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CATHOLIC CHRONICLE.

VOL. VII.

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No. 20.

CARDINAL WISEMAN'S

"RECOLLECTIONS OF THE FOUR LAST POPES."

His Eminence the Cardinal Archbishop of Westminster delivered a lecture lately at Midleton Hall, Islington, under the auspices of the Islington Catholic Popular Club, the subject being his own recollections of the four last Popes. His Eminence observed that he was very anxious to explain, at the outset, that the lecture would have nothing of a controversial or political character, but would be restricted to his own personal reminiscences of the Pontiffs he referred to. His recollections embraced the Pontificates of five Popes (including the present one); and the first he remembered was one who had now passed away from the memory of most persons: one who was truly a great, because a good and holy man: great in every sense of the word: even great before the world as he was before those who knew him best—Pope Pius VII.—Scarcely had he been re-seated on his throne, when one of his first thoughts was to restore to the English the Catholic College, which they had possessed for 300 years, but of which they had been deprived by the French Revolution.—It was still, however, the property of the Pontiff (never having been alienated entirely), but it was a bare house, stripped of everything, the property having been in every way ill-used and badly administered; yet, such as it was, it was a great gift; and, no sooner had the preparations been made for the reception of students, than it was his (Cardinal Wiseman's) happy lot to be accepted as one of the first volunteers to re-open that once flourishing establishment, forty of whose ancient students had laid down their lives in this country in defence of the Faith. (Cheers.) It was naturally the first thought of every one arriving in Rome, especially one whose errand was his devoting himself to ecclesiastical studies under the shadow of the throne of St. Peter, to seek the feet of the Holy Pontiff, and to receive his blessing. "There was no need (said the Cardinal) asking the privilege; it was prepared for us: orders had been given that so soon as we arrived we should receive his blessing. Accordingly, in December, 1818, so many of the students as could be furnished with their college costume, were led to the Quirinal Palace, where Pius VII. resided; and there we had the honor of kneeling at his feet, kissing his foot, and receiving his blessing, conferred as it was with that fullness of heart with which he always spoke to those who approached him. There could hardly ever have been a Pope dearer to the hearts of Catholics.—He had been torn from his States, and exposed to the greatest indignities; he had suffered with meekness; and governed the Church, even while barred up in prison, with wonderful prudence and wisdom. He was a man who had been tried in the furnace of tribulation; who had shown himself equally great in prosperity and adversity; a man to be revered for his many virtues. He was revered, even in England; his calamities had in a great degree, been owing to his refusal to join in an anti-English league, and he had shown an affectionate feeling towards this country, which had shown a noble and generous sympathy for him in his sufferings. He had been a Confessor for the Faith, and reminded us of some hero of the ancient Church. His very appearance struck us at once as that of a man of the deepest virtue and holiness of life. It was impossible to see him engaged in high Ecclesiastical functions without being struck by his peculiar appearance. He was then a very old man, in his eightieth year, bent with age, but at the same time with a cheerful expression of countenance, which had been most happily caught by Sir Thomas Lawrence in his portrait of the Pontiff, now at Windsor.—But in great Ecclesiastical functions, especially on Corpus Christi, no painter's art could ever have realised the ideal of beautiful and venerable devotion which the Pontiff's countenance presented. Though past the age of eighty, there was not a white hair on his head; captivity and disaster had not cast a single flake of snow on that venerable head; and when he (Cardinal Wiseman) saw him borne along—carrying the Blessed Sacrament—kneeling before It in an attitude of prayer, his flowing black hair borne behind him in the wind; his countenance expressive of almost ecstatic adoration; it was something which one who ever beheld, could never forget! There was a charm about the Pontiff: it was impossible to describe. Often the students used to meet him in his daily walk; for regularly at evening he proceeded to the gate nearest his palace, and leaving his carriage used to walk cheerfully along the public road, ready to give his blessing to every passer-by—an opportunity of which many took advantage for the purpose of receiving it—bestowed, as it always was, most affectionately. The Pontiff was accustomed to pass his leisure evenings in the society of four or five intimate friends; men eminent in various departments of literature or art; Canova, the great sculptor, being always among them; and Cardinal Testa, who had known Buffon, and the other great scientific men of France before the Revo-

lution, and had suffered a severe imprisonment rather than take the oath imposed on the Clergy by the Revolutionary Government. Such were the Pontiff's familiar associates, and the Pope had himself told Cardinal Testa that his elevation to the Pontificate had been more than once foretold in early life; on one occasion, by his mother, who died in the odor of sanctity. The Pope, when a simple monk, was highly esteemed by the previous Pope, Pius VI., who on one occasion, while Cardinal, was driving him out, when a man having the appearance of a common workman, put his head in at the carriage window, and said: "Two Popes—first you, then he;" and then vanished. One incident in the life of Pius VII. was most remarkable, in connection with the present Pontiff. A youth of noble birth applied to be admitted into the Pope's body guard, and was at first accepted, but afterwards rejected by Count Barberini, the General, on account of his being subject to epileptic fits. The Pope sympathized with the young man in his sorrow at his rejection, and at last said to him, "Enter the Church: if you do, I promise you that you shall never have a recurrence of the visitation." The youth did so; and Count Barberini lived to command his body guard, for he was Pius IX.—(Cheers.) The Cardinal then said he would mention an incident to show the feelings of Pope Pius VII. towards the English Catholics. In 1820, the present church at Moorfields was erected, and Dr. Gradwell, then Rector of the English College, received a drawing of it, and showed it to the Holy Father, who was much delighted, and said, "I must send a present. Bring me the chalice given me by the Chapter of Mexico."—This was a most costly chalice of pure gold, and studded with pearls. It was observed, that owing to the spoils of the Revolution, this was the only really valuable article of church plate retained by the Holy See. "Never mind that," said the Pope, "nothing is too good for the English Catholics." (Cheers.) His Eminence having alluded to the death of the Pontiff, paid a tribute of respect to his great Minister of State, Cardinal Gonsalvi, whose exertions at the Congress of Vienna had been successful in preserving to the Holy See the "Four Legations" (as they were called—the most beautiful portion of the States of the Church), of which there had been a design to deprive the Papal Government. The Cardinal was a most accomplished man, and of surpassing ability. Lord Castlereagh said of him, at the Congress—"He is our master. We are but scholars compared to him." Yet he was a man as amiable as he was able, and a kindly smile played around his lips, while his eyes were keen and penetrating as though they read the thoughts and searched the hearts of those who addressed him. Notwithstanding the unfavorable circumstances under which Cardinal Gonsalvi resumed the administration of affairs under Pope Pius VII., he brought them into a better state, and restored the revenues by his wise government. He resigned when Pius VII. died, and retired from public life; died not long after, and left all his possessions to purposes of charity, after providing for those who had claims upon him. Cardinal Della Genga succeeded to the Papacy on the 28th September, 1823, and was named Leo XII. Previously to his elevation his health had been deplorable, so that he had been confined to his room, and could not take exercise. The Cardinal described how he had first seen the Pontiff on the occasion of his coronation, and especially how he recollected the expression of his countenance at the simple but significant ceremony of burning a piece of tow before the Papal Throne, accompanied by the repetition of these words, "Sic transit gloria mundi."—So fades away the glory of the world! "Never," said the Cardinal, "shall I forget the expression of solemn feeling which at that moment marked the countenance of the Pontiff. His face was sickly, but bore a most beautiful expression. His elevation to the Pontificate had been foreshadowed a long time before it occurred, even before he was in Holy Orders. He had suddenly received from Pius VII. a command to prepare for consecration as Archbishop, in order to proceed to Vienna as Papal Nuncio. Overwhelmed with confusion the young man fell at the Pope's feet, and implored him to withhold the dignity, but the Holy Father imposed obedience; and taking his own white cap (which it is the exclusive privilege of the Sovereign Pontiff to wear), placed it solemnly on his head; observing expressively, "See, I place this upon your head." The young man obeyed, and became the pious and exemplary Leo XII. On one occasion, after giving audiences until the evening had arrived, the Pontiff went to the Hospital of the Deaf and Dumb, where he knew an examination was proceeding, presided himself, and distributed medals or prizes among the poor creatures. On other occasions he had gone himself to the hospital, and himself tasted every article of diet, and looked minutely into all the arrangements, and he had himself originated the reforms of the Santo Spirito, the great hospital of Rome. The Holy Father was always ready to undergo any fatigue when good

was to be done; he was a man of extraordinary piety, and of most edifying life, and reminded people of St. Charles Borromeo and other saintly Prelates. On one occasion, the Pontiff came on a visit to the English College, conversed familiarly with the students, and told them his own manner of life. He rose at five, or earlier, performed his devotions, and offered the Adorable Sacrifice; then took a cup of chocolate (without anything to eat), then gave audiences and transacted business until noon, when, for the first time he ate anything,—it was usually only a little salt fish—his first daily meal. Such was the ascetic life of this saintly Pontiff, who warmly encouraged learning, and had most kindly promoted the studies of many who remembered him with gratitude, as he (Cardinal Wiseman) himself did, on that account. The Pontiff had foreseen his own death, and written his own epitaph not long before, to this effect:—"Commending myself suppliantly to Leo the Great, my noble Patron, I, Leo XII., his humble client, have chosen to put myself at his sacred feet, the meanest inheritor of his great name." And accordingly he was buried next to the tomb of the great St. Leo. He was succeeded by one who only wanted length of days to be as distinguished as any of his predecessors—Pius VIII.—who had been entrusted with the administration of the Church by Pius VII. during his captivity. He was very learned, having aided Divote in the great work on Canon Law, and he had likewise a great zeal for Scriptural learning. He said to me (observed the Cardinal) at my first audience, "Continue your Biblical studies; they are most important;" and this the Pope repeated with great earnestness; he at that time being aware that Professor Jahn of Vienna had published some most learned works on Biblical literature, but tainted with Rationalism, and the Pontiff had already exerted himself with a view to counteract the mischief, having caused certain of the Professor's works to be expurgated and republished, and he himself revising the proofs. In 1830, when the late Right Rev. Dr. Baggs held his thesis for the diploma of D.D., he (Cardinal Wiseman) had written an Introduction, designed to show that the progress of science, instead of injuring the evidences of Christianity, favored them: the Pope had perused it with great interest, saying—"You have proved that the spoils of the Philistines belong to the people of God! continue in that course of study." So encouraged, he (Cardinal Wiseman) did so, and the result was his Lecture on "The Connection between Science and Revealed Religion" (loud cheers). He mentioned this circumstance to show what a lively interest the Pontiffs took in literature, and especially in sacred learning (cheers). The Cardinal then passed on to Gregory XVI., who, he said, was not at first sight so striking as his predecessors; but when he conversed, his countenance lighted up, and he talked with remarkable intelligence and learning, and a graciousness which made it impossible not to love him. He was chosen February 2nd, 1831, and had, when Cardinal Capellane and Prefect of Propaganda, taken a deep interest in a work which he (Cardinal Wiseman) was publishing, on "the Failure of Protestant Missions," a work of which the Cardinal Prefect had himself revised the proofs, until, before its completion, he was chosen Pope; and he had said pleasantly to him at his first audience, "Now, you must revise your own proofs" (a laugh). These incidents showed what a lively attention the Popes paid to the most minute matters regarding religion and learning, and how familiar they were with all who approached them (cheers). They were ever ready to encourage learning; and it moved him (Cardinal Wiseman) to indignation to hear people talk and write of the "arrogance" of the Pontiffs, or of their indifference to ignorance (cheers). Of this particular Pontiff, Gregory XVI., he could not say more, since his feelings towards him were those of such warm and personal gratitude that he could scarcely expect others to share or sympathize with him. He would say, however, that this Pontiff possessed in an eminent degree that which was the prerogative of all St. Peter's successors—that of an unrudded brow and a serene countenance; never moved by irritation nor clouded by depression, even under circumstances the most provoking or unpropitious (cheers). His object in this lecture had been to show the fatherly character of the Papal rule, and the familiar benignity which pervaded it. There were others in all parts of Europe who could, as he had done, narrate acts and incidents in the lives of these Pontiffs evincing how lively an interest they had taken in the pursuits and studies of all who approached them. This fatherly and kindly feeling was characteristic of the Holy See, as all could testify who had ever had the privilege of visiting it. Of the last Pontiff he had spoken briefly, from reasons that would be understood. Of the present occupant of St. Peter's Chair, he would only speak in music and in hymn (cheers). The Cardinal's "Hymn to the Pope" was then sung; the audience upstanding and uncovered, and the Cardinal retired amidst cordial cheering.

HISTORY OF THE TRACTARIAN MOVEMENT.

BY EDWARD G. KIRWAN BROWNE, (Late Protestant Curate of Bawdsey, Suffolk.)

(From the Cork Examiner.)

The movement of which Mr. Browne, himself a convert, has become the historian, is one of the most remarkable events of recent times.—The Anglican church has, for many generations, been able to boast of possessing prelates and divines of very distinguished ability, and not a few of great personal worth. The piety of such men as Bishops Ken and Jeremy Taylor in a past age, and Leigh Richmond, and others we could name, in later times, affords a pleasing subject for philanthropic contemplation. Believing themselves possessed of doctrinal truth, many Protestant ecclesiastics, individually estimable, felt desirous of imparting their doctrines to their brethren of the older faith. We ourselves recollect in our own early days, how the country was kept in a sort of chronic fever by incessant controversial skirmishes. "Popery" was looked on by a large class of its adversaries as a system of such hopeless and defenceless absurdity, that a constant fusillade from expert and flippant parsons, well made up in the common places of controversy, must infallibly bring it to the dust.—Making every allowance for good intentions on the part of our assailants, it must be owned that their incessant assaults were at once impertinent and tormenting. There was a staff of anti-Catholic preachers who roved from town to town, and whose memories were abundantly stored with all sorts of weapons against the Catholic faith, from the dexterous and insidious argument, which at least was plausible, down to the trashy sophism which excited the hearer's doubt, whether it could really impose on the persons who employed it. The heroes of the crusade were—Messieurs Daly and Singer (since made bishops), Pope, Wingfield, Mortimer O'Sullivan, and some others, who unquestionably numbered amongst them men of very remarkable powers of eloquence.

There was, and is, in this crusade, a division of service. The talking part of the affair devolves chiefly on the Irish parsons. The financial part devolves on their credulous allies in England. When the bank of Sir John Dean Paul, Strahan, & Co. became insolvent, in consequence of the dishonesty of the firm, it appeared (we quote from the Record, an excellent authority on such a matter), that "the principal sufferer among the societies was the Irish Church Mission." "This society," continued the Record, "makes monthly payments to its agents, which payments amount to nearly £3,000 each month." Three thousand pounds a month!—Thirty-six thousand a-year enjoyed by one proselytising society alone! We have seen several of the printed attacks on the Catholic religion which this society circulates; and we can readily believe that the judicious distribution of the £36,000 per annum is far more efficacious as an engine of proselytising than the controversial platitudes, which the "mission" directs against Catholicity.

We have merely glanced at these matters to remind the reader of the incessant and energetic hostility of which the Catholic religion was, and is, the object. All that wealth, all that talent, all that influence could do, was brought to bear against it. Yet, despite the formidable force of this antagonism, the Irish people are unmoved by the voice of the controversial charmer; unless in those comparatively rare instances where the pressure of intolerable want has overcome the sufferer's constancy, and where his birthright has been consequently sold for a mess of pottage.

But whilst every engine of proselytism has thus been put in motion; whilst sincere and worthy men, and insincere traffickers in the honest fanaticism of others, have united for years in a noisy onslaught upon "Popery," what do we find going on all this time in the citadel of Protestantism? Our readers have doubtless seen, from time to time, that the Reverend Mrs So-and-so had deserted the Anglican religion for the Catholic; but until we read Mr. Browne's recent book, we were not aware of the number of the clerical converts. Mr. Browne gives a list of them, by which it appears that since the year 1842 no less than two hundred and fourteen Protestant ministers have become reconciled to the Catholic Church. Of these two hundred and fourteen, England has contributed 128, Ireland 3, Scotland three or four, while the rest (including the Right Rev. Dr. Ives, Protestant Bishop of Ohio) are furnished by America, and by the Continent.

Apart from any sectarian view of the case, such a multitude of clerical converts within a comparatively short period, must be regarded as an extraordinary phenomenon in the history of the human mind. From their clerical status, it must be presumed that they possessed at least average education. Some of them (namely, Newman, Manning, Faber, Ward, &c.) are men of lofty genius, profound erudition, and the deepest piety. All, so far as worldly interests were con-

cerned, had everything to lose, and nothing to gain, by their change of religion. Some of them incurred the bitterest privations. Mr. Browne mentions the case of a clerical convert in England who was driven to seek workhouse relief.—He mentions another who would have starved, but for the broken meat given him by some charitable Catholics. There were no rich societies with thirty-six thousand a-year to tempt them to exchange Anglicanism for Catholicity, or to alleviate the sufferings they incurred by their conversion. In no point, perhaps, is the contrast between the conversions made on both sides more remarkable than in this. It would be hard to show any person who has exchanged Catholicity for Protestantism in England or Ireland without acquiring some temporal benefit, either in possession or in prospect, by his change of creed.—Whereas the converts from Protestantism to Catholicity had, we repeat, everything temporal to lose, and nothing to gain. They lost social consideration; they lost their professional incomes; they lost, in some instances, the very means of existence. All this betokened sincerity and earnestness. Whereas nothing is more common amongst those persons whom the proselytizers in Ireland have entrapped, than penitent declarations that their conformity was insincere, and only adopted on the pressure of distress, for the purpose of obtaining some temporal relief.

A pious and religious Protestant, warmly attached to the church in which he has been born and educated, cannot easily conceive why this should be so. To the philosophic mind of Dr. Johnson, the solution revealed itself:—"A Protestant," said he, "who embraces Popery may be sincere; he parts with nothing; he only super-adds to what he already has. But when a Papist becomes a Protestant, he gives up so much that he had previously considered as sacred as anything that he retains—there is so much laceration of mind in such a conversion—that it can hardly be sincere and lasting." Boswell's Johnson. It is even so. To us the evidences that demonstrate the truth of Catholicity appear so strong, that if they could be shaken, the truth of Christianity would be involved in their overthrow. We cannot discover any consistent standing ground between Catholicity at the one extreme, and infidelity at the other.

We would recommend this consideration to the worthy and well-meaning persons who expend their energies in efforts to Protestantize the Irish people. To the frantic zealot, or the jobbing recipient of money extracted from the fanatical credulity of Exeter Hall, we of course make no appeal. But there is another consideration we would earnestly press on the attention of the conscientious portion of our adversaries. It is this—How do they know but that if they could succeed in inveigling the Irish into the religion of England, they might at the same time drag down our people to the level of moral degradation unhappily prevalent in England? We have the Earl of Shaftesbury quoting reports that demonstrate the widely-spread irreligion and immorality of the English masses. "A lady of sixty," says his lordship, "named Charlotte Kirkman, says—'Many women now have children at fifteen. I think bastardy almost as common now as a woman being in the family way by her husband.'" The same noble lord has stated that in one of the English districts which were disturbed in 1843, a working man's hall was opened on Sundays, in which 300 poor children were initiated into infidel and seditious principles. "A wild and satanic spirit" said his lordship, "is infused into the hearers." From a body of evidence relating to Yorkshire, Durham, Lancashire, North Staffordshire, and Cumberland, Lord Shaftesbury extracts the following replies of children—"James Taylor, eleven years old, has never heard of God; but has heard men say in the pit, God d—n them." A girl of eighteen years of age said, "I never heard of Christ at all." This was very common among children and young persons: "I never go to church or chapel;" and again—"I do not know who God is." The following evidence is from Halifax: "You have expressed surprise," says an employer, "at Thomas Mitchell not having heard of God; I judge that there are hereabouts very few colliers that have!"

It would be easy to multiply evidences. D'Israeli says in his preface to "Sybil," that infanticide is as commonly practised in England as it is on the banks of the Ganges. Dr. Forbes, physician to her Majesty's household; was surprised at the great contrast between the women of Ireland and of England in point of female virtue. The per centage of bastards in English workhouses being sixteen times greater than in the Irish.—(Dr. Forbes's Tour in Ireland, 1852.) And whilst the principle of private judgment on the Scripture has developed itself in numberless fantastic sects—some of which are shockingly immoral and impious—we have the authority of the late Religious Census, drawn up by order of the House of Commons, 28th Feb., 1843.

Government, for the appalling fact that in England there are 5,288,294 persons who do not attend any place of worship whatsoever.

Now Catholicity has preserved Ireland from this plague of infidelity and wickedness; while Protestantism has not preserved England from it. Our references to its existence afford a very inadequate notion of either its nature or its extent.

These considerations have arisen to our minds as we perused in the work of Mr. Browne the names of those English divines ("men" says Dr. Lushington, "of undoubted piety, of great learning, and of blameless lives,") who, after prolonged prayer and study, and after many a painful struggle with old and cherished associations, felt it their duty to adopt that ancient faith, in the profession of which it has pleased God to preserve the vast majority of the Irish nation; and which, by His grace, our people will never abandon.

Mr. Brown has given us a catalogue of the more distinguished lay persons, notable from their rank, talent, or position, who in England or elsewhere, have embraced Catholicity since 1792. His list, which includes the Duchesses of Hamilton, Buccleuch, and Argyll, with a large intermixture of other titled personages, extends to 346 individuals; thus showing that the serious thoughts which influenced two hundred and fourteen Protestant clergymen, also stirred the hearts of many of that class who are popularly supposed to be engrossed by the frivolities of fashionable life, and to a great extent unconscious of religious emotions.

Among the lay names, that of Ranke occurs. Can this be the Lutheran historian of the Pope's?

Of the host of converts in the humble walks of English life, it is impossible at present to ascertain the extent. Their numbers are chiefly indicated by the vast and increasing demand for church accommodation, and for new missions.

And now, it may not unaturally occur to the devout and serious members of the Church of England—and we know that there are many such!—to ask themselves, whether the Catholic arguments can be wholly weak, worthless, and unscriptural, which have borne conviction to the minds of two hundred and fourteen Protestant divines, of whom not a few notoriously possess all the moral and intellectual requisites for discovering religious truth? To us, Catholics, few things can be more deeply touching than the description given by some of the converts of the holy delight which they experienced on possessing for the first time the entire fullness of the Christian faith.

On Saturday, the 21st inst., a poor man named James Buchanan, residing near Passage, was out, in the evening, leaving two children, a boy and a girl, three years old, alone in the house, and fastening the door on the outside.

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It will long be remembered what noble endeavours were made in many directions by members of all classes and persuasions in Ireland, to come to the aid of this famine-stricken people. And surely not one of those great or good deeds done in the days of shame and woe ought to be forgotten, nor, please Heaven, shall they for they are recorded in the hearts of a people, who, though they are poor and in the same lines with their saddest and deepest sufferings. Perhaps no better deed was done in those "bad times," than that of founding and conducting industrial schools, wherein the female children of the poor were taught to earn money wages.

The highest division under the sun, is to sit by the fire till the potatoes are done. And it was a delight to them to sit with their toes in the ashes, smoking while, as they would say themselves—"more of that sort to them." The smoke from the hearth rolled over their heads to the chimney, which served for a doorway. Sure it kept the cabin warm, the smoke did! In truth, cleanliness was not at home with them any more than thrift or industry.

It is not, for it is needless to the argument, enter into the wider question—What part the state of the law of landlord and tenant had to do in bringing about this wretched condition of things? Ultimately, no doubt, it is all right chargeable upon the state of the law, which encouraged sloth, by the removal of all motive to energy, and induced improvidence and excess by the denial of a right in the results of forethought and temperance.

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It is a little history, which if neither strange nor eventful, is yet full of interest for the thoughtful. It is one worth while coming over curiously, to be read backwards and forwards. There is a charm in it, though it relates to the poor and simple folk here, if you will, but the man who is wise in interpretation may see through it into the future, and be in a measure prepared for what is to come.

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It is a little history, which if neither strange nor eventful, is yet full of interest for the thoughtful. It is one worth while coming over curiously, to be read backwards and forwards. There is a charm in it, though it relates to the poor and simple folk here, if you will, but the man who is wise in interpretation may see through it into the future, and be in a measure prepared for what is to come.

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IRISH INTELLIGENCE.

DUBLIN.—The Sisters of Mercy, Baggot street, gratefully acknowledge the receipt of £5 for the Mater Misericordie Hospital from Sir Justin Shiel, London.

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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REMITTANCES.

ENGLAND, IRELAND, SCOTLAND & WALES.
SIGHT DRAFTS from One Pound upwards, negotiable at any Town in the United Kingdom, are granted on The Union Bank of London, London, The Bank of Ireland, Dublin, The National Bank of Scotland, Edinburgh, By HENRY CHAPMAN & Co., St. Sacramento Street, Montreal, December 14, 1856.

The True Witness.
MONTREAL, FRIDAY, DEC. 26, 1856.

NEWS OF THE WEEK.

THE Steamer *Canada* from Liverpool the 12th inst., and with the mails of the Steamer *America* on board, arrived at Halifax on Wednesday morning the 23rd inst. The *America* sailed from Liverpool on Saturday the 8th inst., but encountering heavy gales off Cape Clear, during which she received some severe injuries, she had to put back to Liverpool; and the *Canada* was immediately sent out in her place with the mails.

The news is of little interest. The Congress of Paris will, it is said, meet during the course of the present month. An unsuccessful attempt has been made on the life of the King of Naples by the Italian Liberals. By a despatch from Bourdeaux we learn that the Captain of the ill-fated *Lyonnais* and fifteen of her crew, had arrived in that port.

Breadstuffs are reported dull; prices nominal, and tending downwards. Asles quoted at \$7 62 for pots; and from \$7 87 to \$8 for pearl.

PRINCIPLES VER. PARTY.

"We are the organ of a party," says the *Journal de Quebec*, "and by no means the defender of any particular minister."
Yes, "Party," and not "principle," is the object of our cotemporary's worship; and hence arises the controversy betwixt him and the TRUE WITNESS, which is the organ of no particular party, and is perfectly indifferent to all. We deal solely with "principles," leaving "party" to the *Journal*; and judging public men, not by their professions, but by their practice—not by the devices inscribed upon their standards, or by the color of their coats, but by their acts—we must naturally expect to find ourselves constantly at variance with the unprincipled political partizan of every hue.

As a partizan, the *Journal* may be quite correct in his enthusiastic support of M. Cauchon—the supporter in his turn of a measure which the *Journal* characterises as "odious" and "treacherous." As a Catholic journalist, untrammelled by any, and independent of all, party ties, the TRUE WITNESS condemns both the measures, and the men, who introduced and supported them.

But—asks the *Journal*—cannot a journalist condemn particular measures of his party, without being forced to abandon it? Undoubtedly he can, under certain circumstances, and where consistency to "party" involves no dereliction of "principle." Members of the same great political party may act honorably together, though differing conscientiously from one another on many matters of detail, but of detail only. Now, our quarrel with M. Cauchon is not at all on a question of detail, but of principle—a principle of vital importance to the citizen, and the Catholic, to society, and the Church. If therefore the *Journal* agrees with the TRUE WITNESS in its condemnation of the "principle" involved in the Drummond-Cauchon amendments to the "Religious Incorporations' Bill," we see not how, without a dereliction of principle, he can support any of the men to whom the country is indebted for these amendments. His plea, as stated above, is valid upon condition only that he disapproves, not of the principle involved in, but of some of the particular details of, the measure which in his issue of the 11th instant, he qualifies as "odious" and "treacherous—*traître*."

We could understand, and make great allowances for, our cotemporary's attachment to "party," did he content himself with supporting the Cauchon Ministry upon the plea that, treacherous, odious, and contemptible as were, for the most part, the men of whom it was composed, their successors would probably be worse; that to turn out the present men, would only be to make room for other devils, seven times more dangerous than their predecessors; and that we should bear patiently with the ills we have—the "odious treachery" of our present office-holders—jest, peradventure, a worse thing should happen us. We might, if this were the line of argument adopted by our cotemporary, differ with him as to the expediency of preferring the false friend, to the open foe; and of retaining in a place of trust, the convicted traitor; but we should not, on that account, suspect the *Journal* of dereliction of principle.

But it is different when he proposes to Catholics, as worthy of their respect and confidence, these same treacherous, timeserving, ministers, who, to curry favor with the Protestant fanatics of the Upper Province, were prepared, and did their best, to brand our Bishops, Clergy, and Religious generally, as a pack of knavish legacy-hunters, greedy death-bed prowlers, and habitual

defrauders of the legitimate heirs of their unappreciated, dupes—prostituting for that purpose their sacred offices, and in the holy name of religion, perpetrating the meanest of crimes. It is very different when, not content with asking us to tolerate M. Cauchon—who in every instance during the last session, when the interests of Catholicity were at issue with those of the Ministry, hesitated not to sacrifice the former for the security of the latter—the *Journal* holds him up to our admiration as a truly Catholic statesman. It is very different, when he represents as full of devotion for our holy religion—"notre sainte religion"—and as surrounding the Church and her Ministers with their respect and devotion—men whose Anti-Catholic conduct has provoked the severest condemnation from the highest ecclesiastical authority. Yes—were not the *Journal de Quebec* more devoted to "party" than to "principles," to the Ministry than the Church, he would never have presumed to recommend to us, as worthy of our cordial support, men laboring under the most grievous spiritual censures, inflicted upon them because of their odious and treacherous conduct as statesmen.

But, promises the *Journal*, should any Ministry whatsoever bring forward a similar odious measure, we will oppose it. But how oppose it, except by opposing the Ministry that introduces it? The *Journal* talks indeed about its being the mission of the press to enlighten, lead, and criticise its chiefs; and all this would be very fine, if the sin of which M. Cauchon was guilty proceeded from any intellectual deficiency. But where, as in the case of the "Religious Incorporations Bill" it was the result—not of any error of judgment, but of want of common honesty—not of any intellectual deficiency, but of moral depravity—the mission of the press, rightly understood and faithfully performed, is, to enlighten and lead, not the ministry, but the public; and to caution the latter for the future, against putting their trust in men who had once proved themselves unworthy of it. Now that M. Cauchon's conduct on the occasion above alluded to proceeded from the most dishonorable motives, even the *Journal* will scarcely have the hardihood to deny. "Claqueur Ministeriel" (to use a favorite phrase of the *Journal's* some two years ago)—"Claqueur Ministeriel" as he is to day, he will not have the impudence to defend M. Cauchon's Bill upon the plea that its provisions were requisite—or even that M. Cauchon believed that they were requisite—to restrain the all grasping propensities of the Catholic Clergy. In sanctioning the introduction of this Bill and in voting for it, the *Journal* well knows that M. Cauchon was acting against the dictates, not only of his intelligence, but of his conscience; and that had a similar measure been introduced by Mr. G. Brown—M. Cauchon being out of office—the latter would have opposed it with all that ability for which we cheerfully give him credit. It is because M. Cauchon has become a Minister himself—because he has tasted the sweets of office and salary, and wishes to retain them—that the Commissioner of Crown Lands in 1856, is so very different a personage from the high spirited editor of the *Journal de Quebec* of 1854.

Here then is the sum of the matter. Errors of judgment may be forgiven, but not treachery. Now that M. Cauchon has been guilty of treachery, the *Journal de Quebec* admits—for he himself qualifies the "Cauchon-Drummond" amendments, as "*les traitres amendemens*" of Mr. Drummond. But these amendments were introduced with the knowledge and sanction of M. Cauchon, as well as of the actual proposer; and for them therefore the former is morally as responsible as is the other. If then the amendments were "*traitres*" their authors and supporters are "*traitres*" also; and if "*traitres*," then unworthy the support of any honest man, who prefers "principles" to "party."—Q.E.D.

THE *Argyle Times* thinks to impale us upon the horns of a dilemma—

"Either Romanism is founded on the Scriptures, or it is not. If the former, then to deny the use of the Bible in the schools is to contradict Christianity, professedly founded on it. If the latter, then Romanism is not Christianity, for there is no Christianity without Christ, and there is no will of Christ revealed but in the Scriptures."

Now, we frankly admit that Romanism, or the Roman Catholic religion, is not founded on Scripture. Romanism is coeval with Christianity; and Christianity is older than any of the Christian Scriptures, and therefore cannot be founded on them. The Catholic Church existed complete and perfect in all its parts, years before a word of the said Scriptures was committed to writing: and therefore no Church, or religious body, which professes to be founded upon those Scriptures, can by any possibility, be the original Christian Church.

The Scriptures, or writings of the New Testament, are not the medium through which Christ appointed His will to be made known unto men. To the Christians of the early days of Christianity, before the Christian Scriptures yet were, the will of Christ was as well known as it is to the Christians of the XIX. century. It is therefore historically false "that there is no will of Christ revealed but in the Scriptures." No such

means were ever appointed by Christ Himself for transmitting to remote countries, and distant ages, the knowledge of His Will. On the contrary, the only means by Him appointed for accomplishing that essentially important end, were, the oral teachings of a body of divinely assisted teachers, with whom He promised to be present "*all days*," not merely to the end of the first century of our era—but even to the consummation of all things."

We object therefore to the use of the Bible in our schools, as the foundation of Christianity—or as the sole channel through which the will of Christ is revealed, because—

1st. The Bible is neither the foundation of Christianity, nor the only channel through which Christ's will has been revealed to us.

2nd. Because the Bible which Protestants insist upon using, is, in our opinion, a mutilated and corrupt version of the Sacred Scriptures.

And 3rd. Because, to place the Bible in the hands of young, or of imperfectly educated persons—incompetent therefore to master the almost innumerable difficulties of the most obscure, mysterious, and difficult of all books—is not only in the highest degree imprudent, but leads almost inevitably to dangerous and most pernicious error, if not to infidelity. Therefore is it, that, conscious of these dangers, no Christian parent ever places the Bible in the hands of his child, leaving him to gather from it, as best he may, his religious belief. We appeal to every parent—Protestant as well as Catholic—if this be not the case; and there is not one but will admit that he first began the Christian education of his child, by instructing it in what he believed to be the doctrines of Christianity. We appeal to every one who has any recollection of the process by which his early religious opinions were formed, if this be not the case; and though subsequent Bible reading may have greatly modified those, his first, opinions—that first creed which he learned from his mother's lips—there is not one who will not admit that it was not from the Bible that he drew his first acquaintance with the Christian faith. In general, all Protestants assert the Bible as the source of all their religious knowledge; in every individual instance they admit the falsity of this assertion. It is for Protestant logic to show how that can be true in general, which is always false in every particular.

Another objection which we have to Bible-reading in schools is this—that, as has been often observed, the Bible is like a "nose of wax," and may be twisted into any shape the reader pleases. It may be, and has been made, to say anything, and everything; and just as a mirror reflects the features of every individual gazer, so the Bible-reader is certain to find reproduced therein his own particular opinions, whatever they may be. The Episcopalian finds therein Episcopacy: the Presbyterian looks, and the image reflected back to him is as of a Geneva divine in gown and bands. The Calvinist and Arminian approach, and the heart of each straightway is made glad, as each beholds his own likeness on the sacred surface. So with the Unitarian and the Universalist, the half-crazed "Jumper" and the "Howling Methodist." "Seek, and ye shall find," says the text; and every man finds in the Bible just what he wants, and no more. Interpreted by private judgment, and on Protestant, or Reformation principles, it is the most accommodating of books.

Do we then undervalue or think lightly of the Bible? God forbid. Do we misjudge, or misrepresent our Protestant brethren? Not if Protestants themselves may be believed; not if there be any truth in the subjoined extract from the *North British Review*, the organ of evangelical Protestantism in the British Empire.

The early Reformers according to the *Reviewer*, did not accommodate their doctrines to the Bible, but the Bible to their doctrines. Having made their creeds, and drawn up their confessions of faith, they then proceeded to look for these in the Bible; where, of course they found them—

"In what manner," asks the *Reviewer* "had they—the creeds and confessions of the Reformers—been framed? A certain class of texts having been assumed as the groundwork of Christian belief—then a scheme of theology is put together accordingly, whence, by means of the deductive logic, all separate articles of faith are to be derived. As to any passages of Scripture which might seem to be of another class, or which do not fall easily into their places in this scheme, they were either ignored, or they were controlled, and this to any extent that might be asked for by the stern necessity of the syllogistic method."—*North British Review*, Nov. 1856, p. 33.

As it was in the beginning, so is it now, and will be to the end. A certain class of texts, or Scripture passages, which seem to favor a certain set of opinions are—to the exclusion of all other passages which seem to favor another, or opposite set of opinions—incessantly quoted, dwelt upon, and thus deeply impressed upon the youthful mind; and this process which is called Scripture education, is what is aimed at by the advocates of Bible reading in the Common Schools. It is against this abuse, not against the use, of the Holy Scriptures that the Catholic parent protests—as well as against the unfounded assumption, or rather the anile superstition of Protestants, that the Bible is the sole divinely appointed channel for communicating the revelation of Christ to the world. When they ask us to admit the Bible into the Common Schools, Pro-

testants virtually ask us to admit the validity of their assumption that the Bible is the sole "*Ride of Faith*." But the whole question at issue betwixt Catholics, and Protestants, who recognise the historic truth of Christianity, resolves itself into this—What means did Christ Himself appointed for transmitting to all nations, and through all time, a knowledge of the doctrines which He had come upon earth to reveal? Did He, for this purpose, refer us to a book, or to a body of teachers by Him appointed to teach, with the promise of perpetual, divine assistance?

To CORRESPONDENTS.—"A Subscriber," writing from the Township of Sombra, complains of the obstacles which have been thrown in the way of the establishment of a Catholic Separate School—of the conduct of one of "our" Trustees—of being compelled to pay for the building, nominally, of a School house, but of a house really, used every Sunday by the Methodists as their place of worship—and of being also taxed for the support of the Protestant school in one school section, although supporting a Separate Catholic school in his own. Our correspondent asks—"What is best to be done in the actual circumstances of the case?"

The injustice complained of by "A Subscriber," is one which has often been pointed out by the Bishops of Upper Canada, and the Catholic press of the Province; but for the maintenance of which the Catholics of the Upper Province are indebted to the Cauchon Ministry, and its venal supporters, in and out of Parliament. An iniquitous law gives to a Protestant majority the power of taxing their poorer neighbors—the Catholic minority—for the erecting and keeping in repair, of buildings employed on six days of the week as Protestant school houses, and on the seventh, as Protestant meeting-houses. Mr. Bowes' Bill was intended to remedy this crying iniquity; but unfortunately for the cause of justice, we had, and still have, in office a set of men determined to perpetuate the abuse, and who have, as they tell us, made up their minds to oppose the said Bill. The only advice we can give to our correspondent, under the circumstances, is, that he, and his fellow-Catholics, avail themselves of their political privileges to procure the overthrow of the present infamous and tyrannical system of "State-Schoolism," by means of which, under the pretence of making provision for the education of the community, a Catholic minority are, by law, compelled to pay for the building and keeping in repair of the meeting-houses and places of worship of their wealthy Protestant neighbors. To apply for justice to the Rev. Mr. Ryerson is useless; for he is himself a Protestant Methodist Minister: a bitter enemy to Catholics: unscrupulous as to the means which he employs to cheat and oppress them: and ever ready to swear black is white, or white, black, if by so doing he can forward his darling object—which is to convert the actual school system, into one vast proselytising organisation for the perversion of Papists. No; the Catholics of Sombra, as of every township in Canada, need not look to Dr. Ryerson for justice, but must rely upon themselves, and endeavor to bring their complaints before the Legislature. We should therefore recommend our correspondent to have nothing whatever to do with the Chief Superintendent of Education; as to apply to him, would only be to waste time, and patience.

Again—by the existing Separate School Law—so well described by His Lordship the Bishop of Toronto as "A SNARE AND A MOCKERY"—Catholics supporting and sending children to a school in a school section, of which they are not residents, are not exempt from taxation for the support of the Protestant school of the section in which they do reside. For this there is no remedy, except in a change of the law; and this change—at least in a favorable sense—can not be expected from the present Ministry; who, in order to secure their tenure of office, are determined to perpetuate the abuses of the existing system. Here again then our advice is—"Agitate, Agitate, Agitate!" In union, and incessant agitation alone, can we expect to find the means of success in our arduous struggle for "Freedom of Education." We must carry on the war against "State-Schoolism" with the same weapons, and with the same tactics, as those which the great O'Connell recommended to the people of Ireland in their holy struggle against "State-Churchism," and the "Tythe System." What Tythes paid to a Protestant parson in Ireland, are to the Irish Catholic cultivator of the soil—a badge of servitude, and a crying iniquity—that, school rates, and all taxation for the support of a Protestant, or Non-Catholic School system, are to the Irish Catholic settler in Canada; and it is his interest, as it should be his first and most sacred duty, to offer the same constant and uncompromising hostility to "State-Schoolism" in Canada, that his fellow-countrymen at home offer to "State-Churchism" in Ireland. If the Established Church be—as it no doubt is—the curse, the disgrace, the "monster grievance" of Ireland, the established, or common school system, is no less the curse, disgrace, and "monster grievance" of Upper Canada.

Here then is the substance of our advice to the

Catholics of Sombra Township. Draw up a petition, setting forth in clear and concise terms, the hardships of which you complain; procure to it as many signatures as possible; and entrust it to some honest Member of the Legislature for presentation as soon as Parliament meets.—Strengthen the hands of the friends of "Freedom of Education" by your petitions to Parliament; harass your enemies, the friends of "State-Schoolism," by incessant agitation; keep always strictly within the letter of the law; abstain from all violence; and, above all, listen to the counsels of your legitimate pastors. Thus, and thus only, can we hope for the Divine blessing, on our exertions in the sacred cause in which we are embarked.

EDUCATION IN LOWER CANADA.—The *Montreal Herald* of Monday under the caption of "Normal Schools" writes as follows:—

"Our readers are aware that, during the last session of Parliament, a provision was made for the establishment and support of three Normal Schools for this section of the Province—one to be located in Quebec, and two in our own city. We are glad to learn that arrangements are now in progress, by which it is hoped that all three will be opened, and placed in an efficient working condition, within a short time—probably, immediately after the coming Christmas holidays. The Roman Catholic or French School, in Montreal, will, we understand, be accommodated in that—now almost last—relic of the *Ancien Regime*, the Old Government House, and will be under the immediate supervision of the Hon. Mr. Chauveau, our zealous and effective Superintendent of Education; while the Protestant or English School is to be, to a certain extent, affiliated with, and placed under the immediate management of the authorities of McGill College, subject, however, to the official supervision of the Provincial Superintendent of Education.

The Normal School at Quebec has been, we understand, affiliated with the Laval University of that city—subject, we take it for granted, to the official supervision of Mr. Chauveau—the authorities of which have already recommended a list of professors and teachers, for the approval of Government. We need scarcely add how heartily we wish success to these three institutions, than which, we are satisfied, if wisely and efficiently managed, we know of no others so well calculated to advance the moral and material interests of our country."

The reader can hardly fail to be struck with the difference betwixt the tone of the Upper and Lower Canada press upon the School Question. Here, thank God, neither Protestant nor Catholic dreams of imposing his peculiar views upon his neighbor of a different faith; and so far from meditating the overthrow of the "Separate" system, which differences of religion render unavoidable, Catholic can congratulate Protestant, and Protestant congratulate Catholic, upon the success of their respective schools and Colleges.—Thus has harmony been established amongst us; not by ignoring the religious differences which obtain in our mixed population; not by arbitrarily compelling one portion of the community to sacrifice its cherished convictions, for the advantage of the other portion; but by the practice of mutual forbearance, and by mutually respecting one another's rights as parents and citizens. Our children, it is true, attend different, or separate schools; but, so long as the Protestant public is animated by the liberal sentiments to which the *Herald* gives utterance, there is no danger that, as grown up men, they will persecute, or hate one another.

In the Upper Province, on the contrary, on the pretence of keeping up a good understanding betwixt Catholics and Protestants, the former are to be compelled to do violence to their conscientious scruples; and it is expected by Protestants that they will be able to persecute their Popish neighbors into loving them. This is like the famous receipt of Mr. Squeers of "Do-the-boys Hall"; who, by way of maintaining a lively and cheerful spirit amongst his pupils, used to make it a rule to flog some of them regularly every morning. We confess that the plan hitherto adopted in Lower Canada for maintaining a good understanding betwixt Catholics and Protestants, seems more likely to produce the desired results than that which Mr. G. Brown, and the Messrs. Squeers of Upper Canada, generally have hitherto followed; and of which, as yet, the only visible fruits are hatred, malice, and all uncharitableness.

We publish in another place a communication which our correspondent "Shamrock" forwards to us upon the application of the Clergy Reserves Funds; which, he recommends should be applied to the establishing Asylums for drunkards throughout the country; and in which drunkards, not guilty of any offence against the public peace, should be confined until reformed.

If we express our dissent from our friend's views, it is not we assure him, because we doubt the excellence of his intentions, and the importance of the subject upon which he writes—but because we are quite certain that, however plausible in theory, his scheme would in practice be impossible.

In the first place, drunkenness *per se*, is not, and cannot be the subject of civil legislation. The State can punish the drunkard if guilty of violence, or of disturbing, or threatening to disturb the public peace, by brawling or staggering about the common thoroughfares. These it is the business of the State to punish; but with the drunkard, who makes a beast of himself ten times a day in his own house, and refrains from injuring or threatening his neighbors, it has no business to meddle. The duty of the State being to repress injuries, and not to reform morals.

Such institutions as those recommended by Shamrock could exist only under the paternal form of government...

And on the other hand, it is now vain to expect that the Legislature will make any alteration of the appropriation of the Clergy Reserves Funds...

In the following article, the Cincinnati Catholic Telegraph well meets the argument of the enemies of "Freedom of Education"...

"We were startled at the fearful amount of crimes chronicled by our daily papers during the past two or three weeks. Cases of murder, of rape, of robbery, of arson, and of all the other transgressions...

"Now it might be asked of those whose dignity, wealth or association make them tutelary deities of the public interests, will not crime increase until its prevalence shall endanger the welfare of society?"

"Leave out the consideration of the lives that are lost, of the reputations blasted, of the offences against God, is there no danger that, in the end, even property may be placed in jeopardy?"

"What is to give this security? Not the law, for that has its sanction in the physical force of government, which depends on the will of the people. If the people become corrupt, the laws will become bad or inoperative."

"Our Yankee neighbors have adopted the notion that what they call 'education' is to be the cure-all for moral evils. They have accordingly taxed us for school houses, school books, school libraries, school masters and mistresses, until we groan beneath the burden."

And that "something more" is precisely that which "Common Schools" cannot give. Now the only plea which their advocates can urge for their continuance is, that they tend to "prevent crime."

Crime, it cannot be too often repeated, is a moral, not an intellectual defect; and cannot therefore be affected by any culture which addresses itself solely to the intellect. Intellectually, the Devil is, no doubt, the superior of our Chief Superintendent of Education for Upper Canada...

DISCOVERY OF FRAUDS AMONGST THE COAL DEALERS.—Recent examinations have brought to light the fact, that in the city of Cincinnati there were only two establishments which did not defraud their customers by the use of fraudulent measures.

ORDINATIONS. On Saturday last His Lordship the Bishop of Montreal conferred Holy Orders upon several candidates for the Priesthood. The following are the names of the recipients:—Ed. J. Valade, F. X. Demers, Antoine Giguere, P. H. St. Jacques, And. Durocher and James Flattely. The latter is destined for the Diocese of Boston.

At the same time, the Orders of the Diaconate and Subdiaconate were conferred upon the following persons:—Deacons—Fabien Perrault and Ed. Moreau, both of Montreal.

Sub-Deacons—T. Primeau, T. J. Desautels, J. Lanigan and Henry Gillin.

Minor Orders—P. Bedard, T. Dagenais, C. Martin, J. J. Parant, and E. O'Keefe of Toronto.

The following were admitted to the first Tonsure:—M. L. S. A. Valois, A. Robert, A. Duprat, and J. O'Donahoe, of Toronto.

TO OUR SUBSCRIBERS.—M. C. A. Rochon is about to visit the undermentioned parishes in the diocese of Montreal; and is authorised to receive and give receipts for all sums due to this office on account of the TRUE WITNESS.

Mr. P. S. McHenry has kindly consented to act as agent for the TRUE WITNESS at Hamilton.

The address of the Rev. Mr. Thomas Walsh, late of Kingston, is for the present Tyendinago, C.W.

The subjoined extracts from a report given by the Montreal Herald of a meeting of the officers of the Montreal Volunteer Companies, is an appropriate commentary upon the malicious insinuations of the Montreal Witness:—

"On Wednesday evening last 17th inst., a meeting of the Officers of the Volunteer Rifle Companies was held at the Army. Colonel Dyde, Commandant of the Whole of the Active Militia Force, was present.

"After the opening of the meeting, Colonel Dyde addressed those present, stating that through his promotion he was obliged to relinquish the immediate command of the Volunteer Force. He could assure them that he would ever cherish the period during which he had the honor of commanding the force as being the happiest of his life; for during that time he observed with pleasure that both officers and men studiously avoided controversial topics of a religious or political character; and they had ever been emulous to promote the interests of the corps, and to make it what it now is, an honor to the Province.

Since the above was put in type, we have been informed that a second meeting of the officers was held, at which it was unanimously resolved to present Colonel Dyde with a sword; upon which occasion he will be entertained at a supper. The gallant Colonel is well deserving of this compliment from his brother officers."

Under the caption "The Politico Religious Party" the Peterboro Review has some very excellent remarks upon the Globe and its tactics, some extracts from which we have great pleasure in transferring to our columns:—

"And first let us remark that we rejoice to find the Globe endeavoring to shirk the responsibility of having started an agitation such as that, which he will hardly deny, he is using all his influence to perpetuate. We are glad to find that the barbed arrow of the Lower Canadian English Liberal Journals, has for the moment made him ashamed of his profession; and anxious to rid himself of the onus of having voluntarily commenced it. It is a good sign when the organ of a party—such as that led by the Globe—repudiates the very basis upon which it has been erected, and endeavors to show that its aggressive policy is after all only defensive; and we draw from the fact this inference, that the solid sober second thought of the people of Upper Canada is becoming alarmed at the lengths to which an unscrupulous demagogue is leading them, and has already given him unmistakable indication that they are unprepared to follow him farther."

"We are told by the Globe as a reason for its present agitation that the Catholics go as a unit to the polls; that they are as one man in political matters; and that they must therefore be controlled by a power superior to themselves. Is this fact one to be wondered at? What has been the conduct of the Globe and its followers? They have raised a sectarian issue as against Catholics; they make their appeal through the Press and on the hustings as against them; they rally their followers by the very intelligent watchword 'look where Catholics go, and do you go in the opposite direction'; they then so insult Catholics that, possessed of a spark of spirit, they could not vote with them; and after all this they hold up their hands in holy horror and tell the world that Protestant organization is necessary, because Catholics go to the Polls as a unit? We boldly challenge the whole power of Gritism to say that our picture of their policy is overdrawn."

PLAN FOR THE DISPOSAL OF THE CLERGY RESERVES FUND.

To the Editor of the True Witness. Paris, C.W., December 19, 1856.

SIR—Dr. Ryerson has appealed to the Municipalities to devote the Clergy Reserves Funds to the purchase of books, libraries, &c. for his schools. The Rev. Mr. Bruyere, on behalf of the Catholics, protests against such disposal, as being unjust in principle. If the Legislature intended the Funds "pro bono publico" and not for the benefit of any sect or party, the question of their disposal should not be made a religious question. Let Dr. Ryerson, and the Catholics, provide their schools with books, &c. from some other source; but the Clergy Reserves Fund should be devoted to some good and noble purpose, which may prove a public benefit, and meet general approval. In my opinion, the prevention of crime would be a public benefit. But what causes so much crime and misery as drunkenness? Is it not the source of nearly every crime, and numerous calamities, particularly the awful crimes of murder and suicide? Would not every one—Protestant, Catholic, Methodist, &c., nay, even an Infidel—feel more rejoiced at saving the life of a fellow-creature, than at any other act he could perform? By devoting the Clergy Re-

serve Fund to building asylums for drunkards, in each Municipality, hundreds, nay thousands, of lives, and very many souls, may be saved, and a vast amount of crime prevented. I am not a teetotaler, or an advocate for the Maine Liquor Law, which I look upon as absurd. I am a lover of temperance, and wish to see it practised. Persons addicted to intemperance should be punished by placing them where they must abstain from intoxicating liquor; and by practising abstinence, have every chance of being cured of the evil habit. Temperance Societies have done some good; but how many thousand members have relapsed, and violated solemn vows and pledges? Except liquors were prohibited from being manufactured, or imported, no laws or regulations respecting granting licenses, or lessening the number of grogshops, &c., could avail much. I implore all advocates of temperance, of every creed and denomination, to petition the Municipalities to devote the Clergy Reserves Funds to the promotion of temperance. Let petitions be sent to the Legislature, calling for strict and severe laws against the crime of drunkenness—laws to treat drunkards as lunatics, and punish them by confinement in asylums for long periods; regulated in proportion to the number of offences, or relapses. A day's confinement, or nominal fine, which are about the heaviest penalties now inflicted, will never reform a drunkard; if he was aware that he would be confined for months or years, he would be more cautious before draining the intoxicating cup. The asylums should be intended for drunkards alone, such as have not committed any other crime whilst intoxicated. Drunkenness should be no excuse for any other criminal act; let the wicked suffer for their evil deeds. It would be an easy matter to enact laws to suit all cases. The inmates of the asylums should contribute to their support by fines and labor, &c.; but should a tax be necessary, none would refuse to support such institutions, as few families are so happy as not to have some member, relative, or friend, who is unfortunately addicted to intemperance—rich and poor, old and young, male and female, are found amongst the victims. I sincerely hope that all lovers of temperance and good order, will endeavor to have the Clergy Reserves Funds applied to repress the increasing evil of drunkenness. If the Funds are expended in books, &c.—as Dr. Ryerson recommends—one or two Book Publishers (probably Yankees) will receive nearly the entire amount; whereas, if asylums are erected, the Municipalities will have their several shares expended at home, giving employment to their mechanics and laborers; and if drunkenness is repressed, crime and taxes will diminish, and peace, order, and prosperity prevail. I remain, Sir, your obedient servant, S. S. SNYDER.

I remain, Sir, your obedient servant, S. S. SNYDER.

REMITTANCES RECEIVED.

Hantly, J. White, 10s; Norton Creek, O. Kilbridge, £1 10s; Richmond, L. Dempsey, 12s 6d; Tyendinago, Rev. T. Walsh, 15s; St. Thomas, P. Bobier, £1 5s; Loughboro, L. O'Reilly, 15s; St. Scholastique, M. Fitzgerald, 12s 6d; St. Columba, Rev. Mr. Harkin, 15s; Maidstone, M. Mooney, £1 5s; Williamstown, Miss McGillis, £1 5s; St. John Chrysostome, Rev. Mr. Beaudry, 12s 6d; Do. V. Baillargeon, 6s 3d; St. Andrews, J. Fitzgerald, 12s 6d; Holland Landing, J. Ryan, 15s; Barrie, M. Bergan, £1 5s; Pembroke, B. L. McIvor, £1 5s; St. Cesaire, T. Groom, 12s 6d; St. Edouard, F. Gingras, 6s. Per Mr. J. Sedler, Hamilton—J. O'Gorman, 5s; J. McKeown, 10s; P. S. McHenry, 10s; J. Duffy, 10s; D. Stuart, 10s; J. O'Higgins, 10s; M. O'Connor, 5s; J. H. Hogan, 10s; T. Gray, 10s; L. O'Sullivan, 10s; L. Devaney, 10s; K. Fitzpatrick, 10s; M. Guibane, 5s; Guierre & Brother, 10s; J. F. Regan, 10s; P. Maguire, 10s; C. Warmoll, 10s; D. Enright, 10s; L. Brannan, 10s; J. Swinlan, 10s; G. H. Filigiano, 10s. Per Rev. G. A. Hay, St. Andrews—A. Kennedy, £2 10s; A. McDonald, £1 1s 3d; J. McDonald, 6s 3d; P. Lynch, 6s 3d. Per J. Doyle, Aylmer—Self, 12s 6d; J. Foran, 12s 6d; Rev. Mr. Lynch, 12s 6d; W. Pattison, 12s 6d. Per J. Hagan, Templeton—M. Foley, £1 5s. Per Rev. J. McNulty, Toronto—M. Gannon, 12s 6d; J. Brown, 12s 6d; W. Harris, 12s 6d.

THE SEPARATE SCHOOLS.—A meeting of the Irish Catholics of this city was held on the 8th instant, to adopt measures for the better carrying out of the school system, and to endeavor, by some means, to lighten the heavy burden of taxation imposed upon them this year. The meeting was numerously attended, and the utmost unanimity prevailed throughout the whole proceedings. Edward Smith, Esq., occupied the chair. But one idea seemed to animate the meeting as to the imperative necessity that existed for upholding the system of Separate Schools, and a resolution to that effect was carried unanimously. The next question which naturally presented itself to the meeting was how to reduce the present heavy burden of taxation to within a reasonable sum, and to be able, at the same time, to raise an amount sufficient to carry on the schools efficiently.—A number of plans, for this purpose, were brought before the meeting, and discussed at great length; among the rest, one that had been adopted at a meeting held previously by our French Canadian brethren. This plan was thought to be, in principle, a good one, although not fully in accordance with the views of the meeting. It was thought advisable, under existing circumstances, to appoint a committee to confer with their French Canadian co-religionists, so that some arrangement might be come to satisfactory, to both sections of the Catholic inhabitants; the committee to report the result of their joint labours on the 16th instant. The committee consisted of Messrs. Scott, Friel, Smith, Ronayne, Ring and Reynolds.

According to adjournment the meeting again assembled on Tuesday evening last, for the purpose of receiving the report of the Committee. The chairman, Ed. Smith, Esq., read the report, and explained the views entertained by the joint committees in a few pertinent and forcible remarks. The report recommended that the Trustees be elected for the coming year be pledged not to levy a higher rate than eight pence on the pound, and that all but the really poor shall pay 1s 3d per month for each child attending the schools. The committee were of opinion that this rate would be amply sufficient for the working of the school system, and would meet the wants of the people. The report was concurred in unanimously by the meeting. We congratulate our Irish and Canadian brethren on the cordial and warm interest manifested by them on this question; it speaks well for their earnest desire to procure for their children an education that will fit them to rank high among the intelligent and educated portion of the community, instilling into their youthful minds at the same time, the principles of Christianity, without which it is impossible for them to become good neighbors or faithful citizens.—Ottawa Tribune.

The Toronto Colonist says:—"We understand that Parliament will meet for the despatch of business, on the 25th of February. It is out of the power of mortal man to tell how long the session will last; or what may be done at it. For where a Ministry is never disturbed by being beaten; and is always prepared either to abandon or to go on with its measures, or to alter, or to add to them, to suit the views of the last bidder for popularity, or the last applicants for jobs, there is no knowing what may be done or undone; or what time it may take to ascertain the good measures it may be safe to abandon, or the bad ones it may be desirable to go on with."

By Order in Council the Governor General has been pleased to direct, that cloth and other materials for making up Military Clothing for the use of the Provincial Militia, be admitted free of duty; and that the duty on such as have paid duty shall be refunded.

FIRE.—Friday morning, 10th inst., between two and three o'clock a fire broke out in the premises owned and occupied by Mr. Turcotte, as an oil mill, in St. Paul street. The fire was caused by the stove pipes in that part of the building which adjoined the dwelling house of Mr. Turcotte, fronting on the street. From the inflammable nature of the stock, the fire spread with such dreadful rapidity that the entire premises and their contents were speedily destroyed, Mr. Turcotte barely escaping with his life. We learn he had insured upon his property to the amount of £3100, in the following proportions:—£1000 on building and £1100 on stock in the Royal Insurance Company; and £1000 on machinery at the Unity Office. This appears to be an unfortunate locality for fires. Three or four times, we believe, property erected on or near this site has been consumed.—Quebec Gazette.

THE LATE ATTEMPT AT INCENDIARISM.—Since our last investigation has been going on before the authorities. Mr. Lewine has been arrested on suspicion, on a warrant for arson, with intent to defraud an Insurance Company; and yesterday the missing goods were traced to the shop of one Solomons, in Bridge street, St. Rochs, who states that they were brought there by Meitz, the foreman to Lewine, who occupied the apartments over the store. The plot thickens, and we expect by the time the investigation closes, Mr. Lewine will have company with him. Quebec Gazette.

CROWN LAND SPECULATIONS.—The Toronto Leader furnishes a curious chapter on these speculations in the Huron District. The Agent Mr. Clark, was dismissed for his share in it. It appears that through the connivance of the Agent and his son, who acted as clerk to his father and attorney for the jobbers, 100,000 acres of fine land have fallen into the hands of speculators, who immediately asked and in many cases obtained an advance of from £1 to £3 an acre upon them.

The regulations of the Crown Land Department were to sell not more than 200 acres to each actual settler, upon a ten years credit.—Actual settlers could not obtain lands of the Agent, except at four times the price fixed by the Department. In three townships the jobbers obtained 55,000 acres, and on a great part of these there were pre-emption claimants, who had made large improvements, which they either lost by being thrust out of their holdings or secured by paying exorbitant sums.

One person has purchased in the name of scores of others, many of whom he had probably not seen. A farmer, wishing to buy a particular lot, on which he had perhaps made considerable improvements, would be told, on application at the agency, that it had been sold; and he referred to Mr. Collin Clark, a son of the agent, who he would be also further told was the agent of the holders. This gentleman would at once give the names of the purchasers, which were generally fictitious, and repeat the statement that he was their agent. From the applicant, who desired to purchase, he would ask a profit never less than twice as much as the government price, and often four times that amount. The result was that the applicant, who had probably been an occupant before the lands were in the market, must either submit to the extortion—it will admit of no milder name—or abandon the purchase. One list, kept by this double agent, contained over eleven thousand acres. Often when the applicants could not obtain the lots they had improved, they were put off with others on which no improvement whatever had been made. All the clerks in the office were themselves large speculators in the lands; as were also the friends and relations, to the forty-fifth cousin, of the agent; and some of them residing here and others on the other side of the Atlantic. Settlers were sent back to get proofs of their occupancy; and on their return were told that they were "too late"; the lands in reference to which the agent had sent them to obtain proofs of their right to purchase having been sold by this agent, during their absence! If a settler had by accident located himself partly on two lots, the agent invariably refused to allow him to purchase more than the half of that lot on which his house happened to be situated; while speculators who did not settle at all, got lands in quantities such as have already been stated.

Some of the chief rascals in these frauds are leading Clear Grit patriots. In the whole city of Toronto, with a Catholic population mounting up to one-third, such is the bigotry and intolerance of the sectaries, especially the Brownites, that we have but one Catholic in the Council out of 25 members, and that one was returned last year by a majority of one. Throughout Upper Canada it is the same. On all hands a Protestant majority exhibit a disposition to proscribe a Catholic candidate. And this, too, in the face of the liberal example of the Catholics of Lower Canada where the Catholic cities of Montreal and Quebec return a Protestant majority to the Corporation; and the former city ever goes so far as to return two Protestants to the Legislature. Surely Catholics have cause to complain at this treatment in the municipal elections, when they are thus singled out and "separated" by the Globe and the Covenanter party, as unworthy, because of the faith, which they hold, for even the office of common councilman! The assertion of the Globe in regard to "separation" in the Legislation is of a piece with the last. The only Catholic representatives in Upper Canada are returned by Catholic constituencies—Cornwall and Gleanary—not a Protestant constituency will allow a Catholic to represent it in Parliament. While Catholic Lower Canada returns many Protestants—French Canadian Catholic Essex, a Protestant Conservative—and semi-French Ottawa, a rabid Orangeman. Thus the "Roman Church" where she has the power refuses to proscribe Protestants, while the Covenanter party, wherever they can or dare do it, place a ban upon the Catholic, and pursue that policy which they now so basely charge upon others, of "separation in the Legislature!"—Toronto Mirror.

THE COMMERCIAL FUTURE OF CANADA.—The Chicago Tribune has the following, based upon the supposition that Mr. Conard is to run a line of steamers to the St. Lawrence next season:—"Canada is all alive. We have mingled with no people, and met with no advisers of the people more wise and energetic, than the people and their advisers over the border. Rival cities may conflict. Upper and Lower Canada may stand seemingly hostile in alluding to each other; but neither this conflict nor this hostility can stop the progress of Canada, or its development socially and commercially. On the contrary, the geographical position of the country, overriding social jealousies and sectional feeling, will lead, ultimately, to a unity of feeling and action, which will end in making Canada one in affection and in interest. Suppose the Cunarders as regular in arrival and departure to Quebec and Montreal as they are to Boston and New York, and what must follow? That the facilities of trade with the West will be increased. The St. Lawrence and Welland Canals will be enlarged—river difficulties overcome, so that the direct trade between Chicago and the St. Lawrence will become a large and increasing trade. Let us look at this a little.—There is now a line of fifteen or sixteen propellers running between Chicago and Ogdensburg, and we learn that the company are building some six new propellers for the coming spring. These all will trade more or less with Canada; probably the larger portion of their cargoes go to Canada. Now, if there were a direct line to Montreal and Quebec, transshipments at points on the line, or for the Cunarders, would be avoided, and much time as well as expense saved thereby. To the establishment of this commercial course, it is necessary that the St. Clair Flats should be deepened, and the St. Lawrence and Welland Canals enlarged. The former will be done by our people or the Government—the latter accomplished speedily by the Canadian Government."

ACCIDENT.—A boy named Pierre Leclair, fourteen years of age, broke through the ice, whilst skating near the long wharf of this city, about two o'clock on the afternoon of the 16th instant. Constable Burns being on duty there at the time, hastened to his assistance, and, with some difficulty, succeeded, in getting him out of the water.

With reference to the above, which we have taken from the daily report of the Montreal Government Police, it affords us great pleasure to be able to state that this is only one out of many such cases, in which persons have been rescued from perilous positions through the timely assistance of the men of the Montreal Government Police Force.—Herald.

Birth. In this city, on Wednesday, the 17th inst., Mrs. Patrick Coyle, of a daughter.

Married. At the Parish Church, on Monday, 22nd inst., by the Rev. Mr. Connolly, Mr. Thomas Wilson, to Miss Mary Ann Kane, both of this city.

Died. In this city, suddenly, on the 18th instant, of congestion of the brain, Mr. W. H. Warren, Professor of Music, and 18 years organist of Christ Church Cathedral, aged 60 years. In this city, on the 20th inst., John O'Malley, native of the County Armagh, Ireland, (late of St. John's, New Brunswick), aged 20 years.

At Quebec, on the 14th inst., Joseph Mernagh, youngest son of Mr. Mernagh, builder, aged 6 years. At Quebec, on the 13th inst., James Alexander, son of John Sharples, Esq., aged four years and eight months.

At Quebec, on the 9th inst., at the residence of her son, Mr. T. J. Murphy, St. Angele Street, Mary, wife of M. Quealey, Esq., East Frampton, aged 59 years. The deceased was a native of the town of Westford, Ireland.

At Quebec, on the 18th inst., Anne, daughter of Mr. Thomas Malone, St. Rochs, aged 1 year and 10 months.

GRAND CONCERT.

MRS. UNSWORTH BEGS to inform her Friends, Patrons, and the Public in general, that she intends giving a GRAND CONCERT,

AT THE MECHANICS' HALL, ON WEDNESDAY, THE 7th JANUARY NEXT,

On which occasion she will be assisted by her DAUGHTERS, and several other TALENTED AMATEURS.

PROGRAMME: PART I.

- No. 1. Grand Overture, Pot Pourri (Piano) Cherrier: Mons. A. CHARRIER. 2. Witches Glee, (March): Mrs. UNSWORTH, Messrs. MUN & BENTLEY. 3. Irish Ballad ("Glover"), ... Mrs. UNSWORTH. 4. Scotch Song ("Roy's Wife of Auldvalloch"): Mr. MUN. (Piano)... Mrs. UNSWORTH. 5. Irish Ballad ("The Harp that Once Thro' Tara's Halls,") (March): Miss A. UNSWORTH. (Piano)... Mrs. UNSWORTH. 6. Solo Violoncello ("Fantasie sur le motif de L'Opera de La Sonnambule") (Bellini): P. LETONDAL.

PART II.

- No. 1. La Carnival de Venice, (Zalberg): Mons. ARISTIDES CHARRIER. 2. Duet ("I've Wandered in Dreams") (Bishop): Mrs. UNSWORTH, Mr. MUN. 3. Scotch Ballad ("Jock of Hazeldean"): Miss A. UNSWORTH. (Piano)... Mrs. UNSWORTH. 4. Cavatina, Leonore vions (La Favorita): Mrs. UNSWORTH. 5. Scotch Ballad ("A Man's Man for a' That"): Mr. MUN, Mrs. UNSWORTH. (Piano)... Mrs. UNSWORTH.

N.B.—Tickets, 2s 6d each; can be had at the Music Stores; at Sadiers' Book Store; and at the Residence of Mrs. Unsworth, 128 St. ANTOINE'S STREET. Doors Open at SEVEN o'clock. Concert to Commence at EIGHT. Montreal, Dec. 24, 1856.

GRAND SOIREE.



A GRAND SOIREE,

UNDER THE AUSPICES OF THE ST. PATRICK'S SOCIETY, WILL BE HELD AT THE CITY CONCERT HALL, ON TUESDAY EVENING, 13th JANUARY NEXT.

Refreshments will be furnished by Compain in his usual superior style. LISTON'S full QUADRILLE BAND, and a splendid BRASS BAND, have been engaged for the occasion.

Tickets of Admission—Gentlemen, 6s 3d; Ladies' 3s 9d—including Refreshments; can be had at Messrs. Sadiers & Co's; Prince's Music Store; J. Phelan's, Dalhousie Square; E. Gorman's, Notre Dame Street; Patton & Co's, McGill Street; N. Shannon's, opposite St. Ann's Market; A. M'Cambridge, Prince Street; T. O'Creedy, Mountain Street; of the Committee; and at the door on the Evening of the Soiree. Chair to be taken at Eight o'clock. N.B.—Proceeds to be devoted to charitable purposes. Dec. 24, 1856.

CATHOLIC TEACHER WANTED.

THE Trustees of the Catholic Separate School of Prescott, being about to open their School on the First of January, are desirous to engage the services of a First Class, male Teacher, to whom a Salary of One Hundred Pounds per annum will be given. Apply either personally, or by letter—post paid—to Philip Gallagher, Esq., Secretary to the Board of Trustees for the Roman Catholic Separate School, Prescott.

FOREIGN INTELLIGENCE.

FRANCE. The Paris correspondent of the Times writes that the opening of the Diet of Prussia...

SPAIN. The Madrid correspondent of the Independence Breeze says that the question of the Cortes is definitely resolved...

RUSSIA. The London Post says, that "if Russia persists in asking for a Conference, it can only result in her confusion and diplomatic defeat..."

RAISING THE SUNKEN SHIPS AT SEBASTOPOL. Of all the 10 vessels that were scuttled or sunk in the harbor of Sebastopol...

ITALY. NAPLES.—Private letters from Naples of Nov. 27, mention that a report has gained ground of the King having decided on granting a general amnesty on the occasion of the Queen's accession...

THE COMMON SCHOOL SYSTEM. FAILURE. The separation of religious from secular instruction is altogether a novel proceeding...

THE ATLANTIC TELEGRAPH. A late number of the Montreal Herald furnishes us with some very interesting details respecting this, perhaps the most stupendous, undertaking of the present century...

Within the past year, however, all the supposed objections to the direct route between Ireland and Newfoundland have been overcome...

The number of Presbyterian parochial schools which are now established, we have not the means of ascertaining in 1849, it was eighty-two...

Why will not the Methodists, the Episcopalians, the Baptists; why will not all denominations of the land rally for their children?

Let all therefore rally and organize their schools on a Christian foundation: This is the issue to which all must come; sooner or later...

Every recent British mail brings us additional evidence that this vast project is rapidly progressing, and leaves no reasonable grounds for doubt that ere another year has past it will be a fait accompli...

"We need scarcely say that to effect the great object in view—binding the continents of Europe and America together by an electric cable stretched across some two thousand miles of ocean—many difficulties, scientific and natural, had to be encountered and overcome..."

"The first great difficulty was to ascertain the practicability of laying and maintaining in situ so enormously extended and ponderous a line of electric cable; and the second, equally important, was to ascertain how far, when laid, it could be depended upon as an efficient conductor of the electric current..."

"When the project was first started, its projectors having no scientific data to warrant the practicability of submerging a cable along the direct route between the west coast of Ireland and St. Johns, Newfoundland, proposed to effect the extension by taking the North of Scotland as a starting point, and thence conveying the line to the Orkney Isles, Faroe Islands, Iceland, Greenland and Labrador, and thence to Canada and the United States..."

Messages, then, dispatched from Liverpool during business hours, will be apt to catch our business men in the arms of Murphy—as Mrs. Partington would say—and vice versa, our messages sent between 10 A.M. and 4 P.M. will reach our Liverpool correspondents at 4 P.M. and 10 P.M....

When the project was first started, its projectors having no scientific data to warrant the practicability of submerging a cable along the direct route between the west coast of Ireland and St. Johns, Newfoundland, proposed to effect the extension by taking the North of Scotland as a starting point, and thence conveying the line to the Orkney Isles, Faroe Islands, Iceland, Greenland and Labrador, and thence to Canada and the United States...

The machinery employed both for coating the wire and protecting it by the outer covering of iron wire, is of a most beautiful nature. In the latter operation the gutta percha covered wire is passed through the centre of a huge rotating wheel...

It is expected that about half a year will be required to complete the making of the cable. The cable thus constructed is about three-quarters of an inch in diameter, and is calculated to bear with ease a strain of six or seven tons...

It is proposed to take out 3,500 miles of cable in the expedition, so as to allow about 600 miles for slack if necessary. The total quantity will be distributed equally between two large steamers, each conveying about thirteen hundred tons of cable.

Suitable landing places have been already selected, the coast on the south-west of Ireland having been surveyed for the purpose by Mr. Bright, the Secretary of the Magnetic Telegraph Company, and on the Newfoundland side by the American Company, with which Mr. Cyrus Field and Mr. Brett, two of the principal projectors of this line, are connected...

In conclusion, we have much pleasure in adding that we have seen a letter from one of our most enterprising merchants and patriotic public men, now in London, in which he mentions having had several interviews with Mr. Field, of New York, and other leading men connected with the undertaking...

On the 1st of December a telegraphic dispatch was received in Paris, at the French Foreign Office, announcing the commencement of an insurrection in Sicily. The scene of the revolt was, it appears, Cefalu on the sea coast, about fifteen leagues to the east of Palermo.

The insurrection was headed by a person named Bentivenga, who had been formerly pardoned by the King—in ancient grace. Troops had been sent against them, but it is not stated whether a collision had taken place. Disturbance is said to have also taken place at Girgenti (the ancient Agrigento) on the Southern coast of Sicily.

On the 26th of December a telegraphic dispatch was received in Paris, at the French Foreign Office, announcing the commencement of an insurrection in Sicily. The scene of the revolt was, it appears, Cefalu on the sea coast, about fifteen leagues to the east of Palermo.

The insurrection was headed by a person named Bentivenga, who had been formerly pardoned by the King—in ancient grace. Troops had been sent against them, but it is not stated whether a collision had taken place. Disturbance is said to have also taken place at Girgenti (the ancient Agrigento) on the Southern coast of Sicily.

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The machinery employed both for coating the wire and protecting it by the outer covering of iron wire, is of a most beautiful nature. In the latter operation the gutta percha covered wire is passed through the centre of a huge rotating wheel...

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Suitable landing places have been already selected, the coast on the south-west of Ireland having been surveyed for the purpose by Mr. Bright, the Secretary of the Magnetic Telegraph Company, and on the Newfoundland side by the American Company, with which Mr. Cyrus Field and Mr. Brett, two of the principal projectors of this line, are connected...

In conclusion, we have much pleasure in adding that we have seen a letter from one of our most enterprising merchants and patriotic public men, now in London, in which he mentions having had several interviews with Mr. Field, of New York, and other leading men connected with the undertaking...

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THE AUSTRIAN WORKHOUSE. The alleged flogging of women at the Workhouse will probably cause the abolition of the 'new' name, and we shall not be surprised if the appellation generally given to it should, in compliance to the memory of a distinguished Austrian General, be that of Haynau House.

MODEST CERTIFICATE. The following certificate speaks for itself. It is going the rounds and we should like to have it located, in order to advise the owner to take out a patent.

Dear Doctor:—I will be one hundred and seventy-five years old next October. For ninety-four years I have been an invalid, unable to move, except when stirred by a lever; but a year ago last Thursday, I heard of the Granular Syrup. I bought a bottle, smelt the cork, and found myself a new man. I can now run twelve and a half miles an hour, and throw nineteen double somersets without stopping.

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