the Scriptures, the divinity of Christ, the reality of virtue, and the very meat so ruddy! No foreign prison system on existence of God. And the inquirer into the this side of the Atlantic, certainly, is comparacomparative character of England and Naples will learn that one Bishop in England robs the poor in Ireland of more money in one year, than supports the entire Hierarchy of the Pope's dominions: and that the country which boasts most national liberty is the most persecuting nation under the sun; and that the kingdom which prints and circulates most Bibles on earth (as Cobbett | a prison; and he wonders that the government used to say), " has more sin and crime than all the world beside." Above all, the advocate of the religion of Naples cannot accuse his country with the well-known charge against England, namely, repeat, that we are justly proud of our prisons, that more than two-thirds of the population never attend any place of worship on Sundays!!!

not endure this English innovation, appears from -and that England is perfectly aware of this a persecuting Senate, with the charges of a bloat- Continential feeling, is, I presume to say, almost at our very doors, before our faces, and in our dinand. But for a time she will pretend to back, in the fashion practised at this moment by she will, however, do no such thing; France and by every enemy of the Pope and Catholicity a war-footing with Italy: there's the rub. But she will amuse and deceive her confederates in the As an instance of the faith to be placed in any | Peninsula, as is her custom, and very soon she statement of the English Press, in reference to will leave them to their fate under the just indig-Naples, one indisputable fact will suffice. With- nation and mental chastisement of their good, ge-

nerous, beloved, and legitimate King. The Emperor is playing his own part in this Correspondents-namely, that there were at that | English scene: John Bull is making a great noise time in the dungeons of Naples, no less than two in the Mediterranean: he is tossing his head in the air near Corsica: he butts the harbor of Ajed, and starved for political offences! The wri- accio, and bellows so loud as to be heard along ter of the present article determined to ascertain | the shore of the doomed city. But Napoleon has the truth of this statement from a foreign source; a ring in John's nose, and leads him about for his and he learned on a perfectly reliable authority, amusement. John thinks he frighten all Italy by -he makes him feel the power of the French ring which he has firmly inserted into the Saxon nose of his taurish majesty, and convinces John ments of the hostile English Press, in every case, that France is the guardian, the keeper, the mathat Gaul is allied with John at the present mo-Every one who has read the fable of the wolf- ment only to show John's total weakness, to dedrinking at a high point of the stream accusing monstrate Napoleon's entire mastery, and to co-Crnelty, long exercised with impunity, and united elsewhere John will become tractable, and will old people, at San Gennaro, containing about with long dominant power, can oppress innocence acknowledge with due submission his total depen- 1,600, half men, half women. But for merely and weakness with such insatiable ferocity, as dence on the kindness and the power of his a cursory enumeration of some of the many magmankind could never believe—if the pages of his- French master. The writer of this article does nificent charities which honor Naples, we must

vereignty of England amongst the surrounding nations; but the increasing perfidy of her legislature, the spreading persecution of her aristocracy, the galling mockery of the administration of her laws, the lies of her press, the infidelity of her Church, the crimes of her people, make men long to see her overgrown insolence reduced, and her guilty obduracy punished, in order to teach her selves outcasts, when every year, though clothed social truth, Christian charity, and national jus- in homely sacking, they exhibit their architectu-

<sup>3</sup>D. W. C.

#### PROTESTANT PRISONS AND POPISH POOR-HOUSES.

The subjoined is extracted from a remarkable article in the Dublin Review, on "Italy and the Papal States;" and in which are discussed the merits of the "Neapolitan Question"-as between Great Britain, and the King of Naples:-

"We are proud of our treatment of prisoners. We point with pride at the massive and grim edifices, constructed on geometrical lines, and cap-ped by one solitary chimney, which grace every foreign visitor how many tens of thousands, each has cost the rate-payers; we show exultingly the ingenious arrangements for draining, warming, ventilating, bathing, and securing the health of our criminals. We invite them to feel the beds, charity? How has it become almost a proverb. how fresh and elastic, to taste the diet, so abundant and so nourishing, the bread so white, the because an instinctive feeling, confirmed by exble to ours; it is our pet charity. And hence, no doubt, if an Englishman condescends to visit a foreign prison, he passes along with a look of disdain, his head is thrown backs as if it were buoyed up by a tide of unsavory odors (very possibly it is so); all looks mean and old, and not at tions of families are strictly exacted, even the all comfortable, which is his first - quirement in does not throw down a solid building, which cost the last generation half a million, and build up a better, on the model of Pentonville. We

and foreigners admit it. "But they have their side of the medal too. And forsooth, England with all her own crimes | We fearlessly invite them to visit our jails; we of law, and social tyranny, is now the European do not so eagerly press them to inspect our work- the treatment and condition of the poor in St. truth, at the same time that they present an aped with such gigantic machinery and with such [champion to demand in the name of liberty and [houses. They court our enquiry, on the consuccess in England, that the attempt to contra- morality a total change in the constitution of trary, into their treatment of the poor. They dict this fierce public feeling would be as vain at Naples! If the monarchies of Europe permit are of opinion (no doubt poor Christians! they this moment as to stem or turn back a mountain | this interference in a nation, when no one makes | are mistaken) that between the treatment of cul- | But we there read, with horror, of the victims, | torrent in its onward fury. No foreigner can the charge except the English Revolutionists; prits and of the poor, any difference should be in understand this system of misrepresentation by and if this attempt on the part of England prove favor of the latter. Upon this principle they the portion of the press referred to, till he shall to be successful, there is a clear political deduc- act; and if a Neapolitan might not ask an Enghave resided for some years in London or Dub- | tion-no European King can hold his crown and | lishman to come and admire his prisons, he would his kingdom—except at the mercy of the neigh- not be ashamed, or afraid, to invite him to come boring States; and more particularly by the kind and be edified by his Albergo dei Poveri. We permission and considerate indulgence of England. have on three different occasions, in this Review, -That Austria, Spain, France, and Russia, will given an account of Italian charitable institutions: and it is not necessary for us to do more than reauthentic information, as their individual and fer our readers back to these articles. We will united contempt and hatred of everything English only dwell for a few moments on what was said about Naples. The visitor to that city will not fail to observe a building, like the abode more of ed, rancorous Church, he will learn beyond all as true as she believes in her utter failure on the royalty than of poverty, presenting a grand front to wait for hours on hours, and even a consider-doubt that if Ireland be maligned, misrepresented liberty of Naples, and on the privileges of Ferof 1250 feet long, and 140 high, built after the able portion of the day. Within these few days, designs of the eminent architect Cav. Fuga. Had hearing, there can be no wonder if Naples and the cut-throats that her marine will exhibit it been completed, it would have been one of the her laws and religion be slandered behind her | their menacing power in the Bay of Naples; | grandest edifices of Europe. That it was not, back, in the fashion practised at this moment by she will, however, do no such thing; France we may thank the the revolution and not the every hireling in the pay of Lord Palmerston, would not permit it: she dare not: Austria is on monarchy. The works were arrested by the great French convulsion, which led to the subversion of the royal houses of Italy. It has, on account of the insubordination, and profligacy great coat of pepper and salt frieze, is kneeling however, a noble counterpart in the similar institution at Genoa, which fortunately was commenced much carlier, and so completed. In this Neapolitan poor-house, for so we must call it, are, or were a few years ago, poor of all ages, and both sexes, carefully separated. The male inmates are, 2220. The old, to the number of lent, so undisciplined, as to require prison treat-800, pass their time in the quiet practice of their ment, and to retort upon us our treatment of and king (supporting the former, like a buttress, trade, or in duties about the house. The young from seven years upwards, are trained and exercised in every occupation from the most mechanical to the most liberal, from the weaver's "that in the entire Kingdom of Naples, there the echoes he raises along the Appenines, and by or carpenter's handicraft, to the artistic employwere at that time, only one hundred and ten per- the shout he receives from Gen. de la Marmora ments of modelling, engraving, and painting; not the half-putrid remains of tendon or sinew, on the sons confined for all offences; and only thirty- and the Sardinians; but Napoleon gives John a to omit music, vocal and instrumental. There two for political crimes, !!! The readers of this small chuck occasionally at the end of the chain too is a school for deaf and dumb; and in a separate, but independent establishment, another for the blind, containing two hundred pupils. In this noble house, the most strict attention is paid to the morals and religious state of the inmates. where Catholic legislation, or the Catholic creed, nager, and the master of the old English beast; The least child has a separate bed, the airy dormitories are under watchful inspection all night, prayers are regularly attended by all, Mass of course in the morning. There are four resident une tamb of making the water muddy while drink-ing lower down the current, cannot fail to recog-tempt of all Europe. It is believed, too, that twice a week. The food too is excellent and nise the nicture of England is accounted to Northern 1981. nise the picture of England in reference to Naples. after a few ringings in the Mediterranean and abundant. In addition, there is the hospice for

"What we wish principally to press on his attention is this. The felon is the predilect object of public charity in England; the poor, abroad. An aged man or woman does not feel degraded, when pacing the ample cloisters and halls, or walking in the orange-planted courts of San ral drawings, their carpets, and their cloths, to cardinals, princes, and even the Pontiff himself, at their annual visit, or display their musical powers at Carnival before an audience of polished taste. Nor do the inhabitants of the Albergo of Naples or of Genoa reckon it to be a reproach, that stricken by one hand of Providence with want, they have found the other held out in the charity of their fellow-Christians. They are cheerful, they are thankful, they are contented. Every one speaks kindly to them, harshness, still less cruelty, is unknown to them.

"Coming nearer home, we would recommend our readers to procure and peruse the excellent work lately published under the name of "Flemish Interiors;" and they will learn how boundless, is it, that in England, an honest man or respectable woman shrinks from the threshold of the "Union," as from degradation and pollution, and charity? How has it become almost a proverb that in England, 'poverty is a crime?' Is it not perience, makes the poor know it? In the framing of our whole code for the poor, the primary object has ever been, to make public relief as repulsive as possible, to make application for it the last of extremities. The rule given for the forming of its dietary was that it should be barely comforts of religion are grudgingly permitted.-It is in this system that foreigners study our weakness, as we do theirs in their prisons; and we may boldly ask, who is right?

"We speak to them reproachfully of prisoners crowded unwholesomely, badly fed, and treated scornfully. What is this more than comes out together in cellars, low, damp and unwholesome; some sleeping on benches, some on the ground, some heaped upon one another, on wretched couches, in such a state as no prisoners in an Italian dungeon would be allowed to remain .-The very room in which paupers had to wait for manner, in which the poor creatures were made Workhouse, in which the free application of the stick to female paupers was clearly established, without sentence of court, or any jurisdiction. The facts are indisputable; yet the parochial authorities have virtually acquitted the accused, make that a crime unpardonable in foreign prisons, which you admit may be necessary at home, in those who have no other imputation against them than that of poverty, when we taunt them with want of tenderness to criminals? Does the reader remember the horrible account published very few years back, of paupers being found gnawing bones cast into their yard for crushing? Has that ever occurred in any establishment of 'charity' on the continent? And indeed, the very nickname, which our national institution has received, that of Bastile, is enough to prove how allied in public thought, are the abodes of crime and of destitution."—Dublin Review.

#### THE CELT AND THE SAXON. (From the Nation.)

The proper study of mankind, says a poet, speaking a very common sense—prosaic truth, The proper study of mankind is man"-

and certainly among all subjects of speculation, there are few more interesting than to trace the causes and working of the differences of national character between one people and another. These differences, obvious and undeniable in some and actions. Is it not plain, that Stubbles and

cases, and more latent in others, have led in time. past to jealousies and warfare, have dissolved alliance, have caused diversities in religion and perpetuated religious feuds, and have retarded civilisation and progress by rendering one race unwilling to adopt improvements coming to them from the other.

It is sufficient thus to indicate the extent of a very wide subject, while we confine ourselves to one portion of it, or rather, to one instance which illustrates it remarkably. There are two nations in which, we, both writers and readers of the Catholic Institute Magazine are greatly interested. These two nations not alive side by side. but are wedded together in an ill assorted union, in which, as in so many marriages in private life, the only chances of a fair share of harmony and peace must lie in the mutual exercise of Christian forbearance, in over-looking mutual defects, and in a firm resolution to conquer misunderstandings on either side. These two nations are the Irish and the English, the Celt and the Saxon. We call them two, in spite of such titles of state as 'The United Kingdom of Great Britain and Ireland,' and 'The United Church of England and Ireland,' and 'The Parliament of the United Empire; in spite of the Irish harp emblazoned with the leopards of England and the lion rampant of Scotland, and the Irish shamrock entwined with the English rose and Scottish thistle; in spite of the United Assurance companies and the Union Jack. They are two, not one, because they differ in those essential characteristics which make a nation what it is; in the creed of the majority, in their view of government, in their race and origin, in the character of their legends and popular songs, in their tastes and predilections, customs, sense of hardships, modes of enjoyment; in their virtues, in their vices, in their bye gone history, their present conditions, their prospects for the future. How can any forms or enactments constitute one nation out of two. when this island is inhabited by Protestants and that by Catholics; when the inhabitants of the one are of the slow, patient, Teutonic temperament, and those of the other lively and volatile Celts; when the energy of the one race is consummated by steady perseverance, and the best efforts of the other are too ant to be first dashing repeatedly, about our Unions? It is but a few and then downlearted? How should they be one, months, since Sir B. Brodie gave a report on when these are proverbial for a high estimate of Pancras's Workhouse, standing in the midst of palling spectacle of personal vice; and those are wealthy and enlightened London. It is too fresh unscrupulous in speaking falsely while their purity in public memory to require detailed repetition. of conduct is as ascertained as it is surprising? How should they be united, when circumstances not of crime, or of vice, but of poverty, herded have stamped the one nation with royalty and the other with rebellion? when the heroes of the one system have been ever contriving 'how the Queen's government was to be carried on,' and those of the other have agitated for half a century to erect a separate government of their own? when the change of religion in the sixteenth centhe pittance doled out to them, was so low, so tury has burdened one people with a church esill-ventilated, that wonder was expressed, that tablishment which they intensely abhor while they some accident had not occurred, or some epide- are forced to support it, and has provided the mic had not broken out. And there seemed to other with the same accommodation, and at the be even an aggravation of wanton cruelty in the same price, while they tamely grumble because they are on the whole indifferent to it? How can you expect sympathy between two parties, able portion of the day. Within these few days, when the wit of the one, and the honest seriousan enquiry has been conducted in Mary-le-bone ness of the other, are mutually unintelligible when what is devotion in this man appears fanaticism and superstition in that? There is Thomas, who has donned his Sunday smock frock, and lounges into the farmer's pew to doze through the sermon: while Mick, in his least tattered of the ill-treated. We do not murmur at this in the mud outside the half ruinous chapel, having decision, which probably is very just; but why managed to push Biddy his wife in among the women out of the rain, where she might the better hear Father Terence 'exhort' after the Gospoor-houses? Have not foreigners some ground | pel. What sympathy have Thomas and Mick of to boast, that their poor are not so gross, so vio- a Sunday morning? There is farmer Stubbles, the churchwarden, a staunch supporter of church very much from the outside), who pays tithes to the Rector without much-ado, and does nothing more and there is his next door neighbor Hiram Toogood, who after paying his tithes with conscientious grumbling, indulges his own view of things, by enabling the ministers of Adullain Chapel to live, besides being at the charges of a horse and gig for the circuit preacher, at the time of a 'revival.' But what is there in common with either of these professors and Pat O'Shaughnessy across the channel, who, after having his

rent raised because it is to include the tithe to a Protestant parson with six hundred a year and

six parishioners, thinks it is a blessing and a pri-

vilege to squeeze a shilling out of his scanty

earnings for anything his Riv'rince Doctor Mur-phy may have on hand? Well rewarded is Pat

gone in whiskey, but was put by in the broken

crock for Sunday—richly repaid for the loss of shilling and whiskey by the God bless ye Pat,

from his priest when he comes; along with the

Compare the three angles of this triangle of men

rest to present it at the altar-rails after mass.

for that shilling, which would otherwise have

THE RESERVE OF THE PROPERTY OF

mutual differences, then either of them Stubbles, indeed, is satisfied with what obliges him to pay for, while Toogood caters for his own addition tasts over and above the laws, his own addition tasts over and above the laws, his own addition tasts over and above the laws, his own addition tasts over and above the laws, his own addition tasts over and above the laws, his own addition the grant of the grant o obliges him to pay for, while Toogood cate

mixed together so strangely, like the oil and vinegar in a salad, among the green hills and dales of from the gulf whereunto it must one day fall. these islands of ours. We are not glancing at If men reflected ever so little on the subjection. them invidiously: we "nothing extenuate or set down saught in malice." to On the contrary, we lament the fact, justlas (to return to four former illustration): the victims of some unhappy incongruous marriage; and their friends on either side; and there must be some common and universal might lament that two persons were indissolubly united who, each estimable in their way; and each human knowledge. The State does not profess more suitable to some other party, had some woe- to know this grand if it knew it, it professes its ful incompatibility of character, temper, or taste, utter incompetency to teach it, while the constithat rendered them plainly unsuitable to each tution proclaims liberty of conscience in In this other. Again, we recognise in the national union, profession of incompetency it is right, for even if as we should recognise in the individual marriage, lift held the true principle, and wished to teach it, that the influence of the Catholice Church was we must deny its right to meddle, with it. The just the one influence to keep things as straight divil government has no authority in the matter. as might be; to allay heart burnings and heal old sores, and amalgamate the two characters into questions, and professors ought to be able to solve some middle term, in which the component ele- the doubts and enlighten the understanding of ments of each would have free scope of action, youth: "There are different; views taken of hisand, acting in harmony with the rest, conduce to torical facts; different appreciations of the credit a glorious common result in Doubtless it was the broke down the sharper edges of the rancor sub- ficulties. All these matters have been previoussisting between Norman and Saxon, the conqueror and the conquered, who had literally no common ground except their Catholicity. And what a is the professor of the State to do ! If he gives noble work did she then accomplish! fusing into all the interpretations, views, and solutions indifone nation, stamping with one national character, which had hitherto been at daggers-drawing, and perversely bent on misunderstanding one another; blending together the fire, the energy, the chivalry, and civilisation of the Northman, and the hard-headed sense, the steadfastness, the honesty and perseverance of the Teuton. The result has been the English character; and, thus far, the English character, with all its consequent successes, with the great part it has played in the world's history, has been incidentally the work of the church. May there be some such blessed operation yet in store for the Celt and Saxon!-May the Celt learn physical cleanliness from the Saxon, and the Saxon moral purity from the Celt: Hodge kindle with some of Paddy's lively family affection and filial piety, and Paddy steady himself by the sterling truthfulness of Hodge; Sussex learn to originate, and Connaught how to persevere! Above all, may the day dawn, if not on us, yet on our children, when Celt and Saxon shall again form, as in better times they formed, one fold under one Shepherd. May there be again among us that union, which we the State. The State has nothing to teach in fondly attribute to merry England in the olden reality, and why should it attempt what it cannot time, of spirited independence with the obedience perform? The State doctrine will be latitudinaof faith! This will be, when the governments rian, if it is not directly infidel, and it is therefore recognise the expediency of allowing Catholicism free scope, in deed and not in name, among those in both islands who own her sway. This will be when, as a step in that righteous path, we who have settled opinions upon the public facts trundle out the way and kick to pieces as a mud of history and the controverted questions of the stained half melted snow ball, that huge blot upon the face of the land, that incubus and anomaly, the over paid staff of ecclesiastical police, with next to nobody for them to keep in order, that sable dynasty of governors with only their families and their sextons to govern; with its tithes and its benefices and nothing to show for ment in earnest, and it needs no prophet to tell them; its revenues drawn from the veins of reluctant millions and gorging the bloated spider in the bottle—the Church establishment in Ireland.

#### STATE-SCHOOLISM. (From the Tablet.)

We are to have another institution now, and that is the schoolmaster. The government, hav-ing undertaken the care of our persons and property, as it ought to do, finds itself with so little work on its hands that it promises also to take care of our souls. It undertakes not only to govern us, but also to administer us. It takes all trouble off our hands in return for our money. We are called upon simply to pay, and the Government will do the rest. We need not trouble ourselves about this world or the next-if we do but pay the taxes and the rates all will be well with us. The State will insure us both in body and soul, according to a certain rate of premium. The promise is fair, and the bargain irreproachable, provided only we can trust the men who are

When we come to the State schools for our intellectual and moral culture, we are told the State has nothing very definite to tell us. It prohibits thefts, murder, and violence, and inculcates a decent respect for the civilities of life. All this we knew before, and fathers and mothers contrive to teach so much to most of us. But beyond this it is very doubtful that the State can go, and it is therefore questionable, to say no more, whether some quarter of a million of money might have been better spent. State education is nothing new in the world, and it has been tried under several conditions, and in more countries

now preparing to act as brigands on the appro-

priate soil of Italy.

than one, and the fruits of it have been bitter even to those who carried it on:

At this moment constitutional Belgium has a allow -private schools to exist concurrently with mediate occasion there is for the national adoption of

ieir State more costly tilans trat of private schools; that a videre are Size schools mathe country which consume more money per head of the fore scholars than those scholars would cost their pa-

an aversion, yet thinks both the other men in In France the schoolmasters used to teach Sovery evil case, and one as bad as his neighbor.

Such are the chief elements, if not of discord, yet of division, between the two nations that are there is a tendency in that direction, for the higher branches of the State education is not far off

If men reflected ever so little on the subject, they would see that every science, except that of numbers, presupposes some other principles, of which itself can give no account. The conclusions of one science form the principles of another principle which underlies the whole structure of

Education, however, touches the fundamental; of certain writers, different interpretations of cerinfluence of the Church pre-eminently which tain phenomena, different solutions of certain difly discussed, and the conclusion drawn according to the principles of certain schools. Now, what. ferently, he leaves his hearers in ignorance, intellectually and morally ; he fosters, without probably the slighest intention, a spirit of scepticism or indifference which must prove ruinous both to the soul and body of his pupils. If, on the other hand, he has opinions of his own, and the honesty to avow them, he will offend some party or other, clash with prejudices, or deny truth, and the discontented will have a right to complain that the State is forcing particular theories or opinions upon the rising generation, and thereby trenching on the liberty of the subject.

But if the question raised be religious, the difficulties become more grave. It may be very hard for a Whig Liberal to hear a Tory professor expound the English constitution, and the hardship would be the greater; if the professor, in question were an officer of the State, paid by taxes wrung from Liberals as well as Tories. Protestants would hardly trust a Catholic professor of history, still less a Catholic professor of theology; and the same principle applies with more or less force to any professor appointed by pure tyranny to set up schools and universities at the expense of the public, who are not latitudinarians.or infidels, but have a definite creed, day. In France the experiment ended in Socialism and the flight of Louis Philippe. In Catholic Belgium it is developing into the most hopeless scepticism, and in Sardinia into a constitutional tyranny which recals the ages of barbarian violence. England is now commencing the experius that it will be a system of positive Atheism, because it starts on a different ground from the other countries. We begin where they end.

# IRISH INTELLIGENCE.

THE SISTERS OF MERCY IN NEW ROSS. - What might our readers think could be seen in New Ross on Thursday last? An auctioneer in Tottenham's big house "selling off" to make way for the Sisters of Mercy, and a few tradesmen fitting up another house (not equal to the servant's apartments of the house he had left) for his future residence. This big house is a palace, with a garden and pleasure ground well stocked with fruit trees, and surrounded by a wall twenty feet high. It is situated within a few yards of the parish chapel, is built as if intended for a convent, and capable of locating forty inmates. The Sisters of Mercy were anxious to establish a house in New Ross, but could not obtain a proper residence:-The people, too, were wishful to have the Sisters amongst them; they got up a memorial to Mr. Tottenham, setting forth the great advantage it would be to New Ross and its neighbrhood if he would permit the Sisters of Mercy to become occupants of his dwelling on such terms as they might propose for it. The memorial was signed by a large number of lay people and seven Priests; a proposal was sent in, and the result is that this splendid concern is now ready for the Sisters. There will not be so spacious a convent in Ireland, nor one more likely to meet with the hearty wishes and support of the population in the neighborhood .- Wexford People.

The Rev. Bernard Scott, curate of Urlingford, has been promoted to the parish of Windgap, vacant by the death of the late Rev. Mr. Moylan, P.P.—Kilken-

There have been a great many conversions at Templemore lately, and amongst them is Mrs. Carden, of that town.-Limerick Reporter.

"Conversion of Mr. Cliffe.-We have learned from good authority that Mr. Cliffe of Belview, son and two daughters; have been received into the Catholic Church.—Wexford People.

The Dublin Protestant Association, on the motion of a hitherto obscure Town-Councillor, named Martin, has just adopted the fraternal address of a kinsystem of State education which is as fair a sys- dred society, in Belfast, demanding the instant detem as can well be conceived. It is a free sys- position, and compulsory retirement into private life tem in many respects, and is so administered as to Derby and Mr. Disraeli. We are not told what im-

mot to be misundasstold that in the opinion of Thomas Drow Did Sand Abraham Dawson; A ld. of Belfast direction to be of Lord Derby, is "stamped with Ryerlasting ignominy," and that Mr. Disraeling and unhappy leraelite kin whom there is nothing but gulle, and who has acted as if Lord Palmerston "had given the Jew the Jews full price for apostacy"—which, we suppose, has reference to thirty pieces of silver. The little knot of bigots, who pretend to represent the Protestants of Belfast, and who are recognised as kindred spirits ov the Rev. Tresham Gregg, present the Protestants of Belfast and who are recognised as kindred spirits oy the Rev. Tresham Gregg, and his small confederacy, declare the they do not want "ability raient and eloquence" his members of Parliaments. They want such men as could be supplied by the Episcopalian and Presbyterian Pulpits of Belfast, and the Orange Protestants of Belfast and the Orange Protestants of Belfast and analytic Lord Dealy and Manager of Belfast and analytic Lord Dealytics. friend of the late Joseph Hume, was a candidate for the representation of Marylebone, and when he was a candidate for the representation of Marylebone, and when he was followed the late of the late

having boxed the political compass, would neturn to the profession of his first political faith. And as regards Lord-Derby, temper, not principle, made him don the garb of a Tory. He was Whig; and some-thing more," up to the debates upon Lord John Rus-sell's appropriation clauses, and what he was when he was Secretary for Ireland, under Lord Grey, he is at the present hour. We never formed any great opinion of the linfluence of the Protestant Association bigots, whether of Duhlin or of Belfast; but we shall begin to attach some importance to them if their ri-baldry have the effect of driving back into the reform ranks the only two men who have ever displayed distinguished ability in the conducting of a Conservative opposition in Parliament. Meanwhile, it is for the Liberal and educated Protestants of England to hasten to disconnect themselves with the ferocious bigots of the sister country, who dream of reviving in that land, the sombre memories of the Common wealth, and the disastrous days of the violated treaty of Limerick. The Protestant Church Establishment of Ireland is doomed by the very violence of its Irish, supporters. They are at this moment a thorn in the side of England. And what are they, to occasion England such painful hurt? Why, merely a garrisondepending upon England for the breath of life that is in their nostrils. They are neither the voice nor the people of Ireland Hull Advertiser and the town of

The Crimean banquet, at Dublin, has proved the most successful of the hospitable demonstrations with which the Crimean heroes have been greeted. Not the least satisfactory circumstance is mentioned by the Freeman; "We could perceive several of the Catholic chaplains who had ministered to the poor soldiers in the battle-field enter the banquet hall to join the brave fellows in their hours of harmless pleasure whose footsteps they followed smid carnage and death. Nothing could exceed the affectionate respect which the soldiers evinced when they saw these pious. and heroic men enter the hall. Hundreds recognised them as their true benefactors." Side by side with this we will place upon record the fact, that the Russian Government has given directions for ensuring to the Catholic and Protestant Army Chaplains an equal footing, as regards position and pay, with the Chap-lains of the Russo-Greek or Established Church. A striking example to England, which estimates the value of a Catholic soul at one-third of that of the soul of a professor of the State religion. - Weekly Re-

rived in Limerick on Tuesday evening, and occupied apartments at Cruise's Hotel, which had been previously engaged for them by W. J. Shaw, Esq., Secretary of the London and Limerick Steam Ship Company to whom the Royal Oriental traveller had letters of introduction from the Peninsular and Oriental Steam Shipping Company at Southampton. His Highness were the beautiful and costly attire of his country, and his son was dressed in a robe of Irish poplin, richly embroidered in gold, manufactured by Messrs. Atkinson, of College Green, Dublin, His Royal Highness, through Mr. Coffey, his interpreter, expressed himself pleased with the reception he had met with in Ireland. "The Royal party were attended by two oriental cooks, and a number of butlers and valets. Their evening meal was prepared after the castern fashion, none of the servants being allowed to participate in that duty. A portion of the food, placed on a silver spoon, was handed to young Mr. Cruise to taste, and on handing it back to the Indian cook, he threw it away, declaring, much to the surprise of Mr. Cruise, that it could not be touched again after "infidels" lips had "profaned" it. One of the maids of the hotel kept the spoon as a remembrance of the visit of the Rajah of Scinde, to the hotel. At half-past eleven o'clock on Wednesday morning his Highness; his son, and the interpreter, in a carriage and four left, the hotel for Knopogue, the seat of Lord Dunboyne. A large crowd collect ed at Cruise's to witness their departure, and as his Highness got into the vehicle, a man in the crowd, so great was his anxiety to see a real live Indian Prince; opened the carriage and took a full stare at the swarthy stranger. This incident soon called the police into requisition, and "vulgar staring" in the way just mentioned was not again allowed. This day the Amear was expected to return to Limerick and preparations were made to enable him to view some of the public institutions, and factories. Many persons assembled to catch a glimpse of the Royal Stranger, but they were disappointed as he did not arrive .- Tipperary Vindicator, 17th ult.

Inish Railways .- At the dejeuner given last week by the directors of the Belfast and Ballymena Railway, on the occasion of opening the extension of the line to Cookstown, and which was attended by the Lord Lieutenant of Ireland, Mr. Dargan, the eminent contractor, made a somewhat remarkable speech.— He said :- "I have made a few figures from memory, the result of which I will impart to you. We have now spent upon railway enterprise about eighteen millions of money in this country. (Cheers.) Twelve millions of that have been eminently successful, and yield a most remunerative return to the shareholder. Three millions are still struggling, but in the hope of a successful issue, not being yet developed. That being the result, I think that I may, without making any invidious comparison, explain how the matter stands. These twelve millions have been in the management of our own individual people-our noblemen, our gentlemen, our men of business of their own peculiar neighborhoods. (Cheers.) The three millions not productive, but still paying from one to three per cent, are under the management of our countrymen, but not yet fully developed. The three millions which produced nothing is purely English capital and English management. (Cheers.) I do not say this for any invidious purpose, nor do I say it under any but the most generous and good feeling towards our English neighbors, who so kindly came forward and invested their money, which, I am sorry to say, is not productive. But I do say it for this purpose, that since I was ten years old I have been hearing that we are unable to take care of ourselves-(laughter)-that we are unable to do anything for our own prosperity, and that we must have English capital, English judgment, English enter-prise, English management, English everything.— (Laughter.) I am delighted and grateful that these Englishmen have come and spent their money amongst us. I would be greatly pleased if they had had a better result; but why I bring this subject particularly forward is with the knowledge that there is one great interest in which that doctrine so long mainit. Nevertheless; it is extremely costly to the so extreme a measure, but we are told, in language tained against us is totally and entirely disproved. found in Ireland.—Mark-lane Express at the so extreme a measure, but we are told, in language tained against us is totally and entirely disproved.

DEATH-OC CARRY SMITH, HESQ. The a tileman died suddenly at his residence singly sunday evening. He was over seventy the hadar a pension of Limerickifor many yes joyed a pension of about £160, a year from sent corporation, which, in the event of langes

SMITH O'BRIEN'S CUP .- The correspondent of the Liverpool Athion, having been at Brussels lately at a Liverpool Attoon, having been at Brussels lately at a Congress of some kind, writes a good deal of interesting gossip about the animate and inanimate criticosities that came under his notice in that capital and consequently came in for a few touches of his very peculiarly nibbed pair. The gold cip' presented by the Australians some timessince to william Smith O'Brien, which still remains in Brussels, is thus spoten of by the correspondent. of Belfast quote, and apply to Lord Derby and Mr.
Disraeli, the curt address of the Lord Protector to the representatives of the people in his day—"Get the representative of the people in his day—"Get the representative of the people in his day—"Get pleast the representative of the late Conservative that the representative of the late of th backbiting. Belgium is plentifully sprinkled with descendants of the antique hereditary traditionary refel sock filled with Vereish reminiscences of the swerr of old-poetic founts surcharged with "Limerick's wrongs and Aughrim's woes"-gentlemen who by no means fear to speak of 98 still less of 48 and who believe that Ballingary was within the twinkling

of la potatold! being the Thermopyla of Young Ire-land. Smith O'Brien, type of a line of three thousand Smith O'Brien, type of a line of three thousand years of regular descent, was received by many of St. Anne's Church, weere the marriage was to take these with something of the devotion of the Jacobite place. The intended bride was in the act of stepchiefs to the Stuart regality, as described in the ping off the car upon the side-path when her indig-"Red Gauntlet." His cup of homage from the Aus- pant mother, whose consent had not likely been tralian diggers was looked upon with as much reverence by all the Murphys of the low countries as though it were the identical "collar of gold" which Moore so musically associates with a pre-Adamite potentate named Malachi, but who, if he were now alive, would probably be called Mulchahy, or Moloney. This cup—a most magnificent affair, worthy at least of an Assyrian king, if not exactly of the hear of a Milesian one is still in Brussels, in the keeping of one of the most influential citizens, himself an Irishman of Vinegar Hill parentage, though with a Netherlandish name now, that would bother all the ghosts in the tumuli of Tara to pronounce with the brogue, and, of course, it would be twice as difficult without. This gentleman is guarantee to the Belgian government for the duty; amounting to a very considerable sum, to be paid on the cup if it leave the country. O'Brien will not pay this impost, which on an article notoriously not mercantile is a decided hardship! O'It does not appear, however, that he has taken any steps to have it remitted, for he won't ask it as a dayor, and the Belgian government would concedent as a right. So there stands the cup in its rights regally auriferious massiveness. There is not a grain of alloy in it; all virgin gold as it emerged from mother earth. It is the size of a wine cooler only with a cover, and chased all over with Antipo dean and Hibernian devices, kangaroos and wolf dogs, harps, nugget forks, shamrocks and the stars of the Southern Cross, symbolical of what Gavan Duffy only can imagine what sort of a combination of commonwealths some years hence. As O'Brien is now in a legally, and therefore in an internationally different position since he left Brussels, the free pardon consequent on the peace having restored him to the full privileges of citizenship, it would be a graceful and becoming act on the part of the Belgian executive to forego their fiscal demands on this souvenir of suffering and esteem. Little Vander Weyer, the Belgian Minister in London, is just the man to manage the matter, if anybody would suggest the idea; and as Howard de Walden, our Minister in Belgium, or at least who ought to be there is over here just now, having nothing whatever to do here, there, or any where else but to receive his £3,600 a year, it would be well if he brought an issue, which his master the Judicious, would deem a very prudential bid for Irish electoral support on the coming dissolution. The difficulty will be to induce the Belgian; officials to take their clutches off the spoil, for they have a most itching palm, a nose for cash like crows for carrion. Curious it is to behold one of the vulturine flock pounce upon an omnibus in search of provisions. Provisions in an omnibus! Yes, every vehicle of the sort, and every other sort too, passing the barriers, entering the city from the railway, or elsewhere, is searched to see if there be not legs of mutton, cauliflowers, quartern loaves, or trifles of that kind in the luggage; and ladies have often considerable difficulty in disproving the suspicion that they have a ham

A CATHOLIC CLERGYMAN SHOT AT .- As the Rev. Mr. O'Kane was returning from a sick call in Ballykillbeg, and had got as far as Ballydugan, he was met by six ruffians, on a jaunting car, who immediately, on recognising him, one pulled a pistol out of his breast, and fired at him, but fortunately the motion of the car saved the rev. gentleman's life. The driver plied his whip to the horse, and the bloodthirsty scoundrels got off, cheering like hellhounds. Next day the proprietor of the car refused the Rev. Mr. O'Kane the names of either driver and passengers .-

DETERMINED SUICIDE .- A great degree of excitement was created in Queenstown on Wednesday evening when it became known that a foreigner had poisoned himself at Tomassini's Italian Hotel: It appears that the deceased, who was a general favo-rite with all who knew him, was a Norwegian interpreter. His name was Meldall, and on the above evening he went into the hotel and asked for a glass of wine, saying at the same time, in a rather jocose manner, that he would poison himself. The barmaid. thinking he was jesting, supplied the wine, when she observed the deceased empty something from a phial into the glass. This he did not use, and returning it to the young woman said, "This won't do. It's too thick; throw it away, and give me a glass of sherry." He then got the sherry, with which he mixed the contents of the small bottle, and expired shortly after.

Meldall, who was a Dane by birth, has been residing in Queenstown for a great number of years, and was much respected for the propriety of his conduct and his kind and courteous manner. He was a married man.—Cork Reporter.

THE POTATO CROP.—Having harvested the bulk of our cereal crops, it may not be inappropriate to be-stow a passing glance on that root crop which for a long period formed the mainstay of the chief portion of the population of Ireland, and comes in largely as an accessory esculent in England. It is especially satisfactory to find that, notwithstanding the usual reports of rot and disease which are said to be prevalent as the tubers ripen and the period for digging approaches, there is nothing radically wrong as yet in the potato crop, taken as a whole, this year. In no other country does this root command so great an interest; nor is the potato cultivated so carefully, so extensively, or so successfully, as in Great Britain. Without making it the most important reliable staple of the country, as was really the case in Ireland for a long period, it is unquestionably the most valuable vegetable for the table, an excellent food for stock, and a truly useful manufacturing article. While by increased industry, perseverance, skill, and capital, the general resources and grain crops in Ireland have been largely developed of late, potato cultivation has not been neglected. The extent of land under culture with this crop in Ireland has increased from 718,608 acres in 1849, to 981,529 acres in 1855. Of the recent comparative yield we have not the data per acre was 57.7 barrels of 28 stones; in 1848, 311 tent of land under culture with this root that will be wretchedness and terror. The Irish Catholic

persons left to New York aturday night nearly fifty persons inglish boats. This number is consider. ily above the weekly average of the rest of the sar and the emigrants generally belong with the class of the rest of the sar and the emigrants generally belong with the class of the control of the cont Emigration. We regret to be compelled to record an indicese in the tide of emigration this seeson. Numerous batches pass every day in outlines town on their way to ports of embarkations from Mayo and the north western portions of. Calway. The emigrants of this year arction the most part the sons and daughters of apparently confortable parents. Trum Herald.

It may be as well comform the phalanx of candidates for the seat in parliament to be vacated by the outla way of Mr. James Sadlein that six dreary months

outlawry of Mr. James Sadleir, thatsix dreary months from the commencement of next term must clapse before the newsyrit for Tipperary can be applied for the forms of law to be gone through requiring that period for the completion of the legal process preliminary to the question of expulsion being brought under the notice of the honorable house. - Times' Cor.

PURSUIT OF MATRIMONY UNDER DIFFICULTIES .-Every day's experience supplies us with numerous illustrations-of-the homely-adage "There's many's slip between the cup and the lip." Yesterday, about eleven o'clock, a wedding party drove down Done gall street, on two jounting-cars, to the precincts of asked in the matter, flew to her disobedient daughter, tore off her white veil, and trampled the flimsy article under foot in the street. Consternation seized the party; a crowd gathered about them; the fight between mother and daughter continued for a minute, till maternal force; if not maternal, authority, pre-yalled; and the parting, furious, scolding old lady was seen to push and pull her daughter, away up Donegall street and into John street, where they at last - disappeared. The groomsman exerted his acta of persuasion to the utmost to pacify the mother, and make her give up her daughter to the intended bridegroom, but all in vain, and the latter gentlemen stood by, in a condition "more easily imagined than described." The wedding party then returned to the rendezvous where the operations of the day had been planned.—Banner of Ulster 100 1 11 12 12

SWEABING ON THE PROTESTANT BIBLE .- Several of the ultra Protestant journals having contrived to put an utterly false construction on the brief expressions used by the Rev. Mr. Keogh, at the Revision Court, on Monday, the 5th inst, we have given the report of the proceedings so far as they regard the rev. gentleman, in order that further misapprehension on the subject may be obviated. We avail ourselves, at the same time, of the opportunity this affords us of repeating more fully what we stated in our lastnamely, that a single averment is in the eyes of the Church; in substance and de facto, an oath, provided that such an averment be made with the invocation of God to witness it. Following up our previous remarks on the mode in which Catholics have hitherto been sworn in our Courts of Justice, we feel convinced that the objects sought to be attained, by taking the Scriptures to witness the oath, and by invoking the name of the Deity for that purpose, would be far more effectually gained if the oath were required to be taken on the Scriptures which the Church considers the only correct or authorised version. We are, in fact, persuaded that the practice of requiring Catholics to swear on the Protestant version of the Testament has tended not only to divest the cath of the solemnity which should be its invariable concomitant, but that its validity has in too many instances been considerably impaired by the same means. We do not, however, on this account consider a false oath taken under such circumstances less a perjury, but few will say that it is not, as a French tribunal would term it, perjury, with (extenuating circumstances." Any person knowing and estimating the value and sacredness of an oath, must feel shocked at the reckless indifference evinced by many witnesses whilst in the act of being sworn in our courts of justice; but this irreverent levity would certainly not occur, if the Catholic, when about to kiss the Testament, considered it the version authorised by his Church, or if he felt assured he held the pure and unadulterated Word of God in his hands, in corroboration of his evidence. We have often shuddered at the frigid and listless tone in which the Clerk proposes the form of the oath, and the seemingly utter absence of recollection with which an adjuration so appallingly solemn is gone through. Wiew the subject therefore, in whatever light we will, it is evident the present system has a pernicious tendency—it neutralises, to a very considerable extent, the main object aimed at: But the evil lies further in this, that the use of the Protestant Testament in cases where Catholic evidence is requisite, is a vexatious and insulting remnant of the Penal persecutions, the pro-minent characteristics of which were to thrust and force the corruptions of the Reformation in every possible manner upon the Catholic recusants, and notwithstanding the boasted enlightenment of the age, and the vaunted liberality of our paternal government, we are still required to comply with this anomalous usage. The Rev. Mr. Keogh has, however, put the question on its proper and logical basis, and the issue, which should be tried without loss of time, will prove whether justice and equity will not triumph over wrong-headed bigotry and one-sided legislation.—Catholic Telegraph.

# THE IRISH IN AMERICA.

(From the Tipperary Vindicator.) Our accounts of the moral and political disorganisation of the Great Republic are truly horrifying.— The Times and other journals contain statements in reference to men and manners throughout the United States, which look more like the hideous dreams of distempered fancies than anything bordering on reality. In Kansas, all the social rules which bind man to man, and constitute the frame-work of socicty, are set at nought, as unworthy to be tolerated among the Slavers on the one side, and the anti-Slavers on the other. A writer, Mr. Gladstone, who has paid a visit to the Border States, where the important question which threatens to dismember the Union, is to be decided by an internecine war, the effects of which will extend not only over the entire Union, but to the West Indies, to Cuba, to portions of South America, and not unlikely, in some extent to Europe, describes the state of affairs there as fearful in the extreme: Shooting, way-laying, the bowie-knife, the revolver, the rifle, the pistol, whose report is not heard, and whose effects are only known by the death groan of the unfortunate sufferer as he gasps in agony from the treacherous bullet that has entered his heart—blasphemies which out do the im-precations of the damned in their startling impiety -all these are told of a large portion of native Americans, with a circumstantial minuteness which leave no doubt on the mind as to the correctness of the details given in the public journals, by trust-worthy and faithful correspondents. In the last number of the Times, we read, in addition to the state of af-fairs in Central America, an account of duellings and murders; law, if there be law, is inoperative and dead-an understanding appears to prevail, that there shall be no account demanded of any man for the commission of crime, no matter how, black, malignant, and deadly in its features. Assassination before us, but it has certainly fallen off largely in walks abroad unappalled—and liberty and life, in the comparison with former years. In 1847 the produce land of liberty, possess no value or safety when once the victim is marked for slaughter by the cuchillo, the barrels; in 1849, 44.7 barrels; in 1850, 36.6 barrels, boyle-knife or the revolver. Thus, it is between the Scotland, on the other hand, is by no means a potato- natives in many of the States. The condition of the growing country, and has not one-seventh of the ex- Irish in America is, if possible, more aggravated in York, Philadelphia, ac toleration for him, to some burders those circumstances come there, sunless she extent, exists; but his race and his creed are always wants to have his throat cut. To the detection of the tained several passages which we could not publish, as they reflect on the men amongst us, at home—the adherents of O'Connell of whose course of conduct in winter; that is impracticable, as all their land is income antagonistic to that of O'Connell, to which we have in the land in the proposed. We must, however, join our correspondent imthoroughly repudiating that inhuman maltreatment of the Irish Tenant by the English. The oats here is only tails on chaft. The potatoes that like soap; one Irish acre is equal to seven here:

Legislature, which hunts the Irishman away from his laste, like soap; one Irish acre is equal to seven here:

have 24 tons to the acre. Not a solitary daisy in all tained several passages which we could not publish, nativelland-which destroys the fruits of his industry which flings him on the world an outcast without resources, and which compels him to seek even the ineffable horrors and dangers of America, as a resource from the cruel wrongs and sufferings to which he is doomed in the home of his fathers. No doubt, a gleam of prosperity now relieves the prospect in Ireland : farmers participate in the luxury of high prices, and of a harvest unprecedented in abundance. The days of privation and want are partially forgotten in the enjoyments of the hour, and competition for land has again become a mania which acknowledges no moderation. If the Landlord in his cupidity raises his ronts, the farmer in his desire to enlarge his holdings, scruples no offer however large, and thus is the social sore kept open, and every attempt to apply a remedy fails disastrously, no matter the hands by which it is applied! There should be mutual good feeling among the people-consideration for their wants-the observance of the golden tion; for their wants—the observance of the golden rule—"do as you would be done by"—determination to enforce a righteous system of legislation which, can never be effected, as long as the people deceive each other by outbidding for land, and affording the landlord the means of exercising the worst description of tyranny over them. We would request attention of tyranny over them. tion to the following important letter .. It shows that America is not the country for the Catholic Irishmen to live in, and that if he would enjoy freedom and seek to emigrate, he must go to other places abroad, because in America he is not safe, and at home he never can be so until he enjoys security for his labor, and a protective law against the iniquities of exter-To the Edilor of the Reporter and Vindicator.

Louisville, Kentucky, Sept, 25, 1856.

"My motto is to tell the truth and shame the devil. Sir-The Milesian Irish Celts and the Saxons never did agree-never will agree. The Saxon commands the money power: he robbed the improvident Celt of the lands. He holds them to give him a permanent foot-hold in the country. He has whipped the poor Scotch into subjection (like so many pointer dogs.) He has made them as loyal, and more so, than any Saxon. Thanks to Johnny Knox, who was the great lever of Calvin's heresy among the Scotch. brave Ulster is infected like a leprosy with that

Among all nations there are renegades. deceivers, and scoundred cut-throats, whom the Saxon can make a pliable use of. Ireland has always produced a prolific crop of that stripe, which always defeats the good intentions of true men in that country. The brutal Saxon has the Irish giant upon the broad of his back, with his foot on his neck, manacled, handcuffed, and roped without mercy, with his hor-rible code of atrocious laws, his cloud of hired bible months like locusts; exasperating the Catholic masses. Ireland is the vulnerable power to strike the crocodile. Patience, patience! faith in the Lord; sooner or later, will extricate her out of a long night of bondage. The children of man in that country a few men like that noble priest, Doctor Cahill, must work great changes. Those men are not to be scared by Saxon buzzards or vultures. If dependence could be placed on the Irish, they are amply able to extricate themselves, once organised. If the Irish had any spirit they would fling that Maynooth grant in the face of the Saxon.

I promise you the Saxon is not going to enjoy a lease for ever of old Ireland, Russia, France, Austria Spain, Portugal, all the Italian Principalities, all South American states, are fully in possession of the vile incendiary. John Bull's terrible wickedness, his conspiracy against the Latin and Greek Church. Thanks to that noble champion of the True Church, Father Cabill, to Bishop Hughes, of New York at this side of the Atlantic, for the Catholic Church in America. The boasted free Republic, which sells human beings at auction like cattle—like their Saxon sires-money worshippers, worshipping the golden

... This thing called a Republic here is ruled by Protestant ascendancy. But the tribes are already cutting each other's throats, like Kilkenny cats. If they follow up their anarchy, then I pronounce this Republic upon its last legs. A fierce hostility rages against the Irish for no other reason but being Catholics, and a feeling against Catholics, from all nations, is growing daily more virulent.

Catholics settled in South America. Land for nothing there! Such men as Father Cahill would soon fill up a flourishing colony on the Laplata; hundreds of thousands of Irish here would soon pick up their traps and leave. The character of this country is gone; the land must get rest. Nothing but guano would do; this; the Yankee cannot reach without paying 56 dollars per ton for more than the lands are worth. Two of the most important frontier states are now in civil war; the Government is too weak to use coercion. Only 13,000 troops, all told, in the whole republic; 70 per cent. of them Irish and Ger-

This country is now on the verge of great commotion; three parties contending for the Presidencyone Emancipator called Black Republican, two Know-Nothings anti-Catholic fanatics, with all the scorpion spawn of Protestantism mixed up; three Democrats, two-faced scoundrels; haters of Catholics, but affecting great friendship for the Irish Catholics, to get them to fight and get their votes; having a parcel of cut-throat Irish vagabonds as crimps, to run those fellows' necks in the halter, acting as decoy-birds.

This is the state of political parties in this country; every generation growing up getting more hostile to Catholics; so those that come out, with this knowledge before their eyes, deserve to have their heads broken. As to the Germans, they are the mud of Europe-no force.

They look here with an inhospitable scowl at the Irish. A great many Catholics are preparing for Buenos Ayres, endeavoring to sell out, who are saved from the country before they get robbed or assassinated, or burned up in their houses, as was the case here in Louisville, in 1855. No redress for the mere Irish, hard-working race. Such a Government cannot stand. They will destroy each other. For your information the population of the boasted Republic, all told, is 22 millions of the following races.—

1. The Anglo-Sayon and German Pro-1. The Anglo-Saxon and German Pro-

2. The Coloured African Race. 4,000,000d 4. The Irish Celts. 4,000,000 c. French; Spanish, Italian, and Greek 4,000,000 6. Poles, Austrians, Bavarians, Danes de tas

Swedes, Norwegians, Mexicans, 22,900,000.

All foreigners latterly are hostile to the Saxon, who, so far holds the Protestant, Government ascendancy, in his hands, notwithstanding being in a minority of racesland power: nersted by the old Sexon in England, who has drilled

and the light the some of the darge somes, such as the wildered into tragments. No one but a dog would,

will not do, ploughing or fallowing will not answer.
The hot sun draws up by evaporation all the germinating properties of the soil; all work must be done hay, 21 tons to the acre. Not a solitary daisy in all North America. Their stall fed beef is flat, ill-flavored il mutton the same. Their pork, slopfed, turns rancid after three months' curing. Their butter is nothing but grease; not fit for the table. Their milk is thin, not fit to use to The cattle on the river bottoms is subject to a disease, called milk sickness. It is certain death to use either flesh or milk of the cattle so diseased, and it is kent a secret. All ready to sell their exhausted lands running thousands of miles to new countries! The river part of the country is waterish, tasteless. A few good spots of land are scattered over the country.

Native ship timber rots in seven years in this climate; so they can have no navy; as fast as they build they rot. This is our great boasted Republic.
We are all gas in this country, going to overrun the whole world : our former good name is gone; our popular wand has died off:

Many are gulled here by their nearest friends; all ignorant of the country and people. Thirty-eight years's experience in this country enables me to judge of matters and things. South America, the Laplata country, is the only country for Irish Catho-I remain yours respectfully,

H. G. S.

#### GREAT BRITAIN.

Conversions.—The Univers mentions the reception into the Church of Mr. Clutton, a distinguished architect, of London. Mr. Clutton was received by Dr. Manning, and has since, with other converts, been confirmed by the Cardinal Archbishop. It will be remembered that Mr. Clutton gained the first prize for the construction of the Church of Notre Dame de la Treille, at Lille, a short time ago, but that, owing to his being an Englishman, the work was afterwards transferred to a French architect.

We have great happiness in announcing upon good authority that Sir Bouchier Wrey, of Tawstock, Devon has been received into the Catholic Church.— Weekly Register.

The Record is complaining grievously that Puscyism is rapidly increasing at Oxford. One of its main proofs is, that when the Bishop of Oxford or Dr. Pusey preaches, the church is crowded; but when an "Evangelical" is to preach, there is a beggarly amount of empty benches. Very likely .- Church Journal.

"The Lay Committee for Preaching in the Parks" is a body organised for the defence of religious liberty, which it considers grossly outraged by Sir B. Hall's refusal to allow such preaching. It illustrates the notion of religious liberty formed by a committee of English laymen professing a peculiar interest in the matter. It proposes that "the Parks shall be open" on Sundays "for religious meetings and the preaching of the Gospel," but the right to meet there limited to "Protestant" congregations and their authorised ministers, holding the Sacred Scriptures as the perfect rule of Christian faith and duty, professing the grand doctrines of the Gospel set forth in the Articles of the Church of England, and held as a common faith by all the sound Protestants of Christendom (1)". They have not, however, full confidence in the Protestantism of the English Government, and therefore, to prevent any intrusion of "Papists," they further propose that the authorities of the Parks shall not have the power to grant any permission, "unless on the written requisition of three creditable Protestant householders, of whom one shall be a resident minister;" and that any person preaching without more serious penalty."—Weekly Register.

Mr. Spurgeon, the Protestant popular preacher, whose pecularities we have once or twice mentioned, lately came to the conclusion that he could exhibit them in no more appropriate place than the Zoological Gardens; reserved for the exhibition of monkeys and other rare animals, and of splendid fireworks. We deeply regret that the comedy was turned, on Sunday evening last, into a tragedy; a panic-terror having seized the audience, in which seven persons were trampled to death, and many seriously injured.

PARLIAMENTARY REFORM. - A London correspondent of the Manchester Guardian states that in the best-informed political circles it is believed that Viscount Palmerston is availing himself of the leisure afforded by the recess to mature and perfect a scheme of representative reform. The writer adds, in a some-what too hopeful spirit, we are afraid:—45 The Premier may not go so far as Lord John Russell, who in all, to think of it only for his Church, that the world his Reform Bill of 1852 proposed to reduce the borough franchise from a rating of £10 to £5, and to abolish the property qualification. But Lord Palmer-ston's government will, it is hoped, introduce early in the next session a Reform Bill which will satisfy the just expectations of the country, and be supported by the united and energetic action of the Liberal party. If the bill should be thrown out, Lord Palmersion can then appeal to the country, and the political life of the nation, which has somewhat lan-guished of late through the war and other causes, will again be aroused by the appeals which will then be generally made to the friends of progress and the opponents of legislative improvement and reform."

ENGLAND AND NAPLES .- The absurdity of the present position of England and France with regard to Naples, is too apparent to need exposure. In sending s flect, we are taking care to avoid intervention, hostility, and encouragement to revolution. What, then, are we doing? or how is the King of Naples worse, or those in whose favor we have interposed better, for our having interposed at all? On the other hand, consider the professed motive of our interference. Discontent in Naples endangered the future peace of Europe. It can hardly be supposed that that danger is diminished by the breaking off of diplomatic in-tercourse, and the combined fleet hovering in the distance, like a flight of vultures watching a wornout camel. The best explanation is, that the whole thing is an attempt to get out of an awkward position with the least possible loss of character. Lord Pal-merston, no doubt, would personally have been glad-enough to have thrown Italy into a flame. Such, however, does not seem to be the intention of the present demonstration. Yet who can see the result of thus playing with fire? The peace of Europe is risk-ed, when a spark is thus thrown among the inflammable elements of Italian society; and a general renewal of war would be too high a price to pay for avoiding some little humiliation of Lord Palmerston. The Universasays, two suspect truly enough, that if the King of Naples, by, cordially, throwing open his kingdom to our trade, had made his friendship of importance to the commercial dissessand manufact turing districts of England, the present state of things, would never have arisen. The Liberal phpers would then have left him alone; for the would have had

have been worked up, by deaders in the Times in If the subject had been forced into notice by some correspondent as inconvenient as M. Louis Blanc, it would have been touched as tenderly as we have seen done in the case of the prisoners of Cayenne. Neither Mr. Gladstone nor any one else ever imagined that any class, in Naples suffers, oppressions like those of the American slave. Yet the Times has never clamored for intervention on behalf of the slaves; Lord Palmerston has not thought it necessary to break off diplomatic relations." Nay, he has borne with wonderful patience their disruption by President Pierce. Had Naples supplied cotton to Manchester, her in-ternal government would have been left to itself. We are as thankful as any man for the British Constitution; but it is a plain fact, that it is ill adapted to the management of foreign relations. A British Minister is obliged to think of the interests of his own party and his own Administration. To make concessions to popular opinion, is to him a necessity. But the mass of the people are good judges of home matters which affect their own interests, their families, and their homes; and very bad judges, may, very ill-informed, of things at the other end of the world. Hence the foreign relations of the freest states have usually been managed with the least skill, and their foreign dependencies governed with the least wisdom and justice. The overthrow of liberty at home, in the fall of the Roman republic, was the greatest of all deliverances to the provinces. Their governors were thenceforth appointed, superintended, and judged by an Emperor instead of a democracy and however bad his domestic government might be it was his interest to allow no oppressor but himself. Even under Nero, the provinces were better off than under the republic. We greatly doubt whether any tyrant who had made himself master of England, would have allowed the base Orange faction to trample, in its drunken revel of tyranny and iniquity, upon the oppressed people of Ireland. This was permitted by men who, for the sake of liberty, had expelled the dynasty of their ancient Kings, and set on the throne a foreign master. Among the great Powers, Great Britain and America are now the only representatives of popular government. Long may they retain it. But they are precisely the Powers whase foreign relations have done them least credit. In both, the Administration is obliged to consider popular opinion more than justice, or even the law of nations; and, in both, popular opinion on foreign affairs is too apt to be little more than the echo of newspaper agitation. In matters which touch home interests, the Times is obliged to follow the feeling of the classes which are ready enough to adopt its opinions of the Government of Naples, or state of the army in the Crimea. We do not forget that in this affair France is implicated as well as England. France may, no doubt, have had in view its own interests and its own objects. But, so far as yet appears, there is every reason to believe that the discretion has been furnished to the Allies from the French side of the Channel,—the impolicy and injustice from our own .- Weekly Register. A CONTRAST .- THE CATHOLIC CLERGY AND THE

CLERGY OF THE ESTABLISHMENT. - So essentially worldly is the whole aspect of the English Establishment, that a pastor is called an "incumbent," a cure of souls a "living," a translation is named a "preferment," and the office of an apostle is named a "benefice." It may be admitted, also, that the clerical mission is in one sense a mere calling, a secular profession, a genteel trade: that shepherds are dealers in theology as the grocer is in tea, or gives advice about the soul as the doctor about the body, or the lawyer about the worldly goods, for the fees; that the flock are but customers, and worship but the article they buy. The pastoral office is advertised, put up to auction, bought and sold every day. It is cheapened, as a reversion burdened with the life of an annuitant; sought as an investment purchased as an annuity; apprised by a valuer for the smallness of the flock, the largeness of the stipend; the gentility of the society, the commodiousness of the parsonage and glebe, the beauty of the scenery, and the mildness of the climate. The aspirants say nolo episcopari just when they set every iron in the fire to be promoted to a see; make oatl they hold no other office when they hold many, and habitually absent themselves from their parishes in the very face of their oaths. Well, if this be the spirit in which the office is to be viewed, if even the press and the people are to look upon it chiefly as a livelihood, to regard a Bishop as a fool if he do not permission granted in pursuance of such application make "a good thing of it," and to reckon renunciashall, the first time, "be removed from the Park, and tion of the world and self-negation as not the true for a second or repeated offences, be subjected to a preparation for the prophetical function, but mere and devotee transcendantalism think it high time to renounce the whole thing as a sham and a huge hypocrisy; and that the nation had better keep the money, since it is a thing of money, in his pocket. A soul is not to be saved as dropsy is to be cured; simply by paying a parson for it. cannot be reclaimed, or piety inspired, solely by dint of the fees. It is right, indeed, that ministers of religion should have their secular needs cared for by a grateful flock; but whenever a clergyman says, What will you give me to make a Christian of you?" Depend upon it, he never can make you a Christian at all; and whenever he sets out with the thought that he is to worship God as an income, or to call sinners to repentance as a salary, the whole concern is sheer humbug, both in pastors and in people; they are all snivelling and canting in an enchanted castle of mutual deception. The first lesson a Catholic Priest learns is to renounce the things of earth, to deny himself; if he thinks of the world a should do it reverence; to think only of his mission and of men's souls; and that is the reason why he has such a hold upon the people. He can be a beggar who begs not for himself; he can speak with authority of Divine things who is himself a living monument of the renunciation of the attractions of the earth; who dares postilence to shrive the dying; and who daily mingles with the poor, and sympathises with their condition, and shares their lot. The Rev. Mr. Gurney, we see, publishes what is regarded as a very sensible charge to the Clergy on the subject of bad preaching, wherein he complains that the reason why good sermons are so rare is, that they are not so well paid for as law pleadings or medical advice; and that what has to be done to make the country more Christian is, to hold up a bag of sovereigns, rattle it in the faces of the "clever dogs," and bribe them to save souls by inspiring a lively sense of the profits of the business. Let us repeat it—if a pastor ins no other call than this, if he do not feel constrained by an impulse stronger than money, an in-fluence which the certain renunciation of worldly prospect cannot discourage him from following, to enter upon the glorious mission of raising society from sense to spirit, he is totally unfit to be an effec-tive moral teacher. "Sell all thou hast," was Christ's est; Socrates, Zeno, Diogenes, "lived the thing they taught." Paul with his "own hands" ministered to his necessities, that he might not be "chargeable" upon the flock, even while he protested that the "laborer was worthy of his hire." The Catholic Priest gives up all private property, and throws himself upon the people. Unless ministers prove to the people that at least they postpone their profits to their duties, they never can make their Church the church of mankind.—Weekly Dispatch:

Anglo Saxon Relagion .- The present age is not remarkable for picty. Religion is not its characteristic. It is not a theological—it is not a literary age—

to honor the gods, but in these chlightened times we raise great structures—the railroads—from a love of "dividends." Engineers invent steam machinery, and science constructs electric telegraphs, only to fa-cilitate the acquisition of lucie. The great cotton factories—larger: than the temples of Egypt—are erected from a sentiment of adoration of Mammon.-The Crusaders' carried on war for the acquisition of the Holy Sepulchre, but in our day nations carry on war for the acquisition of more lucrative realities, such as colonies that produce cotton, and sugar, and indigo. Peasants: who are swept out of the rural districts, and who perish from want, while the oxen that replace them are gorged with food, may be regarded as victims sacrificed to this universal religion -Mammon-worship. It was to facilitate the acquisition of riches on the part of men who are already rich—that is capitalists—that the guilds which protected artisan industry in towns were abolished by act of Parliament. In the quiet glens of Scotland the sturdy Highlanders have been extirpated from the same motive. Thus, in town and country, man is sacrificed to the acquisition of gold. And we may judge of the sincerity of the worship by the value of the sacrifice. That grand operation—the manufacture of cheap calico-is the most prominent feature in the social economy of Western Europe. The manufacture of cheap calico is to the modern Britons what military glory was to the ancient Romans, or what maritime discovery was to the contemporaries of Vasco de Gama. The transfer of this manufacture from India, where it was indigenous, to Europe, where it is exotic, deprived the Hindoo weavers of bread, and, accordingly, millious of them died of hunger. It rained the continent of Asia, but then it enriched the Europeans, who made it their own. To grow cotton in America, and supply the mills of England, the slave trade has been established or extended. The cotton plant may be said to be irrigated with negro blood. It has precipitated Africa on Southern and Central America. and caused the destruction of millions of men, but it has likewise produced millions of money. It is of no consequence if Asiatics be starved to death, and if Africans be whipped to death, provided money result from the process. "Civilisation" is a synonym for money worship. All the intellect of man is applied in our times to the sordid pursuit of lucre. Now, the worship of Mammon is entirely at variance with the worship of Christ, and, accordingly, Christianity is not popular in the present times. Monied men who 'sweat" the working classes to death, and literary men who pander to the sordid propensities of monied men, have serious and insuperable doubts as to the truth of Christianity. They cannot believe in the Divine origin of a religion which says—"The love of money is the root of all "evil;" or which says-" The bread of the needy is their life; he that defrauded them is a man of blood." Adam Smith, who wrote what may be called the Koran of Maminon-worship, was too enlightened to believe in Christianity. Christ denounces the great idol of the present age, and the idolators return the compliment by succeing at Christ. Hence it is that Adam Smith seeks in his "Wealth of Nations" to aim a brain-blow at Christianity by attributing the calamities which distress that most influential class-literary men-to the existence of the Church. Adam Smith asserts two things-1st. Money can only be obtained by grinding the poor; and 2nd. Christianity, which would prohibit this process, is an imposition. In fact, modern literature, written as it is by beggars to please millionaires, is in every country more or less hostile to Christianity. Christianity if not decried, would arrest the progress of the cotton manufacturer, which degrades and brutalises the drudges who crowd the mills of England. Christianity would arrest the cultivation of cotton in America, which degrades and brutalises the negroes in the plantations. It would destroy the elements by which capital is acquired. A money-making age must doubt the Divine origin of Christianity, and accordingly it is very generally doubted — Tublet.

PROTESTANTISM IN LIVERPOOL.—The following occurred at a meeting of the Baptist Missionary Society, held on Tuesday night. Major Conran, Hon. East India Company, attributed his conversion from a degree of ignorance equal in darkness to that of Heathenism, not to the teaching he had received at home, but to the efforts of the "Missionary Church" in India. The Major was followed by a "Rev. Mr. Haycroft, who seemed thoroughly to know how to tickle up the Liverpoolians. He told them that no town in the universe was so much interested in Missionary labor as Liverpool. By the labors of the the other hand, *they* -whatever this nominative refers to, " are not less indebted for their comforts and luxuries to their foreign traffic." From this be contended that "we are called on by every principle of justice to afford to foreign nations the greatest of all our blessings, a knowledge of Christianity." This, at least, has the advantage of being most lucidly intelligible. The process is beautiful. First of all, we corrupt barbarous nations by our civilised vices. Then they send us in return what builds up our comfort and luxury" to a finished height; and, lastly, we very naturally repay them with our British Christianity, which will never trouble them, any more than it troubles ourselves, amid as much of the said "luxury" as they can manage to heap around them .- Correspondent of Weekly Register.

ENGLISH COMPOSITION AT PROTESTANT SCHOOLS .-The Rev. W. H. Brookfield, Inspector of Schools, gives the following illustration of a sort of learning without knowledge, which he found in a school, which he copied verbatim from the slates of two children of cleven years old, and of fair intelligence, who had received instruction for five years. first answer is :- "My duty toads God is to bleed in him to fering and to loaf withould your arts withold my mine withold my sold and with my sernth to whirehip and to give thanks to put my old trast in him to call upon him to onner his old name and his world and to save him truly all the days of my lifes end." The second answer is:—" My dooty tords my nabers to love him as thyself and to do to all men as I wed thou shalt do and to me to love onner and suke my farther and mother to onner and to bay the queen and all that are pet in a forty under her to smit my self to all my gooness, teaches sportial pastures and marsters to oughten mysilf lordly and every to all my betters to but nobody by would nor deed to be trew and jest in all my deelins to beer no malis nor ated in your arts to kep my ands from pecken and steal my turn from evil speak and lawing and slanders not to civet nor desar othermans goods but to lern laber trewly to git my own leaving and to do my dooty in that state if life and to each it his please god to call men."- Weekly Register.

BOMBA IN ENGLAND .- Large numbers of poor Irish people returning from the "hopping" season, or from summer agricultural labor in Kent and Sussex, have been recently noticed in London. The injustice of the poor law of Mr. Baines (a sort of King Bomba or worse to the Irish poor) as well shown in their condition; they crowd into the towns in the four winter months, as the English relieving officers in the country have orders to put them to the treadmill, or in dungeons, if they attempt to "come on the parish," while the wants of English or Scotch panpers are at once attended to. In London, and all large cities, the same persecution is followed out; but there the Irish pauper is transported to Cork or tic. It is not a theological—it is not a literary age— Limerick, or the nearest seaport town—equally to it is essentially a commercial and manufactury. There is one thing which it adores without a the poor laborer himself, who is deprived of a market particle of himself. particle of hypocrisy, and that is money. The acquisition of money is the avowed or secret object of all and everything that is done by the existing generation. Money is the great idol of this enlightened century, and every action is exposed more or less to other from the country in entabled which the world, which has not for its result, of the country in entabled which the interest of the country in entabled which the interest of a market for his labor is worse than anything at Naples, and was well dwelt on last many with the process she has gone through its ready to run the process of the New Orleans Piccyune.

An interior and to the world, which has not for its result, of the country in entabled which the interior and to be married again—and having lost all delicacy by the process she has gone through its ready to run the process she has gone through its ready to run the particle of the world, which has not for its result.

October from the country in entabled which the country is entabled with the country in entabled which the country is an expectation.

An interior world of open testimony—and, nine the cases out of ten, favorably, in the cases of the process she has gone through the process she has g dold by the old Saxoff in Angland, who has drilled; then have left him alone; for the world, which has not for its result.

4000 breachers, furnished; with Exeter Hall, funds, powerful friends in liverpool and Manchester, if not bille mouths, ranters, many imported from Old Eng. powerful means, of military resistance at Naples. Not write books for fame. Now they are wiser they less and die in large numbers of these diseases in lease. Here is our boasted Republic, ready to be sun-excitement, as to abuses in Neapolitan prisons, would write books for gold. Great structures were raised

Walter, who owns half the Times newspaper, boasts that he pays no poor rates, as a sharp watch is observed, and Irish paupers are "kept moving," and are sent back to the parish of Kerry, or the nearest landing-place of the Irish coast! Eight or nine month's hard work are got out of these poor people, and then they are allowed to die, for want of attention by parliament!

THE LATE HOAX ON THE TIMES .- The Morning Star says—Correspondents keep writing to us to inquire if it be possible there can be any truth in an account of disasters which befel a railway journey in a Southern American state and which appeared, in the columns of the Times, and was afterwards transferred into our own. May we ask in reply if our letter writing friends are really in carnest? The blundering journalist was so thoroughly imposed upon that we had thought there existed no necessity to say so, only to republish the document. Altogether this is certainly the best trick that has ever been played upon the Times, and we need only add that the manner in which it was done is no secret in certain quarters. Our Liverpool correspondent, for example, has taken some pains to inquire into the authorship and genuineness of this story, and he says-' The writer s generally believed to be a nephew to Mr. George Holt. He is a young gentleman who has lately ecturned from New Orleans, and who is commencing, or has commenced business as a cotton broker in Liverpool. As may be expected, the subject has formed the topic of discussion both on 'Change and privately during the past few days, and it is almost unnecessary to state that the whole affair is set down as one of the most bold and clever canards ever palmed upon the Thunderer.'

#### UNITED STATES.

Right Rev. Bishop Bacon lately administered the Sacrament of Confirmation to over one hundred Indians in Old Town (Me.)

THE GALE ON LAKE ERIE-LARGE NUMBER OF DISASren.—Buffalo, Nov. 6.—The Buffalo papers are filled with accounts of disasters to Lake crafts in the lategale. Some twenty schooners and barques are reported ashore or badly damaged. The brig Comberland is reported to have been lost with all on board; and Captain Champney, of the schooner Vermont, arrived this afternoon, says, on the afternoon of the 4th, he saw a large steamer or propeller lying in the trough of the sea, wholly unmanageable. Her smoke pipes were overboard, and a crowd of people were standing on the hurricane deck. He thinks she must have swamped before the storm was over. Owing to the severity of the storm he was unable to render assistence or ascertain her name.

They had snow at Baltimore on the 31st, and at Oswego, N. Y., nearly a foot fell on the same day.

The Presidential election of 1856 has, we fear, given the death blow to Irish influence—such as still remained—in the free States. Here, where they live, where they must continue to live, "the foreigners" have met "the natives" in two embattled bodies.— Here, on a question not their own, on which if they took any side it ought to be the side of the slave, not of the landlord aristocracy of the South; here, the Irish citizens, once fugitive slaves themselves, have had the folly, the inconceivable folly, to array themselves almost en masse against that North which they cannot do without, and which cannot do without them. In vain our repeated warnings;—the demagogues have prevailed, and the bitter seeds of future trouble are sown broadcast by the hands of our own class.— American Celt.

Out of seventy-five deaths reported at the City Registrar's office, Boston, for the week ending, Nov. 1, nincteen were from consumption.

THE POST OFFICE IN THE UNITED STATES,-A letter from a lady in Georgia exposes fully how her letters have been officially rifled, and how the Postmaster of the place refused to forward any more to the same destination—that is, to Kansas. Bad as this isequal to the lowest forms of European despotism in time of war—it is not surprising Mr. Buchanan's supporters at the South give "thirteen reasons" in his favor, the first of which is that he voted in 1836 for rifling the mails to find Abolition documents. The means of tyrants are ever the same-vibrating between those of the sneak and the ruffian. Our fair correspondent, it will be seen, has never said a word openly against the peculiar institution, and the official scoundrelism in question was based upon the sus-picious character of the person to whom whatever missionary a taste was spread over the world for the manufactures of Great Britain." Fancy this result letter so rifled was addressed. It would be asking attributed to a Catholic Missionary's labors! "On too much to expect our "Democratic" Postmasterlington to redress this infamous rage, unless he act contrary to the customary Slaveocratic functions of the Government .- Tribune.

> The Memphis (Tennessee) papers of a recent date, contain rumors of a projected outbreak of negroes in that vicinity, which was to have taken place on the day of the Presidential election. If the statements, which are somewhat indefinite, are to be relied on, it was to have been an extended, preconcerted uprising of the slaves of a large district, to be attended by wholesale scenes of blood and horrors, the women and children to be disposed of while the men were at the polls, and the crowd at the polls to be assailed immediately after, while unarmed and unawares. The Memphis Appeal says in reference to the affair :-'We learn that eighteen negroes are now in custody as well as a white man named Hurd: said to be an instigator, and the greatest excitement prevails among onr neighbors. The plan having been developed, and an ex-Sheriff of this county having become cognizant of their designs, their purposes were frustrated."

PROTESTANT MARRIAGES .- By reference to the law columns of our journals, you will perceive that we are in, on an average, for four divorces every day. And what is not a little singular is, that the applica-tion generally comes from the weaker vessel. Perhaps you will get your ears pulled for publishing it, but I must in all fairness say the root of the evil is that woman are naturally a little too fond of admiration. Here, in this city, we have at least seven men to one woman, and in the interior the disproportion is much larger. The consequence is that, as in the case of all scarce commodities, the article commands more than its intrinsic value. "It is a good deal sought after," as the quotations sometimes run on a popular railroad stock. The feminine is quickly caged; the husband is in ecstacies for about a fortnight, but not quite so exalted the succeeding two weeks. Her forty other lovers, not easily finding another unappropriated piece of dimity to soothe their disappointment, make friendly calls upon the lost Pleiade, and by exceeding sympathy with her at the coolness of her husband, with her regard, and then their attreations are so much more delicate than those of her lord, that the poor, weak thing finds she has committed a great error in her choice, especially if the new flame is rich and generous, and the old one rather plain and conomical. An application for divorce is the result. Hundreds have no other excuse to offer in making the application, than "uncongenial diposition," and dislike. The process is the simplest imaginable. A lawyer with an easy conscience is en-gaged—most San Fracisco lawyers have easy conscience when they have any-who receives the fee from the new lover. A referee is then hunted up by the lawyer, who agrees to decide according to the lady's wishes, for a portion of the fee. The judge of course refers the decision as requested. The referee hands his report into court, where it is often passed upon without a word of open testimony-and, nine

REMITTANCES

Wester, who away is 10 that newspaper, where INGIAND TRELAND SCOTLAND & WALES SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on The Union Bank of London, Dublin.

The Bank of Ireland, Dublin.

The National Bank of Scotland, Scotland, Sedinburgh, HENRY, CHAPMAN & Co., St. Sacrament Street.

Montreal, December 14, 1854

# The True EAitness.

MONTREAL, FRIDAY, NOV. 14, 1856.

NEWS OF THE WEEK. THE Baltic brings tidings of an unpleasant feeling springing up betwixt the French and British Governments. The former has officially complained, through the columns of the Moniteur of the tone of the English press with reference to the French political prisoners at Cayenne; and it is plainly intimated that a perseverance in such conduct will inevitably lead to the rupture of the entente cordiale. In other respects, the European news is of little interest. Affairs at Naples remain as before; nor does there seem to be any prospect that King Ferdinand will submit to the dictation of the Western Powers.

RAIL ROAD CELEBRATION .- The citizens of Montreal have good reason to be proud of the manner in which this affair has gone off. The weather has been most propitious; and too much praise cannot be awarded to the members of the different 'Trade Companies for their tasteful arrangements of the procession on Wednesday. In the evening a banquet at which covers were laid for between four and five thousand persons took place at the Point St. Charles. When we say that there was nearly a mile of table cloth spread for the occasion, our readers at a distance will be able to form some idea of the extensive scale upon which—anathematising the expence—the entertainment was conducted. Later in the evening there was a very splendid Torch Light proecession, and a pretty display of fireworks at the New Reservoir.

On Thursday, the festivities were continued; closing with a grand ball at Bonsecours Hall, and a brilliant pyrotechnic exhibition from the Island

#### PROTESTANT MISSIONS.

WE have shown from the testimony of Protestant writers of all denominations of Anglican and Methodist—that the melancholy picture given in the Westminster Review is not a "slander" upon these Missions; and that in every particular it is fully corroborated by the Protestant missionaries themselves in their mutual attacks upon one another. And here we would willingly let the matter rest, were it not that the Montreal Witness has taxed us with misrepresentation, in speakin of the Westminster Review as one of the leading and most ably conducted Protestant periodicals published in the British Empire. We feel therefore called upon to say a few more words in defence of ourselves, and the Protestantism of the Westminster Review.

This of course raises the questions-" what is Protestantism"? and "What is a Protestant;" -for it is only by giving a correct definition of the meaning of these words that we can justify our applying the term " Protestant" to the Westminster Review. Its ability, and its high rank amongst the periodicals of the British Empire, we think no one will call call in question.

To explain the term "Protestant," we must however first define its opposite, or Catholic .-Now, a Catholic is a baptised person who believes all that the Catholic Church believes and teaches, because she so believes and teaches.-The word Protestant therefore which implies the opposite to this, denotes merely a baptised person who does not believe all that the Catholic Church believes and teaches; just as when we say "heathen," or "pagan," we mean simply an unbaptised person. The word "heathen" implies a "Non-Christian;" and in the same way, the word "Protestant" denotes merely a "Non-Catholic"—though usage has restricted the appellation to baptised " Non-Catholics." A man, in fact, cannot be properly called a "Protestant" until he has been first made a Christian, and admitted into the Catholic Church by the Sacrament of Baptism. The accuracy therefore of our application of the term "Protestant" to the Westminster Reviewer, depends entirely upon the fact of his having been baptised. If he has not, he is a heathen; if he has, and as he indubitably does not believe all that the Catholic Church believes and teaches, but openly Protests against her teachings-he is most certainly a "Protestant;" and the Review itself is consequently a "Protestant," or " Non-Catholic" periodical.

Nor is the accuracy of our definition in aught affected by the fact that there are many Protestants who still retain fragments of old Catholic doctrine; who still believe something that the Catholic Church believes and teaches. It cannot be too often repeated, that no man is a Protestant in virtue of what he believes, or of that wherein he agrees with Papists; for wherein he agrees with the latter he is "Non-Protestant."

On the contrary, the baptised Christian is a Protestant only in virtue of what he denies, and
wherein he differs with the Papist—or is Protest—with the New York and the protest of the papist o ant—he agrees in every respect with the heathen, or "Non-Christian." So far therefore from the Anti-Catholic tendencies of the Westminster Review being an argument against, it affords an arrefragable proof of, the soundness of its Protestantism. All Protestantism-in so far as it is Protestant-is, and must be, anti-Christian.

The editor of the Montreal Witness, for instance, is a Protestant, and professes to be a Christian; but he is a Christian in so far only as he agrees with the Papist; wherein he differs from the latter, or is distinctively Protestant, he fully agrees in every particular with the Westminster Reviewer, and with the heathen, or "Non-Christian." He differs from the Papist, not in that he believes anything which the other rejects; for every Christian doctrine which the Montreal Witness believes, the Papist believes also. But, in that he is a Protestant, he, in common with the Westminster Reviewer, and infidels generally, rejects something which the Papist believes. If the Reviewer rejects more of Popish doctrine than does the Montreal Witness, it is simply because the former is a better logician, and consequently a more consistent Protestant.

If our Montreal cotemporary would reflect for one instant, he would perceive the truth of our definition-e.g.: He believes in the miraculous Incarnation of Jesus in the womb of the Blessed Virgin; but this does not make him a Protestant -for all Papists have the same belief, and all Papists are not therefore Protestants. He refuses however to Mary the glorious title of "Mother of God," and herein he undoubtedly is Protestant; but he must remember that the Westminster Review, and all infidels, do likewise refuse to give that title to the Blessed Virgin, and therein are in perfect accord with our evangelical cotemporary. The former however are more logical than he is; and, refusing to acknowledge in Mary the "Mother of God," they refuse to acknowledge as God, the Person of Whom she was the Mother. Herein then we see that, in so far as the editor of the Montreal Witness is Christian, he agrees with the Papist; wherein he differs from the latter, or is Protestant, he is at one with the infidel, and " Non-Christian."

And so with every other distinctive dogma of Christianity. Does our cotemporary admit the Divinity of Jesus—so does the Papist. Does he deny the doctrine of Transubstantiation-so does the infidel. If he recognises the inspiration and authority of Scripture-so does the Papist; but if he rejects the authoritative interpretation, by the Romish Church, of those Scriptures, he therein agrees with the insidel. If with the Papist he bows down in spirit before the great Sacrifice once offered on Mount Calvary-with the infidel he agrees in deriding the daily offering of the same august victim upon the altars of the Catholic Church, as a fond and idle superstition. But why multiply examples? In every, the minutest particular, wherein the Protestant differs from the Papist—or is a Protestant—he coincides with the infidel, or "Non-Christian;" nor is it possible for a Protestant to conserve his Christianity except at the expence of his logic and consistency. An infidel is only a consistent Protestant—one who carries Protestant or Denving principles to their last and inevitable consequences.

The argument of the Montreal Witness, that it is as unjust to apply the term Protestant to the Westminster Review, or to cite him as a Protestant authority, as it would be to speak of Voltaire and Diderot as Catholics, and to cite their testimony as Catholic testimony-is easily disposed of. Referring to our unexceptionable definition above given of the meaning of the words 'Catholic" and "Protestant"—we see at once that, for the greater part of their lives, the above named celebrated writers were sound Protestants -that is-" baptised persons who did not believe" all that the Catholic Church believes and teaches: their testimony therefore against the Church is not of the same value as is that of the Westminster Review upon Protestant Missions-for the latter is a Protestant testimony against Protestantism; the others were Protestants, therefore prejudiced against Catholicity; and because preudiced, therefore as incompetent, witnesses as is the Montreal Witness himself.

In further illustration of our definition of a Protestant—to which we defy the Montreal Witness to assign any reasonable objection, and which he cannot amend—we may be permitted to repeat here the pretty generally known story of the famous Bayle—the celebrated Protestant philosopher of the XVII. century.

Eayle, who was reared a Calvinist, was converted when young to Catholicity; but soon relapsed into Protestantism-" making" -- as he himself tells us in his Diary under date of August 20, 1670—"a private abjuration of the Romish religion in the hands of four ministers." Of his Protestantism therefore there can be no doubtthough the particular sect to which he belonged, it would be hard to name. On this point, Bayle was one day questioned by the Abbe, afterwards the Cardinal Polignac:

"To which of the sects"-asked the Abbe-" prevailing in Holland, are you the most attached?"

"I am a Protestant"—replied the philosopher.

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"No. "Dady and to the the transfer of the Motor of the Motor of the What are you then?" asked the Motor in despair. "I am simply a Protestant"—replied Bayle—"be-cause I Protest against all."

As with the "Non-Christian" world, some arc Mahometans, some idolaters, and many infidelsand yet all are included under the general and comprehensive term of "heathens" -- so with the Protestant, or Non-Catholic world. Some are Lutherans, some Calvinists, some Congregationalists, some Mormons, or Swedenborgians, some infidels—but all are Protestants—i.e., "baptized Non-Catholics."

PROTESTANT EDUCATION.—The London Times complains of the deficiencies of the present system of education in England, as evidenced by the examinations of competitors for appointments in the public service of the country.

"We cannot"—he says—"be surprised, if some youths at the examination we are now speaking of mistook Charlemage for Clovis. There is a deceitful vicinity in these personages which, combined with he remoteness of the period, leads to the idea that it does not much matter which was which. An ig-norance of the existence of Remigius, Bishop of Rheims, does not overwhelm us, and if a young man knows nothing about Remigius there is no absurdity in his idea-that Remigius crowned Charlemagne.-That Charlemagne headed the first crusade, the war against the Albigenses, and the persecution of the Reformers is a less pardonable combination: that the Sicilian Vespers originated in a war between Protestants and Catholics, and that Pascal fixed the character of the French language in 1256, are errors of which we do not wish to speak lightly; and it is really serious when we are told that the house of Bourbon was reinstated in the person of Napoleon in 1814. Without going so far as this, however, a good deal of historical confusion has been hereditary in our schools; but then this ignorance was the glorious privilege of true scholarship, it was the rustic base of the polished pillar, the rough wood that supported the silver mounting. Geography, history, and arith-metic were disdained by the Eton scholar, as writing was by the Norman baron.

We are inclined to suspect that the study of European, and medieval history especially, is purposely neglected in England, for the interests of Protestantism. An intimate acquaintance with that history cannot but inspire every honest person with a thorough contempt and loathing for the Reformation, and for the prime agents therein; and for these reasons its study is very prudently discouraged. "Ignorance" it has been absurdly pretended, " is the mother of devotion;" but it may be truly said that ignorance of history, of medieval and ecclesiastical history especially, is the pillar of Protestantism; the column which supports the whole edifice, and is essential to the stability of the Holy Protestant Faith. Into the histories of the Pagan ages—the youth of Protestant England are early indoctrinated; but for prudential reasons they are—even the best educated amongst them, the young lads of Eton, Harrow, and Westminster-kept in profound ignorance of the history of Christianity and the Catholic Church; thoroughly posted up in the filthy amours of the heathen deities, and profoundly versed in the mysteries of heathen mythology, theology is to them as a scaled book, and the study of Christian antiquity a forbidden pursuit. That this is so, no one who has received his education at any of our first English schools will dispute. Take any English school boy, and subject him to the test; and you will find that he knows far more of him who from Ida or-

"The snowy top Of cold Olympus ruled the middle air," than of Him who from the thunders and lightnings of Sinai once spoke to the children of Israel; and that the story of a Crucified Redeemer does not affect him as does the piteous tale of him over whose annual wound the damsels of Syria lamented:-

"In amorous ditties all a summer's day."

In short, Christian history, and Christian poetry and Christian theology, are as much as possible ignored in Protestant education, lest they should lead men to Popery. Hence the ignorance of which the Times complains; and that "Paganism in Education" whose tendencies have been pointed out by the Catholic philosopher.

An Upper Canada paper-the Prescott Messenger-proposes the following mode of applying the large sums now accruing to the Municipalities of Upper Canada, from the secularised Clergy Reserves":-

"Suppose one of our townships municipalities, procure £800 of Bank Stock. The yearly dividends will be £64. This sum is but little short of the sum levied yearly in aid of common Schools. There will be a small addition made yearly which if invested in the same way will in a short time yield a sum sufficient to relieve each municipality from the necessity of levying any tax in aid of Common Schools. When the whole fund is realised, each owner may have a permanent School, and yielding about £200 annually; and the people will be relieved for all time to come, of paying a School tax."

That the above, or some analogous scheme, by which the said funds will be appropriated to Protestant educational purposes, exclusively, will be adopted is most probable; and it was in anticipation of this mode of appropriating the proceeds, that the TRUE WITNESS so obstinately denounced the secularisation of the Clergy Reserves.

That, in the event of the application by the Municipalities of the monies accruing to them from this new source of revenue, to educational purposes, Catholic schools will be excluded from any share therein, was rejeatedly pointed out by the Protestant papers of Upper Canada during advice which it is to be hoped that every Irish- ously displayed on the line of procession.

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the discussion on the "Clergy Reserves"; Bill; man and Catholic in Canada will lay to heart, the excellencies of Mr. Hinck's measure of secularisation. Not, only a have the Municipalities

the Spartan taught his to mock the grant of the spartan taught his to mock the drunken slave. it always in their power to refuse any portion of the said funds to Catholic schools—but, even if honestly and liberally disposed, it would not as the law stands at present, be in the power of the Municipalities to do them justice. The law not only does not compel, but it positively forbids, the giving by the Municipalities, for Catholic school purposes, of one, farthing of the monies received by them from the Clergy Reserves funds, now about being distributed. These funds are at the disposition of the Municipalities for those purposes only to which their other funds are generally applicable. Now, Catholic schools are expressly excluded from sharing in any municipal funds raised by assessment; they are consequently excluded from all participation in any share of the funds accruing from the secularised Clergy Reserves. Now when we take into consideration the

many and heavy disadvantages under which the Catholic minority of Upper Canada labor at the present moment—when we reflect that is is with the greatest difficulty, and only by means of the most heroic sacrifices, that the said minority can, as it is, sustain and support their own schools, we may easily foresee what will be the result of such an appropriation of the above mentioned funds, as that proposed in the Prescott Messenger; and no doubt contemplated by Mr. Hincks and his ministerial colleagues, when they drew up their secularisation Bill. That Mr. Hincks was always opposed to Catholic separate schools, is certain; for he made no secret of his, opposition though for the sake of the Catholic vote, without which his tenure of office would have been very precarious, he consented to tolerate those schools-hampered however with so many unjust restrictions as to render their establishment almost impossible; but that he was in secret their constant enemy, and that he always contemplated their overthrow with satisfaction, is evident from the fruits of his policy upon the "Reserves" question-fruits that are now only beginning to ripen, and whose taste will for many a long day be bitter in the mouths of the Catholics of the Upper Province.

The Toronto Mirror indeed talks of taking steps to procure for Catholics a right to share equally with Protestants in the new and immense source of wealth now placed at the disposal of the Municipalities for educational purposes; but this he must see, if he will but give himself the trouble to reflect, is now impossible. It is too late now; and the injustice which he to day so clearly perceives, which he might easily have perceived in 1854, and which by the exercise of a little firmness, a little honesty and independence on the part of Catholics, might have been staved off two years ago, is now irremediable. As we told him then—the handing over of the funds accruing from the secularisation of the 'Reserves'" to the Municipalities, must be fatal to the Separate School system; and the result has verified our prediction, that—if Catholics would prefer Mr. Hincks to the Church, and the interests of his Ministry to those of religion and Catholic education, they would have plenty of time to bewail their folly, when repentance would be unavailing. That day has arrived; and it ill becomes those who directly or indirectly contributed to the passing of a measure so fatal to the interests of Catholic Schools in Upper Canada as Mr. Hincks' secularisation Bill, to complain of the inevitable

consequences of their own policy. The plain fact of the matter is this. Owing to the efficacious employment of the arts of corruption which the Ministry have at their command, and the unblushing venality of those upon whom these arts have been brought to hear, the influence of the Catholic voters of Upper Canada is will. Bribery has done its work effectually; and the thousands of Catholics of the Western Province are as completely disfranchised and unrepresented in the Legislature, as were the Papists of Ireland prior to the repeal of the Penal Laws. In Lower Canada, similar causes have led to the same results—though not quite to the same extent as yet; and as the history of last session but too plainly shows, neither from the Ministry-nor the supporters of the Ministry, who voted for the "Religious Corporations' Bill" and against placing the Catholic minority of Upper Canada on a footing of equality, with regard to their schools, with the Protestant minority of the lower section of the Province-have Catholics anything to hope. As little have we any reason to expect justice from the majority of those who, in Lower Canada, are called " Rouges," and in the Upper Province rejoice in the name of "Clear Grits;" so that turn which way we will, the prospects of the friends of "Freedom of Education" are gloomy enough, nor do there appear on the political horizon, any signs of a change for the better. In fact, no such a change is possible even, until Catholics themselves learn how to show themselves above the allurements of the Government bireling, and to scorn the artifices of the grovelling place-beggar. And here we quote with much pleasure a few sensible words of advice from our cotemporary, the Commercial Advertiser of Montreal, upon this very subject-

The sweat of honest industry is a diadem on the brow of the worker; the wages of office are, in the majo-rity of cases, badges of degradation.

In that the Journal de Quebec instead of showing, or attempting to show, how a conscientious Catholic can defend the conduct of the Ministry, that endeavored to impose upon us the infamous "Religious Corporations Bill" of last session—contents himself with venting his contemptible personalities against the Mirror of Toronto, and the TRUE WITNESS, he virtually admits that his position is indefensible by argument. We would beg of our readers therefore to bear in mind that, though week after week. defied to the combat by us on this question of the Religious Corporations' Bill," he—the Journal de Quebec-dares not accept our challenge; and that, though accusing us of having, without authority, dragged the names of the Bishops of Upper Canada into a discussion on the School Question, he has neither the courage nor the honesty to publish their Lordships' letter, which proves incontestably the falsehood of this charge.

"How is it," we hear asked from all quarters, that the Journal de Quebec, the recognised organ of M. Cauchon, is still "silent as the grave" upon the "Religious Corporations' Bill ?" And it is often significantly added-Why, what a contemptible, conscience-stricken set they must be, who, in their places in Parliament, voted for that Bill, and yet dare not defend that vote through the columns of a press entirely under their control!" To the above question, we can give no reply—nor can we deny the justice of the comments which, from more than one quarter, the silence of the Journal de Quebec upon the said Bill—the chief cause of our opposition to him and his masters, and which he himself only a few months ago denounced as strongly as we do now-has deservedly provoked. The only explanation possible of this silence is thisthat M. Cauchon, and his "hacks," are well aware that their conduct is altogether indefensible; and indeed so infamous, that they dare not even allude to it, in the bope that, by their silence thereupon, it may in time be forgotten by others. In this hope however they will be disappointed. Never will the Catholics of Canada forget to whom they are indebted for the gross insult offered to their religion, in the persons of her ministers; and when the time comes, as come it must, we trust that they will not fail to avenge it, as an outrage never to be forgotten, never to be forgiven, and inexpiable by any subsequent repentance.

THE "Superior Race."-A correspondent of the N. Y. Church Journal-Anglicanwriting from Toronto under date of the 17th ult. gives a sad account of the spiritual condition of his section of the Province. Ministers are not to be had, since the funds of the Clergy Reserves have been cut off; and now that they have nothing to trust to for their support, but the voluntary donations of their flocks, Protestant ministers "shrink from encountering the dreary mise ries of such a dependance." In consequence, " whole townships are lapsing into a state of heathenism"-and vice and immorality are spreading with fearful rapidity. Surely the condition of the "heathen townships" of Upper Canada is worthy the attention of our French Canadian Missionary Society; and if the said Society were anything but a Satanic agency, doing the devil's work upon earth, it would be less anxious about the Papists of Lower Canada, than about the depraved heathens of the West.

We commend the subjoined, which we clip from the Tablet of the 11th ult., to the attention of the Journal de Quebec, who no doubt will be again mightily disgusted with the arrogance of the Irishwho claim kindred with every celebrity who arises, no matter where. As "we are all descended from the Israelites" (vide Journal de Quebec) we cannot but feel disgusted with this arrogance on the part of Irishmen:-

"The eighth general meeting of the Catholic Association of Austria and Germany has been held at Linz. Count Henry O'Donnell was unanimously chosen president. What reproachful significance is there not in the mention of these names? The O'-Donnells of Spain, the O'Donnells of Austria were not voluntary exiles. The energies, the talents, the force of character which have raised them to the foremost places in foreign lands, have been lost to Ireland by the accursed religious bigotry by which Protestantism has stained the annals of England. Is it not grievous for us, as Catholics, while such Catholic noblemen and gentlemen as are left us are supporting Lord Palmerston and glorying in their entire want of sympathy or care for the Catholic people of Ireland, to reflect that we have enriched foreign countries with generations of Irishmen who are the foremost champions of the Church, and fill the leading places in the State?"—Tablet.

We may be permitted to mention a pleasing incident, and one very honorable to the Irish Catholics of Montreal, which occurred at the Banquet on Wednesday last. Upon the health of the Governor being proposed, a number of them, mindful of the gross insult offered to their religion and their nationality by Sir E. Head's official reception of the Orangemen on the 12th of July last, refused to acknowledge the toast; as they felt that, as Irishmen, as gentlemen, and Catholics, they could not drink the health of one who had so unpardonably and wantonly outraged them. We may add that the same "toast" was very coldly received by a great number of the other persons assembled; and our "Orange" Governor has but very little reason to feel flattered by his reception at Montreal, although to do honor to him, Orange banners were ostentati-

all aircady acquainted. [As our space does not enable us to give verbatim the whole of Mr. M'Gee's very elaborate address, we give as that part which will probably prove most interesting to the majority of our

O'CONNELL AS A LAWYER; ENGLISH LAW IN IRELAND.

The professional life of Daniel O'Connell is the sequel of a strange story—the progress of English law in Ireland. He was called to the bar of the Irish Courts-which are modelled almost servilely on those of England-in 1798; and he stood before that same bar a Prisoner and a Pleader in 1844 nearly half a century from the date of his admission. In these fifty years the western island had been insensibly approximating in legal forms to the mother country of English law. The Parliament, the State Establishment of religion, the currency, had been assimilated by statute; while the rules of pleading in both countries had grown, by imperceptible degrees, more and more alike. Had O'Connell presented himself at the Inns of Court, one year earlier than he did, (1794), he could not have been received, being a Catholic; the opportunity seemed made for the man, and the man for the opportunity. Had he been less highly endowed, or less energetic, he could not, even after admission, have risen to the first rank in so close and jealous a profession; nor could he afterwards have held that first rank, for a third of a century, with the prejudical associations of the Catholic agitator, constantly surrounding him.

The story of English law in Ireland has been told by Sir John Davies, by the Burkes, the Parnells, the Grattans, and by O'Connell himself n his "Memoir on Ireland, Native and Saxon." Of the native laws which preceded the English, we know but little. Sir Edward Coke, indeed, with his customary "overruling spirit," denies them the merit of laws, and stigmatizes them as "lewd customs." Of the provision of Tanistry, or election of the successor to the chieftainship during the life time of the incumbent; of the eric, or system of finds by which even murder was compounded; of the legal as well as social relations springing from fosterage and gossipred -we catch some general glimpses, in all our histories. It was reserved for the present day, and the present administration in Ireland to order the collection, translation, and publication of those native laws-and you will be glad to know that the best Celtic scholars in the kingdom are at this moment busily engaged upon the work—a work from which the world will soon be enabled to judge, whether they deserve the opprobrious title applied to them by Sir Edward Coke; or whether, like the laws of the Visigoths, they contain much that is admirable, with much that, to modern eyes, may seem puerile or absurd.

Whatever may be the intrinsic merits of that ancient code, it is certain the Celtic Irish were passionately attached to it. Tyrone stipulated for its continuance when he made peace with Essex; and when Maguire was asked to allow a Sheriff to execute the royal writs in Fermanagh, he replied in grim irony, "Certainly; but send me the amount of his eric that I may have it collected." In Queen Elizabeth's reign, "no Jurtice of Assize durst venture" into any of the counties of Munster. Sir John Davies, Attorney-General to James I., tells an affecting story of an aged Brehon of Breffny, who carried in his breast a scroll of the old law, which he could hardly be induced to give up either by threats or entreaties, and which he finally surrendered with many tears. The same writer declares that the native Irish were so fond of justice, thus administered, they were willing to see it executed "even against themselves." As I said, the publication of those laws will give the world an opportunity to judge for itself, and probably to correct the groundless opinions of Coke and others, who knew little or nothing of their real spirit and framework.

In every civilized country the profession of the law is held in honor, and a great judge is by all communities considered, a great benefactor. In Ireland under the Stuarts-whatever their other oppressions—the native Irish were not excluded from the study and practice of the law. Sir Phelim O'Neil kept his terms at the Kings Inn; an "unemancipated Catholic." and the names of D'Arcy, Nagle, O'Reilly, Rice, and Nugent, come down to us with honor, from

Catholics in the legal profession citors" says Dr. Nary, "are disabled to practice their respective callings, except they take the oath of abjuration, the oath of supremacy, and the test; that is, become Protestants. So that of about a hundred Roman Catholic lawyers and attornies, that attend the courts of Dublin, and in the country, not one of them is allowed to get a morsel of bread by the studies upon which they spent their youth and their time."

This was in 1724; the Relief Bill which allowed Catholics to study for the Irish Bar passed in 1793—seventy years afterwards. And here let me remark that it was in this interval, when to tell them which they had not heard before, he the majority were wholly excluded from the study was anxious to present them a sketch of his own of law, secret agragrian societies were first imdrawing, from the materials with which they were between the exclusion and the re-admission of Catholics to the pale of the constitution. In this is there not a moral for Kings and for republics, that if they drive a whole people without the pale of the law, that people will soon learn to combine against the law, or to circumvent it, by the subtler arts of conspiracy?

One of the first of the new Catholic Barristers was Daniel O'Connell. I have mentioned the immediate antecedents of the profession, to show you its composition when he entered it. But you must further remember the year of his entryit was the year 1798. It was a year, the memory of which, a century will not be able to efface from Irish minds. Lord Clare sat as Chancellor; John Toler, afterwards Lord Norbury was Attorney-General; Curran, Ponsonby, Plunkett, Bushe and Burrows, were at the Bar. These distinguished men were all Protestants; many of them were men of fortune; several of them were members of Parliament. An easy walk conducted them from College Green to the Four Courts, and the triumphs achieved in a Senatorial capacity, gave an additional dignity to their forensic efforts. They were Protestants in religion but they were as far removed from northern bigotry as the Equator from the pole. Many of them were what some call "free-thinkers" in religion; a few were zealots for Protestant ascendancy; the were all, in one sense or another, proud of the sommon name of Irishman.

Considering the number of established reputations in the field, it is not to be wondered at, that even O'Connell did not make a conspicuous mark in the first few years of his practice. Of his earliest noted case, Cox for libel, in 1811, we have a mere mention in the speeches collected by his son; his greatest, or at least his most famous early law cases were-" Taase v. Chief Justice of the King's Bench," in 1812; Fitzpatrick, for libel, the same year; and the King v. John Magee for libel; which occupied a large portion of all the Terms of 1813. There were two prosecutions against Magee, then Publisher and Editor of the Dublin Evening Post—one brought tholic and the Protestant, the subject is alike in-by Lord Clonmel, the other by the Duke of Rich-teresting; nor can the story of her tragic fate be mond, the Lord Lieutenant—a name not unknown in Canada. The case of Magee furnished a thorough test of all the qualities imputed to O'-Connell as a lawyer. "At the bar," says Charles Phillips, "O'Connell was an admirable Nisi Prius advocate-a shrewd, subtle, successful cross-examiner-an excellent detailer of factsa skilful dissecter of evidence. His speech in the case of the King v. Magee is a noble specimen of his talents and intrepidity." "Often his junior," adds the same writer, "I had the means But for this, could she but have been persuaded of knowing that, in the management of a case, he was both discreet and dexterous. Towards the bench respectful, independent, and at times even stern, he was ever towards his colleagues sociable and kind." Consider that this portrait is drawn of a Catholic, of the Catholic, within a century from the date of Dr. Nary's pathetic remonstrance on behalf of the Catholic Barristers of 1724-" not allowed to get a morsel of bread by the studies in which they spent their youth and their time"-and you have one of the most gratifying evidences of the retribution which sooner or later, even in this world, overtakes legislative injustice.

It is no exaggeration to assert that the Irish law Officers of the Crown have been generally selected from partizan motives, rather than professional merits. O'Connell, the law officer of the people, was habitually arrayed against these partizans in power. In 1813, in 1821, and in 1829, successive Attorneys-General provoked his indignation, and fell before it. They were all able, and one of them (Plunkett), a truly great lawyer. The Bench was constantly recruited from among the law officers, and naturally sympathised in their quarrel. On more than one occasion, they threatened " to commit" the obnoxious popular advocate, but his " mastery of technicalities was as remarkable as his intrepidity;" and he triumphed, by one means or the other, over all the machinations of a partizan Bench. In the Magee case, he threatened in open court "to chastise" the then Attorney-General—a declaration the boldness of which can only be estimated by remembering that he who made it was as yet,

It was on circuit and in cross-examination that O'Connell won from the people, his old familiar those times. Sir Theobald Butler was the last title of "the Counsellor." His inexhaustable great Catholic lawyer tolerated on the confines of animal spirits, his knowledge of the Irish language the Penal period, under the shield of the House and the peasant character, gave him an insight of Ormond. He was the O'Connell of his age, into cases of agrarian outrage, which no Trinity celebrated for his humor, his eloquence, his legal bred Barrister could presume to rival. Yet acquirements, and his indomitable courage. His though naturally fitted to rule supreme on the part was more difficult to play than even O'Con- Munster circuit, his greatest talent was, perhaps, nell's; he lived amid the decay of Catholic spirit, his industry. Shiel describes his constant habits Catholic property, and Catholic discipline; O'- of being up and at work "before the sun.', His Connell rose with their rise, and was borne along multifarious correspondence—should it all, or with the popular energies he directed. Alone, even a fair selection of it ever be published unseconded, and uncountenanced, without a will astonish the curious in such inquiries. He is Priesthood, without a Press, Sir Theobald But- described to be "a thorough adept in all the ler as strenuously opposed the penal laws of Wil- complicated and fantastic forms" of the law; ham and of Anne, as Daniel O'Connell labored and it is not a little instructive to see this Celt. for their erasure from the Statute Book, a cen- par excellence instructing the Judges (as in the tury later. A century of time lies between the case of Magee), in the minutia of that system two men, but they are worthy to be named and of which they were supposed to be the most ac-

to be bonored together.

The Catholics were wholly excluded from the Profession between Butiers age and O'Connel's. and even stern" towards their Lordships as Mr.

MR. MGEE'SaFIRSFirlECTURE.

In the year 1724, a representation of the case Phillips describes him, he had his favorites on the case Phillips describes him, he had his favorites on the case Phillips describes him, he had his favorites on the Catholics of Treland, was made to the Bench, and to Chief Justice. Pennefather or Trish Parliament; it was drawn by Dr. Nary, Judge Burton, no man was more uniformily observed his first lecture, the Catholic Archbishop of Tuam, a very able sequious than Daniel O'Connell. Burton, by birth and a very fearless man; from whose statement I an Englishman, long resident in Ireland, shed take the following passage on the conditions of tears on concurring in his sentence of imprisonment. President of the Society, and very fearless in the legal profession:

"All Borger Ostholic Inverse, attorneys and soll—voluntarily to be him, he had his favorites on the Bench, and to Chief Justice. Pennefather or Trish Parliament; it was drawn by Dr. Nary, Judge Burton, no man was more uniformily observed him to Connell. Burton, by birth and a very fearless man; from whose statement I an Englishman, long resident in Ireland, shed take the following passage on the conditions of tears on concurring in his sentence of imprisonment in 1844; and Pennefather did not he state the profession.

"All Borger Ostrologic Inverse attorneys and soll—voluntarily to be him, the had his favorites on the land him describes him, he had his favorites on the land him describes him, he had his favorites on the land him to Chief Justice. Pennefather or Trish Parliament; it was drawn by Dr. Nary, Judge Burton, no man was more uniformily observed him to Chief Justice. Pennefather or Trish Parliament; it was drawn by Dr. Nary, Judge Burton, no man was more uniformily observed him to Chief Justice. Pennefather or Trish Parliament; it was drawn by Dr. Nary, Judge Burton, no man was more uniformily observed him to Chief Justice Pennefather or Trish Parliament; it was drawn by Dr. Nary, Judge Burton, no man was more uniformily ob voluntarily to hand him documents from the Bench, when his "making up," as in the Doneraile case, was defective. In his "letter to Lord Shrewsbury," in 1843, O'Connell speaks with a justifiable pride of his long series of successes at the Bar; of the immense revenue he derived from his practice, and relinquished for the sake of the people. In 1838, the Government offered him the position of Lord Chief Baron, but he declined it, to devote his last years to a struggle for "the Repeal of the Union." The ease and dignity of the Bench was never his object, while at the Bar; if it had been, he might easily have obtained it.

I have dwelt thus long on the profession of the law in Ireland, and the connection of Catholics and Catholic interests with it, because I have always considered his conquests in that line, to be O'Connell's first great service to the cause of religious liberty in that island. In the rise of O'Connell the whole Catholic body of the profession rose also. He was facile princeps to a whole host of distinguished men. Sir Michael O'Loghlen, Richard Lalor Shiel, Chief Baron Pigott, Mr. M'Donagh, Mr. O'Hagan, and many others might we mention as following in his wake and drawn on by his example. It was not enough that the mere letter of the law of exclusion should be repealed in 1793; we all know that a spirit of exclusion may continue even in a young student of Scottish history. learned profession, long after the letter is repealed; but O'Connell grappled with that spirit at the Irish bar—he cast it down, he trod it under foot, he extinguished its forever. Every man that attempted to sustain, revive, or apologise for it, he grappled and overthrew. It is therefore thatbefore passing to his Parliamentary career-I venture to pronounce him the greatest and most effective Catholic jurist of modern times, of all who have pleaded in courts constituted according to the laws of England.

We beg to remind our readers that Mr. M'Gee will deliver his second lecture this evening. Subject-" Edmund Burke, as Author, Orator, and Statesman." We trust that there will be a good attendance.

THE LIFE OF MARY STUART, QUEEN OF SCOT."—By M. De Marles, Translated from the French by M. I. Ryan. Patrick Donahoe, Boston; J. Sadlier, Montreal.

Spite of all that has been written upon the subject, and the almost interminable controversies to which those writings have given birth, a good history of the life and death of Scotland's martyred Queen is still a want, which every student of British history must have experienced. To the Scotchman and the Englishman, to the Cateresting; nor can the story of her tragic fate be

read by any one unmoved. The misfortune is that that story has been hitherto told by the enemies of Mary; whose interest it was to blacken her character, in order to save that of her rival Elizabeth. The former has therefore been handed down to posterity as an adulteress and murderess; whilst her real crime -the very head and front of ber offending-consisted in this-that she was a Catholic, and the rightful heir to the crown of the two kingdoms. to apostacy, and intimidated into renouncing her ecclesiastical, was reversed by the civil tribunal; birthright, she might have outdone in turpitude, a it is not likely however that Mr. Denison will Messalina, or, if possible even the loathsome hag, have the same luck. The Church of England is deformed in body as in soul, who sat upon the throne of England, and yet have been held up to any amount of Protestantism or Denial in her posterity as a most godly sovereign, a pillar of children-but as Protestant, she is of course the Reformed Church—and a most High and constitutionally averse to anything savoring of Mighty Princess, even as is her son—the "Romanism." Now Mr. Gorham's offence con-Mighty Princess, even as is her son - the contemptible James, a drunkard and filthy beyond the power of language to describe—in the Preface to the Authorized Version of the Holy Scriptures, according to Act of Parliament.

But Mary was a Catholic; and as a Catholic she was persecuted during her life, and libelled after death. To palliate the cruelty and treachery of her unrelenting foe Elizabeth, she has been taxed with the murder of Darnley, and of criminal intrigue with Bothwell; and though the evidence with which it has been attempted to sustain this monstrous charge would not be held at the present day sufficient to convict the meanest of Queen Victoria's subjects of petty larceny, the interests of Protestantism require that it should be held as strong as proofs of Holy Writ. The truth is, that there is about as good reason to believe in the guilt of Mary, as there is to speak of Elizabeth, as England's "Virgin! Queen."

To vindicate the good name of the Queen of Scots, is the object of M. De Marles in the interesting little work before us; and as containing an ample refutation of many of the Protestant slanders against her, it is upon the whole satisfactory, in so far as it goes. He fully acquits Mary of complicity in the murder of Darnley; arguing justly-that she had no interest in his death-and that if she had desired it, she could easily have accomplished her ends without having resource to the startling expedients of—first causing him to be strangled—his body to be carried out into the garden where it might be found, and exposed to the view of an infuriated populace as a means of still more violently exciting their passions—and then blowing up the house in which he had passed the previous night, so as to call the attention of the whole of Europe to her crime. All these precautions therefore on the part of the murderers of Darnley-whoever they were-clearly prove that their object was not so much to get rid of the silly husband of the Queen, as to make what we in the XIX century would call "political capital" out

The only positive testimony to the guilt of Mary is to be found in the confessions of French Paris confessions wrung from him by force of torture, applied for that purpose by Mary's enemies; and in the let-ters said to have been contained in a mysterious casket-of which letters however Mary was never allowed a sight, either in the original or as copies, though she always challenged her foes to produce

of his death, and thereby blast the reputation of Mary; whose attachment to her ancestral faith was an unpardonable sin in the eyes of John Knox and his rabble rout—and whose legitimate pretensions to the Crown of England, no less than her rare beauty and her rarer virtues, made her to be feared and bated by the impure issue of Henry's adulterous connection with Anne Boleyn. By thus applying the test "cui bono, fuisset,". it is not difficult to obtain a clue to the fearful and mysterious tragedy of the "House of the Kirk

As an instalment of the debt therefore that all Catholics, owe to the memory of Mary, we accept M. de Marles' book with gratitude. We wish that we could also congratulate him upon having fallen into the hands of a good translator; but justice compels us to add that Mr. Ryan doest not seem to be either a master of the French language, or an elegant writer in his own. Expressions such as "obligated"—and "patly enough"-jar harshly upon the ear; nor is it easy to elicit any meaning from such a passage as this:---

"A dolorous sensation descended from her forchead and spread over her features."-p. 135. -or to reconcile with Lindley Murray the following, in which he speaks of the "reformed preachers"-as a class of men :-

"Who to show the sweetness of their evangelic virtues, delivered themselves up to all the excesses of intolerance, which frightened not even the idea of a crime."—p. 143.

In spite of these drawbacks however we can honestly recommend M. de Marles' book, to the

\* "Dubitate etiam nunc, judices, si potestis, a quo sit occisus; ab cone qui propter illius mortem in eges-tate, et insidiis versatur?—an ab is qui quæstionem fugitant, bona possident, in cade atque ex cade vi-

THE DENISON CASE .- Another act of this tragico-comical farce has been concluded, by sentence of deprivation pronounced upon the contumacious Archdeacon, who has consequently appealed to the Judicial Committee of the Privy Council against the sentence of the Archiepiscopal Court. The degradation of the High Church party is now complete-and the Anglo-Catholic theory, for this generation at least, has received its coup de grace. No more can even the most zealous adherents of that theory pretend to find in the Anglican establishment any of the characteristics of the Catholic Church. By the decision in the Gorham case, the Sacrament of Baptism was virtually renounced; and of the other Sacrement which Anglicans pretended to retain, naught is now left but an empty, worthless husk.

The best of the joke however is that Archdeacon Denison and his High Church abettors in his appeal to the Privy Council, were the foremost and most vehement denouncers of the Rev. region. Mr. Gorham, when he in like manner appealed against the decision of the Ecclesiastical Court which had condemned his denial of Baptismal Regeneration. Such conduct on the part of a Law Churchman, was then pronounced to be subversive of all ecclesiastical discipline, and a renunciation of all "Church principles." Now, however, that the High Churchman finds himself in the position of Mr. Gorham, and exposed to the risk of losing his preferments by the sentence of a Protestant Archbishop of Canterbury, the zealous stickler for "Church principles" can see nothing objectionable in appealing to a purely civil tribunal, upon a purely spiritual question.

In Mr. Gorham's case, the sentence of the essentially Protestant, and therefore can tolerate sisted in his over Protesting, or Denying. Mr. Denison's, on the contrary consists in asserting something; the one was a consistent Protestant, carrying out Protestant principles-the other is a professing Protestant, who manifests a tendency to preach Catholic doctrine upon the subject of a 'Real Presence" in the Holy Eucharist. To the first therefore, as to a dutiful son, even if an imprudent one, the Church of England extended her forbearance; to the other, it is to be expected she will be as severe as she was lement to the Protestor against the Sacrament of Baptism.

The consequences of this long contested case it is not as yet easy to foresee. One good result likely to flow therefrom we may reasonably anticinate in the conversion to Catholicity of many who have hitherto labored under the delusion that they might hold, and teach Catholic truth in the bosom of the national Church. In this fond fancy they will no longer be able to indulge; and if, as it is to be hoped will be the case, they still continue to hanker after that truth, they will naturally seek for it, where alone it is to be found -in that Church over which Peter presides, and against which the gates of hell, and of the Judicial Committee of the Privy Council, shall never

We would call the attention of the members of our Catholic Clergy to M. Robillard's splendid assortment of Church and Altar Furniture; for particulars of which see advertisement on our seventh page.

We would remind our readers that Mr. Abraham, a Jewish convert to Christianity, purposes lecturing next week in Montreal, on the connexion betwixt Judaism and Christianity.-The subject is interesting to all; and Mr. Abraham's lectures have been attended by large numbers in the Upper Province, and at Quebec, including many of the members of the Catholic Clergy. The press generally speaks highly of his abilities as a lecturer.

The great presidential elections in the United States have terminated, as was expected, in the triumph of Buchanan, and consequently of the slavery extension party, whose candidate he

ST. PATRICE'S INSTITUTE.—As T. D. McGee, Esq., will visit Canada in a few days, and the Hall of the Institute now enables us to receive such visitors, we recommend the members of the Institute to avail themselves of the occasion to have a lecture from this talented Irishman. Let a meeting be called at once, and give him a cead mille fallha.—Ottawn Tribune.

LECTURE ON JUDAISM. The lectures announced in our last issue were delivered by Mr. Abraham in the College Building, Sussex-street. The aim of the lccturer evidently was to prove that the Jewish dispensation was but the type or precursor of the new law, or Christian religion. This was clearly shown by extracts from the Old Testament, from the writings of the Jewish Theologians, the prayers in the Rabinical forms and ceremonies, as well as historical references taken from the Talmud and Mishnu of the Jews. The second lecture was, more strictly speaking, an account of the reasons which induced the lecturer to forsake Judaism and embrace Christianity, including the proofs which led him to seek spiritual consolation in the Catholic Church—the pillar and the ground of truth—the only refuge for the anxious seeker after salvation-the only faith which the Israclite can accept when prepared to acknowledge that the Messiah hath appeared to men.

The audience at each lecture was respectable, and Mr. Abraham's vigorous and emphatic style of speaking elicited marked applause. - Ottawa Tribune.

LECTURES ON JUDAISM.-Mr. Abraham lectured to crowded audiences on Sunday and yesterday evening, at the Hall of the St. Patrick's Catholic Institute, on "Judaism" and its traditions and ceremonies. Mr. Abraham is a convert from Judaism. He appears to have been a sincere worshiper of God according to the old law, until, as he states, he was converted to Christianity, by weighing well the teaching of the Rabbi and the prayers taught in the Synagougues of his people. Mr. Abraham's lectures were recommended to the Catholic Citizens of Quebec, by His Lord-ship the Adminstrator of the Diocese, who was pre-sent thereat, accompanied by the Very Reverend Grand Vicaire Cazeau, and several other Clergymen. He is a very fluent speaker, with a pleasing delivery, and his lectures are most entertaining and edifying. The explanation of the Jewish traditions and coremonies, shewing the similarity of the latter in many respects to those of the Catholic religion were listened to with that attentio which the novelty of the subject produced. The chief point of Mr. Abraham's discourse was to prove the impossibility of the Christian, who rejects tradition ever being able to convert any intelligent Jew to Christianity, except (like the Exeter Hall Missionaries in famine stricken districts of Ireland,) he holds a Bible in one hand and a sovereign in the other. - Quebec Colonist.

All day Monday and Tuesday, visitors were arriving from all points of the compass. Eight hundred and fifty came from Portland and Boston, about equal numbers from each, and about half ladies. Between two and three hundred came in from intermediate places.— Trancrint

The Collingwood Enterprise says, that the weather has been assuming a wintry appearance for the last few days, snow having fallen to the depth of about one inch on Friday last, in Collingwood, but it did not remain for any length of time. The steamer Collingwood arrived on Monday, having met with some very severe weather, after being a fortnight on her voyage, owing to heavy seas and fogs. We learn by the pasengers on the Collingwood, that there were some very heavy falls of snow at the Sault Ste. Marie and the Bruce mines, and that there was every appearance of the winter having fairly set in, in that

A PAIR OF ORANGEMEN.-Ogle R. Gowan, Esq., and Geo. Nichols, tailor, appear to have both belonged to the Orange order in Ireland. Nichols, and Mr. Geo. Perkins Bull of Hamilton, were very severe upon Gowan, for some transactions of his in Europe, the nature of which is not material. Mr. Gowan defended himself in the Patriot; Nichols held the defence to be libel upon him; Gowan was indicted for libel and found guilty, but sentence was deferred because he made affidavit that Nichols had perjured himself by swearing he was not Geo. Nichols, the Prescott tailor, against whom the grand jury had made a presentment in 1844. Last Brockville Assizes, Nichols was tried for this perjury before an intelligent jury who found him guilty, and the sentence, besides taking away his civil rights in certain cases, sends him three months to jail, and requires security that he will keep the neace.

I have not read the trial; but, when Nichols heard ne vergict he grew from his pocket a pistol and attempted to take his own life, after exclaiming, " ] would rather go to my grave than to the penitentiary." His hand was arrested, and he became more calm.-Mackenzie's Weekly Message.

# Married.

In Buckingham, on Monday the 3rd inst., at the residence of the bride's father, (Mr. P. Merriman) by the Rev. John Brady, P.P., Mr. Edmond W. Murray, to Miss Ellen Merriman.



THE COMMITTEE of the MONTREAL ST. PATRICK'S SOCIETY beg to announce to the Citizens of Montreal, that they have secured the valuable ser-

THOMAS D'ARCY M'GEE, ESQ.,

THE WELL KNOWN POPULAR LECEURER,

To Deliver for the Society, HIS SECOND LECTURE.

THIS EVENING,

FRIDAY, THE 14TH INSTANT, And THIRD LECTURE on MONDAY, the 17th inst.,

> AT THE MECHANICS' HALL.

SUBJECTS OF LECTURES:

Second Lecture: "EDMUND BURKE, as Anthor, Orator, and

Third Lecture:
"THOMAS MOORE, the Poet."

TICKETS-1s. 3d. for each Lecture; can be had. of the Members of the Committee, and at the following places:—Sadlier's, Prince's Music Store, Phelan's, Dalhousie Square; from the Librarian, at St. Patrick's Hall, and at the Door on the Evening of the Lectures. November 13, 1856.

GRAND RAILWAY CELEBRATION!

----M'DUNNOUGH; MUR7/ & CO:037/200 INVITE visitors to INSPECT their splendid SILK SHAWL and OLOAK; R()OMS, (where will be found the choicest Goods from Lyons, Paris, and London.

185, Notre Dame Street (East End) Montreal.

respective subjects at Naples. "To prevent misconstruction, it will not be sent to the Neapolitan waters, and any act of intervention in the internal affairs of Naples, of hostility to her, or of can encouragement to revolutionary designs, is expressly disclaimed,

The Journal de Dresde has a Paris letter, in which it is stated that the meeting of the Congress is not only not fixed, but it is doubtful if it

will take place at all.
SECRET SOCIETIES.—It is rumored that a good deal of agitation has recently occurred in

to have lasted the whole of September. The tier is disposed of. It is also affirmed that while arrest of a repres de justice led to the discovery of the existence of a new and very dangerous so- as to the advisability of delay, coolness exists beciety of The project attributed to these conspirators was nothing less than the destruction by fire of the crops of corn, &c., and of houses, and the extermination of "aristocrats, Priests, and the rich." The mot d'ordre proceeded from Poitiers. The result of these denunciations was the arrest of sixty persons near the canton of Thouars. The accused are affiliated in the society known as the." Marianne."

After the last affair at Angers all communications in writing and all meetings were interdicted to the Marianne of more than two, three, or, at most, four members, in order not to attract attention. All internal quarrels were rigorously prohibited. They were to salute each other with seemingly careless manner, the right hand on their breast. The sign of recognition was by known only to the centurions.

When the persons just mentioned were arrested the canton became much agitated; the wives instantly let them go. It is said that the gendarmes were forced to yield them up, and with some difficulty kept themselves from being disarmed. The agitation increased, and a large band gathered together tumultuously at Briou. The Prefect put himself in movement with the have any great objection to the plan? gendarmes of Bressiures, Chiche, and Geais, and was accompanied by the Procureur-General. On arriving at Briou, the revolters at first showed signs of resistance, but in a short time were dispersed, and they took refuge in the fields and woods. The prisoners have been tried and senclass, who is sentenced to a year's imprisonment, for having made use of seditious language against the government. The high price of food is, no doubt, the immediate cause of those disturbances, but it is evident that such associations as the Marianne, and others which depend on it, profit by every circumstance to advance the main object they have in view.

Fresh arrests appear to have been made in the Faubourg St. Antoine within the last few days. They have nothing to do with politics, but are attributable to the strike which has taken place in an establishment of that quarter, and which menaces to extend to others .- Times Correspondent.

ORIGIN OF THE TERM 'CANARD.'-It has been common for some time past, both here and across the channel, to call an improbable story a Canard. M. Quetelet, in the Annuaire de l'Academie, amusingly states the origin of the term :- 'To give a sly hit at the ridiculous pieces of intelligence which the journals were in the habit of publishing every morning, Cornelissen stated that an interesting experiment had just been made, calculated to prove the extraordinary voracity of ducks. Twenty of these birds had been placed together, and one of them having been killed and cut up into the smallest possible pieces, feathers and all, and thrown to the other 19, was most gluttonously gobbled up in an exceedingly brief space of time. Another was then taken from the 19, and being chopped small like its predecessor, was served up to the 18, and at once devoured like the other; and so on to the last, who thus was placed in the position of having eaten his 19 companions in a wonderfully short time. All this, most pleasantly narrated, obtained a success which the writer was far from anticipating, for the story ran the round of all the journals of Europe. It then became almost forgotten for about a score of years, when it came back from America with amplifications which it did not boast of at the commencement, and with a regular certificate of the autopsy of the body of the surviving bird, whose cesophagus was declared to have been found seriously injured.

SPAIN.

Private accounts from Madrid speak of another ministerial crisis, the object of which is to get rid of Narvaez, who is but the step-stone to Absolutism. The Queen shows a firm determination to get rid of every sort of check, and the convention on which Narvaez now retains power is in complete submission to her will and the real

Another private letter states that a quantity of arms and ammunition had been discovered in one of the faubourgs of Madrid.

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territory, only upon the demand of Turkey, affirming that she occupies it by virtue of a treaty the occupation to be absolutely necessary until tholics is but five! the department of the Deux-Sevres. It is said the important question of the Bessarabian fron-England, Austria, and Turkey are of one mind tween Austria and France, which has pressed for an immediate evacuation in somewhat offensive

In more than one of my recent letters it has been hinted that the relations between Austria and France are not so satisfactory as they were and it is now in my power to speak more plainly on the subject. This government strongly suspects that there is something passing between France and Russia, or rather between Count Walewski and Prince Cortschakoff, which is kept from the knowledge of Austria and England. The foregoing intelligence is from an excellent source, but still undue importance must not be attached to it, as it is somewhat difficult to believe the left hand, placing at the same time, and in a that the Emperor of the French can be such a short-sighted politician as to think of playing our due meed of justice. England false. That the French Government is touching each other's hand three times, pressing getting somewhat tired of its alliance with a the lower joint of the middle finger, and pronouncing the word "Lyon" with the lips half decision appears probable enough, but my comclosed. If they perceived or suspected that they mon sense tells me that the maintenance of the were heard, they were to separate with the words alliance with England must be of the very high-"It is not here," (il fait chaud ici.) The asso- est importance to Napoleon. While writing, it ciation is divided into tens and hundreds and, as occurs to me that Austria is a Power which is was the case in previous societies, the affiliated not over-scrupulous in respect to the means which only know the chief of their section. A canton she employs to attain her ends, and it is just posis placed under the immediate direction of a chief, sible that she affects to distrust France in order to shake the confidence of England in that Power. Before this subject is quitted, it must be stated that more than one foreign diplomatist is inclined of the prisoners ran crying through the villages; to believe that a project for a future alliance beand a number of peasants, armed with pitchforks, tween France and Russia (or rather between threatened destruction if the gendarmes did not Napoleon 111. and Alexander II.) has already been brought forward. If Russia proposed to place, the young Duke of Leuchtenberg (now known in Russia as Prince Romanoffski) on the throne of the united provinces of Moldavia and Wallachia, would the Emperor of the French

ITALY.

THE NEAPOLITAN QUESTION.—The English squadron had not been met with since its departure from Ajaccio.

The Ost. Deutsche Post pretends that England has asked, and obtained; a reunion of 'the tenced to various penalties by the tribunals. naval squadrons as the minimum preliminary to not incite them to revolt; on the contrary, he used Among them is said to be a person of superior more decided action, reserving, however, to her every argument which Faith could supply to reconclass who is sentenced to a year's imprisonment. self the adoption of ulterior measures independently of France.

The Morning Chronicle reports from Paris, under date Tuesday evening, that in official circles it is more plainly stated that the Neapolitan

difficulty is satisfactorily arranged. The withdrawal even of the French and English Embassies will, it is said, give King Ferdinand the air of being free from pressure.

The proclamation to be issued by his Majesty will, it is boasted, go much further than public opinion expects.

An autograph letter from the Emperor of Russia, counselling the King to beware of England, and to follow the advice of the Emperor Napoleon, is said to have finally determined King Ferdinand as to his course.

The Times Paris correspondent says that reports are in circulation regarding Count Walew-ski, to which of course I cannot give credence, but which still mark the universal impression that, in some way or other, he is bound to support the interests of Ferdinand II. Of course, these reports have been more rife since certain agents have visited Paris within the last few momths. One fact is pretty clear, that the foreign policy of France has been more disposed to support the assumptions of the King than the demands of the people of Naples. His Majesty still maintains his confidence and his pleasantry in speaking of the Allies, and on a recent occasion is said to lance. have presented the Hereditary Prince as "King" of the Two Sicilies, by the grace of England and of France."

TUSCANY.

It is generally reported that the Grand Duke is disposed to grant concessions to his subjects.

The Leipsic Gazette states that Baron Kissellef, the Russian ambassador at Rome, has been charged to call the attention of the Neapolitan government to the consequence of persisting in its present course.

The Independence says that the Mazzinian party are very restless.

RUSSIA.

The Russian Government has set an example to England. By an imperial ukase the Catholic and Protestant chaplains attached to the Russian as regards state pay, &c., with those of the Greek sons who seemed not to have met for some time be-Church. INDIA.

CATHOLIC OFFICERS IN THE INDIAN ARMY. -The Madras Examiner of the 12th of Augood business; and I tell you what I believe there's of British-born Catholics in the military service to be an opening there!"—Boston Courier:

POREIGE INTELLIGENCE
The Times Pairs correspondent sys the Mary
set seals of Teal and the spirite plant of some or the sealing of the sealing agreement between the Holy See, France, and Austria, the Legations now occupied by Austria find the Legation in the Legation of Callon for the Leg by Austria gives rise to many rumors and com- lic; of 312 second lieutenants and cornets, only ments. Austria, it is said, will evacuate the three Catholics! of 76 surgeons, none Catholic; of 161 assistant-surgeons, only one Catholic; of 10 veterinary surgeons, one Catholic. Of the itithes") Now the tithes were the law of Bigland with the Porte. The Austrian journals declare total 2,074 European officers, the number of Ca-

Whatever official purpose this return may be made to serve, it is the best possible proof that can be urged against "the scandalous exclusiveness," to use our Madras contemporary's words, "of the Court of Directors in shutting out Catholic gentlemen from their military service."

But if the object of the return be to justify the small measure of justice dealt to Catholics by the resolution of the government of India of the Catholic subjects of the government, with the number of Protestants; and the amount of pecuniary support derived by the Ministers of both clung to him. the Churches from the state—not that we claim an equality in the enjoyment of the "loaves and fishes? of the state, but we claim to be dealt fairly by; and if Englishmen are real lovers of

If a return of this sort had been published under this presidency, with the implied object of deceiving the world, we should have requested the military authorities to follow it up by another, showing the entire number of European Catholics in the military service, private soldiers as well as officers; and we should have endeavored to obtain a corresponding return of Protestants, and, by comparison, proved the manifest injustice which the Catholics suffer by the prejudices of authority -Bombay Catholic Examiner.

THE NEGROES' TRUE FRIENDS .- At the close of the sixteenth century, Father Alphonse de Sandoval, a Jesuit, devoted himself entirely to the good of the negro slaves, but in his labours, devotedness and care of those unfortunate men was far surpassed by his successor, the blessed Peter Claver, whose wonderful life has so recently been set before us as a model. From 1615 to 1650 this apostolic man was, to use his own language the slave of the slave. . He boarded the slavers that came to Carthagena before they came to land, in order to console the poor African be tended the sick, instructed all. Landed and placed in the shops for sale, they were still his care: sold on plantations or in the city he visited them , regularly; his church was theirs alone; the rich whites had plenty to minister to them, he was the priest, the friend, the slave of the poor negro. He them refreshments, amusements for their holidays, he superintended their whole conduct, was ever interceding for them with their masters. Far from the conduct of the modern friends of the black, he did power was unlimited. He seemed to haunt the city like a very spirit. If the wild music which they brought from Africa tempted the negroes to join in the lascivious dance/ the Fathers' form suddenly appeared among them and they fled at his approach.— Nay, it happened at times, that if a negro approached a negress in the streets, and words of evil intent were spoken between them, all on a sudden with the cry Father Claver is coming!" they would break away from each other, though the bystanders looked around and saw no Father Claver there. When the lash was about to descend mercilessly on the trembling slave. as though he knew by instinct where his negroes were suffering, his appearance arrested the uplifted arm.-Wherever a poor outcast slave lay neglected in but or hovel or by the way-side, his all-seeing charity discovered him and bore him in his arms to some hospital. His mighty example ennobled more slaves, li-berated more, exalted more than all the societies ever rected for the amelioration of the condition of the black. Color was forgotton the slave submissive to his master, won respect; the brutal master forbore to ill treat one whom a Claver held in respect. Almost at the same time a mulatto was the object of the Lima. The blessed Martin Porras, a lay brother of the order of St. Dominic, was the son of a negress; but in spite of his color, ignoble birth, and humble capacity, he acquired by the influence of his virtues an unlimited power over the minds of men. But he never forgot his origin; he was a poor mulatto; infirmarian in the hospital, he always sought to humble himself to all; of his mother's enslaved race he was ever the friend, the consoler and the guide. His example was not without its effect; men who revered Porras on bended knee as a living temple of the Holy.

Ghost, could not but treat their negroes with forbear-Touching was the case of two young ladies redeemed by the exertions of Bishop England. A planter purchased a very light mulatto girl, of excellent disposition, manners and education; he was soon won by her good qualities and married her, but unfortu-nately neglected to make out her manumission in due form of law. She died previously to him, having borne two daughters, who were educated at the Ursuline Convent at Charleston. On their father's death, these young ladies, elegant, virtuous, accomplished, entered into possession of their father's property, but a distant relative discovering the fact that their mother had never been legally freed, claimed not only the property but the ladies themselves. They were in the eye of the law, slaves, and part of their father's estate. Using all his legal rights, he exposed the ladies for sale, and the Catholics, headed by their bishop, raised means to purchase and free them.

A SMART Suggestion -One of our friends was coming from New York in the cars, the other night, army are benceforth placed on an equal footing and was amused at the interview between two per-

> Well, said one, after the first salutation, "what

should attain in the latter days, they would fling off the yoke—(A. Voice—"Of the Parsons"—the yoke of superstition, and obtain the freedom—(Same Voice—"From titles")—of the Gospel. The country was suffering deeply from—(Voices—"From the titles was the law of Flightnian

tic), woman worship—the new-fangled doctrine of the Roman apostacy. the Roman apostacy.

Here there was an ominous hush, succeeded by a more ominous yet indescribable kind of noise. The parties behind were closing in, and those before were flushing and breathing strongly. At the words "woman worship," there was a perfect heave forward of the whole mass, a woman's voice crying "Naove whuire, banathe!"-Blessed and Holy Virgin! The speaker, was evidently drawing to a crisis. | Several sods, some turf, a few black potatoes, had been flung, 28th Feb. last, it might be baffled in an instant but an absolute hurricane of missiles, none of a dan by a comparison of the numerical strength of the gerous description, however, were flying round him, immediately after the favorite expression of "Roman apostacy" had been uttered.

but the country was suffering deeply from the reign

of falsehood, the worship of stocks and stones (and

now Mr. Salmer waxed into a warmth quite prophe-

Mrs. Salmer now felt a little nervous, and she There was a rush; and shricks, cries, and curses

filled the little home where sanctity had so long rested Mr. Salmer's hour appeared to have come. The man who was mentioned as having, been sented on the first step of the ascent had never stirred fair play, and not mere charlatans, we say that till now. He stood up majestically, and, opening his we have been grievously wronged in being denied old arms in front of the crowd, he waved them back. "Don't touch him; boys—don't touch him—don't hurt the name of the ould spot where your grandfathers knelt down to pray. Mr. Salmer," said he, turning to the Parson, "you're v sthranger a most, in this place, but mind me, not near such a sthranger as you think Take the advice of grey hair, and go home wid your

lady. Open the way there! Salmer looked, but 'twas not thankfully. His eyes seemed to inquire; but he answered that he was engaged in the work of God, and would die a martyr. "Much better for you, Mr. Salmer, to die a Bishop -'deed it is. Halk'ee, Sir; the sweat of that crowd put bread and butther on your table to-day, while they wur atin' lumpers or India male thimselves; an' they gev you this nothin'. Now don't be unraysonit may satisfy your mind to abuse 'em; but you ought to be contint wid riding in a carriage out o' their earnin's."

'I'm bound to save their immortal souls !" Oh l'as tur as that, don't be foolish. If you wish to save sowls-you say you kem' from England-that wants sowls to be saved very much. Thry your hand wid the colliers, that don't know the name o' God; thry your hand wid the fact ries, that don't know the manin' o' virtue; thry you hand wid the counthrypeople, an' tuche 'em the Christian law o' marriage; or thry your hand wid the pious and larned Clargymen of your own cloth, that's comin' over to the ould Church, as fast as hope. Now charity begins at home, you know, Mr. Salmer : I show'd you your ground; but you'll get a bigger name from disturbin' the pace at Kinmacarra!"

"Joram, my dear, leave this wretched place," said Mrs: Salmer:

"Never," said Mr. Salmer; "I'll not be put down by an agent of the Priest's!" "Take your wife's advice," said many voices. "Go

home now, you've got enough!" "Tally high, ho, fat pork !- tally high ho, on Fri-

"The Priests--" said Mr. Salmer. "Go home," roared the crowd. "The Priests, I say-"
"Hould your tongue," roared the crowd.

swept away by the crowd.

"I must and shall-There were no resisting this any longer: and the unfortunate "Jumpers," male and female, were

A DISSENTING MINISTER ON CATHOLIC MORALITY .-The observations of a candid traveller, Mr. S. Laing, attest the superiority of the Catholic to the Protestant population of Germany, in point of morality. The official evidence collected by Dr. Forbes establishes the same fact with regard to Ireland, in a man ner so striking and incontrovertible, that I only regret I cannot now transfer his words to your columns. As your correspondent in Germany has ably observed the political and social circumstances of different countries are so various, that it is hard sometimes to say how much is the effect of religion, and how much of institutions. But there cannot be a fairer way of comparing two systems, than by seeing their effects in the same race of men. In addition to the evidence of the Protestant gentlemen, I am now about to adduce that of an unsuspected witness, Dr. L. Alexander, a Scotch Calvinistic minister (author, I believe of several controversial anti-Catholic publications) on the subject of the morality of the Catholic and Protestant cantons of Switzerland. In his tour, after stating that "Viewed as a whole, Catholic Switzer-land is inferior to Protestant Switzerland in respect of popular education," he says, "In one very impor-tant respect, however, the Catholics of Switzerland have the advantage over the Protestants: they are both better instructed in the principles of their religion, and have a sincerer reverence for it, than can be affirmed of the Protestants in respect of theirs. There is another respect," he continues, "in which I have reason to believe that the Roman Catholic population of Switzerland have the advantage over the Protestant; and that is, in general morality. When the different cantons are compared among themselves. the palm of superiority must (Lunderstand) be accorded to the Catholic over the Protestant cantons." Striking testimony from a Protestant! Sir Hum-phrey Davy had long ago given evidence to the same effect. I may mention, before concluding, that Mr. Hilliard, an American Protestant gentleman, whose work on Italy is referred to in very flattering terms by Lord Mahon, in his lecture on Rome, bears witness to the virtue of the Italian peasantry "in the matter of chastity," and attributes it to the beneficial influence of Confession. Dr. Forbes considers the remarkable superiority of the Irish in this respect to be attributable to the same causen. Dr. Hengstenberg, a celebrated German Lutheran, Professor at Berlin, has lately publicly expressed his regret at "the de-plorable discontinuance of private confession in the Lutheran Church," and advocates its re-introduction. The same opinion, we are informed by the Hamburg News, has been expressed by the General Conference of the Lutheran Communities, in favor of the reestablishment of auricular confession.

Sheridan being asked what wine he liked best, replied, "The wine of other people."

3. Me: : Lengther: 713713 ATT. ULTRA-PROTESTANT.

THE LAST Hours of AN: ULTRA-PROTESTANT.

Thomas Paine, born in Norfolkshire, England, on the
29th of January, 1737; was successively a staymaker. a political writer in America, an envoy from Congress to Llouis, XVI., and finally, representative of Calais at the National Convention. This cosmopolitan philosopher, who did not even speak French, nevertheless sat as judge on the king, whose favour he had gone to seek eleven years before. Returning to private life, Paine wrote in France his infamous work, "The Age, of Reason," in which he attacks revelation; and preaches up natural religion. His dissolute life having discredited him at Paris, he returned to the United States, at the commencement of the present century. Here he published works hestile to religion, and died, consumed by his debaucheries, at Greenwich Village, near New York, on the 8th of June, 1809.

8th of June, 1809.

A fortnight before his death, the philosopher, seeing himself abandoned by his physicians, was plunged into a gloomy despair. Amid the silence of the night, he was heard crying. "Lord! help me! Hy God, what have I done to suffer so? But there is no God. Yet if there is a God, what will become of me?". He could not bear to be left alone, and begged to have at least a child near the bed, in which he wallowed in abject filth. Seeking new remedies in every direction, Paine saw a Shaking Quakeress, whom Father Fenwick had haptized some weeks before; and she told him that no one but a Catholic priest could do himlany good. The wretched freethinker, who cared only for his body, immediately believed that a priest might prolong for a few days his wretched existence; and he immediately sent for Father Fenwick. The latter, who was then only twenty six years of age, dreaded his own inexperience, and begged his colleague, Father Konimann, to accompany him, and the two Jesuits proceeded to the house of the infidel." But as soon as Paine saw his error—as soon as he heard his pious visitors speak to him of his soul, instead of prescribing a remedy for his physical evils, he imperiously silenced them, refused to listen, and ordered them out of the room. "Paine was roused into a fury," wrote Father Fenwick, giving an account of this interview: "he gritted his teeth, twisted and turned himself several times in his bed, uttering all the while the hitterest imprecations. I firmly believe, such was the rage in which he was in at this time, that if he had had a pistol, he would have shot one of us; for he conducted himself more like a mad-man than a rational creature. Begone, says he, and trouble me no more. I was in peace, he continued, 'till you came. Away with you, and your God, too; leave the room instantly: all that you have uttered are lies—filthlies; and if I had a little more time I would prove it. as I did about your impostor, Jesus Christ.' go, said I, then, to Father Konimann: 'we have nothing more to do here.' He seems to be entirely abandoned by God !'"

Thomas Paine soon expired, in the anguish of despair, having repulsed the ministers of Protestantism as obstinately as he drove away the Catholic priests. For him, as for Voltaire, death was the most fearful of trials, and the recollection of their blas-phemies haunted both in their last moments, and made them endure by anticipation the tortures of another life. They knew only remorse, for their pride closed the way to repentance. In both cases, priests came with unequalled charity to save these souls from the flames of hell; for priestly devotedness braves the outrages of the dying infidel, as it does the miasma of contagion at the bed of the plague-stricken. In France, Voltaire has lost the glitter of his popularity; but in America, the wide spread sect of infidels more and more honor the memory of Paine, as the greatest benefactor of humanity. The anniversary of his birth is celebrated by the partisans of his impiety. They assemble at gorgeous banquets and festivities: ladies, whole families, take part in these glorifics enilaren. tions of atheism. They drink to the extinction of all religions, to the overthrow of all priesthood, and, blaspheming the name of God, dance on the very threshold of eternity."

. Death-bed of Tom Paine. Extract from a letter of Bishop Fenwick to his brother in Georgetown College. U. S. Catholic Magazine, v. 558. The Biographic Universelle mentions briefly his interview with two-Catholic priests.

A HIBERNIAN IDEA OF A GOOD MAN. -- In the last six weeks nearly 15,000 foreigners have been naturalized in the city of New York. A very few appears of their own accord, but nearly all are introduced by Democratic politicians, by whom the expenses of the operation are paid. Amusing scenes frequently occur t the examination; for instance:

Judge-Do you know O'Brien? Witness-Yes, sir.

Judge—How long has he been in this country? Witness—A little over five years.
Judge—Is he a man of good moral character? Witness, (quite bewildered)-Sure, your honor. (

don't know what moral character manes. Judge—well, sir, I will talk more plainly to you.— Does O'Brien stand fair before the community? Witness (completely non plussed)-By my sowl. I

lou't apprehend your maning, your honor. Judge (rather irritated)—I mean to ask you, sir, if O'Brien, the person who wants to be a citizen, and for whom you are a witness, is a good man or not?

Witness-Oh! why didn't you ax me that way before? To be sure he is a good man. Sure and I've seen him in ten fights, during the last two years, and every time he licked his man.

EDMUND BURKE.—It has been frequently surmised, and even publicly stated, that there are grounds for believing that the distinguished Irishman and orator, Edmund Burke, died a Catholic. Unfortunately there is no foundation for any such suspicion. His mother, it is true, was a Catholic, being a member of the old Irish family of Nagle; and it is equally true that throughout life the son was on intimate terms with several Catholic Priests, and among others, with the late Rev. Mr. Coombes, a learned member of the Benedictine Order, who died at St. Gregory's College, Downside, about six or seven years ago. The latter gentleman, in answer to a question put to him by a distinguished member of the English Hierarchy, distinctly averred that such was not the case, though we believe that we are right in asserting that he had several interviews with a Catholic Priest at Bath in the commencement of his last illness.

Thirteen married gentlemen, who, within the last week or so, have been convicted of having smoked in their own dining-rooms, have been severally fined a new bonnet, and in default, have been committed to the hard labor of taking out their wives for an afternoon's shopping .- Punch. ැරු අපදනයකේ මයිසි වී

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"Johnny, my son, do you know that you have broken the Sabbath?" "Yes, daddy," said his little sister, "and mother's big iron pot, too, in five or six pieces."

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