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CATHOLIC CHRONICLE.

VOL. III.

MONTREAL, FRIDAY, JANUARY 21, 1853.

NO. 24.

DISCOURSE BY ARCHBISHOP HUGHES.

(From the New York Herald.)

Sunday evening the Most Reverend Archbishop Hughes preached an able and eloquent discourse in the church of St. Francis Xavier, in Sixteenth street. The edifice was densely crowded. The Archbishop took his text from the fifth chapter of St. Paul's first epistle to Timothy, and the eighth verse. "But if any man have not care of his own, and especially of those in his house, he hath denied the faith, and is worse than an infidel."

It is very seldom, said he, that even in the Holy Scriptures we find consequences apparently so harsh as resulting from the neglect of an ordinary duty. The Apostle makes use of language which at first would seem to be unintelligible. If there be anything in which men are liable to be indifferent, it is in taking care of their own—first of themselves, and next of those who are precisely in the situation that is here alluded to; and yet the Apostle does not hesitate to suppose that that duty could not be neglected; nor does he hesitate to denounce the consequences of its neglect in language more severe than it is easy to find throughout the pages of the Holy Scriptures. Many persons believe that it is an exaggerated form of expression, but I cannot apply any rule of criticism to the words of the Apostle. St. Paul does not write about the things of this world to provide for the settlement of children. St. Paul is not interested in men who have households, that they should be well furnished, for that would be unworthy of his inspiration; but he writes to a convert from Paganism or Judaism, to the faith and religion of Jesus Christ. The Most Rev. Archbishop, at great length, proceeded to explain the duties incumbent upon parents in attending, with scrupulous care, to the religious education of their children at an early age, and went on to say—We are living in a country and placed among denominations entirely disagreeing with ours, both as regards the theory of religion and the mode in which God would have it preserved; nor yet are they agreed among themselves; so that while the State has paid attention to the education of our future citizens, the State has hitherto, by necessity or choice, but unwilling or unable, to admit the most essential element of Christian knowledge into the teachings of our schools. She professes to teach no religion, and yet she is offended if we say this is a retrograde step towards the barbarism of Pagan ages. She is rampant if we say this. But she will have no sectarianism, and it so happens that in the relation of creeds in this land, there is no Christianity left if you exclude all sectarianism; and therefore, to exclude all sectarianism is to exclude everything that pertains to be Christian in the whole length and breadth of this land. The State has imagined that this would satisfy our fellow Protestant citizens, and certainly it ought; but if the Apostle is to be relied upon, this will not satisfy us. They have thrown overboard the idea of a perpetual and true religion in the world—they have rejected the idea of a church as a divine corporation, instituted by Christ to preserve those truths which were sent from Heaven for the benefit of the child. They imagine that religion has become an individual affair, and hence one of their great principles is that all men should search the Scriptures. And by the very word search do they not intimate that they have it not? If they were possessed of this religion, would it be necessary to search for it? For, if it be religion, it must be something revealed, and not discovered by long and deep mystic study. We regard it as a published outward fact, but they as an individual concern. Another principle of their religion is that God, from all eternity, has predestined certain specific individuals to come into the world, and, having been predestined, that they shall be effectually called, and this being the stern—but as they suppose—and I will not question their right. The just and merciful ordination of God of course man cannot resist, no matter whether religiously educated or not. It is his privilege, they say, to choose his religion, or to choose any religion, and whether he be educated or not, if he happened to be of the number of those whom God has ordained from all eternity, he cannot disappoint himself of the result of that eternal decree. Hence, therefore, with them it is an easy matter to send their children to schools—even Pagan schools, for upon this hypothesis it cannot interfere with the end of their creation. We, therefore, complain that they will not condescend, in their public administration of this important trust of education in which we are supposed to contribute our share of the expense, to look at the subject from the same point at which every Catholic must regard it. If they cannot accomplish that object which the Catholic parents find it incumbent upon themselves to insist upon, let them relinquish it, and say, "this system suits us, and to a certain extent is in harmony with our religious convictions; but we will not impose up-

on you the means that would be necessary to educate your children, and deny the common right to have them educated according to your own convictions. We will not tax you at all, and if we do in the aggregate, in which the parents all agree in the same faith, then we shall give you a portion, simply reserving to ourselves the right to say you shall not waste the public money in the mere inculcation of your specific doctrine of truth." This would be reasonable, but it is certain that no State can ever release parents altogether from the obligation of educating their children in a Christian manner; and it is certain that in our State it is, if anything, less possible than elsewhere. I can imagine that in a State where there is only one religion, you can well organise a system of public education, and either leave out religion, or introduce it, which no one will object to; but in a community made up of such schools of doctrine as ours, it would be utterly impossible, perhaps, to introduce religion into schools in which sections are represented, without introducing at the same time sources of strife that would render the management of the schools utterly impracticable. I do not now enter into the questions how far under these circumstances the State has the right to tax citizens, and against their will enter so deeply upon that sacred ground, which is well secured by the constitution, viz:—Religious rights and freedom of conscience, and which freedom of conscience ought to leave a clear way for Christian Catholic fathers to have their sons and daughters educated as their conscience dictate, provided they do it at their own expense. I enter not upon that question, but I say that education, even of the secular order, accomplishes its end better when administered wherever it is possible under the sanction of religion. Why is this? Because the church regards man not as a being of time, but it takes the whole man—his whole destiny, body and soul, time and eternity—and so when she establishes a school, how does she regard the pupil? Why, her first and great principle is to prepare him not only for this State, but for the high destiny which is to be an everlasting citizen of the immortal realms of his God. The Church, therefore, in her teaching, lays the groundwork of good citizenship. She has some lever upon which to act, if she teaches the child not to lie, and at the same time teaches him that God abominates liars, and has denounced threats against them. So with regard to every virtue, especially those that have a social tendency, there is a groundwork of faith and religion laid down, which the State can never provide, for the State and all the States of the universe cannot make a man honest, or an honest man. The Church can do both. Him whose education she has presided by, she can train up in honesty; and if at any time he should fall away, she has the power, by invisible means, to bring him back to the path he has deserted. The State can do neither. It can punish a rogue, but it cannot make an honest man, nor an upright citizen; and even that punishment it cannot always accomplish, and still less will it be able to do so, when a future generation shall have taken the place of that which now exists. Men of highly cultivated minds, and knowing all arts and artifices, now escape from exposure, and the State has not even the power to punish a rogue, but only the rogue who has not the cunning to evade her jurisdiction. Can this State expect the future generations will be as upright as their predecessors? I tell you that the great men of the country and their associates, although they differed widely from any thing that is Catholic, nevertheless, they believed and acted upon the principle, that where there is no religion, no faith, no belief, as the basis of morality, civic integrity, and high-minded and disinterested patriotism, are not to be looked for as a general rule. Sufficient evidence can be adduced that the State is not rendering a service to mankind in establishing schools, and permitting religion to come to the door, and there stop and not enter. I would commend to your attention the obligations which are imposed upon you by your parents of transmitting your faith to your children, and then to see whether the State aid you or not, how best you can discharge these obligations. The Church has invariably kept this in view. When there was but one religion, although human science had not so large a scope for the exercise of its power, and although even the knowledge of religion might be limited, yet it was as much a matter of course as food being provided for your children, that they should know all the mysteries of the Christian faith, and that they should practice them, so far as depended upon their parents. This was perfectly well understood, and at the same time when, from distress or other circumstances, the parents were unable themselves to fulfil the requirements of education, then it happened in the beautiful economy of our common faith, that men and women of the highest education were prepared to devote themselves to the task—not for the salaries that this world could give them, but for the love of God, and

for the love of those young souls who had been brought into being, and who might otherwise be left ignorant of the divine inheritance of faith. They devoted their whole lives to the tedious and slow wasting occupation of teaching, and teaching that which is true, to promote the glory of God and the welfare of their fellow beings. These things have existed, and although it is impossible that we can have them to any great extent, yet I am happy and proud to witness the evidence of your sympathy upon the subject, and the time is coming, and not, I believe, far distant, when every Catholic parent, rich and poor, will have the opportunity of having his sons and daughters educated in schools in which the State may not say to religion—that is the Catholic religion—as was said to the ocean—Thus far shalt thou come and no farther." The infusion of religion into education will assist science, for religion will purify and elevate the ideas of the student, and will make a cultivated intellect a blessing to the age, and not a curse as it now is. Religion will sanctify all which would otherwise be wasted, for I confess that all science, apart from religion, however useful it may be, is of the smallest possible account. The State, in proposing education, takes man by sections, and degrades him down to the race of certain useful domestic animals, the breed of which is to be improved by premiums from the State authorities. It looks at man, and values him for what? For his immortal soul. Not in the least, for it has nothing to do with his immortal soul. It values him for his usefulness—he is to be a useful, rational intellectual animal, and, in the space between the period of his acquired education and his death, by his knowledge and his enterprise, and devotion to his own interests, he is to accomplish, successfully and powerfully, any enterprise he may undertake, and thus become, through the medium of selfishness, an example of activity, the result of which must be beneficial to the whole community at large. I defy any man to say that the State has raised its soul, if it has a soul, to a higher consideration of education than that; and I ask, if the dignity of man is not offended by such an estimate? Therefore it is evident, that although we may have tolerated the practice of seeing Catholic children go to these schools, because necessity has required it, that Catholic parents should be upon their guard, and exert themselves by every means to supply what has been denied them in the schools; for experience has taught and proved that the teaching even of the pastor once a week is counteracted by the unteaching and the negativeness the children acquire during other six days. This is beyond a doubt, for it is matter of boast with many of those men who are advocates of this public school system, that it is wasting away the growth of the Catholic Church, and that it is impossible for the Catholic Church to succeed in this country, because what they call their republican American education destroys the influence of Divine faith, whether derived from the public teachings of the Church, or from the piety and parental affection of the domestic circle. They boast of it; and have we a right to deny it is so? There can be no doubt of it. But we tell those gentlemen also, in return, that the same ruin is overtaking their own children. I could prove by indisputable facts that there is a falling off—I will not say from Catholicism—but from Christianity, that is quite perceptible in tracing the progress of these schools. I quote one single instance from reliable authority. Nearly the whole class by which the Protestant ministry was formerly supplied has disappeared altogether; and although they have places and pensions in theological seminaries, they cannot find candidates to accept them—although they have education and position offered to them, the race of pious young men, as they used to be called twenty years ago, has died out, and this fact is acknowledged. They know not what is to be the consequence if Providence should not raise up candidates to continue their ministry. What is the effect of these schools but to create an absolute indifference as to all divine revelation! A negativeness. It may not strike the observer so immediately, because there is still a tone in the country, a vague respect and a vague reverence for the Bible; but then, this reverence, you will find, even among those who are appointed to teach its meaning, amounts to nothing but whatever you please. Each one is the judge—each one is to search—there is no clerical teaching out of the church; and the fact is, they have departed from whatever was possibly affirmative in their creed, to such an extent that now there is scarcely a single doctrine which they would think it worth while to defend; and if they did, they could not defend it, because all authority is lost, except the authority of the Bible, and the authority of the Bible is precisely an authority for or against, as every man thinks proper to attach a meaning to the words he reads. The race of pious young men is disappearing; and is it to their gratification if their children are thus falling away into indifference and scepticism

—is it a compensation to them that Catholic children are involved in the same ruin? If they understood the question as we do, I am satisfied they would unite with us by every means by which we could prepare for the duties of civil, social, and domestic life, those children who, in the providence of God, are consigned to be brought up in the faith and under the care of their parents. Then you would retain good citizens to the State, and true Christians to the church, and the race of mockers at religion would soon be diminished. Then your house would become respectable. Then your age will become revered: whereas, if this system goes on for half a century longer, with the impulses so natural to the spirit of this country, children, before they are fifteen years of age, coming from these schools, will forget the endearing name of father and mother, and look upon their parents as only their fellow citizens—nothing better than themselves. Domestic reverence for all authority disappears with the contemptuous regard that the public by its great influential opinion has expressed upon education; and, for this reason, I say to you that I thank God that you have manifested so numerous and so zealously your sympathy with the undertaking of a Christian Catholic school for your children in your neighborhood. I hope the time is coming when they will be multiplied, and be at least as near the church to which you bring your offspring to consecrate them to God in Holy Baptism. You must have a care of your own, and especially those of your household, under the penalty which I pray God in His infinite goodness to avert from you.

ORANGISM AND RIBBONISM CONTRASTED.

(From the Dublin Weekly Telegraph.)

The Orangemen endeavor to draw a contrast between themselves and Ribbonmen. We, on the contrary, assimilate the two—the Orangemen being, in our estimation, more criminal than the Ribbonmen; but the Ribbonmen being more odious to us than the Orangemen. The Orangemen are the greater criminals of the two, because they have, as leaders, men of rank, of intelligence, and of education; whereas the Ribbonmen are composed, with scarcely a single exception, of the most miserable, the most ignorant, the most destitute, and the most depraved individuals. The Ribbonmen are more odious to us than the Orangemen, because, not being Protestants, they are considered to be Catholics, and their crimes are converted into a reproach upon our religion, and from which they are, because they are members of a secret society, outcasts—as much outcast as an Achilli or a Cavazzi.

Let it not be supposed, then, for a single instant, that, in exposing the crimes of the Orangemen, we sympathise in the slightest degree with the Ribbonmen, to whom the Orangemen declare they are adverse. In our estimation, the only difference between an Orangeman and a Ribbonman is this—that the one is an assassin with a purple cravat, and the other an assassin who wears a green cravat: both are a disgrace to Christianity; both a dishonor to the nation that has given them birth.

The Orangeman claims, however, a superiority over the Ribbonman. The Orangeman brags of his Protestantism, and boasts of his loyalty, and in the Address of the 1st of Dec., 1852, he makes use of these words:—

"The great truth begins now to be understood, that Orangism is distinguished from societies to which, in former years, it was compared, by its abstinence from crime and disorder, and its happy influence on the country. Wherever the Orange Institution prevails in strength, peace and prosperity abide under its protection—our gracious Sovereign is honored—her laws are obeyed—her subjects, of all denominations, have protection for life, liberty, and possessions."

In these assertions are to be found the vindication of the continuance of the Orange society to this day; and we are challenged to look to the past history of Ireland in order that we may, if possible, discover any deeds which connect the name of the Orangemen with deeds of violence and of bloodshed.

Our search shall be brief; our references not many; and our authorities shall all, with a single exception, be Protestants. To these we intend to confine ourselves in our publication of this day. We mean, for the present, merely to refer to the years 1795, 1806, 1808, 1814, and 1821.

The Orangemen say, in 1852, that "wherever the Orange Institution prevails in strength," that there "peace and prosperity abide under its protection." Let us see what was the opinion of Lord Gosford and the Armagh magistrates on the 28th of December, 1795, when the following description of the conduct of the Orangemen was given, and unanimously assented to:—

"It is no secret that a persecution, accompanied with all the circumstances of ferocious cruelty, which have in all ages distinguished that dreadful calamity,

is now raging in this country. Neither age nor acknowledged innocence as to the late disturbances, is sufficient to excite mercy, much less afford protection. The only crime which the wretched objects of this merciless persecution are charged with is a crime of easy proof—it is simply a profession of the Catholic faith. A lawless banditti have constituted themselves judges of this species of delinquency; and the sentence they pronounce is equally concise and terrible—it is nothing less than a confiscation of all property and immediate banishment. It would be extremely painful, and surely unnecessary, to detail the horrors that attended the execution of so wide and tremendous a proscription; that certainly exceeds, in the comparative number of those it consigns to ruin and misery, every example that ancient or modern history can afford. For where have we heard, or in what history of human cruelties have we read, of more than half the inhabitants of a populous country deprived at one blow of the means, as well as of the fruits, of their industry, and driven, in the midst of an inclement winter, to seek for a shelter for themselves and their helpless families where chance may guide them.—This is no exaggerated picture of the horrid scenes now acting in this country.

The nobleman—Lord Gosford—who gave this description of the achievements of the Orangemen in 1795, said at the same time—"I am as true a Protestant as any in this room;" and he added—"I will never consent to make a surrender of Protestant ascendancy to Catholic claims;" and yet it was at his instance the Armagh magistrates adopted the following resolution:—

"That it appears to this meeting that the county Armagh is, at this time, in a state of uncommon disorder; that the Roman Catholic inhabitants are grievously oppressed by lawless persons unknown, who attack and plunder their houses by night, unless they immediately abandon their lands and habitations."

It is said in the Orange Address of Dec. 1st, '52, as to the origin of the Society:—

"The Orange Institution, it is notorious, was formed in the September of the year 1795."

We have, in the above resolution, and the declaration of Lord Gosford and the Armagh magistrates, the record to show how zealously Orangism labored in the first few months of its existence; and in the recital of its deeds we perceive how consistent are those deeds with its published opinion as regards the Catholics in 1852. It spared "neither age, nor acknowledged innocence" in 1795, where "age and acknowledged innocence" were identified with what it then conceived, and still believes, to be a crime—to use the words of the Armagh magistrates, "a crime of easy proof—it is simply a profession of the Catholic faith." The Orangemen of Armagh, in 1795, believed, as the Orangemen assembled in Dublin on the 1st of December, 1852, believe (at least so they say in their printed address) that the Catholics—men, women, and children, "have consciences so scared that they have no compunction at shedding a brother's blood," and, so believing of the Catholics, they treat them accordingly; and, so treating them, they affirm that "peace and prosperity abide under the protection" of the Orange Institution?

We pass, for the present, from the year 1795 to the year 1806, as we are especially desirous to quote the evidence of a Protestant gentleman, and we believe, an Englishman, who came to live upon his estate in Ireland, and whose testimony we wish to quote, in reference to the boast of the Orangemen, that "wherever the Orange institution prevails in strength, peace and prosperity abide under its protection—our gracious Sovereign is honored—her laws are obeyed," &c. The following is Mr. Wilson's evidence as to an incident that came under his own observation:—

"A poor, diminutive Roman Catholic tailor saw a huge Orangeman numerically beating an acquaintance of his who appeared unable to resist him; he implored the Orangeman 'to spare his friend.'" This outrageous provocation was punished by instantly attacking the little unarmed tailor, whose skull was soon fractured, and he carried off without any prospect of his outliving the night. Indeed, it would have been happy for the poor wretch if he had died, as he now lives, or rather exists in a state nearly approaching to idiotism! A few days after this—and during the time the surgeon who attended the poor man had little or no hopes of his recovery—his savage assailant was seized in my presence as a murderer. Whilst I sent to inquire into the state of the tailor, I committed his alleged murderer to the charge of a constable, who, whilst he was conveying him to a place of safety, was attacked by two Orangemen, in military dress, who, drawing their swords, and presenting a pistol at his breast, swore they would put the contents of it into his heart. The constable was obliged to yield him to them, and he was carried off in triumph. I applied to the then commanding officer of the Benburb cavalry to assist me with a party to seize those fellows. He answered me that he was sure none of the yeomanry would stir, as they were not upon permanent duty. I do not think, however, he made the experiment; the truth is, he knew there was a more forcible reason than 'their not being upon permanent duty.' What that reason was the reader may guess, when I inform him that the Benburb cavalry are, to a man, I believe, Orangemen.

"When I related this business to my friend, Sir Even Nepean, he appeared both shocked and irritated; he, after mentioning many acts of tyranny within his own knowledge, exercised by the Orangemen against the Roman Catholics, declared 'his determination that nothing on his part should be left untried to bring those villains to punishment.' He desired me 'on my return to the country to transmit to him the necessary documents, with the depositions of the constable, &c., &c., in order that he might be enabled to carry into execution his and my wishes.' I did so; but although I wrote to my right hon. friend three official, and as many private letters, from that day to this (the 12th December, 1806) I never heard one syllable from him upon the subject, nor was ever a single step taken to punish the aggressor or his receivers."

We quote this not as a singular instance of misconduct on the part of the Orangemen, but as illustrative of the manner in which they trampled upon all law—the officer of the Government, Sir Even

Nepean, before whom the case was brought, declaring that it was "within his own knowledge" that "many acts of tyranny were exercised by the Orangemen against the Roman Catholics."

A change of Ministry took place in 1806—the Tories were succeeded by the Whigs; the outrages of the Orangemen were not diminished. Mr. Wilson had again to seek for redress, and to seek it in vain. Mr. Wilson, in his pamphlet, mentions that it was made known in a letter, which incidentally gives an account of the doings of the Orangemen for the ten preceding years. The writer of the letter, it will be seen, labored under the delusion that the Whigs would check the crimes of the Orangemen, which the Tories had openly countenanced.

The following extract from the letter will be found worthy of perusal:—

"Constantine O'Neill, the bearer, is an honest, industrious man, that has often suffered injury, but has been totally ruined within this week past. It was heretofore useless for him to make application for redress, for Government was considered as encouraging these proceedings for political purposes, which was evidently the case. But from the great providential change that has happened lately, and from the consideration that no wise policy can direct the adoption or encouragement of such a measure at present, I now begin to think the men who have been ruining this country with fire and sword these ten years would now experience a check.

"This poor man is a hatter by trade, and lived by his honest earnings, and was every way independent, for he was out of debt, and had saved some money. But on Saturday night, which was the meeting night of an Orange Lodge, this banditti who are generally yeomen, and armed, came to his house when he and his family were in bed, and setting fire to the house, which was a thatched cabin, burned it and all his property to ashes, except what was carried on their backs. They fired several shots at himself and his wife, who both providentially escaped with their lives, which are all that now remain to them, as their wearing apparel was also destroyed."

This letter was written early in the year 1806—the Orangemen boast that their institution began in 1795; and for the ten intermediate years we have the allegation of a contemporary witness, they were "ruining the country by fire and sword."

Not only was the Orange Institution "in strength," but its members were embodied as armed soldiers—as "yeomen"—a name never to be forgotten in Ireland—they were supplied with deadly arms, and we see the use they made of them. Let us turn to another case to show how "subjects of all denominations had protection for life, liberty, and possessions":—

"In the administration of the Duke of Richmond a murder was committed in the immediate vicinity of Newry, which excited very strong sensation. In conformity to immemorial usage a party of young people of both sexes (Roman Catholics, for in that part of the country the population is chiefly of that persuasion) had dressed a garland, in celebration of the festival of Midsummer Eve, and after dancing in the lawn of their landlord, Mr. Corry, of Derramore, they were concluding, at their own cottage doors, their harmless festivities, with their cheap and simple pleasures; no party spirit was evinced—none was expressed—none has ever been imputed. While thus occupied, a party of men, armed with muskets, and apparently under military command, stole upon this unoffending group, and fired among them, killing one young man, the support of poor and aged parents, and wounding several others.

"The outrage here on the 23rd of June, it is known, was chiefly committed by yeomen soldiers, and no doubt all the actors in it were of the Orange party.—The persons injured were all Roman Catholics.

"It was stated to me that a number of yeomen, returning from parade, had fired their muskets, as in triumph, over the house where the afflicted parents of the murdered man resided."

This brutal and unprovoked murder by Orangemen, occurred on the 23rd of June, 1808, and depositions respecting it were taken by Mr. O'Hanlon (the author of the pamphlet from which we quote), as a magistrate. The murderers, of course, being Orangemen, were never punished.

In the address of the Orangemen of December 1st, 1852, references are made to the denunciations of the Ribbon Society, by various persons holding office under Government. In all these denunciations we coincide; but our denunciation is as impartial as that of the late Judge Fletcher, who thus testified, from his own experience as a judge, to the wickedness of the Ribbon Societies, and the infamies, the perjuries, the deeds of crime, of violence, and of bloodshed perpetrated by the Orangemen. The following are extracts from Judge Fletcher's charge to the Grand Jury of the county of Wexford, at the summer assizes, 1814:—

"I have found that those societies called Orange Societies have produced the most mischievous effects; and particularly in the north of Ireland. They poison the very fountains of justice, and even some magistrates, under their influence, have, in too many instances, violated their duty and their oaths. I do not hesitate to say that all associations, of every description in this country, whether of Orangemen or Ribbonmen—whether distinguished by the color of orange or green—all combinations of persons, bound to each other, by the obligation of an oath, in a league for a common purpose, endangering the peace of the country—I pronounce them to be contrary to law.

Of this I am certain, that so long as these associations are permitted to act in the lawless manner they do, there will be no tranquillity in this country, and particularly in the north of Ireland. There, these disturbers of the public peace, who assume the name of Orange Yeomen, frequent the fairs and markets with arms in their hands, under the pretence of self-defence, or of protecting the public peace, but with the lurking view of inviting the attacks of the Ribbonmen—confident, that, armed as they are, they must overcome defenceless opponents, and put them down. Murders have been repeatedly perpetrated upon such occasions; and, though legal prosecutions have ensued, yet such has been the baneful consequences of those factious associations, that, under their influence Petty Juries have (upon some occasions) declined to

do their duty. These facts have fallen under my own view. It was sufficient to say—such a man displayed such a color; to produce utter disbelief for his testimony; or, when another has stood with his hand at the bar, the display of his party-badge has initiated murder into manslaughter. With these Orange Associations I connect all comminations and processions, producing embittering recollections, and inflicting wounds upon the feelings of others; and I do emphatically state it as my settled opinion, that until those associations are effectually put down, and the arms taken from their hands, in vain will the north of Ireland expect tranquillity and peace."

The opinion of Judge Fletcher, it is thus seen, as to the working of the Orange system, and as to the facts that came under his own view, is diametrically opposed to that expressed by the Orangemen in 1852, for the Judge considered it to be the cause of "crime and disorder," and where it existed there was neither "peace" nor "prosperity," and that for one denomination of the King's subjects there was not "protection for life," nor for "liberty," nor for "possessions."

We shall, in the present article, but quote one more evidence as to the flourishing state of Orangism in Ireland. Our witness is a Protestant—Geo. Ensor; the time at which he wrote, the year 1822. This is his account of Orangism in that year—the manner in which it was countenanced, and its effects upon society:—

"Ulster contains twenty thousand yeomen, Orangemen, paid and armed by the Crown; besides, the Protestant population, if not members of the Orange lodges, are contaminated to their hearts core with Orange antipathies. Here also magistrates head Orange processions, here clergymen preach Orange sermons to the congregated Orangemen, and here Sheriffs preside among the representative assemblies of Orange Lodges. In such circumstances (and such is the state of Ulster) trials between Catholics and Protestants by Grand and Petty Juries are circumlocutory farces; for the Catholic is found guilty, and the Protestant is absolved.

"Last Summer Assizes, Judge Jebb, in his charge to the Grand Jury, rebuked the magistrates residing in the vicinage where a foul murder was committed, for letting the perpetrator escape, without any exertion to apprehend him. A few minutes after the charge, I observed to one of the magistrates, 'the judge handled you and your brother-magistrates rather roughly?' to which the magistrate replied, 'and we deserved it, but I tell you a thousand men would not have taken him—the murderer.' Again, at the late assizes, Judge Moore lamented, and with intelligible mystery expressed his surprise, that in this county, open and enterprising, so many homicides appeared in the calendar; and I aver that affrays, batteries, and homicides are not multiplied solely in consequence of the resort of the Catholic people, for the provocations to riot are incessant. I have seen myself, within these few months, processions with drums and files, prosecuted weekly, beginning with the close of the day, and continuing till midnight; and so insolent and daring are these men, that they have drummed up to a military station in the county Armagh, much to the annoyance of the King's officers, but with great satisfaction to the magistrate of the town."

Here we must close for the present. These extracts are in themselves a sufficient reply to the vindication attempted on the part of the Orangemen for their present continuance and their past conduct.—These extracts, with a single exception, it will be seen, are from the writings of Irish Protestants; and we have purposely referred to such authorities in preference to any other, first, because such are less liable to impeachment on the part of our adversaries; and next, we have quoted such authorities, because we wish to draw a distinction between liberal, honest, just, and conscientious Protestants (and many such are now, and have been at all times in Ireland), and those base, hypocritical, and blood-thirsty Protestants, who have been members of that secret and cruel confederacy, the Orange Society.

The Orangemen, in their address of the 1st of December, 1852, say:—"Wherever the Orange Institution prevails in strength, peace and prosperity abide under its protection—our gracious Sovereign is honored—her laws obeyed—her subjects of all denominations have protection for life, liberty, and possessions." We maintain—and the evidence we have quoted is sufficient, even if we had no other facts to rely upon—that never was there penned a sentence so utterly opposed to the truth as that which constitutes the boast—the lying boast—of the Orangemen.

We have not yet done with the Orangemen; but looking back at the witnesses we have produced against them, we repeat, as our own, the words of the Protestant George Ensor:—

"Thus the 'loyal' Orangemen proceeded, showing their strength, and exposing their temper, proving themselves bad masters and worse subjects; intolerant and intolerable."

CATHOLIC INTELLIGENCE.

Dr. Newman.—We regret to learn that the Very Rev. Dr. Newman has suffered considerably in his health, the result, we fear, of much over work and anxiety, over and above the trouble of the Achilli trial. He has, therefore, been recommended by his medical advisers to try the effect of change of air and scene upon his over-taxed energies. Accordingly the Very Rev. Father has left Birmingham for the north, with the intention of spending a week or two with his friend Mr. James R. Hope, Q. C., at Abbotsford (the former well-known residence of Sir Walter Scott) where a knot of his Catholic friends are already assembled, including the Earl and Countess of Arundel and Surrey, and other distinguished individuals. We rejoice to hear that those who are most intimately acquainted with the working of the Achilli case, consider the prospects of Catholicism in that quarter really brightening, and that probably a month or six weeks will show to the world that the Apostate Monk has prudently declined a second exposure of his life before the Court of Queen's Bench.—*Catholic Standard*.

DEATH OF THE REV. EUGENE O'REILLY, P.P., OF NAVAN, VICAR-GENERAL AND ARCHDEACON OF MEATH.—On Sunday the 12th ult., at half-past seven o'clock, this venerable and distinguished divine died, in the 84th year of his age, and the 60th of his ministry.

The Right Rev. Doctor Mullock, Bishop of Newfoundland, has arrived in Limerick. We are happy to say that the health of his Lordship, which had become impaired by his arduous labors in the discharge of his sacred duties, and for the recovery of which he was induced to return to his native country, is very much improved, and sanguine hopes of his speedy and perfect restoration are entertained.—*Limerick Reporter*.

Dr. Ives, the Ex-Protestant Bishop of Carolina, in North America, who has recently submitted himself to the Holy See, and has been received into the Catholic Church, was for several years the pillar of the High Church movement in his diocese. We learn from a paragraph inserted in the *Daily News*, some months since, that he was the chief patron of the New York Ecclesiastical Society; an institution analogous to the Cambridge Camden Society of our own land. "It is rather funny"—adds our contemporary—"that as soon as this society began its Christian labors and fairly set to work, the President, Secretary, and several of the members renounced their Protestant faith, and went over to the Church of Rome." The Tractarians here, in England, are attempting to disown poor Dr. Ives, as Bishop of a Church with which they have nothing to do—a Church which omits the Athanasian creed from its recital, and leaves the Nicene and one clause of the Apostles' Creed—viz., the Descent into Hell—an open question; and not a "pure branch" like their Anglican establishment. But, unfortunately, the *Guardian* of last week, forgetful of all this, and of the share in Dr. Ives's transgression which its party incur, mentions, as a special matter of rejoicing to Anglicans, and a proof of the world-wide unity of the Reformed Episcopate, two recent events; namely, the fact that a deputation from the Reformed American Prelates came over to London this summer, to take part in the ter-centenary anniversary of King William the Third's Society for propagation of the (Anglican) faith; and also, that one of the Queen's Colonial Bishops took part in the "consecration" of one of the American Bishops last month at New York. Clearly the Anglicans ought not thus to "blow hot and cold" at once. If the American Protestant Church is in unity with that of the Tractarians, then they are guilty of admitting into communion with themselves a Church which does not hold the Three Creeds, which even the 39 Articles say "can be proved out of Holy Scripture." And if this be not heresy, even upon "Tractarian" principles, then we do not know what is meant by heresy.—*Catholic Standard*.

RUMORED CONVERSION OF A PROTESTANT CLERGYMAN.—A rumor has been prevalent here, for some days past, and is very generally credited, that one of the Vicars of the Collegiate Church of Saint Nicholas, in this town, is about to become a convert to the Catholic Faith.—*Galway Packet*.

A new church at Springfield, N. J., was dedicated to the service of Almighty God, under the patronage of St. Rose of Lima, on Sunday, Dec. 26th, by the Very Rev. John Loughlin.

Nearly \$5,000 was collected at the various Catholic churches in New York on Christmas day for the various Catholic asylums of that city.

The amount received from Churches and Stations in the Archdiocese of Cincinnati during the Jubilee, for the propagation of the Faith, was nearly two thousand dollars.

WESTERN AUSTRALIA.—THE DIOCESE OF PERTH.—It is most gratifying to us, as it must be to all who wish well to the peace and unity of the Church, to learn from letters written by his Grace the Archbishop of Sydney, at Perth, on the 7th of July, that all things relating to Ecclesiastical affairs in that diocese have been amicably and satisfactorily arranged by the judicious proceedings of the Archbishop and Metropolitan. Dr. Brady, on being duly notified by the Archbishop that his acts were uncanonical, and that he was suspended from his Episcopal office by the Spiritual Head of the Church, made an humble and penitential submission to the decision of the Holy See. He was preparing, as commanded by the Pope, to leave the diocese of Perth, and was about to return to England by the first opportunity.

CONVERSION.—We have much pleasure in recording the conversion to the Holy Catholic Church of a native Protestant named Solomon, a young man of considerable ability who lately filled the offices of schoolmaster and catechist in the employ of the Anglican Missionary Society, the latter capacity he exercised at Poonamallee under the Rev. W. J. Coombes. We have been informed that until latterly this young man was a very staunch and bigoted Protestant, and had no small share in the getting up of a pamphlet in the Tamil language professing to illustrate an alleged connection between the Catholic religion and Hinduism. It pleased God, however, to reflect upon this youth's soul the light of His Divine grace, and, after being a short time under instruction by the Rev. Mr. Gough, he was received into the bosom of the Church by the Rev. D. Sullivan at St. Andrew's Church, Vepery, on Wednesday, Oct. 29th.—*Madrass Examiner*.

A profound theologian, no less than an accomplished scientific lecturer, Dr. Cahill most ably and triumphantly refuted the statements, and conclusively answered the objections brought against the principles and dogmas of the living Church, in a series of controversial lectures which he is now in the course of delivering in St. Patrick's Church, Soho. Believing, as he does, that the revelation made by God to man is clear, certain, and definite—that the faith of the day of Pentecost is the one true faith which God has given

to mankind, and by which through all ages which have since then passed, and through all coming time, man can alone be saved,—he takes his arguments from that record of the will of Heaven to man, and demonstrates indisputably that the Catholic Church is the Church founded by the Redeemer, the Church of the Apostles, and by Him designed to be the Church of all nations and of all ages. Every evening the Church in which these lectures are delivered is densely filled. Many are compelled to go away, unable to find standing room. Hundreds hang with the deepest attention on the lips of the orator, and echo his sentiments in the still small murmur of applause which now and then breaks on the ear. The audience is composed of many who differ from us; and we hope that these lectures will prove to them the most consoling incident in their lives, if, by following out the convictions which must necessarily pierce their hearts, they henceforth enter that Church through which they may attain eternal life, and which they have hitherto, opposed, and it may be, persecuted.

The first lecture was delivered on Thursday evening, when the lecturer demonstrated the insufficiency and inconsistency of private judgment as a rule of faith. On Tuesday evening, this week, he took up the infallibility of the Catholic Church. In introducing the subject, he contended that as the laws which govern the soul, established by God the Father, are perfect, so the laws which govern the soul, established by God the Son, ought to be alike perfect, and independent of all human control. Nature is above the control of man. Let man be what he will, changing into a thousand customs, there is not a cloud less: nature is perfectly the same. And after all the time expended in establishing Christianity and the Church, it is to be expected that, as the Redeemer came by the first rule of God the Father, there should be a rule fixed, not depending upon man but upon God,—that as all human systems have human laws, so all superhuman systems ought to have superhuman laws, and will not admit or tolerate anything like human interference. In the laws which govern the Church, there can be nothing of man, but all God. He then proceeded to establish the infallibility of the Catholic Church, proving from the Divine record, that the Redeemer appointed a set of men, to whom he communicated all necessary knowledge in order that they and their successors might propagate the faith He taught them, not only to the men in that time and century, but in all succeeding ages, and that they were recognised as such by those to whom they were sent. The Apostles were the trustees appointed by the Saviour to execute the testament, and that testament denounces with the severest penalties those who refused to hear them, and those who still neglect to listen to the same authority transmitted through the Apostles to the present and succeeding generations. Space has nothing to do with the principle. The appointment of priests now is as valid as it was eighteen hundred years ago, and yet men heed not that text in which the divine founder of the church declared that those who believe and are baptised shall be saved; but that those who will not hear the successors of the Apostles holding the same commission, speaking with the same authority, invested with the same powers, will be damned. Lord John Russell blotted out the first part of that remarkable text. He drew his official pen through it, and declared the waters of baptism to have no regenerating power. God help them that depend on a Prime Minister for their faith. The lecturer after having expatiated at considerable length on such arguments, and clearly established the divine source of the infallibility of the church from the numerous passages which he quoted and paraphrased from the testament itself, concluded an able and eloquent lecture by refuting the arguments commonly urged against the Catholic doctrine, admitting that some of the Popes were individually bad men, but demonstrating that though they were thus personally peccable, they were officially and judicially infallible.—*Catholic Standard*.

IRISH INTELLIGENCE.

PROSECUTION OF THE "ANGLO-CELTIC."—*Queen's Bench, Dublin, Dec. 23.*—Mr. Zachariah Wallace, proprietor of the *Anglo-Celtic*, was to-night, after a lengthened trial, found guilty on the second, third, and fourth counts of the indictment, involving a charge of libel against the 31st Regiment and its officers.—The first count (an allegation of sedition) was found not proven. Judgment has been resuspended till next term.

CLARE ELECTION PETITION.—We understand that a letter has been received, stating that the objections raised to the petition against the return of Mr. Fitzgerald for this town have been overruled by the Examiner.—*Clare Journal*.

RELIGIOUS EQUALITY.—MEETING OF THE COUNCIL OF MATH.—In order to afford sufficient time to complete the necessary preliminary arrangements on a scale commensurate with the importance of this great Catholic county, and with the paramount principle involved, the contemplated meeting at Kells will not be held till a day (hereafter to be notified) somewhere about the middle of January. The rank, the wealth, the intelligence, and the patriotism represented by the numerous signatures that each succeeding day are being attached to the requisition, furnish the fullest guarantee that the intended meeting at Kells will prove one of the most imposing and effective demonstrations made in our day in favor of the hallowed principles of civil and religious liberty.

THE O'CONNELL MONUMENT IN LIMERICK.—The Mayor on the 11th ult., presided at a meeting of the subscribers to the fund raised in Limerick some few years ago for the purpose of raising a monument to the memory of the great O'Connell. The meeting was held in the Mayor's office, Town Hall, and was very respectably attended. It was announced that the Dublin committee had £4,000 to the credit of the fund for the national monument; that an estimate had been received and accepted for erecting a monument at a cost of £3,800, which would leave a surplus for contingencies of £200, and that if these facts on examination, were found to be correct, it was desirable that the sum at present to the credit of the fund in Limerick, and which amounts to something over £150, should be retained, in order to the erection of a local monument.—Several gentlemen, Clerical and lay, present, stated their intention of adding to the sum already in hands, in order to the perpetuation of O'Connell's memory, in a most creditable manner, in a city and amongst a people who had been ever faithful to his principles and his policy.—*Limerick Reporter*.

Joseph Holmes, Esq., Clogher, will be High Sheriff of the county Sligo for the ensuing year. Wm. Ormsby, Esq., will be his sub-sheriff.

MEETING OF IRISH MEMBERS.—SPIRIT TRADE.—An influential meeting of Irish members took place on Thursday week, at the King's Arms Hotel, Palace yard Westminster, pursuant to the notice issued by Mr. R. Cassidy, for the purpose of determining what course they should pursue, in order to secure the sanction of the legislature to a proposition placing the manufacturers and spirit dealers of Ireland under the same regulations as regards allowance for leakage and evaporation on spirits in bond, as the manufacturers in porter and dealers in foreign spirits. There were near thirty members present, Mr. E. B. Roche presiding. After an able statement from Mr. Cassidy, who attended as a deputation from the Irish distillers, it was unanimously resolved that Mr. E. B. Roche should give notice for an early day after the recess of his intention to introduce a bill similar to that which was submitted in June, 1850, by Lord Naas, and which was defeated, on the third reading, by a majority of one vote only.

OFFER OF KNIGHTHOOD TO MR. DARGAN.—We have learned that the Lord Lieutenant, in order to mark his high appreciation of the persevering and successful exertions of Mr. Dargan to stimulate the industrial enterprise and promote the permanent welfare of Ireland, has, in the kindest manner, proposed to confer upon him the honor of knighthood, which, however, that gentleman has respectfully declined.

MAJOR STERNE.—We regret to learn that Major Sterne, of Gola Castle, county Fermanagh, has had a return of those shivering fits which have attended him since the expedition to Waleheron, where so many hundred, perhaps thousand, soldiers perished from ague and fever.—*Armagh Guardian*.

AMERICAN AND IRISH STEAM NAVIGATION COMPANY.—We have learned that Mr. Francis W. Russell, M.P., in conjunction with some influential capitalists, is forming a company for the establishment of a line of steam communication between this port and America, with a capital of £250,000, and with the surest prospects of success. This undertaking is one of great national importance, and we are well pleased that it should have emanated from one of the representatives of our city.—*Limerick Examiner*.

There is an immediate prospect of building iron vessels at Belfast on an extended scale, by the new Iron Ship-building Company, which has been formed by a number of spirited and moneyed parties at that rapidly-improving port.

WORKHOUSE INDUSTRY IN GALWAY.—The industrial training at present in operation in this workhouse has arrived at a very high state of perfection. The inmates of this house, instead of being allowed to swelter in closed-up rooms to generate disease, and contract invincible habits of laziness, are kept busily and profitably employed. Here is to be found nothing but industry, from the sewing school of the infant to the workshop of the weaver. On Friday, Mr. Hall, P.L.L., produced at the boardroom some cotton and flax thread, which had been made under the superintendence of the master, Mr. O'Shaughnessy. Although worked by the hand, it was as fine and neatly spun as any ever turned out by the most perfect machinery.—*Galway Packet*.

BOYAHON MINES.—Most serious apprehensions are now entertained as to the fate of the mines, and more especially as the weather still continues very wet; for if the water from the north mine, and that from the stage mine, on the sea side, meet, in fact the sea water is only kept out by means of sops, the mines will be rendered useless, as it will be completely filled with water. The north mine engine has ceased working in consequence of one of the lower valves in the chief pump being broken by the upward pressure of the water. The others are wholly choked up, so that it is found necessary to put down a fresh set of pumps. Numbers of the poor miners are thrown idle.—*Waterford Mail*.

THE BLACK ABBEY.—At a meeting held at the Black Abbey, on the 19th ult., it was resolved to collect subscriptions for the repairs of, and for procuring a bell for that church. This abbey is one of the noblest monuments of Irish ecclesiastical architecture now existing. It is fast falling into decay, and a strenuous effort should be made to preserve it from annihilation. A committee of patriotic gentlemen anxious to arrest the rapid progress of ruin on what remains of the Black Abbey, and resolved to restore it, if possible, to its pristine use, and imposing appearance, now call upon the generous people of Kilkenny and its vicinity, to second their efforts by contributing liberally for the erection of a bell in its long empty, uncovered, but yet beautiful campanilla, which may serve as a compensation for its plundered chimneys of other days, and awaken by the long and mournful music of its tones, the lovers of venerable antiquity and the Black Abbey to more active exertion for its reparation and rescue from impending ruin.—*Kilkenny Journal*.

Additional martello towers are in the course of construction on the south side of Dublin Bay, close to the county Wicklow.

An idea of the vast quantity of rain which has fallen since the 1st of November last may be formed from the state of Lady's Island Lake. This lake has no open outlet or communication with the sea, to discharge its accumulated waters. It is two miles long by three-quarters wide on an average, and has but three noticeable rivulets—neither of them over a mile long—falling into it; yet the waters now stand eight feet and a half in perpendicular height more than at 1st November. The ditches and boundaries all around have been levelled and all the lands adjoining inundated. For the past twenty years, even at the close of winter, this lake has not been seen so full. On Thursday this town and vicinity was visited between three or four o'clock, p.m., by an unusually heavy fall of rain. The wind blew furiously from the S.W., and flashes of lightning glared through the rain and hail, which literally fell in torrents. The sewer gratings were soon choked, and the streets were flooded in several parts of the town. During the night there was a heavy fall of rain with frequent claps of thunder.—*Waterford Guardian*.

The exodus has recommenced on a large scale, even in the depth of a most inclement winter. On Monday last no less than 78 persons, mostly young people of both sexes, left the small town of Roscommon for America, the money to pay their passages having been supplied in every case by relatives who had emigrated some time since. The *Roscommon Messenger* says: "In every village in this county, where villages are still left, the projected voyage over the Atlantic is the all-absorbing topic of the winter fireside." Emigration to Australia is also progressing. Seventeen respectable inhabitants of Galway sailed on Friday last from Dundee, for the gold country.

STATE OF THE WEST.—Assuming the local papers to be the most competent to form a correct opinion upon subjects which are daily coming under their observation, it is nevertheless a task of no mean difficulty to reconcile the conflicting statements which those authorities occasionally put before the public with a view of affording information respecting the present condition and future prospects of the western province. One day we are told of the rapid strides which Connaught is making in the march of social improvement—arid wastes turned into fertile pastures, corn waving in spots which but yesterday were dreary morasses, the peasantry fully employed, and more marvellous than all, rents paid up to the last shilling claimed by the landlord. Scarcely is there time to draw breath, when another post dissipates all these fanciful sketches by a series of dismal narrations, of wholesale evictions, extinction of the Celtic race, and all the other staple evils which help to swell the budget. Here, for instance, is an extract supplied by a *Tamag* paper, in the course of some comments upon the recent census returns:—"In Leitrim nearly one-third of the population has disappeared. From Roscommon 80,000 have been swept away, and from Sligo upwards of 52,000; thus making the terrible total loss of the population, as authenticated by the present census, to amount to 210,000. If the diminution were to cease even here, we might expect to see the less supplied at a future day; but of this there is not the slightest probability. Nay, more, short as the interval which has elapsed since the returns of the present census were handed in, a rapid and fearful tide of emigration has rolled on, and is still rolling on, carrying away, every week, several thousands from Mayo, Roscommon, and Galway. And instead of showing any anxiety about the result, or any wish to arrest the progressive march of emigration, the landlords of Connaught, seem inexorably bent upon further clearance and consolidation."—*Economist*.

The Belfast *Northern Whig* has these remarks on the rise of prices and the commercial prosperity:—"The present state of markets for all kinds of agricultural produce is striking and singular. After a highly favorable and abundant cereal harvest, which a potato-crop, although relatively deficient, considering the great extent of ground under it, but which, at all events, has now for some months been sufficient to sustain an enormous consumption—with parts invitingly open to the unrestricted importation of the universe, and in a time of profound peace—we find prices steadily advancing, and attaining a magnitude which bids fair to leave those of Protection times far behind. On reference to the portions of our articles bearing upon this subject, and upon the strict accuracy of which the reader may rely, it will be seen that, instead of our often-expressed anxiety for the proper remuneration of the farmer, the fear now is that the hard-earned meal of the humble operative may soon become too dear. The trade of the week has been most excellent in all departments; indeed, such extreme, general, and we believe sound commercial prosperity, has probably never hitherto been experienced here."

ATROCIOUS CRUELTY TO A SAILOR.—BELFAST, DEC. 14.—The following interesting and important case was decided at the petty sessions court to-day, by the presiding magistrates, J. Clarke, and W. J. C. Allen, Esqrs. The office was densely thronged during the hearing of the trial. Mr. O'Rourke acted on behalf of the plaintiff; Mr. Smith appeared for the defendant. The prosecutor in this case is a man named Dowdle, who was engaged by the defendant (Hastings) master of the ship *Josephia*, to sail in that vessel as ship-carpenter, for a term not exceeding three years. The first voyage he made was from Belfast to Troon, where they were to take in a load of coals for Valparaiso. Whilst at Troon, the greater part of the crew swore that they believed the *Josephia* to be not seaworthy, as a pretence for deserting her. For want of hands she was, in consequence, obliged to come back to Belfast. Here the plaintiff, who had not abandoned the vessel with the rest of the hands, signed new articles for a run to Quebec. On the voyage out his health was good, but on entering the St. Lawrence he took ill of a bowel complaint. With considerable difficulty he succeeded in obtaining the captain's leave to go ashore to a doctor. Under the care of the doctor he grew a little better, but on the passage home he again took ill. On one occasion he procured a little medicine from the captain; but on asking him for some a second time, he told him he would give him none, and struck him on the head. This occurred about a fortnight before landing. The master then put him on short allowance, giving him but 1lb. of dry biscuit in the day. This satisfied him for the time; but when his appetite began to strengthen the captain, in spite of all his entreaties, refused to give him any more food. One night he attempted to steal some dry rice, to allay his hunger, but was detected by Hastings who struck, and kicked him repeatedly. This injured him so seriously as to cause him to spit blood. He was then, by the master's orders, put in bonds, and confined right forward to the windlass, with no protection from the wind or sea save a little covering overhead. In rough weather the waves often broke over his bed, and in this condition he was kept until the arrival of the *Josephia* in port. He was then released; but his health had suffered so much from the confinement and harsh usage, that he was obliged to go to hospital. He had summoned the captain immediately on landing, but from sickness was unable to attend in court personally to prosecute, the spitting of blood had never left him; his wrists were fearfully galled by the manacles, and altogether he declared his constitution to be completely shattered. Two witnesses, M'Ever a seaman on board the *Josephia*, and Galt, a brother-in-law of the captain, were then examined for the defence, but without eliciting any new facts, or disproving the statements of the plaintiff. Dr. Graham was then called, and sworn as to the state in which he had found the prisoner on the day of his arrival in the *Josephia*. He considered the very great debility of his patient to have been produced by the ill-treatment to which he had been subjected on the voyage home. In deciding the case, Mr. Allen said that the Magistrates were both of opinion that this was one of the most monstrous cases of cruelty that had ever come before the court. They would have sent it to the quarter sessions, where it would have been visited with a heavier penalty, had it not been that the accused was a seafaring man, whose imprisonment might injure other parties with whom he was connected, but who could have had no share in the perpetration of this disgraceful outrage. But to mark the sense that they (the magistrates) entertained of the case, they would inflict the highest penalty that the law allowed, viz. a fine of £5, or two months' imprisonment, with 20s. costs.—*Cor. of Tab.*

WHOLESALE EXTERMINATION.—Throughout the entire extent of Connaught a very great and alarming change is now taking place in the occupancy of the soil. The purchasers under the Incumbered Estates Court vie with the old landlords in effecting the depopulation of their properties. Once a small holding becomes vacant, no man can have it again upon the old terms, however solvent he may be. The dwelling-house is forthwith levelled with the ground—the old boundary marks are obliterated—the fences are removed; and several acres are thus formed into one large field, destined to form a portion either of a sheep walk, or of a large farm constituted out of a number of these smaller tenancies. This is the system now adopted throughout nearly the entire of this province. There are, of course, occasional exceptions, but they are rare.—*Galway Mercury*.

INCREASE OF FEVER.—We regret to find that typhus fever is considerably on the increase in the rural districts of this neighborhood. The county hospital has received more patients during the last ten days than it did for several months previously. Some of the cases are of a very malignant type.—*Donegal Record*.

SHIPWRECK.—SKIBBEREEN, DEC. 13.—On last night, about six o'clock, a large vessel from Nova Scotia, bound to Hull with a cargo of timber and deals, was driven on a rock near Castlehaven, about six miles from Skibberreen, and immediately became a total wreck. Her crew, twenty-one in number were saved, with the exception of the carpenter. The vessel's name was the *Isabella Barnes*. The coast for miles around is covered with timber.—*Cork Constitution*.

LOSS OF TWO BELFAST VESSELS.—Information has reached Belfast to the effect that two large vessels, connected with this port—the *Nabruon*, belonging to Messrs. Fitzsimons, Sinclair, and Coates, and trading between San Francisco and Hong Kong, and the *Chippewa*, belonging to Lemon and Co.—have been lost. The registered tonnage of the former vessel was 1,250 tons, and that of the latter 716.—*Banner of Ulster*.

THREATENING LETTER.—Thomas Rooney and Peter Callaghan are committed for trial at the next assizes, for having on the 12th ult., handed a threatening notice to James Wynne, in Collyhanna, in the district of Crossmaglen.—*Armagh Guardian*.

CONFESSION OF MURDER.—A man named Hare has surrendered and confessed himself guilty of the late murder near Malinbeg. On Friday evening he was lodged in the county goal. Three others are in custody.—*Tipperrary Free Press*.

SUSPECTED CASE OF POISONING.—On Thursday evening last, Jane Brimmage, of Birmingham, was committed to Armagh goal, by J. M. Stronge, Esq., on further examination, on a charge of having been privy or accessory to the administration of some deleterious or noxious drug to her husband, Henry Brimmage, of Birmingham, who died suddenly on Sunday, the 12th ult., at Cavanheraghy, near Tynan. The stomach of the deceased has been forwarded to Belfast for chemical analysis, and an adjourned inquest will be held on the 24th.—*Armagh Guardian*.

THE CONVICT WILLIAM BURKE KIRWAN.—Mr. Justice Crampton has refused to reserve for the consideration of the Court of Criminal Appeal the exceptions made by Mr. Butt, Q.C., and Mr. J. A. Curran (of counsel for the convict,) at the conclusion of the trial. No material alteration has taken place in the conduct of this wretched man during the past week. His spirits are still of the same buoyant nature, and he anxiously looks forward to a commutation of his sentence. During the last few days a large number of his friends and relatives have visited the prison, and it would appear that the most anxious and unceasing efforts are being made to lay, if possible, a favorable statement of his case before the executive. It appears that the prisoner seldom enters into conversation with any of the officials connected with the prison, and that when he does speak to them, he merely alludes to the manner in which his trial and conviction were brought about. Since the final sentence of the law was passed upon him, his mind has taken a religious turn; and it is said by the officials that he spends a large portion of his time in reading and studying the Book of Common Prayer and the Holy Bible.—*Daily Express*.

The *Daily News* correspondent says—"Notwithstanding this refusal of leave to appeal, it is generally understood that the prisoner's life will be spared, on the ground of legal weakness in the chain of circumstantial evidence."

ALLEGED CONFIRMATION OF MR. KIRWAN'S GUILT.—It is stated that the captain of a Danish brig, which arrived at Dublin last week, had seen a man struggling with a woman, on Ireland's Eye, on the very day that the unfortunate Mrs. Kirwan was murdered, and distinctly heard the screams. The circumstance was noted in the log-book at the time. This, if true, is a most important confirmation of the convicted man's guilt, and will set at rest any doubts that might be entertained.

THE CLEVERNESS CHURCH OF ANADOWN.—The *Tamag Herald* of Saturday publishes the following notes from gentlemen of rank and fortune in the county of Galway, confirming the truth of an amusing, but significant story, which has been published relative to a certain parson Marley, his clerk, and flock:—

"Cregg Castle, Oct. 20th, 1852.
"Rev. dear Sir—I am in receipt of your letter, and recollect to have heard that the Rev. Mr. Marley often made an apology to his Bishop when late for dinner on Sunday, that Browne, his clerk, delayed him, in consequence of hearing Mass at the chapel which was on his way to the church. Bishop Beresford being a good natured man, laughed heartily at the excuse, and made a standing joke of it ever after.—I am very truly yours,

"F. BLAKE."
"Corolin, Dec. 13th, 1852.

"Rev. dear Sir—In reply to your inquiry, I beg to say that I was present at my father's table when the Rev. Mr. Marley stated that when late at dinner at Archbishop Beresford's, his apology was, that he had to wait for his clerk, old Browne, who heard Mass on his way to the church. And I also heard him say, that he seldom or ever had a being to attend at church. To the best of my recollection and belief, I myself saw old Browne frequently at Mass. There were only two individuals who passed as Protestants in the parish at that time—a man of the name of Barry, who lived at the extreme end of the parish, and who, I believe, never attended at Church or Mass, and old John Robinson, who lived at the Mills of Cregg, and who only attended at church once, or perhaps twice, in the year. There was no house built at Cahermorris at that period.—I am faithfully yours,

"PIERCE J. BLAKE."
"Mr. Walter Blake, of Ross Lodge, perfectly recollects the statement made at his father's table."

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

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

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

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

MONTREAL, FRIDAY, JAN. 21, 1853.

NOTICE TO SUBSCRIBERS.

We would respectfully request of our city
subscribers, who are in arrears to this office, to call
and pay the amount of their subscriptions due.—
The beginning of a new year, is a fitting time to
clear off all debts, and one which we trust our
friends will not allow to slip by unheeded and
unimproved.

NEWS OF THE WEEK.

On the 27th ult., in the House of Lords, the Earl
of Aberdeen made his official statement of the prin-
ciples of the new administration. With regard to
foreign powers it would adhere to the policy which
had been pursued for the last 30 years, abstaining
from all interference with the domestic affairs of
foreign nations, and endeavoring to secure a con-
tinuance of the blessings of peace, without relaxing
those defensive measures which had lately been un-
dertaken, after having been, perhaps, too long ne-
glected. At home the object of the government
would be to carry out the commercial, and financial
principles of Sir Robert Peel. As a crisis in the
financial arrangements of the country would soon
occur, by the cessation of a large source of revenue,
the attention of the government would be directed
to a re-adjustment of the system of taxation, upon
principles of equity. Questions of legal reform, and
education, would meet with the attention of the go-
vernment: nor would any change in the representative
system be brought forward without due consideration,
or undertaken in haste, or rashly.

Lord John Russell has published the following ad-
dress to his constituents, in which the line of policy
to be adopted by the Peel-Whiggite ministry is
vaguely indicated:—

TO THE ELECTORS OF THE CITY OF LONDON.
Gentlemen—Having contributed my vote to the overthrow
of the administration of Lord Derby, I have considered it my
duty to assist, when called upon by my sovereign, in the for-
mation of a new ministry. I have felt it incumbent upon me,
in order to give the country the full advantages of a liberal
policy, to sink those personal pretensions which my position
might have entitled me to form. I have consequently accepted office
under the Earl of Aberdeen, upon whose upright character and
enlightened views I place the greatest reliance. My seat is
therefore vacant.

I have little of novelty to add to the declaration I addressed
to you on the 22d of May, previously to the late general elec-
tion. I then said that I could have no hesitation in accepting
the challenge to decide finally, completely, and conclusively,
the contest between protection and free trade. The contest has
been decided, finally and conclusively, in favor of free trade. I
then said, and I now repeat, that the commercial policy of the
last ten years was not an evil to be mitigated, but a good to be
extended—not an unwise and disastrous policy, which ought to
be reversed, altered, or modified, but a just and beneficial sys-
tem, which should be supported, strengthened, and upheld. I
alluded at the same time to the legal difficulties and expenses
which clogged the transfer of land, the complicated machinery
of the Customs department, and the remaining burdens and
restrictions on the shipping interest.

Now, as then, I am prepared to attempt the removal of
these impediments to the increase of our prosperity.

Now, as then, I am prepared to attempt the relief of that
portion of our fellow-subjects who are still excluded by their
religious belief from political privileges. I entertain a sanguine
hope of success in that endeavor.

I then stated that the progress of the working classes in
knowledge and intelligence ought to be accompanied by an
increased share of political power, while I was aware how
difficult a task it is to adjust, in any plan of representation,
the respect due to ancient prescription, with the claims of advan-
cing trade, increased population, and growing intelligence.

To this task the ministry of the Earl of Aberdeen will
anxiously apply themselves. A matter of such importance
requires from the government the most deliberate consideration
before any measures are submitted to Parliament.

By joining the administration of Lord Aberdeen, I believe
I shall best promote the cause to which my political life
has been devoted—that of rational and enlightened progress.
It is to progress that all our efforts will be directed.

I look to the extension of education, of civil and religious
liberty, of commercial freedom, and of political rights, as the
true means of preserving those institutions under which we
have enjoyed so much happiness.

I have the honor to be, gentlemen, your grateful and obedi-
ent servant.

Chesham Place, Dec. 27, 1852. "J. RUSSELL.

The Irish Executive is composed as follows:—

- | | |
|-------------------------------|--------------------------|
| Lord Lieutenant of Ireland, | Lord St. Germans. |
| Chief Secretary to the Lord | Sir J. Young. |
| Lieutenant of Ireland, | |
| Lord Chancellor of Ireland, | The Right Hon. M. Brady. |
| Attorney-General for Ireland, | Mr. Brewster. |
| Solicitor-General, | Mr. Keogh. |

We are sorry to find in the above list the name of
Mr. Keogh, one of the most able speakers of the
Irish Brigade, and whose solemn pledges—nay oaths
—never to accept office under any ministry—never
to support any party "which will not make it the first
ingredient of their political existence to repeal the
Ecclesiastical Titles Bill"—are but a few months old.
Alas! these fine promises are all blown to the winds

—Mr. Keogh could not resist the allurements of
office, and the official blandishments of Palmerston
and the author of the Durham Epistle. Messrs. Sad-
lier and O'Flaherty have also accepted office under a
Ministry which numbers amongst its ranks the bitter-
est enemies of their country, and their country's
religion. Alas! poor Ireland—Alas! that she can-
not obtain a few honest men to represent her in
Parliament: some one or two, by whom honor is
more prized than salary or office, and of moral
courage sufficient to enable them to turn a deaf ear
to the honied accents of the First Lord of the Treas-
ury. Mr. Lucas of the *Tablet* has addressed a
stinging letter to the deserters, but we fear it comes
too late. The signal of apostasy has been given,
and it is to be feared that many others of the Irish
Brigade will follow the example. For our parts, we
should not be at all surprised to find the whole lot of
them voting with the Aberdeen-Russell Ministry to-
morrow, although the repeal of the Ecclesiastical
Titles Bill makes no part, and is not likely to make
any part, of the Ministerial programme. Parliament
has been prorogued until the 10th of February.

The Sixmilebridge tragedy has given rise to a cor-
respondence betwixt Mr. Wilson of Belvoir Castle,
on behalf of the relatives of the murdered men, and
the late Lord Lieutenant of Ireland, from which we
may gather some important information as to the real
feelings of the Derbyite administration towards Irish
Papists. The sons and fathers, the wives and sisters
of the unfortunate victims, represented to the chief
of the Irish government that it was impossible for
them to expect justice from the law officers of the
Crown in Ireland, on account of their notorious pre-
judices in favor of the accused—and they there-
fore prayed that, under these circumstances, the
management of the prosecution of the magistrate, and
soldiers, against whom a verdict of Wilful Murder
was returned by the Coroner's Jury, should not be
committed to the Irish law officers of the crown.
This prayer was supported by certain allegations, the
truth of all of which the petitioners bound themselves
to prove, if permitted to do so. To this prayer the
Lord Lieutenant of course returned a decided nega-
tive: we say—"of course"—because it was not to
be expected that a Derby government should disap-
prove of the wanton slaughter of a few Irish peasants
—and Papists to boot. It is hinted that the change
of government will be attended with a cessation of
the proceedings against Mr. Delmege, and his fellow
homicides of the 31st. One thing is very certain,
that, if the soldiers are not tried by the civil power,
for murder, they ought to be tried by Court Martial
for disobedience of orders; for on the inquest it was
sworn by the officer in command—"that he did his
best to restrain his men from firing"—and therefore,
in firing, the men were guilty of a breach of martial
law, if of no other law. It will indeed be a disgrace
to the service if such insubordination and gross dis-
obedience of orders, be allowed to go unpunished;
but perhaps in the eye of a Protestant government
the slaughter of Irish Catholics is a set off to breach
of military discipline.

The mail per *Arabia*, contains long accounts of
the fearful hurricane, which, from Christmas eve until
the day after Christmas, ravaged the British coasts,
causing a fearful destruction of life and property,
both at sea and on shore. The *Daily News* states
that it is the intention of government to "prepare
and submit to the Legislature a large measure of
Electoral Reform"—to introduce a Bill for altering
the form of oaths taken by members of the House
of Commons—and to propose at once a resolution to
the Commons for admitting Jews to seats in that
House, trusting that the Lords will give their assent
to the measure. The ministry has not as yet an-
nounced its intentions with respect to the Tenant
Right Bills introduced by Mr. Sergeant Shee. The
London papers devote long columns to the case of
Mr. Kirwan, and point out the insufficiency of the
testimony upon which the verdict of guilty was ren-
dered: it is said that a reprieve has been sent down,
and that the man's life will be spared. If he is not
hung he must be set at liberty altogether.

Napoleon the Third has not been well used, that's
a fact. The Princess Wassa has most heartlessly
jilted him and "taken up with another Joe," whose
name is Prince Albert of Saxony. But the Emperor
is not the man to weep long o'er the fickleness of
woman; he has already, if rumor may be credited,
made advances in another direction, and the mission
of Prince Lucian Murat to Dusseldorf is said to have
been undertaken with the view of negotiating a mar-
riage between the Imperial bachelors and the daughter
of the Prince of Hohenzollern-Sigmaringen; the
name it must be confessed is not an inviting one, but
the young lady may be a very nice young lady for all
that. Her father is one of the mediatised German
Princes, and will therefore not be very likely to throw
any obstacles in the way of Miss Hohenzollern-Sig-
maringen's—its a terrible name—aggrandisement.
The Emperor has been as unfortunate also in his poli-
tics as in his love; the Senate has shown signs of in-
dependence—his ministers squabble in the presence
chamber—and the chiefs of the Republican party
stand aloof, in spite of the flattering overtures made
to them: a rumor is in circulation that certain of the
latter have tendered their adhesion to Henri V.

We have news from the Cape of Good Hope up
to the 20th November. The regular war has ceased,
but pillage and murder still continue; the rebel Hot-
tentots, from the missionary stations, being the amiable
perpetrators. Sandilli is a fugitive, and Macomo,
his followers all dispersed, is hiding where best he
can. The colonists are greatly disgusted with Mr.
"Mother-Country," on account of the violation of the
promise of representative privileges made to them by
the British government.

From Australia the dates are to the 11th October.
The yield of gold continues abundant; the prices of

provisions are rising, and labor is in great demand.
The state of society is represented as fearful; crimes
are committed in open day with impunity: the execu-
tive are powerless, and Lynch Law is the only law
practicable. The following sketch is from the *Lon-
don Times*:—

"A large body of persons is gathered together, containing
among them the most desperate and depraved of the human
race. They know no law, and recognise no authority. Every
man goes armed, and nobody trusts to any protection but such
as his own hand can give him. The demands of the Govern-
ment for the license fee are treated with contempt. Not to
pay is the rule, to pay is the exception—an exception only
made when it is wished to obtain a marketable title to a claim.
As Government has abandoned its treasure to the rapacity of
the public, every other employment, how useful or necessary
soever, is abandoned. No wages can retain domestic servants;
no promises, no threats, can keep seamen to their duty. A
hundred ships are rotting in the harbor of Melbourne, the roads
are becoming impassable, the flocks unattended, the fields un-
tilled, the dwellings unrepaired. After a suspension of all law
and authority for a year and a-half, it would probably cost little
less than a civil war to reconstitute the power of Government over
a body of 60,000 men, united by one common interest, and
knowing no ruler but their own passions. We must expect to
hear that the intolerable evils of such a state of society will be
met with remedies almost equally intolerable, and that the hon-
ors of California Lynch law will be re-enacted in an English
colony, to which England has forgotten to give a Government."

STATE-SCHOOLISM.

The correspondence betwixt his Lordship the
Bishop of Toronto, and Dr. Ryerson, the Chief Su-
perintendent of State Schools, upon which we offered
a few remarks a week or two ago, has by this time
gone the rounds of, and been commented upon
by, the greater part of the Canadian press. Only
one of our cotemporaries though has as yet ventured
to enter upon the merits of the question at issue, or
to take up the cudgels in defence of State-School-
ism,—that is, "the pretensions of the State as edu-
cator." There have been sarcasms, or impertinences
meant for sarcasms, levelled at His Lordship's style,
as if there were great cause of triumph for the Pro-
testant, or State-School party, in that Dr. Ryerson,
being an Englishman, should write more fluently in
English, than does Mgr. de Charbonnel, a French-
man; the manner of his Lordship's correspondence
has been criticised, but the matter, and the essential
justice of the principles which he advocates, have
been, by a singular inadvertence, we might almost
say, coincidence, allowed to pass unnoticed by al-
most all our cotemporaries. And here we may at
once admit Dr. Ryerson's great advantage over the
Bishop of Toronto, in that the former writes in a
language of which he is thoroughly master, and well
knows how to conceal his little meaning beneath a
most extravagant display of words; whilst the Bishop
of Toronto is a Frenchman. In this, indeed, Dr.
Ryerson has the advantage; but in spite of all his
verbosity, no impartial person will pretend to say
that the "Chief Superintendent" has been success-
ful in supporting the affirmative answer to the ques-
tion—"Is it just to tax Catholics for the support of
Non-Catholic schools?"

This is the sole question at issue, though our op-
ponents ever seek to distract attention from it, by
raising a host of other, and totally irrelevant questions.
They represent the Catholics of Upper Canada as
demanding that the funds of the State, or a portion
thereof, should be devoted to the teaching of Catho-
lic doctrines; and they insinuate that it is because
this demand is not complied with, that Catholics com-
plain of being unjustly treated. Now, when the
Globe, and other journals of the same stamp, repeat
this statement, week after week, they well know that
they are deliberately repeating what is false. Catho-
lics make no such demand; they ask nothing from the
State but to be put on a footing of perfect equality, in
so far as respects their civil rights, with the members
of other religious denominations; that, as the Metho-
dist and the Presbyterian have the right to insist
that they shall not be compelled to pay for the sup-
port or propagation of Anglicanism, or any Non-
Catholicism, except their own particular *isms*, so
also, Catholics shall not be compelled to pay for the
support, or propagation, of *any* form of Non-Catho-
licism. The argument, in short, of the Catholic
against State-Schoolism, is identical in principle with,
and almost word for word the same as, that which
Dissenters in England, and self-dubbed Liberals in
this country, adduce against State-Churchism; for
State-Churchism, and State-Schoolism, are identi-
cally the same in principle, and must stand or fall to-
gether, in the opinions at least of all who are capable
of reasoning logically, and who have any regard for
consistency.

The Civil power, or State, has no more right to
interfere in matters of education, than it has to in-
terfere in matters of religion. If State-Churchism,
or the endowment of any particular system of reli-
gion by the State, be an evil, an unwarrantable in-
terference with the rights of conscience, and the civil
rights, of its subjects—State-Schoolism, or the en-
dowment of any particular system of education by
the State, is not a whit less an evil. If the adoption
of the Voluntary principle, in matters of religion, be
just, so also must the adoption of the same principle,
in matters of education, be just. We defy any man
to adduce a single argument in favor of State-School-
ism, that is not equally applicable to, and in favor of,
State-Churchism; or to give a reason for rejecting
the one, without, at the same time, assigning a rea-
son for rejecting the other, as a monstrous encroach-
ment on the civil rights of the subject, as an intoler-
able tyranny over "the individual conscience."

Catholics do not condemn either State-Churchism,
or State-Schoolism,—that is, connection betwixt
Church and State, and School and State—as necessa-
rily, or as essentially, evil; accidentally they may be,
and very often are, evil. Were the State to endow,

and by every means in its power to support, the *true*
Church—(if there be a true Church)—were the State
to give all the assistance in its power to the mainte-
nance, and propagation of the *true* religion—(if there
be a true religion)—this would, indeed, be State-
Churchism, but not therefore evil; on the contrary, in
so doing the State would be only doing its duty to-
wards God, and towards all its subjects. One thing,
indeed, would be indispensably pre-requisite—that the
State should know, with infallible certainty, from the
true Church, which is the *true* religion, or otherwise
it might support and endow a false Church—maintain
and propagate amongst its subjects a false religion;
this, too, would be State-Churchism; but this State-
Churchism would be a most grievous evil—a sin
against God, a monstrous injustice, on the part of the
State, towards its subjects.

And so with State-Schoolism; State-Schoolism
will be good or evil, a blessing, or a curse, accord-
ing as the system of education, supported and endowed
by the State, is a religious, or an irreligious, system
of education. But here again, before the State can
have the right to support or endow any system of
education, it must have the means of knowing, with
infallible certainty, what system of education is *truly*
religious, or otherwise, it would be liable to support
and endow an irreligious system—which would be
State-Schoolism in its evil form; and it is against
this form of State-Schoolism that, as Catholics, we
protest, as we also protest against, the establishment
by the State, of a false Church, and all State support
given to a false religion.

But in Canada, as in most other countries in the
world, the State, or Civil power, has no distinctive
religious character: all that we can affirm of the
religion of our State is—pure negation; the Civil
power in Canada is simply Non-Catholic. Destitute
then of any religious character, without any means
of knowing what, in the religious order, is true, and
what false, its first and most imperative duty, is to
abstain from all interference with matters which, di-
rectly, or indirectly, may have any influence upon the
religious character of its subjects. The only system,
therefore, which the State can consistently recognise
is the Voluntary system, not indeed as the very best
system conceivable, but as the only one practicable
in a mixed and heterogeneous community like ours.
This, indeed, is *partially* recognised by our oppo-
nents, who, with that inconsistency, or say rather,
wilful dishonesty, which is so universally characteris-
tic of Protestantism, in one breath cry, "No State-
Churchism," and "Hurrah for State-Schoolism"—as
if the principle repudiated in "No State-Churchism,"
were not identically the same as that asserted in their
clamors for "State-Schoolism."

We lay it down as an incontrovertible principle
that, of *itself*, the State, or Civil power, has no
more right to interfere with education, or the minds
of its subjects, than it has to interfere with the state
of their bowels; far less indeed, for the Civil power
may have a legitimate control over the bodies of its
subjects, but, of *itself*, it can have none over their in-
tellects, or their consciences. No individual has the
slightest right to dictate to his neighbor as to how
the children of the latter shall be educated; neither
can the State, which is in the Protestant point of
view but a collection of individuals, have any right
which every individual separately does not equally
possess; any interference with education or religion,
therefore, on the part of a Protestant, or Non-Catho-
lic, State, is an insolent tyranny, a monstrous out-
rage on the rights of the individual. "You shall
not!"—we say to our Protestant oppressors—"you
shall not tax us for the support of your educational
systems—you may train up your children for the
devil if you like; we have no legal right to interfere
with you; but we will not consent to become accesso-
ry to the ruin of our own offspring, nor shall you
rob the parents, in order that you may have it in
your power to boast, that you have effected the dam-
nation of the child."

On the other hand, Catholics do not ask that Pro-
testants be taxed for, or that one penny of the pub-
lic money be devoted to, the support of Catholic
schools. They do indeed insist, as of right—not at
all as a favor—that, if the State think fit to tax Catho-
lics, and to grant sums of money from the *public*
funds, for educational purposes, they shall have their
fair share of the sums so raised, and granted—be-
cause they cannot possibly derive any benefit from,
because, as Catholics, they cannot conscientiously al-
low their children to attend, Non-Catholic schools;
and because the State has no right to do violence to
the conscientious convictions of any one of its sub-
jects. Just on the same principle does the Metho-
dist Dissenter in England object to pay for the sup-
port of the Anglican parson, and the repairs of the
Anglican church; because he cannot conscientiously
derive any benefit from the ministrations of the one,
nor assist at the worship of God within the walls of
the other. Thus the objections urged by Dissenters in
England against Church-rates are identically the
same as those urged by the Catholics of Upper Cana-
da against School-rates; and if it be *lawful* for the
Methodist to refuse payment of the one, most as-
suredly it is the *duty* of every Catholic to resist, by
every means in his power, the payment of the latter.
The sooner that the Catholics of Upper Canada re-
cognise their truth the better; they have but to con-
vince their Protestant oppressors, who cheat them,
despoil and insult them, who look upon them as He-
tots, as *gens corvables et taxables a merci et a*
misericorde, that, if they want to levy School-rates
from Catholics, for Non-Catholic purposes, they must
do so at the point of the bayonet; and the accursed
system of State-Schoolism will fall of itself. Oh!
surely the men, and the sons of the men, who have so
oft resisted the payment of tithes to the government
parson in Ireland, will not much longer tamely sub-
mit to be taxed for the support of Methodist teachers,
and Methodist "Superintendents" in Canada.

WHERE ARE THE MISSIONARIES WANTED?

The *Semi-Weekly Leader*, a Protestant journal of Upper Canada, thus concludes a review of Dr. Nelson's Prison Report:—

"This report affords at least one source of gratification. It shows that crime, in Lower Canada, has for some time past exhibited no progressive ratio of increase. In Montreal, there has been no increase for the last eleven years; in Quebec, for some years past, there have been fluctuations in the numbers of prisoners, but no steady increase. At Three Rivers, the number of prisoners has decreased since the penitentiary was established. In the Perce gaoles the numbers have not increased; and at New Carleton there has been a steady decrease for the last five years. To what cause this happy declension of crime is to be attributed, or whether it is likely to continue, we are left to conjecture. Cause there must be, or some of the most populous districts of Lower Canada would not show a decrease of crime for a period of ten years during which the number of inhabitants has been greatly augmented."

Of course there is a cause, and that cause is simply the moral, and religious, influences which the Catholic Church, when not interfered with by man, is able to bring to bear upon the people. It is to the Catholic Bishops, and Catholic Clergy, of Lower Canada, and to them alone, that is due the credit of the steady decrease of crime amongst, or in other words, the steady "progress," in virtue and true civilisation of, the French Canadian portion of our population.—But of what other country can it be said, that—for the last ten years, there has been a great increase of population accompanied with a steady decrease of crime? Certainly not of any Protestant country, and, least of all, of those countries whose progress is continually held up as a subject of Protestant boasting, and as affording a glorious contrast to the "unprogressive" habits of the benighted *habitans* of Lower Canada. Decrease of crime with an increasing population cannot for instance be affirmed of the United States. The only question there is—in which of the great cities is crime the most rapidly increasing? The *National Intelligencer* says:—

"Until lately it has been doubtful in which of the three cities of Baltimore, Philadelphia, and New York, crime has thriven with the greatest rapidity of growth, with greater impunity, and with more desperate ferocity?"

And concludes by awarding the palm of blackguardism to New York, in whose prisons eight persons "were on the verge of an ignominious death," and in which city scarcely "a day passes that we are not compelled to chronicle some new instances of the malicious or fatal use of deadly weapons." Certainly there is "progress" in the United States; not in peace, order, morality, or religion—the elements of all true civilisation; but a "progress," and a very rapid "progress," the other way.

In Great Britain the population has of late been decreasing; of course we shall find a corresponding decrease of crime. Not at all—says the Protestant press in general, and the *Commercial Advertiser* more particularly. The latter journal, after weeping over "the fearful demoralisation of the people of Great Britain, Scotland in particular," concludes his lament over the iniquities of his people with the following words:—

"The increase of drunkenness, and consequent crime in England and Scotland has, of late, attracted the notice of the clergyman of all denominations."

The same authority assures us that, in Glasgow, the commercial capital of Protestant Scotland,—"9 out of every 12, at least, are drunkards"—a statement which is corroborated by other statistics, from which it would appear, that 20,000 of the population of Glasgow go to bed drunk every Saturday night; and, that of the remainder, a very large number are far too drunk to be able to go to bed at all.

In the *Canada Temperance Advocate* we find the same testimony, given by a Scotchman, a writer in the *Peelshire Advertiser*:—

"Drunkenness in Scotland possesses as thorough an organization, and has an agency as numerous and well-appointed, as any system of idolatry that ever has held, or does at present hold, mankind in bondage."—Where are the blessings of our constitution? asks the writer—"when such multitudes of our countrymen are held in such cruel bondage, sunk in ignorance, and grovelling in vice."—Drunkenness is neutralising all the blessings of our free institutions, wasting all the advantages derived from the superior intelligence, skill, and industry, of our people, sinking us in the scale of nations, and making us a bye-word amongst all people.—The italics are our own.

Most certainly, if there be any reliance to be placed on human testimony—and we hope that we may not again be accused of libelling Scotland, for citing it—there is "progress" in Protestant Great Britain, and above all in ultra-Protestant Scotland, but a very different kind of "progress" from that which is going on in Popish Lower Canada, and which excites the surprise of the *Semi-Weekly Leader*.

Now we would ask the reader, after having read the above evidence—evidence be it remembered taken solely from Protestant sources—to give a straightforward answer to our question—"Where are the Missionaries mostly wanted?" In Popish Lower Canada where—with a steadily increasing population—there is a rapid, and steady decrease of crime? Or in Protestant Great Britain where—with a decreasing population—crime is rapidly, and steadily on the increase—where, in the language of the *Peelshire Advertiser*, as given in the *Canada Temperance Advocate*, such multitudes of the people are "SUNK IN IGNORANCE AND GROVELLING IN VICE"?

This question, which is worthy of serious attention at all times, is peculiarly apposite at the present moment. Next week is the great week for our evangelical brethren; it is the HOLY WEEK of Non-Catholicism, the religious exercises of which consist, in lying and slandering, and the practice of hatred, malice, and all uncharitableness; it is the week in which the blessings of Protestant "progress," and the abominations of Popery, will be descanted upon by hired mountebanks, and buffoons, self-dubbed reverend; in which "Moral Reformers," not themselves "reformed,"—at least we have no reason to believe that they have ever given the first signs of reformation, by refunding a portion of their dishonestly acquired wealth—will appear on platforms to deplore the im-

morality and wickedness of the Popish *habitans* of Canada; when we shall behold fraudulent bankrupts—knaves in fine linen and superfine broad-cloth, seated in the high places of the synagogue—sleek-faced cheats, who, if they had their deserts, would now be expiating their misdeeds in grey jackets, and coarse duck frocks, at Port Arthur, or Norfolk Island. But the morality of the conventicle has something about it "very peculiar." If a man be but wealthy, he is looked upon as a saint, and its chosen heroes are rogues, who would be driven with kicks, and shouts of execration, from every society, not totally dead to all honorable and gentlemanly feelings. However, we may be thankful that it is so. The characters of the leading proselytisers are well known to, and appreciated by, our honest, though poor, Canadian *habitans*; and such is the contempt and loathing for the emissaries of the swindling managers of the Montreal Provident and Savings' Bank, which that knowledge generates, that but little impression is made by the lying tracts, and spurious Bibles, which are hawked about our country districts. The Canadian *habitant* has generally a fine sense of honor, and will not allow himself to be perverted by the agents of men for whom he has justly a most thorough contempt; and it is certain that the unenviable notoriety which the publication of the "Official Report" of the Commissioners of Inquiry into the affairs of the above-named Bank—has earned for several of the most conspicuous of the evangelical clique in Montreal, is, one of the best preservatives against the contamination of their doctrines. Should any of the sanctimonious gentry here alluded to, think themselves harshly dealt with, we are ready, to make good all our assertions by copious quotations from the "Official Report" of the Legislative Assembly; but perhaps they will prudently bethink themselves of the old adage, and avoid all unnecessary stirring up of a very dirty business.

Of course the above remarks are not applicable to all who may figure during the evenings of next week as Canadian reformers: many no doubt may be sincere, but mistaken, men. It is to these that we address ourselves, asking them—"What is it you want to convert Canadians to? and what the mischief do you want to convert them from? Do you not see that the *habitans*, for whose religious welfare you profess so deep an interest, are far more moral, far more virtuous, and therefore far more highly civilised, than your own countrymen in the United States, in England, and Scotland? Whilst crime, and consequently barbarism, are advancing in the latter countries with giant strides, in Popish Canada, you have the testimony of Protestants that, the population is steadily augmenting in numbers, and that crime is steadily diminishing. Why interrupt such a work as this? Why try and degrade the French Canadians to the level of Yankees, and of those people—"sunk in ignorance and grovelling in vice"—of whom we read in the Scotch papers? Why, above all, attempt to weaken that moral and religious influence, that authority of the Catholic Bishops and Clergy, to which alone the peace, order, morality, civilisation—decrease of crime, and "progress" in virtue—of the people of Lower Canada are owing? Send your missionaries, your *colporteurs*, and Bible peddlars, to the denizens of the back slums of New York, Philadelphia, and Baltimore; if they do no good, they will do but little harm amongst them; for, if all accounts be true, it would puzzle even a Sandwich Island Methodist missionary to make them more the children of the devil than they are already. But as you respect common sense, keep your agents away from Lower Canada, where the people are already—aye, and in spite of you—virtuous and peaceable, moral and improving; you can but pollute and corrupt, even should you succeed; and the only boast that you will ever have cause to indulge in will be this:—

Whereas we found the people of Lower Canada increasing in numbers and virtue, we have left them Protestants—Protestants like the debased wretches of New York, Philadelphia and Baltimore—Protestants like the drunken thousands of Great Britain—"sunk in ignorance and grovelling in vice."

Letters have been received by the Bishop of Montreal, dated St. Francisco, the 12th November, from the Rev. G. Huberdeault, announcing the safe arrival at that place of the Reverend gentleman, and the five Sisters of Charity, who started from this city on the 18th of October last, on their way to the Oregon territory, where it is proposed to found a religious establishment similar to that which we have the happiness of possessing in the Providence Convent. These letters give very interesting details of the voyage, and of the hardships to which the Sisters were exposed during their journey across the Isthmus, which occupied six days. Leaving the steamer, they proceeded in flat-bottomed boats up the river San Juan d'el Norte, where the party suffered much from the climate, and the crowding together of a great many persons with little, or no accommodation; providentially, they escaped all attacks from the cholera, although that fearful disease was raging all around them. The latter part of the journey was performed on mules, wretched animals, mere masses of bone, badly bound up in hide. Having, however, procured mules sufficient for his party, the Reverend Mons. Huberdeault, armed with a long cane with which, by good-luck, he had furnished himself at Montreal, commenced driving the miserable creatures through the swamps, and quagmires which constitute the Isthmus roads; diversifying the proceedings agreeably, by stopping from time to time, to drag some of his fellow-voyagers out of the mud in which the mules have a trick of depositing the unwary rider. Arrived on the Pacific, they had to wait several days for the steamer, during which time they suffered greatly from the intense heat, and after all, were obliged to continue their voyage with the loss of a considerable

part of their luggage, as the mules on whose backs it had been packed had knocked up on the road. The party arrived however in good health and spirits at San Francisco, where they were to remain several days, as the steamer which was to carry them to Oregon had not arrived. The nuns were kindly received and taken care of in the Convent of the Sisters of Charity at San Francisco, whilst his Lordship the Bishop, hospitably furnished quarters to the Rev. Mons. Huberdeault, in the Episcopal Palace. They expected to leave San Francisco about the beginning of December, and earnestly recommended themselves to the prayers of the faithful in Montreal, to whom they are attached by so many tender reminiscences, and amongst whom they so long labored as the devoted servants of the Lord.

We have been requested by "A Friend" to explain how it is—that the Orders conferred by Protestant bishops in the United States, are not recognised in Protestant Canada, and that a Protestant clergyman, so ordained, cannot be admitted by an Anglican bishop to practice within the pale of the Anglican establishment—whilst the Orders conferred by a Catholic Bishop, no matter in what country, are at once recognised, as valid Orders, by every Catholic Bishop throughout the globe, and the Priest so ordained, can, the sanction of the Bishop of the diocese being obtained, perform his sacred functions in every part of the world. Supposing the facts of the case, in so far as Protestant ordinations are concerned, to be as our querist represents them, we offer the following explanation. A Priest ordained by a Catholic Bishop is a validly ordained Priest, everywhere, and forever, because he is a Priest of a Church which is Catholic, and which therefore recognises no geographical or political limitations; whilst the Anglican establishment is merely national or Non-Catholic, and therefore is limited, and determined by geographical, and political accidents. If this explanation does not satisfy our querist we recommend him to apply for information to the *Canadian Churchman*.

Members of the Catholic Institute, whose subscriptions for the current year are not paid, are respectfully requested to remit the amount due to Mr. Sadlier, Treasurer, Notre Dame Street, Montreal.

THE MONTREAL POCKET ALMANAC, for 1853. By J. Starke & Co., No. 9, St. Francis Xavier Street.

For a copy of this excellent pocket directory, and general index, we have to thank the enterprising publisher. It accurately indicates all the public establishments of the city—religious, commercial, legislative, judicial, and professional; insurance, exchange, and registry offices; and gives the national, benevolent, literary, and all other societies of Montreal, with the public institutions, and railroad statistics of the Province. We cordially commend it as a useful assistant to all anxious of accurate information on our onward course.

J. C. BECKETT'S COUNTING HOUSE CALENDAR FOR 1853.

In design and execution this surpasses any or all of the kind we have ever beheld. As an honest, true Temperance Advocate, we have endeavored to render Mr. Beckett a due tribute of respect; but as a Typographer, "he outstrips all praise, and makes it halt behind him."

PROGRESS OF MONTREAL.

Our Quebec contemporaries have frequently amused themselves with furnishing their readers with causes for the decadence of Montreal, some of them of very fantastic kinds, too. But while they furnished good and sufficient reasons, why we must be ruined, our city continued to increase in magnitude and population. Even the dreadful conflagration of last July has only furnished occasion for fresh improvements. The poor wooden shanties, which disfigured our older suburbs, have been destroyed never to re-appear, and in their places have arisen neat brick houses, covered with metal, which give an air of comfort to streets, whose straggling irregularity was formerly felt to be painful to the passenger. Some few good stone houses have probably been lost not to be, for a long time, replaced by anything so good; but, in general, the burnt, we may now almost say rebuilt district, has assumed an air of neatness and comfort to which our streets were formerly strangers. St. Mary Street, in the Quebec Suburbs, is built on the left hand side nearly throughout its length, and on the right hand side, with few exceptions. The cross streets thence to the water side have also been generally rebuilt. On the other side, so much progress has not been made in the cross streets; but favored by the very mild fall, a great deal has been already accomplished. Campeau Street, for example, is nearly re-established, together with the little street running out of it on the left hand, known as Perth Street. The other streets, in that ward running northward, such as St. Nicholas Tolentine, Amherst, Wolfe, Montcalme, Visitation, St. Ignace, and Voligeurs Streets, have all a number of new buildings; but the arrival of winter, will check operations there, and till the spring, they will be single houses rather than streets. We regret to see no signs of an immediate intention on the part of the proprietors to rebuild in Dalhousie Square. It seems as if that fine site would be some time before it will be again covered with such handsome edifices as formerly distinguished it. In the St. Lawrence Ward, the progress made in re-building is not less than in the St. Mary and St. James' Ward. In St. Denis Street, we observe that Mr. Boyer has completed his stone houses, on nearly the same footing as formerly, of the corner of Dorchester Street. We see, too, that Mr. Grenier is just roofing a very fine row of brick buildings on the West end of the Viger Market, having greatly improved on those which formerly stood there. La-gauchetiere Street, westward from St. Denis Street, is also nearly rebuilt, and Dorchester Street is still more nearly completed. In St. Catherine's Street, too, Westward of St. Denis Street, and at the corner of the two streets, several new houses take the places of the old ones, and the same may be said of Sangui-net Street, though, at present, a great deal remains to be done in that Street. Probably Dorchester Street is the one of this ward where the greatest activity has

been shown. Upon the whole, we may hope that many months of spring will not pass over before the burnt district will be completely effaced, and handsome brick houses universally take the place of the wooden cottages, which were so mercifully destroyed.

Turning to the other end of the City we see still more pleasing signs of progress—for there it is advanced without retrogression. The whole of the space between the Lachine Canal and the river side has been for some time nearly fitted up with Mills employing the water power. The Messrs. Tate have we think recently erected another mill, which seems to exhaust the sites suitable for that purpose at that part of the City. But kindred establishments are rising rapidly higher up the Canal at St. Gabriel lock. There a number of gentlemen known as the St. Gabriel Lock Company, at the head of whom is Mr. Gould, having purchased the whole of the water power, and a large tract of land on each side, have cut canals round the lock, so as to employ the whole of the surplus water. They have thus created a number of mill sites, many of which are already occupied and others will shortly be so. At this point we have Allen's Chair Factory; Ostell's factory for doors, windows, and all similar articles used in the internal and external joinery work of houses; Weaver's Cloth Factory; Ogilvie's Grist and Oatmeal Mill, Scott's Nail Factory; and last, not least, the unfinished but rapidly advancing establishment of the Montreal Manufacturing Co., who are about to make India Rubber articles of all possible patterns. The Company have erected a building about 100 feet long and five stories high, and they will add a most useful industry to those at present exercised in Montreal. We learn that a Cotton Manufacturing Company have secured another site and will begin their buildings in the spring. In the same neighborhood the Board of Works is constructing a very large Basin as a Dock for vessels.—We cannot close this brief notice of our city improvements without speaking of the two new Catholic Churches, now just on the eve of completion. One of these is situated on the bank of the Canal, near the Wellington Bridge. It is built of a dark colored stone, and strikes us, who view it with non architectural eye, as more remarkable for the excellence of its proportions, and its capital site, than for any novelty in its particular features.

The other, in Visitation Street, will be the most elegant piece of ecclesiastical architecture in Lower Canada. It is Gothic in style, with a beautiful arched portal, and the main wall is supported by flying buttresses, rising over the aisles. The pillars are of stone, instead of the wooden shams which have hitherto disgraced our finest edifices of this kind, and, throughout, this Church promises to be a credit to the architectural taste of the city.—*Montreal Herald*.

FLOOD IN GRIFFINTOWN.—The ice before this city shoved violently on Tuesday, and caused so great a backing-up of the water, that Griffintown has been inundated. One consequence of this is that the inhabitants of the Emigrant Sheds—victims of the fire of last Summer—have been compelled to retreat from thence. Yesterday morning the Mayor and the Rev. Messire Villeneuve, who had been superintending the removal of some of these poor people, were crossing a part of the flooded streets near Point St. Charles in a canoe, in which were ten or twelve other persons, when about half way across, in consequence of some mismanagement on the part of the passengers, the canoe upset, and the whole were precipitated into the water. We understand that there was some danger of the lives of several of the party; but they were fortunately all rescued. Messire Villeneuve showed a great deal of activity in aiding one of the women, who, but for his assistance, would probably have been carried under the ice.—*Herald*, Jan. 20.

A lad named Alexander Desève, was drowned about 10 o'clock on Saturday morning, while skating upon the creek between Messrs. Dow and Mathewson's. The body was recovered about 15 minutes after he broke in, but life was already extinct. Parents should be cautious about allowing their sons to skate just now, especially upon the creek, where the ice is always treacherous.—*Herald*.

SKATING ON SUNDAY.—Example goes far in ruining youth. An exhibition by about 150 lads was given on Sunday last. Where are the River Police?—*Commercial Advertiser*.

We are utterly ignorant of any law which prevents people taking exercise by skating, any more than by riding or walking, on any day that they please. We do not think that even the blue laws of Connecticut contain any anathema on this mode of locomotion. The proper time and place of it rests with every man's conscience. In England, we have seen hundreds of most respectable persons skating on a Sunday, and no one, that we ever knew of, imputed it to them as a crime. By all, but bigots, great latitude will be allowed as to the observance of the Sunday; for, in that particular, the professors of every religion disagree with each other. The Jew, the Mahomedan, the Roman Catholic, the different Protestant Churches, have all their own opinions, or their own practices, and so that the one does not annoy the other, or in any way break the peace, or interrupt public order, there is no pretext for interference.—*Transcript*.

Toronto, 17th Jan.—J. G. Bowes was again elected Mayor of Toronto to-day. This is his third year, in succession, in the Mayoralty.

Married.

At London, C.W., on the 9th inst., at St. Lawrence Church, by the Rev. Mr. Ryan, R.C., J. E. Murphy, Esq., Merchant, to Mary Anne, only daughter of the late Michael John McDonnell, of Montreal.

On the 10th inst., at the Parish Church of Cornwall, C.W., by the Rev. J. F. Cannon, P.P., Mr. John R. McDonald, contractor on the Prescott and Bytown Railroad, to Miss Catherine Ann McDonald of the Parish of St. Raphael, Glengarry, C.W.

On the 10th inst., at the Parish Church of Ste. Foye, Quebec, by the Rev. P. Huot, P.P., John O'Farrell, Esq., Advocate, to Mary, second daughter of the late Martin Nowlan, Esq., of Ste. Foye, Quebec.

Died.

At Alexandria, Glengarry, on the 20th December 1852, at the residence of his brother Alexander McDonnell, Esq., Merchant, James McDonnell, aged 27 years and six months, youngest son of the late Ewen McDonnell of Perth, C. W.

At his residence, Glencoe Cottage, Carillon Bay, Ottawa, C.E., on the 5th inst., aged 62 years, Archibald McDonald, Esq., J.P.

In this city, on the 14th inst., Mary Maher, daughter of Mr. John Maher, aged 6 years 5 months and 3 days.

In this city, on the 17th inst., Mr. Donald Rose, aged 57 years, late of Wick, Cathness, Scotland.

FOREIGN INTELLIGENCE.

FRANCE.

The Bishop of Nancy, Mgr. Menjand, is the Prelate who has been selected for the office of First Almoner of the Emperor; and, as a matter of course, is charged with the organization of the imperial chapel at the Tuilleries. There are to be twelve Chaplains, or *Aumoniers*.

The whole question of the reform of the Constitution, as it is facetiously called, will all be settled during the week; and although the question of the Imperial right to deal with the tariff has been disputed by M. Lebent, of the Bank of France, and a small minority in the Senate, anything like a serious opposition to the Imperial will is out of the question. M. Bethmont, one of the members of Lamartine's Provisional Government in 1848, was the person whom the Emperor invited to the Tuilleries with a view to gain over the republican party.

These liberals have collectively refused to make terms with Napoleon; and whilst the Paris correspondent of the *Times* is silent about these matters, and makes himself obnoxious to the accusation that "his correspondence exhales the inspirations of the French police," the editorial columns of the leading journal courageously disclose "that there is still not a man of independent political opinions in France who would not esteem it a dishonor to assume the livery of the imperial court." The Emperor urges to M. Bethmont "that no Government but the present in France is possible;" every statesman is aware of this fact, and it is this overwhelming consciousness that will not doubt induce the sovereigns of Austria and Prussia, the King of Hanover, and Duke of Brunswick, now all assembled at Berlin, to recognise, however reluctantly, the authority of the French Emperor. The hesitation of the Senate to part with the last vestige of Parliamentary control in the case of the tariff, will be a lesson to Louis Napoleon, that if he deviates from a peace policy, he will rouse vast interests in opposition to him who are at present content to remain in abeyance.

A rumor is current in the political circles that Prince Napoleon Bonaparte, the cousin of the Emperor, has expressed a wish that if he is sent to Algeria as viceroy or lieutenant of the Emperor, an officer of the command of the army should be made to General de Lamoriciere or General Changarnier—and to this proposition it is said the Emperor has acceded. It appears that there is no intention of designating Napoleon Bonaparte as the successor of the Emperor in the event of his having no direct male issue. The friends of the Prince de Canino assert that the choice of the Emperor has fallen on his son Prince Joseph, who is 19 years of age, and is now in Rome. The Princess de Canino and her children are all zealous Catholics, and are in high favor at Rome. One of her sons has been for some time educating for the priesthood.

Notwithstanding the statements put forth by the French press, that the Pope was willing, under certain arrangements, to proceed to Paris to assist at the coronation, his Holiness, it appears, has not consented to anything of the sort; and the Emperor has received another disappointment by the rejection of his hand by the Princess Wasa, who has preferred the quiet, unobtrusive affection of Prince Albert of Saxony to the precarious enjoyment of an imperial crown, which has been so fatal to many of its female possessors. Yesterday was the day appointed for the reception of the ambassadors of Prussia, Austria, and Russia at the Tuilleries to present their credentials, and the Emperor was to return to Paris from Compiègne to receive them. Much stress is laid upon this early recognition prior to the meeting of the sovereigns at Berlin. The new French ambassador accredited to Rome has been most graciously received at the Vatican, we have no doubt his Holiness will speedily follow the example of the other European powers.—The Paris journals put forth a rumor that the modification of the celebrated *Organic Articles*, which are, in fact, the charter of the French church, will be sought by the Pope as the price and condition of his assistance at the coronation. As such a concession would be in fact a new revolution in which the Jesuits would be completely triumphant, we must take leave to doubt the eventuality of such an occurrence. The fortifications at Havre are condemned; they are to be removed forthwith, and detached forts erected in their stead.

The forest of Breteuil, lately belonging to King Louis Philippe, was sold last week by auction for 3,810,000*fr.*, and the fine forest demesne of St. Dizier was sold during the day to a rich capitalist of Rheims. "The demesnes of Arc and Chateaufort, belonging to the Prince de Joinville, and that of Randun, bequeathed by Mme. Adelaide to the Duke de Montpensier, are also," says the *Assemblée Nationale*, "on the point of being sold. A contract has, it is said, been already signed for the former with a company consisting of landowners, woodmerchants, and sportsmen; and for the latter, with a rich foreigner, who already has considerable property in France. By these sales the Orleans family will have submitted to the obligations of the decree of January 22nd, before the expiration of the delay granted them for that purpose."

GERMANY.

BERLIN, DEC. 17.—The Emperor of Austria arrived here to-day on a visit to this Court, accompanied by the King, who had gone nearly to the Saxon frontier to meet his Imperial guest. The Emperor Franz Joseph is accompanied by his brother, the Archduke Ferdinand Maximilian, and a brilliant suite. This is the first time that an Emperor of Austria, or, in fact, an Emperor of Germany, has ever entered Berlin, and cannot fail to be a subject of great self-gratulation to the present King, Frédéric

Wilhelm, as forming a most gratifying contrast to the state of things this time two years, when the armies of the two nations were called out against each other, and almost stood face to face; when the Prussian Cabinet found itself, soon after, compelled on every side to draw in its horns, and to succumb to Austria in the arrangements at Olmutz. The visit of the young Emperor is believed to have reference to the dark cloud rising up over the left bank of the Rhine. The Emperor spent yesterday at Dresden, where he had occasion to congratulate Prince Albert of Saxony on his being the successful suitor for the hand of the Princess Caroline Vasa, whose father seems to have put an energetic and conclusive veto on the courtship of the then Prince President. The entry of the two monarchs side by side through the Brandenburger Thor will be a more significant emblem of German unity than the history of Germany has been able to exhibit for many long years.

BERLIN, DEC. 20.—The King of Hanover and the Duke of Brunswick have arrived at Berlin.

The *Deutsche Volks Halle* from Berlin, of the 17th, says—"A petition has been addressed to the Second Chamber, praying it to vote an address to his Majesty, begging that the decrees of the Ministers of Public Instruction and the Interior of the 22nd May and 16th July last, concerning the restriction of the Catholic missions, as well as the education and establishment of Catholic Ecclesiastics, may be repealed. The conclusions of the petition are—1. That the Catholics of Prussia cannot, without a special authorisation from the government, visit the Germanic college at Rome, placed under the surveillance of the Pope, as well as the establishments directed by the Jesuits, while subjects belonging to other Christian creeds may visit any schools they please both at home and abroad. 2. To menace the Catholics, in case of contravention, with the loss of their political rights, while all the other subjects of his Majesty enjoy absolute liberty. 3. To refuse to entire classes of Catholics the power of establishing themselves in Prussia, so that, in spite of the treaty of peace of Westphalia, the federal compact, and the Prussian constitution, they have less rights than the non-Catholics, or even neo-Catholics."

ROME.

SIR H. BOLWER'S VISIT TO ROME.—The Roman correspondent of the *Times* writes—"It is notorious at Rome that Sir H. Bolwer left very dissatisfied with the result of his mission, and we could repeat expressions which he used, with ill-disguised vexation, to make his friends understand that he had nothing to expect from the persons who at Rome direct the affairs of the Church. How, in fact, could the British diplomatist have obtained the object of his demands or of his 'conversations,' as the English say? He demands favors, great favors, without offering anything in compensation. Very far from that, he seemed to say to the Holy See—Receive our ambassador, but, as for us, we will receive no Nuncio Apostolic in our country; impose silence on Ireland, but, as for us, we will continue to oppress the conscience and the fortune of the Irish Catholics under tyrannical laws; we are going to condemn to fine, and perhaps to imprisonment, one of the most holy and learned Religious in England! In truth, this mission was a mere laughing-stock; the Holy See understood it, and more than once the English agent had to blush for having to play the part which was imposed upon him; a fine mission, indeed, to come to declare his sympathies for an assassin, and to have to make propositions which are known to be unacceptable."

THE ABBESS MAKRINA.—We read in the *Univers* that an interesting concourse assembled on Sunday, Dec. 5th. The Poles residing at Rome in the church of the monastery, where the Mother Makrina, of whose long sufferings our readers are aware, have established, with the sanction of the Holy Father, a community of Basilian Nuns. The church of this establishment, perfectly restored by the care, and at the expense of the Princess Odescalchi, one of those noble Polish ladies who are ready to make any sacrifice which may conduce to the glory of Catholicity, received a Solemn Benediction, and was consecrated to the Blessed Virgin, under the title *Mater Admirabilis*, and to St. Basil. On the Festival of the Immaculate Conception this new sanctuary was in a manner inaugurated by twenty Masses, and by the preaching of the Rev. Father Angelo, whose talent is highly appreciated in Italy. The title *Mater Admirabilis* reminds one of the chapel of that name erected in the Convent of the Ladies of the Sacré-Cœur at *Trinité-de-Mont*, in consequence of signal favors obtained by the prayers of the Rev. Mother Makrina during her sojourn in this house.

GREECE.

THE REV. MR. PALMER AND THE GREEK SCHISMATICS.—The Athens correspondent of the *Chronicle*, under date December 7th, communicates the following very singular intelligence:—

"A question has arisen lately in the Eastern Church which may have most important results, both Ecclesiastical and political, as it involves nothing less than a schism between the Churches of Constantinople and Russia, provoked by the Rev. W. Palmer, of Oxford. Mr. Palmer had addressed himself in turn to the Synods of Russia, Constantinople, and Greece, in order to obtain admission into the Eastern communion. The Church of Russia declared herself ready to receive him on the simple administration of the Holy Christ or Confirmation, whereas, both at Constantinople and in Greece, a new baptism was required, and the Synod of Russia has now written to demand of the Patriarch of Constantinople the reason of this difference of opinion, maintaining that her own practice in these cases, which are of very frequent occurrence in Russia, is founded on a decision of the Mother Church herself.

"Out of the whole Clergy of Constantinople, only one Bishop has declared himself on the side of Russia. And the question now is, to determine what was the ancient practice of the Church, to which, of course, both parties will adhere. But we believe it to be a fact, that until 1760 the Church of Constantinople did not require a second baptism, and the circumstance which caused the decision to the contrary is singular enough.

"There lived at that time at Constantinople an impostor of a Monk, who, having become acquainted with the properties of phosphorus, at that time little known in the East, used it to impose upon the credulity of the people by rubbing his clothes, beard, and hands with it, writing in characters of fire, &c., and giving himself out for a Saint, who was predestined to convert the Sultan, while in fact he was intriguing to overthrow the Patriarch of the time, whom he accused of receiving heretics into the Church without baptism, and to place on his throne a friend of his own. The Sultan, seeing that this man was followed by an immense concourse of people, and might become dangerous, declared that he wished to see him, sent for him, and had him secretly thrown into the Bosphorus. The infuriated populace attributed this murder to the Patriarch, whom they absolutely tore in pieces, and who expired, having only time to declare that he resigned the Patriarchate in order not to leave on the people the crime of having killed the Head of the Church. The crowd then proclaimed the new Patriarch, the friend of the impostor, whose first act was to publish a decision of the Synod, forbidding the Eastern Church in any case to recognise the baptism of another communion. But it seems that this decision had not been communicated to Russia, who always has continued the ancient practice. A definitive answer has not yet been given on this subject."

CAPE OF GOOD HOPE.

All we know is, that we are still at war, under circumstances very similar to those which have prevailed during the last two years at the Cape, and that we have the same general assurances, that all is going well, to which we have been so long accustomed, checked and chastised by the same narrative of fruitless successes and sanguinary losses. On the side of success we may mention that we have burnt Lithaelder's laager or lair without loss to our troops. This operation was achieved by the 73d Regiment, three companies of the 60th, Armstrong's horse, Campbell's Rifles, the Kat River Levy, two brigades of Rockets, and a proportion of the Cape Mounted Rifles. That such an army was required for such a service seems no very cogent proof that the war is drawing to a termination, nor is it an exception to our fortune in South Africa that the notion of so large a force should be attended with no better result than the destruction by fire of a den which the thieves who inhabited it had left to its fate. We do not hear of a single Caffre being taken or slain, or a single cow rewarding the enterprise and valor of the victors. Our next success is not more conclusive. We have not taken Sandilli prisoner, though the feat has been boldly attempted by Lieutenant Whitmore. Indeed, the negative catalogue of our successes, as Dr. Johnson said of the diary of the Highland im, is very copious. We have not been able to induce the rebel chiefs to surrender. We have offered an amnesty to the Hottentots, which they have not accepted, and we have not driven Mocomo and Sandilli from the neighborhood of the Amatolas. On the other hand, our loss is clear and precise. Captain Hearn, two soldiers, and a civilian have been killed by the Caffres while out on escort duty. Such are the latest annals of the Caffre war.

AUSTRALIA.

By the arrival of the Overland Mail, advices have been received from the Australian colonies to the 29th September last. From Sydney the accounts report that a measure was before the Legislative Council with the view to alleviate the difficulties to which the shipping interest is exposed by the desertion of seamen, &c. Sydney having been declared a free port, all harbor, light-house, and water police dues, and entry and clearance fees, were therefore abolished; vessels were consequently liable to no charges whatever, except a fee of 10*s.* per foot for pilotage. The proposition to establish a branch of the Royal Mint was under favorable consideration. The Bank of New South Wales would increase its capital from £200,000 to £300,000, and establish a branch at Geelong. The gold fields in the district were yielding satisfactorily, but a great number of persons were emigrating to the Victoria diggings. The price of gold had varied from 6*7s.* to 6*8s.* per oz. Wheat was selling at 7*s.* 6*d.* to 8*s.* 6*d.* per bushel, and flour from £21 to £23 per ton. The rates of wages were higher. Shepherds obtained from £40 to £52 per annum, with rations, and could only be induced to engage themselves week by week, even on these terms. Bricklayers' laborers were earning 7*s.* per day, and other kinds of labor had advanced 40 and 50 per cent. The latest dates from Melbourne, Port Phillip (Victoria), are of the 1st of September. The gold fields in this district are represented to be yielding as abundantly as ever, and the production is now estimated at from £15,000,000 to £20,000,000 per annum. One party of six diggers are reported to have obtained 260 lbs. of pure gold in the space of five weeks. The banks had temporarily suspended their advances upon the deposit of gold, but would resume doing so on the receipt of further supplies of specie from England. Gold was selling at 6*6s.* to 6*7s.* per oz., but was expected to be much lower in price until coin became more plentiful. Land was selling at very high rates. Lots on the Salt Water river fetched £60 per acre; on the Yarra £200 per acre; and Melbourne suburban lots, £300 per acre. The ordinary

prices of building allotments were from 20*s.* up to 105 per foot. Flour was selling at the diggings at £100 per ton, and at Melbourne at from £25 to £27 per ton. Wheat, 8*s.* to 8*s.* 6*d.* per bushel. A new bank on a large scale had been proposed to be established. The quarterly statement of the revenue and expenditure for the period ending the 30th June shows the general revenue to have been £98,457 12*s.* and the Crown revenue £186,579 16*s.*, making a total of £285,036, against £128,868 for the corresponding period of 1851, being an increase of £161,158, or 231 per cent.; but in addition to the former amount there was a sum of £83,114 due on account of Government licenses for the quarter.

GREAT BRITAIN.

ALTERATIONS OF UNIFORM.—It is rumored that the military authorities have it in contemplation to make an alteration in the uniform of the army.—*United Service Gazette*.

NEW STANDARD FOR RECRUITS.—Orders have been issued for the standard of recruits enlisting for infantry regiments to be reduced from five feet seven to five feet six inches, and those under the age of eighteen to five feet five and a half inches. The standard for the cavalry is to remain at its present height.—*Ibid*.

DEFICIENCY IN THE MILITIA.—A parliamentary return respecting the new militia has just been printed. Out of the 50,000 men to be raised in the several counties of England and Wales, the return shows that only 33,674 volunteers have been enrolled, leaving a deficiency for the present year of 16,326.

ARMS FOR THE CAFFRES.—It has been often asked how the Caffres get supplied with arms and ammunition; will the following account throw any light on the matter? A large French bark was driven ashore at Fleet, on the Chesil bank, on the night of Wednesday last, laden with muskets and gunpowder; out of fifteen souls who composed the crew only six were saved; upon being asked where the vessel was bound, it was answered, "The Cape of Good Hope."

DISTRUSTS FOR CHURCH-RATES have lately been extensively made on members of the Society of Friends at North Shields; but it has been remarked that the only Quaker who voted for the Derbyite candidate at the last election has not been distrusted upon, while every one who voted for the Liberal has.—*Spectator*.

THE FRAIL CASE.—What, in point of fact, have the members of the select committee admitted in that report which was fudged up with as much mystery as though they had been engaged in an offence against the excise laws? In the first place they recognise the existence of an organised system of bribery during the late election in the borough of Derby. Secondly, they have ascertained the authenticity of the "W. B." letter which was written to one John Frail, of Shrewsbury. Next—and here we must copy the very words of the report—"that, in consequence of such letter, one Thomas Morgan, jun., was sent to Derby by the said John Frail, and, acting on the instructions therein contained, was subsequently detected and apprehended in Derby while engaged in carrying out the plan of the organised system of bribery proved before your committee to have existed." Now, let us see what has been accepted as proved, simply reversing the order of the facts. Thomas Morgan, jun., was detected and apprehended in Derby while in the act of bribing the electors; he had been sent to Derby by one John Frail, of Shrewsbury, who had been commanded by Major Beresford to send such a man to that place. To fix Major Beresford more tightly with the guilt of criminal complicity in the bribery, the committee are careful to remark that when Morgan was apprehended "he was acting on the instructions contained in Major Beresford's letter." This letter was in his pocket all the time, and had been delivered by Frail to him as his credentials, and as his warrant for the receipt of money from the house of Cox, Brothers, and Co., which money was the money actually employed in the bribery operation. What then? Why the committee are not satisfied that "there is sufficient evidence to satisfy their minds that the arrangement, scheme, and object referred to in the petition were known to and concurred in by the Right Hon. Wm. Beresford." The major desired his own paid agent—who had received £300 per annum from him in return for his services—to send "a good and safe man" to Derby. Frail sends Morgan. Morgan receives two parcels of money from the house of Cox and Co., which house is referred to in Major Beresford's letter as the one to which the "good and safe man" should send his card immediately on his arrival in Derby. No sooner has he received the money than he begins to administer bribes at the rate of £2 per voter, and is caught by the police in the very act.—With all this evidence before them, the committee have come to the conclusion that Major Beresford knew nothing of, and did not concur in, "the arrangement, scheme, and object referred to in the petition." No sooner have the committee placed this notable sentence upon record than, as if ashamed of so palpable a discord between their premises and their conclusion, they visit Major Beresford with the severest censure—for what?—for "reckless indifference and disregard of consequences." "The equivocal expressions of that letter ought, at least, to have suggested to him an idea of the improper use to which it might have been, and, in point of fact, was applied." And so strike up, tabors, and let us all go to supper.—*Times*.

GAROTTE ROBBERIES.—Offences of this class appear to be increasing in number. Glasgow has lately been the scene of several of them, and the police of that city have seven or eight persons in custody on suspicion of being concerned in some of them.

LEEDS is becoming notorious for highway robberies committed with brutal circumstances. Many persons have suffered from thieves adopting the "garotte" system of overpowering them; and now two cases are reported of men being pounced upon by a number of ruffians, knocked down, beaten and kicked, and then robbed.

SLAVERY (IRISH) IN ENGLAND.—Under this head a correspondent of the *Morning Chronicle* writes as follows:—"A young lady (a member of an ancient and highly connected family,) through as sad a reverse of fortune as ever drew tears from the romance-reading portion of the English public, was compelled to seek the situation of assistant teacher at a public school in England, for the purpose of enabling her to earn her bread. A situation offered; the young lady produced references of the highest and most satisfactory nature, all bearing witness to an excellence and amiability of character which had stood alike the test of prosperity

and adversity. Her services were therefore gladly accepted, the schoolmistress expressing herself delighted at having secured an assistant so suitable. The day was named when the young lady was to enter on her charge; when, at the eleventh hour, in the course of casual conversation, the schoolmistress asked how long the young lady had resided in London, and from what part of England did she come. The answer was, 'I have been six months in London, and am an Irish woman.' Would that those advocates of a mission across the Atlantic to teach American Christian charity towards 'a man and a brother,' could have seen the change that followed this acknowledgment of a woman and a sister in free England. The result was a prim and frozen refusal to complete the engagement with my young countrywoman, on the ground solely of her being an Irishwoman, and the fear that the parents of the children would at once remove them from the school where an Irish teacher was kept."

Conviction for Murder.—At the High Court of Justiciary, Edinburgh, on Thursday, a pensioner, named George Christie, belonging to Aberdeen, was charged with the murder of an aged widow, named Ross, and her grandchild, a boy of about five years of age, at Sunnybank, Kittybrewster, near Aberdeen, on the 4th of October last. The deceased woman lived with her grandchild in a humble cottage, and supported herself by selling the milk of her cows.—She was generally believed to be possessed of some money, and the motive that led to the crimes with which the prisoner was charged was evidently the desire to gain possession of it. No less than nine wounds, any of which would probably have caused death, were found on the body of the poor woman, while the skull of the child was completely laid open. A purse with a small sum of money, as well as a gold ring belonging to Mrs. Ross, were found in Christie's possession when apprehended, and he had previously been seen in the neighborhood. The jury, without hesitation, pronounced a verdict of Guilty, and the Lord Justice Clerk appointed him to be executed at Aberdeen on the 12th of January.

A woman named Anteliff, living at Norwell, near Newark, has been committed for trial for the slaughter of a boy, two years old, her stepson. Her husband had several children when he married her; she systematically ill-used them when he was from home, and the little boy died from this maltreatment.

The Digger's Burial.—The law of supply and demand is at fault, or the demand for wives in Australia would be supplied more effectively. The value entertained for woman, it has been said, measures the civilization of a country; and by that rule, the Diggers ought just now to exemplify the height of civilization. There, women are valued so highly that families well to do cannot afford to keep maid-servants; and she who went out with the humble expectations of serving in the nursery of another, finds herself at the head of her own. The grades of society are reversed, not less strongly on the female than on the male side. The only precedent for the Diggers of Australia is Holland, which Andrew Marvel satirized: when the native contended for his country with the fish, when dike-building was the most patriotic work of fortification, and when "to invent a shovel" was to "be a magistrate." So in New Holland, to wield a spade is to be a dignitary. The myrtle is the lord of the soil; and the workhouse orphan-girl, who goes out for what she can find, finds herself suddenly advanced to be a lady of the land. The moralist may look at the change, and study the chemistry of social distinction with a sad wisdom. Many an accomplished woman in this country, fit to adorn and enjoy life, sinks into a premature grave, joyless and unknown. The kitchen-wench, who would hesitate to speak on equal terms even with the menial of the two-pair back, becomes a great lady. Her wedding is a rough magnificence; her dress is satin, and she will not wear any shawl unless it be a "real" one and worth ten guineas at least. And there is a distinction in this. Let the lady of some great digger appear in English society, trundling about her gold as dust under her feet, and she will not be regarded with contempt. What has been added to her that has been wanting in the other? Nothing but the obvious gold. What is it that makes her so prized in Australia? Nothing but her rarity. So dull is human appreciation, that it cannot value the picture of an angel, painted by hands finer than those of Raphael, unless there be a framework of common gold; nor can it indeed appreciate angels after their visits have ceased to be few and far between.—*Spectator.*

UNITED STATES.

Vice President King, it is thought, cannot possibly recover. His physician having sounded his lungs with a stethoscope, declares that one of his lungs is entirely destroyed, and the other partly so.

It is understood that Signor Marcolini has been dismissed by our government. A request was first made upon Nicaragua to recall him, but that government, desiring to know what for, is answered by President Fithore turning him adrift. Perhaps Signor Marcolini has made himself too hasty and officious against British influence in his negotiations concerning the affairs of Central America. We are informed that the general charge against him is that he made himself too officious.—*N. Y. Herald.*

The Senate of New Hampshire have passed a resolution, deprecating the existence of the religious test in the New Hampshire Constitution.

Matthew Langdon, printer, aged 40, committed suicide in New York on Saturday. He was a spiritual rapper, and became crazy.

The city agent of Bangor, Maine, states officially that the sales of liquor have averaged "ninety-seven gallons per day" during the past year. The people are either sick or dry all the time!

A letter from a Mormon says—"My two wives and Miss —, are well. The little children are all well, and grow finely. The two youngest—a boy and a girl—were born last July, eleven days apart."

Irish Girls in America.—The St. Louis *Intelligencer* says—"A statement went the rounds, not long ago, that the hired girls of Pittsburgh had sent home \$35,000 to their relations in 'the old countries' within the six months previous. Of its correctness we know nothing. But we have recently taken some pains to procure from authentic sources, a reliable statement of the amount sent from St. Louis within twelve months past, in remittances by immigrants from Ireland. An aggregate of \$110,000 has been purchased here and thus remitted during the present year.

Successful Trial Trip of the Caloric Ship "Ericsson."—In the great commercial and shipping circles of the world, nothing has excited more interest of late than the novel discovery and enterprise of Capt. Ericsson, by which steam as a motive power is to be supplanted by caloric, or heated air; and nothing but the successful application of the actual test could remove the scepticism with which, generally, the project has been viewed. This test has, however, at length been furnished, and now all doubts of the practicability and importance of the invention are dispelled. The ship *Ericsson*, constructed on the new principle made her trial trip on Tuesday morning down the bay of New York, and from the complete triumph with which the experiment was attended, there need now be no hesitation in acknowledging Caloric as a great natural element adapted to locomotion, destined to work a complete revolution in navigation, and to confer an inestimable benefit on mankind. The *Ericsson* was put under caloric early on Tuesday morning and started from Williamsburg between 9 and 10 o'clock, at 9 h. 55 m., she passed the flag staff on Governor's Island, and at 10 h. 30 m. and 30 seconds, she was abreast Fort Diamond, thus making a distance of seven and three-eighths miles in thirty-four minutes and thirty seconds. From thence she proceeded down the bay, rounded to below Spit Head buoy at 11 h. 21 m., and there anchored in consequence of a snow squall. She returned on Wednesday, and anchored off the Battery at about two o'clock in the afternoon. The distance between the stated points on Governor's Island and Fort Diamond, being accurately known by triangulation to be seven miles, 633 yards, the speed attained was as stated about fourteen miles an hour. The consumption of fuel is ascertained to be only six English tons per twenty-four hours, a saving, as compared with steamships of more than eighty per cent. As the ship draws 16 feet 10 inches on an even keel, this performance at a first trial, has astonished all concerned in the enterprise.—*N. Y. Herald.*

The Cuba question was agitated in the U. S. Senate last week. General Cass introduced a joint resolution, declaring that no part of the American continent is to be henceforth considered as open to colonization by any European power, and that if any attempt of the kind shall be made, this government will feel itself free to adopt measures necessary for the maintenance of its national honor. The resolution disclaims any designs on Cuba inconsistent with the present rights of Spain; but should any other power undertake to obtain possession of the island, either by force or treaty, the movement will be looked upon as an unfriendly act towards the United States, and one that will be resisted by force. This question will be warmly debated in both branches of Congress. The proposition to place in the hands of the incoming Executive the sum of \$10,000,000 to meet contingencies, has been submitted by Mr. Marshall of California.

THE KANE EXTRADITION CASE.

Washington, Jan. 4, 1853.

In the Supreme Court, this morning, the Kane extradition case was called up.

Attorney General Crittenden stated that he had examined the law applicable to the case, and had come to the conclusion to take an active part in it, considering that the duty of the Executive only commenced when criminality of the accused was legally established, and the warrant issued.

Mr. Busteed appeared for Kane, and no counsel appearing for the defence, he asked the advice of the court what course to pursue.

Chief Justice Taney said that the court would leave it to the discretion of counsel to take such course as they deemed proper.

Mr. Busteed said that in order that the court might have the case fairly before them in the absence of counsel for the defence, he would put the court in possession of all the arguments which had been adduced on the opposite side, which he did, and then proceeded with his argument for Kane.

Mr. Brady followed, concluding the case for Kane.

The following were the main points submitted by the two counsels:—That the Ashburton treaty had prescribed the rule of evidence, and that the act of 1848, which purported to carry out the conditions of the treaty, had enlarged the rule of evidence, so as to make less evidence necessary for the purpose of extradition than the treaty required. Mr. Brady contended that Congress had no power to enlarge the rule of evidence, by an act beyond what was in the treaty—that Congress had no power to give up an American citizen to any foreign power at all, except by virtue of the treaty, and that nothing beyond the terms of the treaty could be enacted by Congress—that the Commissioner had no authority to act at all—that he was not such a person as the act of 1848 contemplated to give up a fugitive—the treaty required that he should be a judge or a magistrate; and at the time the treaty was ratified a commissioner had no magisterial power, but afterwards the law of 1848 authorized the courts to appoint commissioners for the purpose of executing the treaty—that this gentleman, Mr. Bridgeham, was not a commissioner for that purpose, but only a general commissioner—that, therefore, if the Court should think that Bridgeham was a magistrate, within the meaning of the treaty, he could only look to the treaty, and not to an act of Congress, for authority—and that the rule of evidence established by the treaty was the only rule he could be judged by, and that the rule of evidence of the treaty was, that the accused should be given up when the evidence was such as would justify his arrest and commitment in the place where defendant was found—that the rule in New York, the place where he was found, required that the accused should be confronted with the accuser, and that he should have the opportunity of examining witnesses himself, which was not done in this case—and that, therefore, the Commissioner had no power to give him up. Mr. Brady, in conclusion, moved that a new writ of *habeas corpus* be issued accordingly.

THE QUORUM OF KELLS.

(From the Nation.)

We are before their worship again. Rothwell, Bamford, Tisdall, and Rathcliffe have had the whole posse comitatus of the Kells Soup Kitchen up on Monday, with a third batch of proselytising summonses.—Again is Kells vexed with all this angry epidemic of ill-feeling—again this nasty litigation of the right to insult a Catholic people with impunity—again Stopford, Sharrack, Kempston, Love and Bickersdyke, at the table; Bamford, Rothwell, Radcliffe, Tisdall, and Derezy on the bench. And, of course, the most equal and impartial justice possible to the people.

Last week's sessions only produced four cases; but they are rather flagrant cases. The Rev. Mr. Kemp-

ston, the Curate of Kells, is the plaintiff in two of them. The Rev. Mr. Kempston did not appear, to our observation, in any of the previous proceedings; but if we may judge from the spirit which he has thrown into these, it was more from the want of a way than a will.

In one of these cases, Mr. Landy, of Kells, is the defendant. We are sure that many of our readers know the name well. Mr. Landy is a respectable merchant of the town, always prominent in every public duty, and late Chairman of the Municipal Commissioners. On the 2nd instant Mr. Landy was standing in the street of Kells when he perceived the Rev. Mr. Kempston hot foot pursuing a woman—who is alleged to have given the Bible-reader, Sharrack, a push in the back. The woman took refuge in a house two or three doors distant from where Mr. Landy stood, and escaped through the back entrance, while the Rev. Mr. Kempston kept guard at the front, waiting for the help of the police. The police came, and Mr. Kempston searched the house, inside and outside. But in vain, of course. However, as he was sneaking off disappointed, he unfortunately overheard Mr. Landy say that "he had often seen a special constable, but he had never seen a blind one before." The Rev. Mr. Kempston wears spectacles!

The Rev. Mr. Kempston went off and swore information against Mr. Landy forthwith—that his Reverence was in bodily fear and terror of Mr. Landy, forsooth; and now we come to observe the animus which accuses the officials in Kells. Mr. Landy is at once arrested on the information, without any summons being issued; is marched by the police through the public street; and for two miles out of town to the residence of one of the magistrates. The magistrate refuses to allow him to see the information that he might learn what was the charge against him; and it was only on the day of the petty sessions before which he was bound to appear that he was enabled to ascertain its nature. The facts as we have stated them were clearly brought out upon evidence—mainly upon Mr. Kempston's own evidence. And, "of course, the case was at once dismissed," quoth our impatient reader. No, indeed! "The magistrates saw sufficient cause to bind Mr. Landy to the peace—himself in the sum of twenty pounds, and two sureties in ten pounds each."

There was next a case of assault, which rivals the battery committed by the vagrant leaf upon Bickersdyke's boot which we lately commemorated. James Love complained that Anne Devlin had flung a stone at his umbrella! The fact was proved by a dunsel named Prim, who had been recently arrested for suspicion of stealing the Rev. Mr. Bickersdyke's coat—"it was bad neighbors did it all," she swore, "and the coat was found in the pawn-office!" Such a case could not be listened to, one might suppose. Yes, though! And the prisoner fined 5s. or a week's confinement to boot.

Two others were bound over to keep the peace on the information of Love—and a boy of eleven years, who could not find bail, committed to Kells prison on the information of Kempston. We congratulate the soap system on the accession of Kempston. There was a time, indeed, when a Minister of any Christian sect might conceive it his duty to do good to, at least to bear meekly with, and forgive those who reviled him, even though they should call him "blind" or "four eyes;" and there is a text in that Holy Volume which he and his accomplices profane, by thrusting it under doorways and window sills, with obscene and malignant traits, which tells its disciple not, indeed, to seek vengeance if a leaf offend his boot, or a pebble strike his umbrella, but even if one cheek be smitten to turn the other patiently to the enemy. This is not the way to preach the baptism of soap, however. The new reformation needs a new gospel to meet the times when Mammon and the Devil are pressed into the service of its missionaries. Not preaching peace to all men, it will at least endeavor to bind over all men to keep the peace. And its "summons to grace" will mean a summons to the dock of the sessions, and the treadmill of the public prison.

We are glad to say that the people have got organized upon the defensive in Kells. But is there no way according to the law of stopping the diffusion of those offensive tracts and placards? We think there is. We remember a case of the kind in which the placards of the Priest's protection Society were brought before one of the police magistrates in Dublin last year. We would respectfully suggest to the very Rev. Mr. McEvoy and the Committee of the Anti-Proselytising Society to take advice upon this matter.

PROTESTANT MORALS—WESTMINSTER SCHOOL.

(From the Tablet.)

Protestant declaimers at public meetings cry, down with Maynooth. Ladies petition Parliament to inspect nurseries, and release the innocent victims immured in their dread dungeons. We are told that the morality of Maynooth is shocking, and that all young persons educated, either in nurseries or in seminaries, under Priests, are indoctrinated only in vice. The moral Protestant is extensively troubled, and prays for an inquiry into matters with which he has nothing to do. It may be that in this he is more impudent than the thieves, and that his zeal for morals would find a fitting representative in the zeal of burglars for the security of the Bank of England.

It is admitted everywhere by everybody that youth is more impressionable than age, and that it receives the final direction of its course in the first impulses of its opening career. Therefore, says the Protestant, it is the more imperative to ascertain at once what is taught at Maynooth in order to remedy, as far as practicable, evils inflicted, and to guard against them for the future. Young men nurtured in vice will grow in it, and either die in their manhood, or continue as hoary-headed sinners, corrupt themselves, and always corrupting others. The knowledge of vice must be vicious in the young, for they will not treat it as science, but as practical lessons—pleasant at first, though not free from remorse, and in the end a permanent condition of their life.

The wickedness of Maynooth and of the Catholic seminaries is taken for granted—a Parliamentary inquiry is invited only as a deodand excuse for measures already chosen. The Catholic youth is to be brought up in Protestant learning, free from the dogmas of a positive system, and uncorrected by the checks it contains. Yet it is just possible that Catholics may have some objections to the Protestant learning, and may desire something better than the Protestant discipline. The schools and universities of England are, no doubt, noble institutions, more wealthy and more frequented than their Catholic rivals, but, at the same time, there may be something

in the latter far too precious to be sacrificed, merely because Mr. Spooner hates Maynooth.

The scholars of Westminster are under the special protection of the Queen. The Chapter, that is the Protestant Chapter, of that place, watches over them, and Anglican Clergymen instruct them in good learning. Annually, about Christmas, the ingenious youth refresh their wearied intellects by a little theatrical amusement. It is a classical school, and their recreation is in harmony with their pursuits. They act a play, not a modern one—no importation from the immoral drama of France, or even one of English origin and form. They go to the pure fountains of antiquity, to the classical drama, not of Pagan, but of Pagan Rome. The foundation of Queen Elizabeth must be preserved in its purity; no admixture of Popish errors. These youths, from the age of twelve to eighteen, are at a dangerous period of their life, most easily impressible either by good or evil. The modern drama is not safe, English comedies are impure, foreign comedies are either Popish or immoral, and the sole resource is a comedy of Terence. It is not necessary, nor would it be tolerable, to describe the license and the fold of the plays which have come down under the name of Terence. They are simply beastly. Yet these are the recreations of the youth of Westminster at Christmas. Boys are set to study these plays, to commit them to memory, and to understand the minutest allusion. They are finally to act before a respectable audience, and to give utterance in Latin to thoughts and actions which they would blush to repeat in English. Boys represent prodigal and lascivious spendthrifts, harlots, pimps, and worse; speak their language, and describe their deeds. Sober and sedate fathers look on and admire, and applaud the young scapegrace, and the next morning pour forth their diatribes against the morals of Maynooth.

Further still, these boys grow up, and, in the course of time, come before the public as lawyers, as Ministers of heresy, or Ministers of State, as Superintendents, or as country gentlemen. Then they are highly virtuous and zealous for morals, and loud in their denunciations of Catholicism. They forget the play at Westminster, and their Latin; and so when the year comes round they care little for the filthy deeds, and the more filthy allusions. Vice in Latin is not English vice, and there is no Popery in it. It comes from heathen Rome, and has nothing to do with the Sovereign Pontiff and the Sacred College.

If Protestants are really zealous for the morality of their neighbors let them amend their own. Catholic boys are not indoctrinated in the vices of the heathens, nor are they brought up in the knowledge of sins, the bare recollection of which filled St. Paul with horror. We have allowed hitherto a singular license to the dominant sect; and, in consequence of it, we find ourselves on the defensive, instead of being the aggressors. They treat us as their inferiors, as if we lived merely by their favor. This is a state of things that ought not to continue, and the Protestant must learn to leave us alone, and to attend to his own affairs.



MONTREAL TOOL STORE,
SIGN OF THE HAMMER,
No. 201 ST. PAUL STREET.
(Platt's Buildings, opposite Torrance's Block),
MONTREAL.

MECHANICS and other buyers of TOOLS, are respectfully informed that large additions having recently been made to the Stock of this Establishment, the assortment is now more complete than ever, and will be found to contain in great variety, the manufactures of all the BEST British and American TOOL-MAKERS.

Regular and frequent importations will be received from England and the United States during Winter, and no pains will be spared to render the Store worthy of a continuance and encouragement of the patronage hitherto extended to it.

The business being entirely limited to Tradesmen's Tools, with exception of a small number of articles closely allied to them, there exists ample opportunity as well as a determination to provide and keep up a very superior assortment, and unceasing exertions will be used towards being able to furnish EVERY TOOL required by all Descriptions of Mechanics.

A complete and extensive supply of the following always on hand:—

- "PIETER STEIN'S" TOOLS, including Saw, Watch-maker's, Dentist's and other Files, &c.
- "W.M. GREAVES & SONS'" FILES of all kinds.
- Mill, Circular, Pit, Cross-cut and Billet Web SAWS, of superior quality.
- "SCOTT BROTHERS'" D. SIMMONS & Co.'s and other makes of warranted Chopping and Broad AXES.
- Gentlemen's and Youth's Chests of Tools.

—ALSO—
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Credit being seldom sought or required by purchasers of this class of goods, and the ready money system, therefore, easy of adoption, sales will be made at a *Small Advance upon the Cost*, and for CASH ONLY.

For the convenience of parties out of the city, orders by letter, with satisfactory references, will be carefully executed for remittance by mail, on receipt of invoice.

NO SECOND PRICE.

January 13, 1853.

FLYNN'S CIRCULATING LIBRARY,
REGISTRY OFFICE,
AND FEMALE SERVANTS' HOME,
13 ALEXANDER STREET.

MR. FLYNN respectfully informs the Public, that he has OPENED a CIRCULATING LIBRARY, containing a collection of Books from the best Catholic Authors, on History, Voyages, Travels, Religion, Biography, and Tales.

To those who do not possess Libraries of their own, Mr. FLYNN'S Collection of Books will be found to be well chosen; and as he is continually adding to his stock, he hopes to be favored with a sufficient number of subscribers to ensure its continuance.

P. MUNRO, M. D.,
Chief Physician of the Hotel-Dieu Hospital, and
Professor in the School of M. of M.,
MOSS' BUILDINGS, 2ND HOUSE BLEURY STREET,
Medicine and Advice to the Poor (gratis) from 8 to 9 A. M.
1 to 2, and 6 to 7 P. M.

L. P. BOIVIN,
Corner of Notre Dame and St. Vincent Streets,
opposite the old Court-House,
HAS constantly on hand a LARGE ASSORTMENT of
ENGLISH and FRENCH JEWELRY, WATCHES, &c.

MONTREAL MARKET PRICES.

January 18, 1852.

Table of market prices for various commodities like Wheat, Oats, Peas, Beans, etc., with columns for quantity and price.

AGENTS FOR THE TRUE WITNESS.

- List of agents for the True Witness in various locations including Alexandria, Aylmer, Beauharnois, Brantford, etc.

IN PRESS.

And will be ready about the 25th instant. A NOVENA PREPARATORY TO THE FEAST OF ST. PATRICK.

BRANDY, GIN, WINES.

FOR SALE. Martell's Brandy, in Bond. DeKuyper's Gin, in Bond. Wines, in Wood and Bottle.

REMOVAL.

DYEING BY STEAM!!! JOHN M'CLOSKEY, Silk and Woollen Dyer, and Scourer, (FROM BELFAST.)

HAS REMOVED TO No. 39, Sanguinet Street, north corner of the Champ de Mars, and a little off Craig Street, begs to return his best thanks to the Public of Montreal, and the surrounding country, for the kind manner in which he has been patronized for the last eight years, and now craves a continuance of the same.

FRANKLIN HOUSE,

BY M. P. RYAN & Co. THIS NEW AND MAGNIFICENT HOUSE, is situated on King and William Streets, and from its close proximity to the Banks, the Post Office and the Wharves, and its neighborhood to the different Railroad Terminals, make it a desirable Residence for Men of Business, as well as of pleasure.

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W. McMANAMY, 206 Notre Dame Street, (West End.) HAS Just Received, direct from the Manufacturer, SEVERAL CASES OF THE CELEBRATED COLERAINE YARD WIDE LINENS, from 1s. 3d. and upwards.

GROCERIES, SUGAR, &c. &c. FRESH TEAS, very Superior JAVA COFFEE, PICKLES, SAUCES, HAMS, BACON, and a good assortment of other Articles, for sale at No. 10, St. Paul Street.

EDWARD FEGAN, Has constantly on hand, a large assortment of BOOTS AND SHOES, CHEAP FOR CASH, 232 St. Paul Street, Montreal.

MRS. REILLY, MIDWIFE. The Ladies of Montreal are respectfully informed that, in consequence of the late fire, MRS. REILLY has REMOVED to the house occupied by Mr. JOHN LOUVAIN, as a Paint and Colour Store, opposite the HOTEL DIEU Nunnery Church, No. 154, ST. PAUL STREET.

DEVILIN & HERBERT, ADVOCATES, No. 5, Little St. James Street, Montreal.

H. J. LARKIN, ADVOCATE, No. 27 Little Saint James Street, Montreal.

JOHN O'FARRELL, ADVOCATE, Office, - Garden Street, next door to the Ursuline Convent, near the Court-House. Quebec, May 1, 1851.

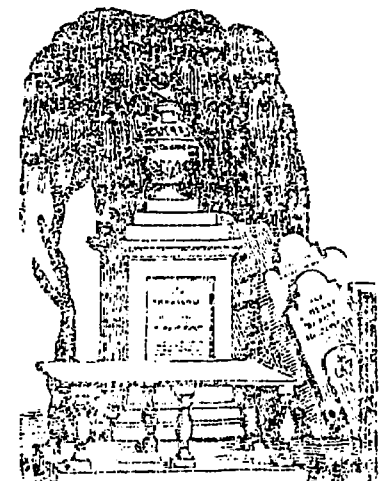
M. DOHERTY, ADVOCATE, Corner of St. Vincent and St. Thérèse Streets, in the buildings occupied by C. E. Bell, N.P., Montreal. Mr. D. keeps an Office and has a Law Agent at Nelsonville, in the Mississippi Circuit.

FOR SALE. THREE HUNDRED OIL CLOTH TABLE COVERS. JOSEPH BOESE, Manufacturer, Sep. 11, 1851. 25, College Street.

NOTICE. THE Subscriber begs leave to inform his friends and the public in general, that he has REMOVED from No. 99, St. Paul Street, to No. 154, Notre Dame Street, where he will carry on his business WHOLESALE AND RETAIL OF DRY GOODS, both STAPLE and FANCY, and would direct the attention of COUNTRY MERCHANTS to visit his STOCK before purchasing elsewhere.

THOMAS PATTON, Dealer in Second-hand Clothes, Books, &c. &c. BONSECOURS MARKET, MONTREAL.

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FOR THE COMMENCEMENT OF A CATHOLIC LIBRARY, WHICH can be supplied by the Subscribers at the prices annexed, with a considerable discount off.

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History of the Church, by Pastorini, 3 9
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History of Ireland, by Abbe Mac-Geoghegan, 10 0
The Rise and Fall of the Irish Nation, by Sir Jonah Barrington, 5 0
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Life of the Blessed Virgin. Translated from the French, 2 6
Life of St. Patrick, St. Bridget, and St. Columbkille, 2 6
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We are prepared to sell Books, Prints, Statuary, &c., &c., either by wholesale or retail, lower than any house in Canada. D. & J. SADLER, & Co., Corner of Notre Dame and St. Francis Xavier Streets, Montreal. For Sale by H. COSGROVE, 54 1/2 St. John Street, Quebec, December 2, 1852.

DR. HALSEY'S GUM-COATED FOREST PILLS.

SUPERFLUITY of Bile may always be known by some unfavorable symptom which it produces, such as sick stomach, headache, loss of appetite, bitter taste in the mouth, yellow tint of the skin, languidness, costiveness, or other symptoms of a similar nature. Almost every person gets bilious, the neglect of which is sure to bring on some dangerous disorder, frequently terminating in death. A single 25 cent box of Dr. Halsey's Gum-coated Forest Pills, is sufficient to keep a whole family from bilious attacks and sickness, from six months to a year. A single dose, from 1 to 3 of these mild and excellent Pills for a child; from 3 to 4 for an adult; and from 5 to 6, for a grown person, carry off all bilious and morbid matter, and restore the stomach and bowels, curing and preventing all manner of bilious attacks, and many other disorders.

SALTS AND CASTOR OIL. No reliance can be placed on Salts or Castor Oil. These, as well as all common purgatives, pass off without touching the bile, leaving the bowels costive, and the stomach in as bad condition as before. Dr. Halsey's Forest Pills act on the glands, and carry all morbid, bilious matter, from the stomach and bowels, leaving the system strong and buoyant—mind clear, producing permanent good health.

NOTICE TO THE PUBLIC.

In 1845, Dr. Halsey's Pills were first made known to the public, under the denomination of "Halsey's Sugar-coated Pills." Their excellent qualities soon gained for them a high reputation, and the annual sale of many thousand boxes. This great success excited the avarice of designing men, who commenced the manufacture of common Pills, which they coated with Sugar, to give them the outward appearance of Dr. Halsey's, in order to sell them under the good will Dr. Halsey's Pills had gained, by curing thousands of disease.

The public are now most respectfully notified, that Dr. Halsey's genuine Pills will henceforth be coated with GUM ARABIC, an article which, in every respect, surpasses Sugar, both on account of its healing virtues, and its durability. The discovery of this improvement, is the result of a succession of experiments, during three years. For the invention of which, Dr. Halsey has been awarded the only patent ever granted on Pills by the Government of the United States of America.

The Gum-coated Forest Pills presents a beautiful transparent glossy appearance. The well-known wholesome qualities of pure Gum Arabic, with which they are coated, renders them still better than Dr. Halsey's celebrated Sugar-coated Pills. The Gum-coated Pills are never liable to injury from dampness, but remain the same, retaining all their virtues to an indefinite period of time, and are perfectly free from the disagreeable and nauseating taste of Medicine. In order to avoid all impositions, and to obtain Dr. Halsey's true and genuine Pills, see that the label of each box bears the signature of G. W. HALSEY.

Reader!!! If you wish to be sure of a medicine which does not contain that lurking poison, Calomel or Mercury, purchase HALSEY'S GUM-COATED FOREST PILLS, and avoid all others.

If you desire a mild and gentle purgative, which neither nauseates nor gives rise to griping, seek for HALSEY'S PILLS. If you would have the most concentrated, as well as the best compound Sarsaparilla Extract in the world, for purifying the blood, obtain Dr. HALSEY'S PILLS.

If you do not wish to fall a victim to dangerous illness, and be subjected to a Physician's bill of 20 or 50 dollars, take a dose of Dr. HALSEY'S PILLS as soon as unfavorable symptoms are experienced.

If you would have a Medicine which does not leave the bowels costive, but gives strength instead of weakness, procure HALSEY'S PILLS, and avoid Salts and Castor Oil, and all common purgatives.

Parents, if you wish your families to continue in good health, keep a box of HALSEY'S PILLS in your house. Ladies, Dr. HALSEY'S PILLS are mild and perfectly harmless, and well adapted to the peculiar delicacy of your constitutions. Procure them. Travellers and Mariners, before undertaking long voyages, provide yourself with Dr. HALSEY'S PILLS, as a safeguard against sickness.

Wholesale and Retail Agents:—In Montreal, WILLIAM LYMAN & Co., R. BIRKS, and ALFRED SAVAGE & Co.; Three Rivers, JOHN KEENAN; Quebec, JOHN MUSSON; St. John's, BISSETT & TILTON; Sherbrooke, Dr. BROOKS; Melbourne, T. TATE; St. Hyacinthe, J. B. ST. DENIS. July 2nd, 1852.

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